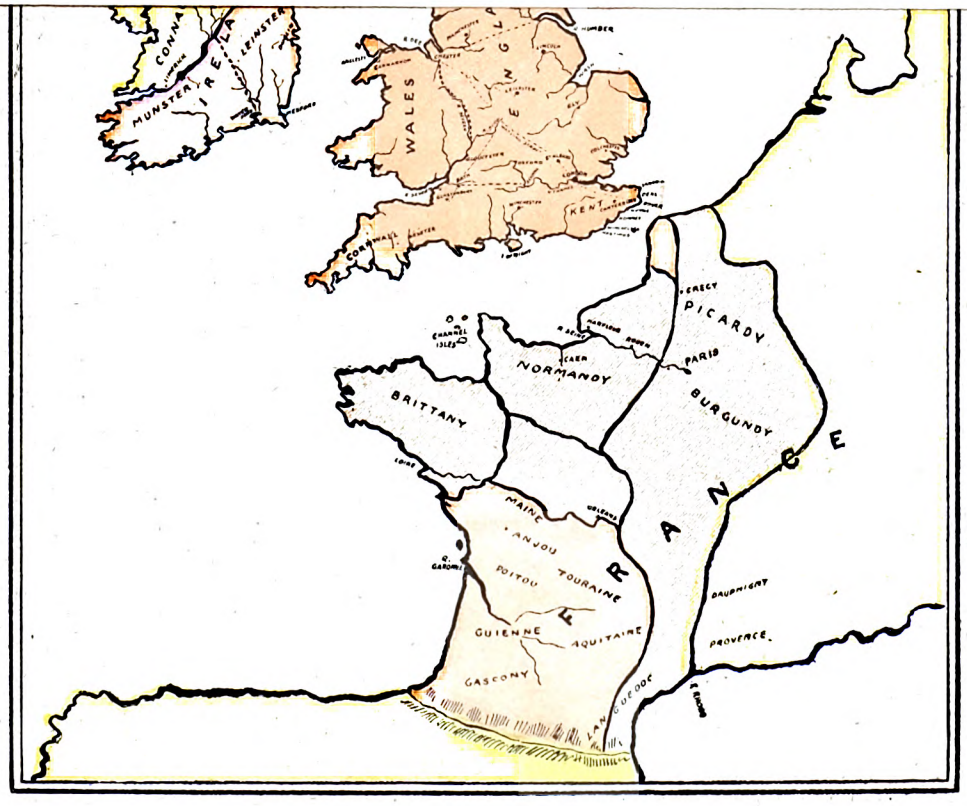


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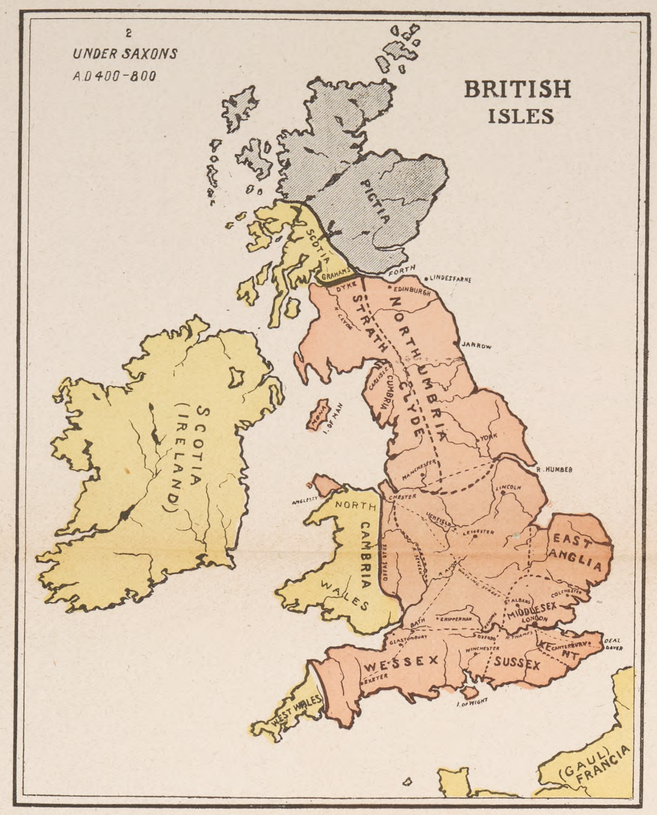
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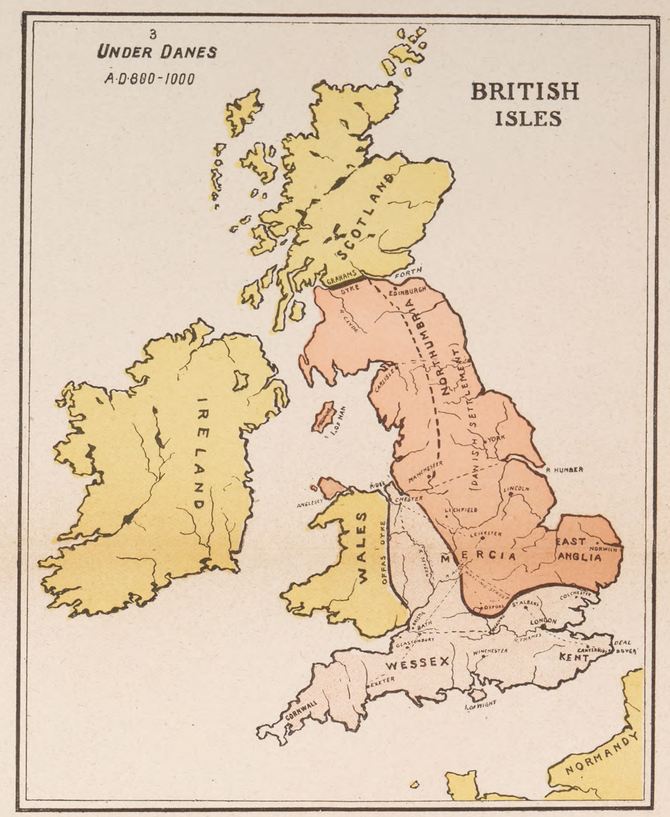
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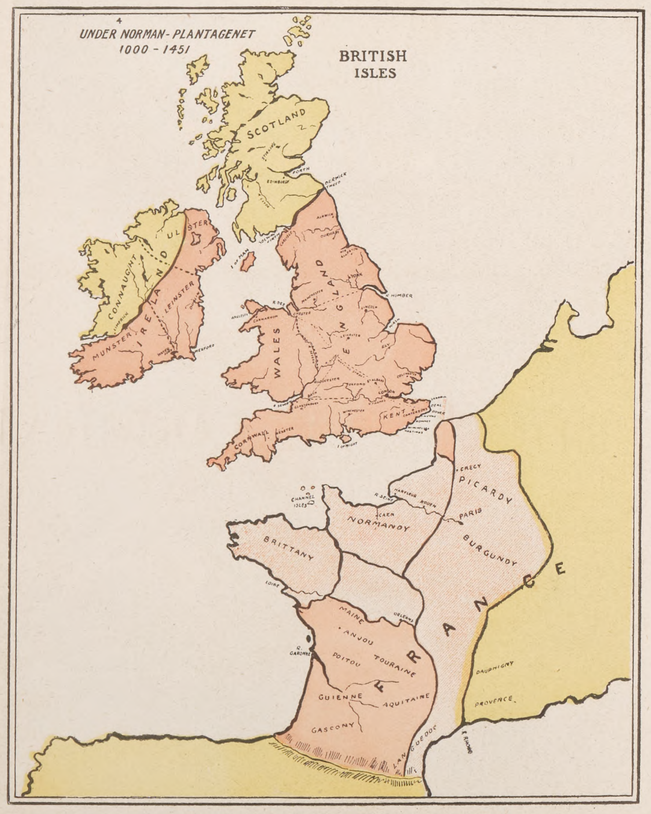
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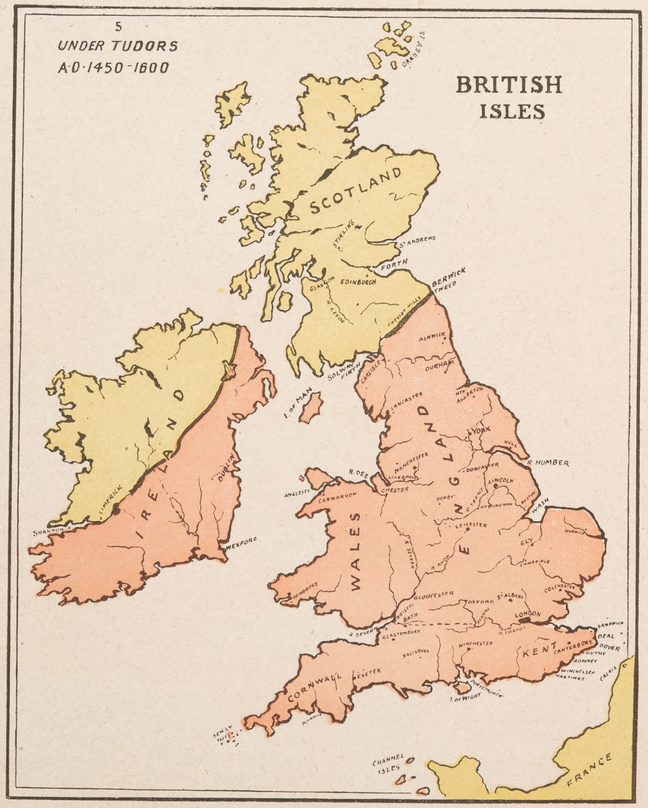
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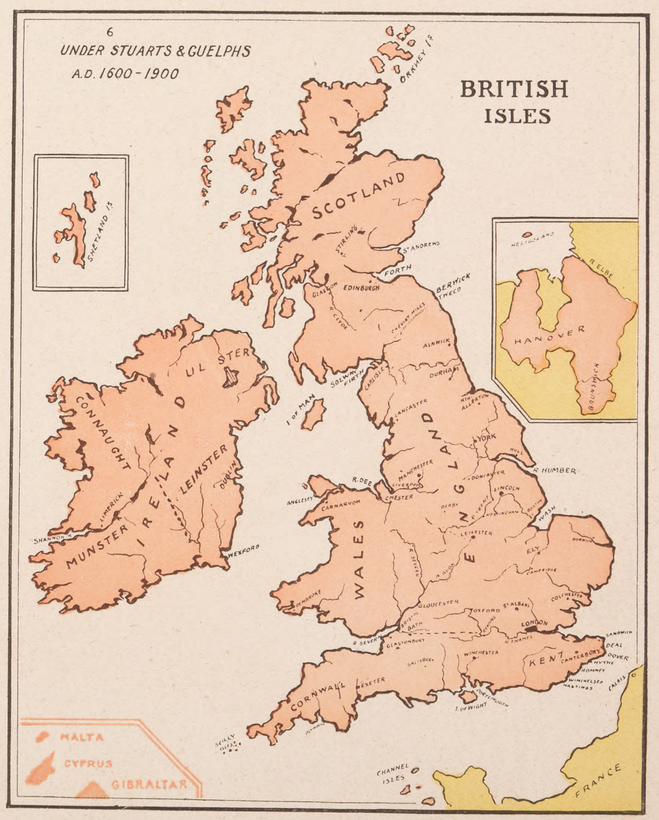












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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India).

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE TWENTIETH CENTURY.

THE first number of the BANNER OF ISRAEL appears to-day, in the first week of the twentieth century. The hot dispute which took place some months ago in regard to the commencement of the new century, is now hushed. We all agree that the twentieth century begins to run from January 1st, 1901.

Great events no doubt are about to take place in the new era just opening before us. We are inclined to agree with the Rev. Idrisyn Jones, about to proceed on his tour to Canada and the West Indies, on account of our British-Israel truth, that "there are three things which would certainly go into the twentieth century as facts, namely: 1st. That Israel will continue in all ages. 2nd. That the British people came originally from Palestine, since history declares the fact, and there is no rival theory; And 3rd, that the British people are the exact image and likeness of the people of the House of Israel, or the Ten-tribed Ephraim. At present, men are careless on the subject, and our Clergy especially do not recognise it as bearing upon the spiritual truths they preach so well, and cannot see that the evangelisation of the non-Israelite nations of the world is Israel's business, committed to them for the most part, according to the prophecies. We cannot remedy these defects in our spiritual guides. Their blindness, which it really is, and predicted of them, too, in Isa. xlii. 19 (R.V.). and other Scriptures (Ezek. xxxiv., to wit) none can cure but God Himself. It is phenomenal. Meanwhile, this truth is passing by the Pulpit, and is being largely accepted by the Pew. The Bible has begun to speak by means of Our Identity, and we find the sailor and soldier who have travelled, see the meaning of the Gate promise, and realise that, possessed to-day by the British exclusively, it was God's sworn promise of exclusive gift to Israel alone. The travelled missionary, when preaching the Gospel to the heathen, finds that the English language is rapidly becoming the language of the world; showing that the influence of our race among the nations is unbounded, and that where the "Flag" goes there the Gospel can be securely proclaimed, but, apart from that flag, there is no real security for the preacher. India is proof of the one statement; China and Afghanistan stand as evidence of the other. The British merchant, dealing with the nations in order to acquire the wealth he seeks, admits that God has given him "power to get wealth," and that it comes in now more abundantly than ever, because the markets newly acquired in foreign countries are increasing with the expansion of the Empire. But this was God's promise to Israel, which He called on them "to remember," saying, "It is the Lord their God who gives them power to get wealth, that He may establish His covenant which He sware unto their fathers as it is this day" (Deut. viii. 15, R.V.).

The three points being proved, as they truly are, our identity as a nation with the Lost House of Israel remains as a glorious fact, which every year of the new century will show to be one which is beyond denial, and we may, therefore, expect that it will meet with readier acceptation among our people and their spiritual guides, from year to year.

The war in which we have been engaged with the Boers, has not been silent as to its testimony that we are Israel. It has elicited the sympathy of our Colonial sons, who, now ranking as our "Daughter-nations," governing themselves as independently as we do at home, have voluntarily sent us their military aid against the Boer levies, and assisted us nobly in their subjugation and in the annexation of their two republics.

The federation of the Australian Commonwealth, following that of the Canadian Dominion, is about to be succeeded by the federation of the South African States. These three nations, "a Company" already, have been drawn together

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by the events of last year, and will doubtless lead in the twentieth century to the federation of the whole Empire—British India and Burmah being a military reinforcement of about 18 to 20 heathen nations, to add their tremendous weight to Israel's already colossal strength! Our nation's future is in the hands of God. But we can see that the present rapid rate of her increase of population, wealth, and Empire must soon place her in a position of invincible national strength, from which, if the United States also give us their mighty support as a friendly people, no coalition of non-Israelite nations can move us, or work us real injury.

We enter on the twentieth century, therefore, with the full confidence and consolation which our Israelitish origin is calculated to bring us. We are the people of the Lord, with the Lord Jesus Christ for our Almighty King. We are His servants to carry out His purposes towards the nations, non-Israelite by race, whom He so greatly loves. To redeem Israel first, and then to save the nations of the earth by their instrumentality, He came. It is ours to proclaim, "to the whole creation." the Gospel of the grace of God, and "the Gospel of the Kingdom," too, which He has bound together, and we dare not put asunder.

We thank those correspondents to whom we appealed to help us to fill the present number of the BANNER—our New Year's Number—with the rich feast they have provided for our readers, in the numerous, able, and interesting arguments that follow. The provision last year was excellent; to-day, it is better still.

Our Metropolitan Association, disappointed in respect to their first nomination, have now secured the services of an able General Secretary and Lecturer, in the person of the Rev. S. J. Deutschberger, B.A., a Jew by birth, a naturalised Englishman, who graduated at Cambridge, joined the Church of England, and is an Evangelical Churchman, besides. The Associations throughout the country will, we hope, give him a cordial welcome.

A fund is generally set on foot by Messrs. R. Banks and Son at this period, to help them in circulating the opening Number of this BANNER amongst the clergy and others. It is requested that subscriptions of a few shillings each may be sent to the publishers, to enable them to carry out their usual effort in this direction.

We shall be glad, also, if our supporters and readers throughout the world would do their best to induce others also to become subscribers to the BANNER OF ISRAEL, and so enable us to bring our subject before fresh minds—to become, eventually, fresh believers.

Wishing our readers a "Happy New Year," we prepare now for a new period of happy labour in the Master's service while, according to His commandment and example, we proclaim far and wide the glorious Gospel of His kingdom! To Him shall be all the praise, ascribed by Israel His blessed ones (Isa. lxi. 9, R.V.).

"IF the destiny of our Race has been foretold and guaranteed by the eternal God in an ethnical covenant promise, it becomes us as patriots as well as Christians to investigate and understand as fully as possible every feature of it. It is extremely difficult now-a-days to get people to apprehend the meaning and blessings foretold in the racial covenant of promise. One reason of this is that they presuppose that all these things refer to the Jews, and that the only lineal Israelites now in the world are the Jews."—M. L. STREATOR, M.A., in his new work, "The Anglo-American Alliance in Prophecy."

A SOLUTION OF THE EASTERN QUESTION.

BY THE REV. DENIS HANAN, D.D.

THE land of Palestine is associated in the minds of all Englishmen with the Old Testament history. The most sceptical must admit that Israel had possession of the country for centuries, and that it is recorded that a promise was given to Abraham, Isaac and Jacob, that the land should belong to their descendants. This is recognised even by the present occupants, who being Mohammedans, know something of the God of Abraham. But the popular notion that the seed of Abraham is represented by the modern Jews only, confuses the question as to the future of the land, and prevents the rights of the Israelites, as a whole, being recognised.

Whenever the Eastern Question is again brought into prominence—at present it seems to slumber—the question, "Who is to have Constantinople?" must be closely associated with the possession of the land of promise and the whole of Syria. Judah is not in a position to possess or to guard even the part of the country known as Judea, and in the rivalry amongst the nations to possess the holy places and Jerusalem, Israel is ignored. But God gave the land to the Twelve-tribed people, or to the two families of Israel and Judah; their right and title is God-given and indestructable, their restoration to the possession of the territory is prophetically declared, and it would be the wisdom of the nations to recognise this.

But it is said that, even if it was recognised, or that a solution of the political difficulties could be found in Israel's restoration, Israel is unknown, being either non-existent, or so insignificant as to be of no account, and to be, equally with Judah, unfitted to take or to keep the country.

This objection would be further accentuated if it were known that the land promised to Abraham is far greater than the Holy Land, and that its Western and Eastern boundaries are the Nile and the Euphrates, the territory that dominates the Suez canal and the Euphrates valley route to India. Perhaps if Israel was known, and was powerful, and was eminently interested in the political question, the nations that avowedly acknowledge the God of the Hebrews, might yield peaceably to the inevitable, the sons of the stranger willingly helping to build up the walls of the restored State, and their kings ministering to the Zion of the Holy One of Israel. If the restoration is to be peaceable—as Isaiah seems to predict—there is no way in which the national jealousies can be overcome except by a general acknowledgment of Israel's right. But where is Israel? We reply that she has been historically traced; that she is prophetically witnessed to by the meeting in her of all the foretold national developments; that she is powerful, and also eminently interested in the Eastern question; in fact, that she is already in possession of the Western boundary of the promised land, and can brook no rival on its Eastern border; that by her friendship alone can Judah be restored to Judea; and that no settlement of the Eastern question is possible without her concurrence.

We declare that the British are Israel, and that no one has or can prove to the contrary. We witness that our present national position is the identification given by God, whereby His faithfulness to His oath sworn to Abraham is vindicated, and that every step that brings us nearer to the absolute possession of the land from which our forefathers

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were deported 2,620 years ago, proclaims anew the glory of promises fulfilled, and moreover, fulfilled through Jesus Christ the Messiah. Whether our statesmen act with knowledge or act blindly, we being Israel are bound to possess the land of Israel; and it does not need much political foresight to judge that Jerusalem will then be the centre of the federated nations that make up the British Empire, and that there the true Imperial Parliament will meet, the law of the Lord going forth from Zion, the literal mountain of the Lord's house. Federated Australia is to-day selecting a new site for her Capital, a forecast of the selection of a great capital for a greater federation.

But some will say, Will not the Jews possess Judea and Jerusalem, even if Israel owns the land? We answer that this is provided for by the word of prophecy, Jerusalem and a large square of surrounding territory will be set apart for "the Prince." And who will he be? The same Word tells us, He will be "David their prince," God's servant, who will rule over the united Houses of Israel and Judah, when, representatively, they shall be settled in the land (see Ezek. xxxvii).

If any would ask further, What has Constantinople to say to this future of Jerusalem, we can say no more than that if it is necessary for the protection of the open Gates of Palestine that it should be in our hands, it will be given to us to guard that *Porte*—possession of which a great strategist deemed to be an essential of Empire.

INVASION OF ENGLAND THREATENED; OR, A MISCHIEVOUS PURPOSE.—Ezek. xxxviii. 10.

By the Rev. J. McIntosh.

The fierce conflict between good and evil, which began in heaven before the creation of man, has continued on earth from the time of man's introduction to it. From the earliest records of human history as narrated in Holy Scripture—yea, from the most ancient traditions of mankind—we are informed that those who endeavoured to maintain a friendly relationship with the adorable Creator were ever exposed to the persistent and relentless opposition of those who were willing servants of the arch-enemy of God and man. This conflict will not cease till all enemies are put under Christ's feet, and the chapter at the head of this paper gives a very graphic description of the final struggle between the representatives of righteousness and those of iniquity. From this account we learn how those nations who oppose the purposes and designs of God shall be utterly overthrown, and their efforts will be fruitless and unavailing to frustrate the holy decrees of the Most High.

From the time God called Abraham to be His friend, and gave him the promise to make him the HEIR of the WORLD, his posterity has been subjected to persecution at the hands of those who were but instruments in the hands of Satan to thwart, if it were possible, the plans of their heavenly Patron. The sole aim of the wicked one has been to hinder, by all means possible, the accomplishment of the promise made to our forefathers. The whole history of the chosen people of God presents a sad and mournful spectacle. It seems to be one long catalogue of rebellion and sin; they never showed any real regard for the service and worship of their Almighty King, to Whom they were so greatly indebted for protection and support in the midst of the great and powerful nations by whom they were surrounded. No sooner are they delivered from their captivity into which they have been brought by their repeated transgression, and lapse into idolatry, than they forget the Hand that has wrought out their deliverance, and refuse to be guided by that Providence which has performed such mighty wonders for them in saving them from their enemies on every side. How can we excuse their oft-recurring backslidings from their God and King! How account for their frequent forgetfulness of His works and their preference for the worship of idols! Surely their repeated sins prove their natural propensity to evil.

But this total disregard of God's covenant brings a sad calamity upon them. They filled up the measure of their iniquity till there was no remedy except complete expatriation. The whole of the Ten Tribes were carried into a captivity which has not yet been ended, and the Jews were carried into Babylon for seventy years to purge them of their inclination to worship other gods. In the case of both nations a perfect cure has been effected. Israel long ago declared, "What have I to do any more with idols?" (Hos. xiv. 8). Judah has also been as completely changed in her tendency to follow after the worship of strange gods. Israel was not only cast off from her inheritance, but became wanderers among the nations, till they as a people were gathered by degrees to these Isles of the West, after losing their name and identity. It was here that Israel renounced her idolatry and accepted Christ as King and Lord. Judah never desired any strange god after her return from Babylon; but, alas! she still rejects Jesus as her Messiah, who came to save her from her sin. Israel, on the other hand, though cast far off to become a strong nation, through her acceptance of Christ as her lawful King, has become the mother of nations and dwells safely, for God hath not cast away His people whom He foreknew. The covenant which He made with Abraham, the head of the race, He hath fulfilled. He has given His people to be the head of the heathen, granted them the Gates of their enemies, and made them a multitudinous race. In these Isles they have multiplied till the place has become too strait for them, and they have gone forth to people the desolate heritages of the world. And in all these places the people dwell alone, whether you regard them geographically, politically, or religiously. In their expansion they have experienced the greatest opposition from the neighbouring nations, but their growth cannot be arrested. The development continues, and every year witnesses a further increase of territory and an accession to the numbers of this great people. The very opposition they have had, and still have to encounter for their existence and expansion, has been the means in God's hands, to give vigour and strength to their character and fit them for the high position of being the rulers of the world In the terrible and protracted war with Napoleon I., which was really a war for our very existence as a nation, God brought us triumphantly out of the conflict. And as our people opened out new tracts of territory to be colonized, so their trade and commerce increased until the wealth of the nation has become the object of envy by all the European nations. The enlightened liberty her people enjoy has made the British Isles the desirable home of multitudes of every race.

Britain presents to the world a model of free institutions, enlightened liberty, and religious privileges which other nations long after, but cannot realise. The great nations of Europe have been incited to emulate us in our expansion in trade, commerce, and colonisation. World-empire is eagerly sought by others, and sea power is now thought to be the one means by which this end can be successfully

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accomplished. It is this competition for wealth and power that leads to the confederacy mentioned in the chapter which stands at the head of this paper.

We all see how bitterly the British people are hated on the Continent, and this hatred will be consummated by an attack upon us when the confederacy has grounds for attack. Such a *casus belli* will be considered sufficient when we champion the rights of the Jews and make common cause with them in their effort to become an independent people in their own land. This will at once give umbrage to Russia and France, the heads of the confederacy; for all the rest of the peoples named seem to be their vassals and tributaries, and they will invade Palestine to drive out the hated race and hinder Britain becoming their protector. In order more successfully to accomplish the invasion of Palestine, and to create a diversion so as to prevent our forwarding our armies to the scene of conflict, a "mischievous purpose is conceived" which is none other than a contemplated invasion of the people who dwell safely or confidently in the isles. Anyone can see that this tenth verse contemplates a new device, and that it is nothing else but a threatened invasion of this Island home, where there are no walled villages and towns, and where the people are dwelling confidently, having neither bars nor gates. Besides, the names of those against whom the confederacy is directed are given, which is an accurate description of our people. Sheba and Dedan, signifying (according to Dr. Kitto) India, Tarshish, the white-coasted land, and the young lions betokening the numerous colonies, only ask the question of this confederacy. And God declares that, "In that day, when My people of Israel dwelleth safely or confidently, shalt thou not know it?" Then there is repeated the invasion of Palestine as in verses 8 and 9. Palestine has always been considered the key to the East by the nations of the West, just as it was the highway of Eastern conquerors in their efforts to make conquests to the West of this unhappy land. By Russia and France securing a footing in this central position, they hope to drive us from Egypt and India, and eventually take our possession from us. But Israel, who so long has been hid from the nations, is raised, as it were, from the dead, to the amazement and dread of the world.

God pleads for England and Judah with pestilence and blood, and causes this immense confederacy to be broken up, so that internecine war begins, and God sends upon Russia, the widespreading land, a fire of revolution, while the Isles dwell or colonise in peace, and only then know that God is theirs by covenant, and that they are His people. Then will the union of the two Houses of Israel and Judah become accomplished. This union has been dreaded by both Muscovite and Gaul, knowing that the wealth of Jew and Britain would become fatal to their wicked designs. To prevent this union, the invasion of Palestine is carried out, thereby thwarting our influence in Egypt, and expecting to draw away from us the loyalty and allegiance of the native princes of India. But their projects miscarry and their chances have been miscalculated. They see the colonies and dependencies rush to arms to oppose their malignant purposes, and a host of Volunteers—yea, a nation in arms stands ready to meet any attempted violation of these sea-girt Isles.

The attempt to invade our shores meets with no better success than those previously made. For while our fleets are ever on the watch for the approaching armament, God overthrows the hostile fleet by winds and waves, so that they are utterly overthrown. This foolhardy and daring scheme on the part of the confederacy recoils on their own heads. Britain with her united forces comes triumphantly out of the conflict. France becomes an appanage of the Empire. The whole of its colonies, which have been occupied not for a surplus population but in order to prevent our expansion, comes under our flag, while Russia withdraws her beaten and demoralised forces from the fray, and is glad to be content with a small part of her original kingdom. Her conquests in Central Asia are for ever separated from her. These several tribes and peoples place themselves under the banner of Britain for protection, and together with the dependencies and colonies of France, become welded into one immense and harmonious Empire, overshadowing and restraining every other earthly power. France has been claimed by our kings for centuries; that claim will be made good by a real possession. It will be purged of its impurity and lawlessness, and will, together with the rest of British possessions, become happy, peaceful, and contented, and will never again become the scourge of humanity, the hotbed of impiety, and the disturber of the peace of the world. This chapter supplies us with a proof of our Israelitish origin, at once convincing and signally incomparable. Here we have the country described exactly as we know it from its geography and its political history. It is a land of unwalled villages, a people that are at rest, that dwell safely or confidently, all of them dwelling without walls, and having neither bars nor gates. What a vivid picture of Britain and her colonies! Then the object is to take a spoil, and to take a prey, and where else could be found such unparalleled wealth? But this land was once desolate, so Julius Cæsar describes it, and so have been all the colonies in our possession. These people have been gathered out of the nations. How marvellous the accuracy of the account! But when we read the names of these same people, how startling the description!

Surely events are culminating rapidly towards the consummation of this glorious day of triumph. Christ's vicegerent shall sit on the throne of his father David, for "In his days Judah shall be saved, and Israel shall dwell safely or confidently." On the completion of this prophecy the House of Israel shall know that I am the Lord their God from that day and forward.

We must not then expect the people to understand their high-born privileges till God fulfils His Word. Then shall they all know Him, from the least to the greatest, and peace, abiding peace, shall be upon Israel.

St. Edmund's Vicarage, Gateshead, Nov. 29, 1900.

THE RUSSIAN "GOG" PREPARING HIS WAY THROUGH PERSIA.

By S. J. Deutschberger, B.A.

Persia is considered by Russia, not only as the key, in Central Asia, to open the Gates into India, but it is equally one of the Gates through which she desires to descend on Palestine. According to the "Wiener Tagblatt" quoted by "Oxonian" in "Russia-Japhet," the ultimate aim of the Czar's policy has been discovered by a French traveller in the East. "He (the Czar) would be glad enough to obtain Constantinople, but the real object of his ambition is to become 'the Pope of Jerusalem.' Every step of the Russian towards Constantinople is a step towards Jerusalem." Again, "The Czar would hold a coronation on the site of the Holy Sepulchre of the world's Redeemer to be

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the highest possible consecration of his authority." All that may be said of Russia's well known designs upon Constantinople and Turkey, is equally true of her intentions with regard to Persia. The purpose of this paper is not to follow up the gradual, but sure progress of Russia in Persia, but to consider, for a moment, her present political situation. As is well known, Persia is governed by an absolute monarch. The Shah, Mazaffer-ed-Din Mirza, does everything at his will, and has absolute power over life and death. Yet, though he has such unlimited power in his own dominion; with regard to foreign nations, he is like a toy in their hands. Russia, by her selfish and unscrupulous policy, has managed to get complete mastery over his actions. The present Shah—as the writer was told by a native of Persia—is not a man who has the welfare of his country at heart; and he is very much disliked by his subjects, ever since he came to the throne.

To show the bad condition of the country, and what a broken reed the Shah, her ruler, is, the following may be taken as an example. For two years his army had not been paid; the soldiers were starving and unclothed; the officers selling all they had to keep body and soul together; and matters were brought to such a climax, that open rebellion was threatened, and was only prevented by the intervention of the foreign ambassadors, to whom the whole army appealed.

Russia, wise as a serpent, but not harmless as a dove, in order to get a firmer grip of Persia, offered to lend the Shah money to get him out of his difficulty. The Shah, needless to say, gladly accepted the offer, and borrowed 25,000,000 Roubles; but only a small part of this money was used to pacify the army. After having sold his country for that sum of money—which Russia had herself to borrow from France—instead of using the rest for the improvement of the condition of his people, he spent it in luxuries and pleasures on the Continent. While the Shah was enjoying himself in Europe, his subjects were starving. During his absence there were no less than three "Chapo" or "riotings"—caused by the want of bread. He knows perfectly well that sooner or later his dominion will pass into the hands of some foreign Power or Powers, and his only prayer and desire is:—"Allah, give peace in my time, that I may enjoy myself."

Now, the two struggling Powers for predominance, in Persia, are England and Russia. The natives have a saying;—"We are the little lamb between the two wolves." Russia holds the northern part of Persia with a firm grip. Her influence there is undisputable, and it extends from the Persian port Resht, beyond the capital Teheran, down to Ispahan. The road from Resht to Teheran has been repaired by a Russian company, which holds a lease of it for 79 years, and which levies a tax of 5 Gomans (about £1) on each passenger. The northern part of Persia is more Russian than Persian, and in such towns as Lahijan, Lenkoran, Resht, on the Caspian Sea, a Persian would not know his own country. Moreover, Russia, has established a naval station at Ashurada, off Astrabad. Her railway extends for over 200 miles along the mountains of northern Persia. At many points she has military stations, and has constructed military roads towards the Persian frontier; and she only waits an opportune moment to pour her troops into that northern province of Khorasan, and make it her own. Russia also ingratiated herself with the inhabitants of Iran and Khorasan, by crushing the warlike nomads in the steppes of Turkomans. The inhabitants asked for assistance from their own Government, but it never came; when Russia, therefore, freed them from the continual incursions of their inveterate enemy, she was looked upon as the saviour of northern Persia.

It is true that Great Britain is still influential in the south, especially along the Persian Gulf, but it is also a sad fact, that her influence, in every place, is being undermined by Russian intrigue. With her loan in 1892, Britain succeeded in securing economical supremacy; but Russia, however, is creeping up, and by her spies deluding the country, and the firm and tenacious policy of her representatives, gradually manages to lessen England's hold on Persia. The Russian Ambassador at the Persian Court, partly due to the Russophile tendency of the Shah, but more so by his firm attitude and perfect knowledge of how to deal with Eastern people, is an acknowledged favourite. The British Consul-General of Persia, according to one of our daily papers, refers to the commercial rivalry existing between England and Russia, and goes on to say:—"English goods, although preferred by the natives, are hampered in northern Persia by the difficulty of transport." On all English goods sent into Persia via Russia, special duty has to be paid on the Russian frontier. Thus the progress of Russia in Persia, especially in the last five years, has been tremendous; and she is slowly but surely getting Persia into her clutches. If England would adopt a firmer attitude with Persia, she would easily win the hearts of the people, who admire her for her fairness and justice, and who really hate the Russians. An incident which has happened during the absence of the Shah, proves clearly that the Persians wish for British influence in their country. A secret Society, whose members belong to some of the highest families in the land, was formed for the purpose of assassinating the British Ambassador, not out of any hatred to England, but simply trying thereby to force England into active interference in the affairs of Persia. However, at the very last moment it was found out, and it failed.

For many years Britain and Russia have been rivals in Persia. It is not only a struggle for supremacy between the two great Empires, but it is a contest between two races and two great principles. The real objective of the Russian intrigues is not India, but the Holy City, Jerusalem. We who keep in mind the prophetic picture of Ezek. xxxviii., know that the northern invader is to be joined by Persia, Ethiopia, and Libya; and we are able to discern in his desire to obtain a foothold in Persia, an advance towards the fulfilment of that wonderful prophecy. From the north, accompanied by his confederates, he will come against the chosen people of God. Judah would be helpless in his hands, and so it will be left to the House of Joseph, to take Judah under its wings, and to face the Russian Gog once again. That Ephraim-Israel, with all the young lions thereof, may soon realise her position with regard to Russia, not only politically, but Biblically—as the chosen and peculiar people of God, is our sincere desire and prayer.

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ISRAEL'S BENEDICTION.

By Rev. Idrisyn Jones.

"The Lord bless thee, and keep thee:
The Lord make His face to shine upon thee, and be gracious unto thee:
The Lord lift His countenance upon thee, and give thee peace."
—Num. vi. 24—26.

The above is the divinely-given formula through which the priests of Israel were daily to bless the seed of Abraham, the most blest people on the earth. Blessings opened the great drama of the covenant when Jehovah struck its key-note at the first time of addressing the patriarch, "I will bless thee." The early message to Sarah was, "I will bless her;" while with intensified speech the same promise was renewed on the heights of Mount Moriah amid the startling scenes of the offering-up of Isaac "In blessing, I will bless thee." So to become blest was the supreme idea in the patriarchal life. It was the burden of Esau's pathetic cry, "Bless me, even me also, O my Father." It was the ruling-passion with Jacob when wrestling with the angel, "I will not let Thee go except Thou bless me." Peter describing the Messiah to the Jews said that God had sent him to "bless" them.

Such is the happy destiny of Israel in this present life. God in Christ is merciful to mankind; God in Abraham is specially merciful to his seed, for He said, "The Lord thy God hath chosen thee to be a special people unto Himself above all the people that are upon the face of the earth." In the heavenly life beyond, even Israel will be dealt with on the strictest lines of equity, for then every man must have according to his works, but here Israel is the object of special favours, and who shall presume to say unto God, "Why doest Thou this thing?" We need not wonder that a permanent form of blessing was commanded to be given in the daily services of the Sanctuary. Our Bible hands it down to us—and preserves it for all time; and for Israel in all lands. In submitting a brief analysis of it we call attention to:—

(1) *Its triple construction.* It will be seen as consisting of three several pronouncements. This was made more emphatic by the congregation shouting "Amen" at the end of each of the sentences, as Jewish tradition tells us. Does not this fact readily suggest the idea of the Triune Jehovah? Thus each person in the sacred Trinity may be viewed as co-operating, by sub-dividing the task. Thus it was in the work of creation: Father, Son, and Spirit, are set forth as uniting in the scheme. Thus also it was in the work of redemption; the Father sent the Son; the Son offered up His life on the Cross; the Spirit applies the efficacy to the soul of the sinner. So in the Benediction, it is not difficult to recognize the several Members of the Godhead: the Father to "keep;" the Son to be "gracious;" the Spirit to give "peace." The whole Trinity being thus engaged blessing Israel, and hence the triple construction.

(2) *The fulness of the Benediction.* How comprehensive it is: nothing is omitted: it takes in body and soul by supplying the gifts of providence and of grace. But the whole range of blessing is packed into so small a compass. It is the boast of modern science that it can condense a full meal of nourishment, which could be held on a single finger of the hand. But long before this, God packed up all man's blessings into one brief benediction; into a tiny paragraph of Scripture, enough of good to ramify through all that complex thing known as human life.

(3) *Its adaptation to the New Century.* How many hearts are anxious about this new age in the chronology of our world. Is it not expected to be a sifting and searching era? It is likely to surpass all previous centuries in the grandeur of its programme and the solemnity of its events. It is not improbable that it may give birth to an universal crisis; to those events enshrined in the visions of ancient seers. Many are crying, "Watchman, what of the night?" and the answer is, that "Men's hearts shall fail them for fear, and for looking after those things which are coming on the earth." But Israel's Benediction will carry us triumphantly through; and its music already soothes us. Shall it be a century of increased dangers? If advancing sciences tend to save life, they also tend to destroy life; for they generate new poisons, new diseases, new forms of death. But Israel's Benediction sweetly re-assures us by the words, "The Lord . . . keep thee." Shall it be a century of spiritual peril? The forces of evil are growing in intensity; the love of many waxing cold, iniquity is to abound; a lower moral standard of life is spreading in Society. But Israel's Benediction sweetly re-assures us by the words, "The Lord be gracious unto thee," and we shall conquer all the giants of evil. Shall it be a century of deepening perplexity? New forms of trial will overtake men; the conflict between the "old" and the "new" will turn life into a fierce battle; the sea shall roar, and its billows rage, rudely tossing the frail bark of every voyager. But Israel's Benediction sweetly re-assures us by the words, "The Lord give thee peace," so while it shall be tempestuous without, it shall be tranquil within.

"When war, and tumults, waves run high,
Unmoved above the storm they lie;
They lodge in Jesu's breast."

But let us take the Benediction in its fulness. It is a recognized law in the spiritual world that the free agent gets what he takes. We often get our blessings diluted because we seek not a more ample measure, and of a richer quality. When Elisha was dying he instructed Joash, the king of Israel, to strike his arrows on the ground as tokens of coming victories over the kingdom of Syria; the king only struck the ground thrice, for which the prophet rebuked him, telling him that had he struck with his arrows further blows, his victory would have been complete, but now he had curtailed that victory. We often curtail the Benediction. Let us claim it fully, and live the blessed life thus offered to us. Nor shall Israel alone enjoy this goodly heritage, for if the Gentile stranger who dwells with us, will unite in our fellowship and love, and serve the God of Israel, he, too, shall in that case, share the Benediction, for is it not written, "But the stranger that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself?"

Let us all then place the inspiring words of this Benediction in the forefront of life's eventful pilgrimage, marching onwards to Zion, in the new century, with songs of rejoicing. It will be our last century on earth; may it be our brightest and best.

Northampton.

Books Received.—"The Anglo-American Alliance in Prophecy; or, The Promises to the Fathers." By Martin Lyman Streator, M.A. A large Demy 8vo. volume. Price 2 dollars. Orders will be received by Messrs. R. Banks and Son, London.

Rev. Idrisyn Jones expects to sail from Liverpool on his Lecture Tour on January 16th.

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JEWISH LOYALTY.

By Marcus S. Bergmann.

"Thy people shall be willing in the day of Thy power."—Ps. cx. 3.

Anyone who is at all acquainted with the character of the Jews, must know how great an aversion they have to serve in armies of the aliens of the various countries into which they have been scattered since their dispersion, on account of their rejection of the Lord Jesus Christ. From Russia especially, where they are obliged and forced to serve in the Army, hundreds of Jewish strong young men manage to leave that country even after they had a good military training. Many of these have found a refuge in this land of freedom. They are not long in recognizing the blessing of the liberty thus bestowed upon them; and to show their gratitude to this, the British nation, many such young Jews are constantly, of their own free-will, enlisting for active service, and fight under the British flag. Just as the war broke out in South Africa, in 1899, some correspondence was going on on the subject of the East End Jewish Volunteers, in the *East London Observer*. The following is an extract from that journal (the writer is an orthodox Jew, a native of Russia, with whom I am on very intimate terms):—

EAST END JEWISH VOLUNTEERS.

To the Editor of the *East London Observer*.

Sir,—The above subject has been much discussed in various papers, permit me to lay before your readers what steps were taken at the onset which sufficiently disposes of any reluctance on the part of East End Jews to volunteer for active service, and bear their share of duty and loyalty to Queen and country. On November 11th, in response to several enquiries and communications, I wrote to the Secretary for War to ascertain if a corps of Jewish volunteers was raised, or for incorporation with other volunteer regiments, it would be acceptable to the Government. To that communication I received a courteous reply that, "At that time the forces at Her Majesty's command were adequate."

Later on, however, circumstances had altered at the theatre of war, and additional forces were required. I again wrote to the War Office, and opened a provisional list at the Victorian Restaurant, Whitechapel Road, in order to take the names and addresses of those willing to offer themselves for active service in South Africa, and attended two hours each night for a week, at the close of which 181 had handed in their names—all of them being strong young men, many of whom had been trained soldiers. A reply was received on the 2nd of January, from the War Office, stating "That all ranks were accustomed to work harmoniously together without distinction of religious denomination, thanking me for the offer, and fully appreciating the sentiments which were animated in putting forward the proposal, etc." On the 19th of January another letter was received, stating, "That there was no objection whatever to the gentlemen offering themselves for enrolment in the existing Volunteer Corps." Many of those who offered themselves in the first instance have already joined the Volunteer Corps, and have been accepted for active service; have given up good situations in order to go to the front; and are now on their way out.

Several of these are included in the Naval and Military service, and came to see me in their uniforms before departure, and assured me they were welcomed and well treated by their officers.

It is not very surprising to find that those Jews, who found a free asylum and full liberty among us, should prove their loyalty and show their gratitude by offering to fight under the British flag for the Queen and the country of their adoption. But the most surprising thing is that young Jews who are domiciled in the Holy City, Jerusalem, should petition the British Government to permit them to join the British Army at their own charges.

The remarkable Hebrew document was sent to me by a lady, whose daughter resides in Jerusalem, requesting me to have some copies of it reproduced, and I have the full permission to have it printed in the "Covenant People," and also in the Banner of Israel. I cannot do better than, with this important and interesting Hebrew document, also give the letters which accompanied the same:

18, Elvaston Place, S.W.

Dear Sir,—I send you the original letter, which was sent to me with a request that it should be published, and also, if possible, it should be laid before the Queen. I also send you the extract from Miss Hussey's letter. She has for some years resided in Jerusalem, and is acquainted with many Jews there. Some of the young men have often expressed a wish to join the British Army, and asked her to help them in the matter. Last year she suggested their going to Egypt and joining the Egyptian Army. But they objected, as it was not the "British Army."

There has been for some years a strong feeling amongst the Jews in Palestine, in favour of England, which seems to have greatly increased during the last few years, partly from what appeared in the English papers during the Dreyfus trial, and other causes. And in Jerusalem, where there are colonies of Russians, Germans, French, and other European nations, the feeling runs high. When the British Consul had "a Reception" at the Jubilee, for British residents, it was attended by influential Jews, amongst whom the Chief Rabbi came to offer his congratulations and good wishes for "The Queen." There are many Jewish officers already in the Army, and I think if a Royal Anglo-Jewish Regiment were formed, having its Headquarters at Alexandria, or Port Said, or some such easily-reached place, the ranks would be filled up at once. There are many Jews in Jerusalem most loyal to the Queen; in fact, they have prayer for England's success all through the war, and, I think, the day is fast coming when "The House of Judah shall walk to the House of Israel," and all we can do to strengthen the bond of union is little enough—and it is not by telling them that God has cast away Israel to replace them by Gentiles, that we shall gain the Jews. This has too long been the preaching of Christians; and it is no wonder that the Jews reject such teaching. I should much like to have a copy of your Yiddish Bible to send to my daughter in Jerusalem.

Yours, very sincerely,

J. A. Hussey.

Extract from the letter of Miss C. Hussey, of Jerusalem:—

The accompanying letter, signed by several Jewish young men, was brought to me by them. They want to have it sent to the Queen, or published in English papers. They are of various nationalities, but all want to fight for England. Now, we read of Royal Irish, Scotch, and Colonial regiments being added to the British Army, and these Jews ask, Why should not the Queen have a Royal Jewish Regiment? None would be more loyal, or take a greater pride in her service:—

חתומי מטה צעירי בני ציון, מבן עשרים עד
שלשים שנה, מתכבדים בזה להראות רגשי אהבתם
אל עם אנגליא המצוין בחבתו לעם ישראל בתם
לבב וברוחו הכביר, ומחנדבים אנחנו בלב מתנה
וברצון שלם להחלץ חשים ולהיות נלוים אל חיל צבא
אנגליא על שדי המערכה במלחמת תראנסוואל
בכל עת שידרשו אותנו למטרה הזאת, בלי שום
תשלום שכר כלל וכלל.

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השוכן בציון ישגיב גוי אנגליא בכחו הגדול,
ויאזרנו חיל למלחמה ובאור פניו נושע תשועת עולמים.

נאם אליעזר אליהו וואלענשטיין. נאם מאיר בלומענטהאל.
" אהרן שמחה בלומענטהאל. " דוד פריין.
" יעקב הויזדארף. " נחום בהראל לעווי.
" אהרן וועבער. " משה פרידמאן.
" אייזיק גרובער. " מאיר הויזדארף.
" מרדכי בר' חיים אזולעי. " חיים מאקאווסקי.
נאם יעקב רעדעלהיים.

The undersigned children of Zion, young men aged from 20 to 30 years, desire the honour of showing the intensity of their affection for the English Nation, which is always friendly to the Jewish people.

We the undersigned are ready willingly and with a good heart to arm and join the Army of England, in the war in the Transvaal or China or at any time they may require us, without wishing for pay or reward.

May the Almighty who dwells in Zion strengthen the British Nation by His great power. May He gird us with strength in Battle, and with the Light of His Countenance, may we be succoured for ever.

Signed	A. S. Blumenthal.	Signed	David Price.
,,	Nachum Levy.	,,	A. Weber.
,,	N. Friedmann.	,,	Isaac Groober.
,,	N. S. Asulai.	,,	Chaim Makowsky.
,,	N. Hausdorff.	,,	Jacob Hausdorff.
,,	S. Wallenstein.	,,	Meyer Blumenthal.

Jacob Redelheim.

We are indeed living in marvellous days, and the time is fast approaching when the two sticks, Judah and Joseph-Ephraim, in the prophecy of Ezekiel (xxxvii. 15—20), will have its full accomplishment :—

"The word of the Lord came again unto me 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 whereon thou writest shall be in thine hand before their eyes."

PROVIDENCE IN THE BOER WAR.

By W. L. Blore.

PART I.

"He that keepeth Israel will neither slumber nor sleep."

It is interesting to trace the hand of providence in the present outbreak of Boerdom and Krugerism during the last twelve months. The origin of this outbreak had its germ in the exodus of Boerdom from Cape Colony in 1836, when, by trekking, the Boers supposed they could for ever shake off the restraints imposed upon them by Great Britain against the indulgence of the slave appetite, which they have ever fostered since 1836, until it developed into Boerdom, and, since 1881, has culminated in Krugerism, of which the Transvaal is the embodiment and the *princeps ;* until, in October 1899, there issued the unwise ultimatum, ordering British liberty to submit to its infamous decrees of slavery over Uitlanders and natives, or to quit South Africa within forty-eight hours. But providence did neither "slumber nor sleep."

"The London missionaries were at work, and far away in the interior He placed David Livingstone. There was no love lost between him and the Boers. An outspoken and fearless champion of native interests, he resented the Boers' rough dealings with the coloured races, and, as an explorer also, he crossed their path. In 1849, he discovered Lake Ngami. In 1850, the Governor reported that the Boers were intercepting parties of travellers who were following Livingstone."

Now, mark the following : "It was the beginning of a trouble which became more acute in after years, the first attempt by the Boers to block the trade route to Central Africa. At this time no Boer republic had yet been recognized.

"In May, 1851, the Secretary of State wrote, 'The Boers have not the slightest claim to the territory which they occupy beyond the Vaal River, and their interference with British subjects as well as with the native tribes could not be overlooked.'"

To show the vacillating policy of the British Government in South Africa during the last half century, the writer goes on to say (Lucas's "History of South Africa," 1900) :

"It seems strange that in a little more than a year afterwards the Transvaal Government was formally recognized. In 1852, the sentence of outlawry on Pretorius was reversed. One clause in the Convention that followed laid down that no slavery is, or shall be, permitted or practised in the country to the north of the Vaal river by the Boers." Mark the words, "or practised." "Yet, as soon as the Convention was signed, charges, and counter charges arose. English traders came and went along the Bechuanaland trade route as they do in 1900. Commandos were called out ; the natives were shot down ; captives carried off ; Livingstone's house, at Kolobeng, was, in his absence, broken open and looted. Boer liberty seemed to be licence to oppress and to enslave in South Africa the people of the soil.

"In 1853, the withdrawal of British sovereignty over Orange River Colony was no easy matter. It was unpopular in Cape Colony. It was thoroughly opposed by the territory itself. The missionaries of South Africa and their supporters viewed it with dismay. The withdrawal was a confession of weakness, a sign of weariness, of shrinking from responsibility and rule. Protests were unheeded, difficulties set aside ; and on February 23, 1854—in the year of the Crimean war—Sir George Clerk signed the Bloemfontein Convention excluding slavery in any form. Thus was sown the wind nearly half-a-century ago, and at Majuba, and since, we reaped the whirlwind.

"In 1877, a Permissive Confederation Act, the details to be filled up at the free will of the South African communities, passed the House of Commons.

"In March, 1877, Sir Bartle Frere landed at the Cape. He had been chosen as the one man capable of carrying the scheme of confederation into effect. He went out in harmony with the aims and enthusiasm of his chief, hoping to crown by one great constructive effort the work of a bright and noble life. How the hopes were disappointed and the brightness dimmed will be told in all the annals of South African history.

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"In 1877, the Transvaal was annexed. The Boer population amounted to 10,000. The Boer treasury was empty. The country was absolutely bankrupt. Trade was at a standstill. Less than half-a-century before South Africa had been one, and the Boers had all been British subjects. The Boer republics were a latter-day product."

The writer of the above extracts, in his admirable work, "Lucas's History of South Africa to the Jamieson Raid," which I strongly recommend to your readers, then enters into the details of the annexation in 1877, and discusses the same at length:—

"Frere had no voice in the annexation of the Transvaal. His policy was the policy of the coming time. The Boers saw in the subsequent disasters in Zululand an opportunity for regaining their former status. In the Netherlands a Transvaal committee was formed, who petitioned the Queen of England to restore the Transvaal to the Boers. Sir Bartle Frere had been censured and recalled. The 1881 Convention then became an accomplished fact.

'The work of Boer aggression then recommenced, and they formed the 'New Republic' in Zululand, and in 1886, this aggression was narrowed to its limits when incorporated in the Transvaal. Then Boer marauders invaded British Bechuanaland. Sir Charles Warren, in 1884-5 with a force of only 4,000 men swept away the Boer invasion."

In 1884, the Convention of London took the place of the Pretoria Convention. This Convention was signed on February 27th, which Convention, on the same date, in 1900, became in fact null and void when Ladysmith was relieved, and when Cronje surrendered with 4,000 Boers, and when Majuba was avenged.

Your readers will at once perceive how providence has throughout, by His "whirlwind," swept away the miserable political structures of Boerdom, and the foolish Conventions of 1881 and 1884, which tacitly acknowledged slave-loving Boerdom as a possible power in South Africa.

This subject will be continued, with your permission, in a future number.

(To be continued).

WHO ARE THE BOERS?

By E. Reep.

PART I.

It has been suggested that the Boers represent a portion of the Ten-tribed House of Israel; it has also been conjectured that they represent the Moabites. The latter origin is certainly more applicable to the Boers than an Israelite ancestry, which, strange to say, the Boers have themselves claimed, hence their idea that they are the chosen people.

In making this claim the African Dutchman is entirely ignorant, though a Bible student, of what it involves. He does not realise, though probably his ancestors did, that it means maritime supremacy, possession of a prodigious number of colonies (Gen. xlviii. 19), dominion over the heathen (Psa. cxi.), and control over hostile nations by the occupation of their Gates (Gen. xxii. 17).*

The Boers clearly do not fulfil Israel's latter-day destiny of sovereign rule from the ends and sides of the earth. Are they then Moabites or Ammonites, descendants of Lot? Whether they are or not, they are Semites without doubt, for only a people of Semitic origin could, as the Boers have done, display such tenacity of purpose, such absolute faith in Divine assistance, always believing in God and in His presence with the Boer hosts, even though He was not giving them the victory.

But there are various reasons for supposing the Boers to be Semites, to be one of the several Hebrew nations related to Israel. Most of these Hebrew families, like the Israelites, went into captivity or were dispersed abroad, as in the case of Abraham's descendants by Keturah and his concubines. In Palestine the descendants of Jacob were always more or less in conflict with collateral branches of their race; in dispersion it is not likely that there was any kinder reciprocity between them. As a matter of fact, we know there was not; it was with the Hebrews as it was with the Greeks. Greeks and Trojans being of one stock, they believed that cloud-collecting Jove loved one as much as the other. And so with the Hebrew nations, each one thought it enjoyed in an equal degree the favour of Jehovah. Thus hate and rivalry played a large part among Israel's blood-relations, as evidenced by their wars and the bitter animosity of Haman the Edomite towards Mordecai, his Benjamite kinsman, at the court of Ahasuerus. The Edomite could not overcome the hereditary instinct to rival his Israelite brother, any more than he could forget that Mordecai was of that proud exclusive family which had isolated itself as a people divinely chosen to be the heirs of the world.

But the Edomites were not more anxious than the Moabites to supplant Israel in gaining the kingdom and dominion promised to Abraham. Even before Israel came into existence there was a jealous discordance between Abraham's dependents and those of Lot. Abraham, however, as a man of peace, settled the dispute by begging Lot to choose his own sphere of influence and to go his way and prosper Abraham's "open-door policy" commending itself to Lot, he "chose him all the plain of Jordan" and thereupon became an independent State.

Looking into the subsequent history of the Moabites and Ammonites, we find them alternately a warlike and peaceful people. At one period the power of the Moabites was so great that they subjugated the Israelites for eighteen years (Judges iii. 12—14). After the disruption of the Israelite kingdom, when it became two kingdoms (Israel and Judah) the House of Lot paid tribute to Israel.

At the death of Ahab they revolted against this impost, and with the Ammonites made war upon Judah, the Jews or House of Judah having entered into an alliance with the Ten-tribed Kingdom against Moab, declaring that against the Moabites Israel and Judah were one people (2 Kings iii. 7).* Even Edom united with the two Israelite nations to suppress their enemy, possibly for the reason that Moab and Ammon had extremely exalted notions of their national pre-eminence; or the Edomites may have had recollection of the claim of the Ammonites to the land of the Amorites (a name sometimes applied to the whole land of Canaan) as a paternal inheritance.†

With these ideas of national supremacy, the Moabites and Ammonites would, we may suppose, continue to hanker in their dispersion after power and a new country in which to settle. Like their brother-tribes, they would push westward or north-westward, and thus mingle with peoples of the same origin as themselves, bearing in their wanderings the generic name of Scythians. These so-called Scythians are

* For Scriptural meaning of the term "Gate" see Philo-Israel's "Geography of the Gates."

* In view of the identity of the British with the House of Israel, and the probability of the Boers representing an offshoot of the House of Lot, it is interesting to remember how enthusiastically the Jews have espoused our cause against the Boers in South Africa. Israel and Judah have again fought as one people.

† Moab and Ammon took Heshbon from the Amorites, but the Israelites afterwards conquered it (Numb. xxi. 25).

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said to have transported themselves from Asia to Europe at different epochs by two principal routes, whereby they formed two great streams of migration, flowing, as it were, periodically. In this manner Europe was peopled by Hebrew nations, each one intent on founding new homes and new cities.

With regard to the House of Lot, their idea would be to choose a land of plains, where they would be reminded of the beautiful plains of Moab. Where in Europe did such a people spring into existence? Surely in the kingdom of the Netherlands! If so Moab and Ammon have sought, as of yore, in their fight for liberty and expansion, to again and again triumph over Israel, who in a place of safety has been renewing her strength for universal empire in the British Isles (Isa. xli.). And what has been the result to Moab and Ammon of this struggle after empire? Why, that history has repeated itself. As in the days of Samuel, the Lord hath wrought salvation in Israel (1 Sam. xi.). Wherever the Hollander has attempted to found empire, British-Israel has been unconsciously compelled by God to establish her sovereignty there, too. For instance, the Dutch held at one time one hundred and seventy fortified stations in India. And, it has been asked, what did they do for India? Why, nothing more than Nahash the Ammonite would have done for Jabesh-Gilead, when he wished to thrust out the eyes of its inhabitants and lay the crime for a reproach upon all Israel (1 Sam. xi. 1). This has really been the spirit of Mr. Kruger, as President of the Boer Republic; he has endeavoured to deprive the Outlanders of political rights and then cast the consequences of his injustice on the British Government for a reproach upon the whole British-Israel Empire. It is unnecessary to say that he has not, any more than Nahash the Ammonite, succeeded in effecting his purpose. On the contrary, God has, as in the days of Samuel, "wrought salvation in Israel" (1 Sam. xi. 13).

It is true our troubles are not at an end; but we should be ungrateful as a people if we did not see and acknowledge that God is on our side in this terrible Boer war. What has He not done for us? He has caused this South African conflict to draw together the whole British Empire. He has made more than ever before, British-Israel chief among the nations (Jer. xxxi. 7) by uniting every part of the Empire in a common cause, under one flag, and under one sceptre. And, lastly, he has forced on the British Anglo-Saxon race that they are "a company of nations" as predicted in Gen. xlviii. 19; and in doing this He has opened their eyes to the necessity of Imperial Federation that they may inherit the heritage promised to Abraham, Isaac, and Jacob (Gen. xxviii. 14) and do His will at the ends of the earth (Isa. xlii. 10).

But let us take a brief glance at modern history to see if it can at all account for the affinity that undoubtedly exists between the Anglo-Saxon and Dutch peoples. First of all the Dutch language bears a strong affinity to the old Saxon English; but as language is no test of race, this is practically no evidence of blood relationship. A better test is the historical development of the two nations, which carefully studied, seems to explain their drawing together at different periods for mutual protection and advantage. The history of the Hollanders has been almost as remarkable as our own, and, if it be that Moab and Ammon are to be identified in the peoples known to Tacitus and Strabo, as Batavi, Chatti,* and Frisii (there were two divisions of Frisii—the East and West Frisians, or the Greater and the Lesser), the following from Motley's "Dutch Republic" is in a double degree interesting. Says the historian:—"A great naval and commercial commonwealth, occupying a small portion of Europe, but conquering a wide empire by the private enterprise of trading companies, girdling the world with its innumerable dependencies in Asia, America, Africa, Australia—exercising sovereignty in Brazil, Guiana, the West Indies, New York, at the Cape of Good Hope, in Hindustan, Ceylon, Java, Sumatra, New Holland—must always be looked upon with interest by Englishmen, as in a great measure the precursor in their own scheme of empire."

This sounds like an old story, for it reminds us of how Abraham and Lot together entered the Promised Land, each of them believing in a right to its possession. It also suggests that Moab has been used as an instrument to make straight the way of Israel, just as John the Baptist was appointed to make straight the way of Israel's Redeemer.

As already remarked, there is some analogy in the character of the country inhabited by Lot, when he "chose him all the plains of Jordan," and that of the great plain called the Netherlands. Like the Low Countries, Moab had its extensive cornfields and large tracts of pasture land; and the Moabites, like the Dutch, were essentially a pastoral people.

Nevertheless, Moab had her mighty men and ambitious princes, all of them keen for empire, as shown in the conduct of Balak, king of Moab, in his desire to destroy Israel, whose multitudes thrilled him with the fear that they would prevail against him and cover the face of the earth; hence his anxiety that God should curse them that he might exterminate them. But it was not to be so. The king of Moab might send his princes to the mountains of the East to fetch him a prophet who would sanction his deadly designs, but there was no miraculous assistance forthcoming. Though the prophet came, and as an Edomite was relied upon to curse, he could only bless and speak by the Spirit and declare that it was impossible to defy whom God had not defied, to curse whom God had blessed. Therefore it was that Balaam prayed that his last end might be like Israel's (Numb. xxiii.).

For many centuries must the House of Lot have preserved its traditions, probably in folklore stories and songs, as did the Batavi and Frisians.

Traditional ideas and beliefs, says Robertson Smith, become an affair of race. It is not then impossible that England and Holland in uniting their fleets for the mastery of the sea, or in acting in direct opposition to one another, have been moved by the same racial feelings which in ancient times united Israel and Moab, as in the days of Ruth, or divided them, as in the days of Balak, who was perforce compelled to understand that the expansion of Israel would bring about the affliction of Eber, or, in other words, the destruction of the Hebrew nations hostile to Israel (Numb. xxiv. 24).*

Taking for granted that the Dutch are to be identified as Moab, it remains to ask, Who are the Ammonites?

(To be continued.)

* Jeremiah, who was ordained a prophet unto the nations, and had a mission to them (chap. i. 5—10), is directed to pass over to the Isles of Chittim, or, as in the Septuagint, to the Isles of the Chettians, or Chitti, situated to the far west of Canaan (see Chittim and Shittim in Young's Concordance). Moabites may have called themselves Chatti, or Chetti, as inhabitants of Shittim and the Isle of Chittim (Cyprus).

* Esau or Edom, for instance, is to become the inheritance of Israel, and Moab is to be crushed—perhaps as a political power (see Septuagint Version of Numb. xxiv.). It is often said that Holland will some day be absorbed or annexed by Germany.

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"THINE ENEMIES SHALL BE FOUND LIARS UNTO THEE."

By Douglas A. Onslow.

The study of the Scriptures in the light of British-Israel truth, is daily revealing to us the wonderful manner in which every jot and every tittle of the prophecies are being, as in the past they have been, literally fulfilled. In His great sermon on the Mount, our Lord said to His disciples and hearers, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till *all* be fulfilled." If these solemn words were laid to heart, as they should be, men would not be found to question the truth of the prophecies, or to treat them lightly as though some of them were of little account. All has to be fulfilled. Not a jot or tittle, however apparently insignificant in the sight of man, can escape accomplishment. We have seen that this has been effected in the prophecies concerning our Lord's life and ministry, His death and resurrection, and in the most perfectly literal manner; we are therefore amply justified in seeking to trace the accomplishment of the prophecies concerning Israel, which have not yet received their ultimate fulfilment.

When Moses, the man of God, blessed the children of Israel before his death, he ended with these words: "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii. 29).

No doubt it will be said by some that these words had reference to the then immediate future, when Israel would occupy the Land promised to the fathers, and into which Joshua was about to lead them. Primarily the prophecy would thus be fulfilled, but like many other prophecies it had to receive a final accomplishment.

The enemy was certainly at that time "thrust out" before the people, and to a certain extent they were destroyed, but Israel did not then "dwell in safety alone." It could not be said of Israel then, that they were "happy." The prophecy clearly has reference to some distant ultimate fulfilment, when, during the "latter times" Israel's enemies should be found "liars unto" them.

It appears to me that the ultimate fulfilment of this prediction must be the time when, in consequence of Israel's great, and ever increasing, prosperity, her enemies will be growing more and more envious, and more and more malignant in their hatred. I believe that we are actually in the days this prophecy refers to. Israel is now, and for centuries past, has dwelt, in safety, in their own highly fertile land. We have again and again been "saved by the Lord." We trust in the Lord, as the "shield of our help" and "the sword of our excellency" for in our National Church service we say "O Lord, save Thy people, and bless Thine inheritance, give peace in our time, O Lord. Because there is none other that fighteth for us, but only Thou, O God," and I propose to show from contemporary sources that our enemies are found liars unto us; and moreover, within the last century we have assuredly commenced to "tread upon their high places."

The Boer war has opened the eyes of our people, more than anything that has happened of late years, to the bitter feeling of hostility to our race entertained towards us, by the Continental nations. Again and again have the daily and other papers given extracts from the foreign journals, which teem with lies, and exhibit the malignity of their spite, and of their jealousy of this nation. Our amazing commercial prosperity, and colonial expansion, during Her Majesty's reign have excited the envy and jealousy of the foreigners. Envy and jealousy have generated hatred, and hatred has produced malice. Thus it is that we see the extraordinary manner in which Kruger has been received by the French, Germans, Belgians and Hollanders. It is not because these people love the Boers, or their methods, except the Hollanders, but because they hate and envy the British. It is only necessary to read the daily papers to be satisfied on this point.

The following are a few extracts taken from an article in the *Daily Mail*, headed, "Kruger's Secrets Leaking Out; Cables Invented, Forged and Altered," published Oct. 12, 1900:—

The following remarkable disclosures of the methods by which the Boers mutilated and falsified telegrams during the earlier stages of the war and right down to the fall of Pretoria have been made to our war correspondent, Mr. Reid, by Mr. Patterson, an Englishman, from Newcastle-on-Tyne, who was telegraph controller for the Transvaal under the late Government.

"The disclosures also throw some light on the doings of Mr. Kruger, Mr. Reitz, and other members of the old régime.

"Pretoria, Wednesday, Oct. 10.

"(*From our Own Correspondent*).

"Before the war began the Transvaal Government systematically stopped and mutilated telegrams. Mr. Reitz, late Secretary for State, was in the habit of purloining the contents of private messages for his own ends, and any telegram thought to be detrimental to the Boers was stopped.

"During the war telegrams from the front were always mutilated by the Boer Government. In every engagement the number of Boers was reduced and the number of British increased.

"After the battle of Elands Laagte and the charge of the Lancers through the Boers, the Pretoria clique conceived a great hatred for the Lancers, and almost every telegram published set forth that hundreds of Lancers had been killed, and within a month of the battle ten times the actual number of Lancers in the field were slaughtered on paper.

"Press telegrams from Pretoria were also tampered with. Reuter's telegrams, for instance, were altered daily. The agent sent by post copies of his telegrams weekly, and these letters were every week abstracted from the post office.

"No news of Boer defeats was allowed to be published. When a telegram arrived at Pretoria in the night conveying the news of Lord Dundonald's entry into Ladysmith, Mr. Kruger forbade its publication, and the fact that Ladysmith had been relieved was not published in Pretoria until five days later.

"On the day the Boers were defeated at Waggon Hill (January 6) telegrams were received in Pretoria saying that the burghers had been successful, and that the town would capitulate that night. Forthwith trains of empty carriages and trucks were despatched south to bring the entire Ladysmith garrison and people to Pretoria.

. . . . . .

"Some of the Boer generals grossly exaggerated the English

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losses. For instance, Cronje wired to Mr. Kruger from Magersfontein in reply to the usual question as to the number of English dead: 'I have been on the battlefield and counted up to 50,000 dead English. I then became sick at the sight of the dead bodies, but there is still double that number to count.'"

One would think that such a senseless lie as the above would carry its own refutation, but where hatred exists people will believe that which they wish to be true, however improbable it may be.

In another long article published in the *Daily Mail* of September 4, headed "Teaching Hatred of England" the writer shows "how history is mistaught to French children." Need I say that the writer exposes the infamous lies that are taught in the French schools as to England and English methods. But it matters very little to which quarter we turn our attention, it is the same story; and though some of the better class of Continental journals write in a fair and sober strain about the British, the great bulk of them cannot help at times allowing their spitefulness and malice to appear, and they prove the truth of the Scripture, which heads this article, by exhibiting their enmity, in the lies they are not ashamed to print.

"AWAKE AND SING."—Isa. xxvi. 19.

By E. M. Rush.

It is frequently and rightly insisted upon that one of the strongest indications that the English-speaking people of the British Empire and of the United States of America must be the House of Israel, is furnished by the evangelistic work they have engaged in, far beyond what is attempted by other peoples, this being the special duty assigned to Israel. All those who care for missions, and all hearts that have regard and compassion for their fellow-creatures, have been sorely pained by the sacrifice of life and the awful tortures endured by missionaries and their converts, especially lately in China. Looking beyond any causes that one and another may consider have at some time led up to these most heart-rending events, if we turn to Rev. vi. 9, we may note that if the time of fulfilment of the answer given to those depicted in that wondrous scene refers to the "latter days," in which it is thought we now are, we may hope that the worst has come. God grant too that the worst has *passed*, and that He will enable His people Israel to devise means, bringing those who work with her into such concert as shall ensure in China perfect safety for our missionaries and the native converts. Also that like measures may be possible in other heathen lands, thus pointing to the end of the waiting time of the faithful souls "under the altar," and the close of the periods of martyrdom.

The ambassadors and agents of our Governments, English and American, have to walk warily, contending with jealousies and obstacles hard to be dispelled. Could they know that we are Israel, and realise that the God of Israel is watching to help and guide those who will draw their needed wisdom and power from Him, how would every one be cheered with hope and confidence, through all their difficulties and labours, that their righteous efforts would never be in vain, but crowned with good results for the heathen, and a glory for Israel hitherto undreamed of. Could the organizers of all Missionary Societies and our missionaries know that they are of Israel, how would they rejoice with a new joy, and find their faith strengthened, their hearts enlarged by the assurance that our Almighty Father has *destined* Israel to carry the blessed tidings of salvation to all the peoples of the earth, and is now revealing us to ourselves, that every one of us may and shall stand as a living proof that our God is the God of all the universe, and we are the evidence of His love and faithfulness and of the truth of His Word—the Scriptures He has given primarily to us and our brethren of Judah. And for the conversion to Judah, what greater power have we in our hands than to show them that we are their brethren of Israel, whose Divinely ordered mission it is to preach Christ to them and to the Gentiles?

No one need idly count that it is a small matter whether Israel is extant or not. Rather let us "Arise and sing," with thankfulness to our God, and proclaim the glad news to every one of the sons and daughters of Israel throughout the world, and give "Glory to God in the Highest," looking for that Peace which is yet to come.

Watford, Dec. 5th, 1900.

THE HOLY CATHOLIC CHURCH.

By H. R. Shaw.

"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." Such was the expression to which the Redeemer of Israel gave utterance to His enlightened and ready-speaking disciple at what is often considered to have been the foundation of the Holy Catholic or universal Church of Christ upon earth. But in venturing somewhat to differ, as all intelligent Anglo-Israelite or other students of the Holy Scriptures must differ, from this common consideration or conclusion as to the period of the Church's foundation, it may first be pointed out that much misconception has hitherto prevailed as to the identity of the rock upon which the Church building is to be reared.

The Gentile Church of Rome, conveniently forgetting that it is but a wild olive branch grafted in amongst the natural branches of Israel's good olive tree, and as such liable at any time to excommunication therefrom, claims with much plausibility that the rock of the Church's foundation was Peter, and that she is therefore the Holy Catholic Church because Peter was the unquestioned founder thereof, but apart from the fact that Peter's commission did not end with the establishment of the Church of Rome, it is abundantly manifest that his claim to be personally the rock of the Church's foundation cannot be sustained by the words of Scripture, and that notwithstanding the fact that his surname of Cephas, or Peter, signifying a stone, was bestowed upon him by the Lord Jesus Himself.

Equally open to objection from the Scriptural point of view is the claim made by our own ostensibly Gentile Church in England and elsewhere, and crystallised in one of our most popular hymns that

> "The Church's one foundation
> Is Jesus Christ her Lord."

The remainder of the hymn which follows is doubtless correct enough, but the opening statement seems to be radically incorrect if we may accept the testimony of two of Christ's apostles, John and Paul, the first-mentioned of whom declares, Rev. xxi. 14, that this Holy Bride or Church of Christ had not merely one foundation, but as many as

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twelve foundations, and in them the names of the twelve apostles of the Lamb, one of whom of course was Peter; while Paul is equally explicit, but more comprehensive when addressing his Israelite "Saints which are at Ephesus," and who could have been none other than a portion of the Lo-Ammi people mentioned by Hosea, and now described by the apostle as being no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner Stone in whom all the building fitly framed, groweth unto an holy temple in the Lord—the obvious inference here being that Jesus Christ our Lord, far from being the bed Rock of the Holy Catholic Church really came to be the top corner Stone or Crown of the superstructure, whose foundations were laid in a much more remote age.

It is, nevertheless, manifest, from a perusal of the account given only by Matthew, of the incident in question that Simon Peter, or at any rate his divinely bestowed surname had much to do with what was virtually a reconstitution of the universal Church of God, at such time as the kingdom of heaven was about to be taken from unbelieving Judah-Israel and given to the other nation of Ephraim-Israel, now ready to bring forth the fruits of that kingdom. But how was this universal Church, standing till now upon the foundations of the ancient prophets to be reconstituted? The answer, we think, is best supplied by the text with its context now under discussion. It will be recollected that Jesus, after enquiring of His disciples as to the general opinion of man concerning Him and His mission, and receiving the various reports in response, asks them pointedly, "But whom say ye that I am," when the ever ready Simon whom we are entitled to consider now spoke as well for all his fellow-disciples as for himself, replies, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Then follow the words of our text, from all of which we are entitled to argue that the Church was now reconstituted in faith like that of Peter and the rest of the disciples which could recognise clearly the Son of the living God in the Person of their Master, Christ. In other words, this was the occasion of the establishment or setting up of the Stone Kingdom dreamed of by the Babylonian Monarch, and expounded by his Prime Minister, the prophet Daniel; the Church in fact which had its original foundations in the Hebrew prophets now passes into the custody of the Christian apostles of the same Israelite nation, to be by them again started upon its Catholic or universal career.

It is worthy of remark that at the real foundation of the Holy Catholic Church of God, as distinguished from what we have here ventured to call a reconstitution of this same Church, we find that the earlier event was alike signalised by a remarkable exhibition of faith by man in Christ and His divine mission. Who will not recall the scene with Abraham, Isaac, and the angel of the Lord upon Mount Moriah, at the time when according to St. Paul (Heb. xi. 17—19), Abraham proved his truly Christian faith in the resurrection of the dead from whence in a figure he received his only begotten son, born of parents already as good as dead. The threefold blessing of Abraham which then follows upon the oath of the Lord God Almighty can surely be nought else than the establishment of this Holy Catholic Church in which all Christians profess to believe. And what are the three characteristics of this Abrahamic catholicity? First, "I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore." What could be more catholic than this? second, "and thy seed shall possess the Gate of his enemies." Catholic rule beyond a doubt, since whosoever holds the Gate, holds the house, and governs the same; third, "and in thy seed shall all the nations of the earth be blessed." Here surely is Catholic benediction sufficient to satisfy the most ardent aspirations of any Church that ever has existed or could exist, embracing weight of numbers, strength of arms and ability and willingness to bless all others.

It is pleasant to know that these observations have been somewhat anticipated and confirmed by one of our most recent Anglo-Israel writers, the Rev. S. J. Deutschberger, who in the Almanack for 1901, considers that "the call of Abraham is one of the most important events in the history of the world, and that for four reasons, one of which is that it was the beginning of ecclesiastical history; before we have tradition, but scarcely history in any real sense of the word. It was also," he considers, "the founding of a society and religion that has continued ever since; all religions which agree in acknowledging only one God are derived from the revelation made to Abraham." The Holy Catholic Church in short, was founded upon Mount Moriah under the oath which God sware to our forefather Abraham.

How this Church has grown and expanded, and what progress it has made or omitted to make towards filling the earth with fruit is well-known to our former readers, and may only be briefly surveyed on this occasion. It has been more than once pointed out in these pages, that this threefold Abrahamic covenant has been five times entailed within somewhat stringent limits, four of which are in accord with our Kentish practice, called Borough-English, or copyhold tenancy of estates, in which the younger son excludes his elders from inheritance; and the fifth change being somewhat in the nature of a reversion.

First, Isaac, who as we all know, was a younger son of Abraham, was declared by the Almighty to be the heir of the promises to the exclusion of Ishmael, the first-born; and upon referring to Gen. xxvi. 3, 4, we find these promises reiterated to Isaac in person.

Second, Jacob, the younger son of Isaac, succeeds to the inheritance of Abraham, to the exclusion of Esau, his elder brother, and Gen. xxviii. 14, gives the Lord's own confirmation of this arrangement, to him in person.

Third, Joseph, a younger son of Jacob, obtains under the will of his father, as declared in Gen. xlix. 24—26, the chief or birthright blessing in the family, to the exclusion of all his elder brethren, and which blessing, including as it does, the custody of the stone of Israel, gives the first intimation of the coming of the future stone kingdom; while of the remainder of Joseph's blessing it will suffice to declare that it goes even beyond, if such be possible, the catholicity of the blessing of Abraham, his progenitor.

Fourth, Ephraim, the younger son of Joseph, while not dispossessing his elder brother of a goodly heritage, yet obtains unquestionably, all the Catholic qualifications of Abraham's portion in the earth with something more in addition as Gen. xlviii. 19, plainly shews. While both the brothers partake of the Abrahamic covenant and grow into a multitude in the midst of the earth, yet truly Ephraim, the younger, shall be the greater of the two, and his seed shall become a multitude of nations.

Under neither of these patriarchs, can it be said that this Abrahamic Church grew to anything like catholic proportions; on the contrary, their immediate descendants for

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something like a period of a thousand years, became cramped and exclusive, and in the end utterly unmindful of their high calling; Ephraim in particular, and the tribes of Israel, who bore him political company coming very soon under the Divine displeasure and punishment, which ended in their removal from their own land to the distant dominions of the heathen king of Assyria.

But mercy followed Ephraim, if we may trust the prediction of Hos. i. 10, 11, uttered some sixty years before the final catastrophe, and which forms the subject of the fifth entail, or reversion of Abraham's Catholic covenant to the Ten Tribes of Israel in their Lo-Ammi, or lost condition. "Ye are not My people, and I will not be your God. Yet the number of the children of (Ephraim)-Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." The catholic functions are here plainly awarded to the children of Israel in their state of Gentilised exile,—to the Lost Ten Tribes, in short.

The only question remaining for consideration now is, what has become of these Lo-Ammi Israelites and their Abrahamic charge. Readers of the BANNER should, after twenty-five years' instruction, be fully competent to reply that Lo-Ammi Israel has been found in our own English-speaking nation and company of nations, having its headquarters in the British Islands, and its company of nations belting the earth around, in that earth's choicest situations. The Holy Catholic Church, founded under the Abrahamic covenant, has, in short, developed into the Israelite Church of England, speaking in its broadest aspect, not necessarily limited to the national establishment, but undoubtedly, focussed therein, inasmuch as this Church establishment exists for all, whether they be willing or unwilling to conform to its articles or its ritual. Regarding, therefore, the entire British nation as the Church, it must be claimed that this nation or Church is truly catholic, because it and it alone possesses all the elements of the three-fold Abrahamic covenant, viz.:—unexampled multiplicity of population; possession of the individual Gates of all its actual or potential enemies, and especially possession of the sea-way or great Gate which gives access to the individual Gates; and, finally, possession, though it be yet but imperfect in measure, of the will and ability to bless all nations of the earth, of whatever shade of colour or capacity of intellect, who come under its rule or influence.

Even in its weakness of manifold divergences of opinion as to things not always absolutely essential, although at least, one great English statesman was inclined to regard this diversity as rather a sign of its strength, this Church displays such catholicity as no other Church does or can display, by presenting itself before the astonished and somewhat scandalised world with something like three faces, commonly known as High, Low, and Broad. It would be easy to shew that these three aspects of the National Church (and of Nonconformity likewise), are merely survivals of the three stages of the Divine revelation as portrayed in the volume of Holy Scripture; the Broad, or Elohistic idea of natural religion and good in everything, giving place to the Jahvist high moral and sacramental idea, which in its turn should lead naturally to the Low, or Evangelical or Emmanuel stage of the mystery—not even this representing finality as we have recently shewn in these pages, for January, 1898, 1899, and 1900.

Whether or not this may be regarded as sufficient explanation of the triple-visaged aspect of the English Church, it is at any rate satisfactory to learn from the Collect appointed to be said every Good Friday, that she considers herself privileged to keep an open door or doors for the admission of all Jews, Turks, Infidels, and Hereticks, on whose behalf she supplicates the Almighty, that they may be fetched home to His flock and be saved among the remnant of the true Israelites, meaning of course, her own Church. The force of Holy Catholicism could surely go no further than this most pious aspiration, which is a very practical expression of the claim to fulfil the promise of the Abrahamic covenant, "In thee and in thy seed shall all nations of the earth be blessed."

It is unnecessary, and might be deemed invidious, to enquire too curiously by which of the suggested three doors, these four classes of wanderers, Jews, Turks, Infidels, and Hereticks, are expected to enter the Israelite fold, it must be sufficient for the present to realise that the Holy Catholic Church is ready and anxious to receive them; and we make no doubt that every Anglo-Israelite will be prepared to offer to these wanderers the right hand of Christian and Israelite fellowship.

24, Ludgate-hill, E.C., 7th December, 1900.

LENGTHENING AND STRENGTHENING.

By J. G. TAYLOR.

PART I.

IN a previous article on "Lengthening the Cords" we accepted Isa. liv. 2, 3 as an obvious allusion to the expansion of literal Israel—identified with our own people,—and followed up this expansion to the acquirement of Hudson's Bay, which carried with it the adjoining tracts. That may be said to have completed the North-Western extension of Israel's spacious tabernacle, for Sir Francis Drake had already discovered California, naming it New Albion,—an augury of that day when North America, from Atlantic to Pacific, would acknowledge the sway of Albionites. There still remained much to do. Our tenure of this wide domain was even more slender than the patriarchal ownership of Palestine, for none had walked through the length and breadth of it. The new premises were almost empty, and vastly beyond the immediate wants of the race. But that is what the prediction leads us to expect. "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." The lengthening of the cords was a preparatory act, in anticipation of the breaking forth; and it has been observed that English colonization did not arise from the pressure of a congested population, as with Germany and Scandinavia, but resulted from "instinct." The sage was right; but what is instinct? It is one of those words we are in the habit of using to cover our ignorance, and, so far as this particular phase of instinct is concerned, the ignorance can be removed. There was no compulsion for Sir Humphrey Gilbert to cross unknown seas and cast his human cargo on unknown shores; nor were the voluntary exiles decoyed by those dazzling allurements which enticed a stream of adventurers to the Spanish Main. They left their homes to hew down forests, reclaim the wilderness, and form English "plantations;" and they did all this that it might be fulfilled which was spoken by the prophets. The process was a slow one, and did not

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develop unchallenged. The statesmanship of Chatham, the sword of Amherst and Wolfe, were needed to protect the nascent nations and wrest the continent from those who wished to share it with us. Wolfe, indeed, not only assisted to make Ephraim's "multitude of nations," but was indirectly responsible for the creation of Manasseh's "great people." The "American English," as they were then called, had for some time indulged in visions of an independent existence; but France was a common enemy, and so long as the armies of Louis hovered on their borders they were glad to stay underneath the wing of the mother country. Wolfe's victory, however, expelled France from North America, which, later on, enabled the colonists to rebel with impunity—to even ally themselves with the foreigner and shake off British control.

Fortunately for the parent stock its colonising destinies were not confined to any one quarter of the universe. The same supreme Will which ordained this loss in the West decreed compensating gains in the East. "Thou shalt break forth on the right hand—and on the left" (Isa. liv. 3). "Thou shalt spread abroad to the West and to the East, and to the North, and to the South" (Gen. xxviii. 14). In fact, considerably before the American rupture Israel had turned her eyes and energies towards the sun-rising, but the movement was quickened by this domestic squabble at the western end of the tent. And it is at least curious that the year in which the eight American settlements elaborated their scheme of antagonism to Great Britain—1765—was the year from which the East India Company dated the establishment of British dominion in that land,* although a century and a-half had elapsed since the birth of the institution. India is not generally reckoned a colony, and in the Anglo-Saxon sense of such terms it is, perhaps, a "possession" rather than a "colony," but it has given rise to a constellation of colonies—civil, commercial, and military—which throw all Gentile attempts into the shade, and entitle it to be enrolled as a colony of the first rank. And when we think of the British Orient in its modern splendour we may well ask, What hath God wrought since the "Company of Merchants of London" built Fort St. George, and Surgeon Broughton mixed his potent physic. Those were days of small things, but not of the smallest, for at that stage the Company had spent its infancy. It was on the last day of the sixteenth century that Queen Elizabeth granted to 215 traders a Charter which called into being the most wonderful Company ever known; a Company which was fated to transfer the rule of Hindustan from Nabobs and Nizams and Moguls to a Board Room in London.

The object of the Company was simply traffic, but traffic has often been the thin end of a tremendous wedge. Just as the slim heaving-line is flung out, and hauls up the more substantial hawser, the clerks and sea captains of John Company, with their light commercial ties, drew on the soldiers and the governors with their iron links of conquest. Yet it was self-defence which changed the character of the Company. The forts were erected for that purpose; the leagues with native states were a necessity; and the wars waged with European rivals were struggles for life. As in America, our most formidable foes were the French, determined in the Old World to retrieve their disasters in the New. Led by men of brilliant talents, and enjoying the advantage of a prior footing, they had a fair prospect of driving the British into the sea and subjugating India from coast to coast. But, happily, the English colony boasted of a clerk defined by Pitt as "a heaven-born general, who, without experience, surpassed all the officers of his time," and who shattered French influence in the series of battles culminating with Plassey. It is probable, however, that if Clive had stood alone the effect of his victories would have been transient. But in the little force which set out to avenge the Black Hole tragedy there was another clerk—Warren Hastings by name—whose genius for organization and statecraft was equal to the military skill of Clive.

It is amusing to notice the stupid inability of mankind—or the majority of mankind—to appreciate the value of current events. We have many examples of this to-day, when trifles are magnified and momentous issues depreciated, or entirely disregarded. And we have an illustration of it in the career of Warren Hastings. He was fatherless and poor, but not quite friendless; and at the age of sixteen or seventeen the head master of Westminster School proposed to defray the expense of finishing his college education, while a director of the East India Company offered him an appointment in Bengal. He preferred Bengal to Oxford, and in a biography of him, published in 1799, the author moralizes thus on this incident:—"The philosopher may be allowed to lament that he did not prefer a continuance at college, where there was a chance of his becoming a benefactor to human nature, through the medium of literary employments." We fancy that the philosopher of 1899 would not be inclined to waste much lamentation over the choice. Warren Hastings the literary hack does not compare favourably in the imagination with Warren Hastings the builder of British India. "Through the medium of literary employments" he might have earned a crust or a competence, and conceding that he would have contributed to the entertainment of the polished classes, we think the blessings which British rule has showered on India's 300,000,000 will outweigh all that society has lost. It is well that these matters are managed by a higher Intelligence, and Israel can always rely on the wisdom and benevolence of His dealings. The youthful Oxonian went to India with a Divine mandate; and so it came about that while Clive extinguished the imperial dreams of France, Hastings transformed dreams into abiding realities.

(To be continued.)

* Being the year in which Olive received the Dewanee, or grant of territory and its reserves, from the Emperor of Delhi.

"COMFORT YE MY PEOPLE."

By H. H. Pain.

PART I.

In order to arrive at a correct appreciation of this command it is necessary first to understand:

1. By whom is the mission to be undertaken?
2. To whom is the message to be proclaimed?
3. What is the nature of the message?
4. When is it to be delivered?

Before perusing the following article, the reader is recommended, in order more readily to grasp the meaning and explanation of these questions, to first read the 3rd chapter of The Acts, and the 9th, 10th, and 11th chapters of Romans.

1.—By Whom is the Mission to be Undertaken?

To answer this question it is necessary to quote the following passages from Isa. xl. 9, and lii. 7, and then to refer to some parallel quotations bearing on the same:—

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O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid.

How beautiful upon the mountains,
Are the feet of him that bringeth good tidings . . .
unto Zion.

On turning to the 10th chapter of Romans, it is seen that St. Paul in his argument upholding Christianity from Old Testament revelation, quotes this latter passage in verse 15, and then goes on to declare that this "Gospel" (vide margin) is to be preached by "them"—the missionary people, of whom he says in verse 18:

Their sound went out into all the earth,
And their words unto the ends of the world.

The people, which according to Moses, (vide verse 19) is "no nation," or, as the passage is more intelligibly rendered in Fenton's* translation, "an unrecognised nation," and of whom Isaiah (vide verse 20) boldly declares, "I was found of them that sought Me not." A reference to the 65th chapter of that prophet, and verses 1, 2, 13—15, it will be found that there are none other than "My servants" who are also to be "called by another name" (compare Isa. xliv. 5). That this people, variously called, "My servants "and "My witnesses," are none other than "the kingdom of the House of Israel," a reference to Romans ix. 25, 26, Hosea i. 4 — 10, and ii. 23, also Isa. xliii. 10, 12, 14, etc., will readily shew, as likewise a study of the various articles in the BANNER OF ISRAEL, "The Covenant People," and other publications of a similar nature.

2.—TO WHOM IS THE MESSAGE TO BE PROCLAIMED?

According to St. Paul, in the 9th and 10th chapters of Romans, to

Israel, following after a law of righteousness, did not arrive at that law.

Wherefore? Because they sought it not by faith but as it were by works.

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 every one that believeth.

This, therefore, is the portion of Israel, then and now known as the Jews, who remain under the Mosaic law to this day, and reject Christ as the Messiah—whom "the Gentiles" of Romans ix. 30 accept—and are the people to whom the said message is to be proclaimed.

Here it may be asked by some who are unacquainted with British-Israel Truth, Why should the designation of "Israel" in the 9th and 10th chapters of Romans, be applied solely to the House of Judah or the Jews, and not to the House of Israel, who, it is contended, are therein referred to as 'Gentiles?'" The explanation is easy to understand if the inquirer will bear in mind that in B.C. 740—722 the Ten-tribed House of Israel were carried captive to Assyria, from which captivity they never returned, and since their disappearance they are spoken of in the New Testament as "the lost sheep of the House of Israel." It followed, therefore, that at the time of the First Advent, owing to the Jews being apparently regarded as the sole representatives of the Chosen People, that Jews and Israelites were synonymous terms.

It should be remembered, too, that in the Mosaic Dispensation, the distinction between the Chosen People and the Gentiles was simply this: that one was under the Mosaic Covenant and the other was not, consequently when "the Kingdom of the House of Israel" became according to Hosea i. 9, "Lo-Ammi"—"Not My people," and were divorced from the Mosaic law on account of their spiritual adultery as detailed in Jer. iii. 6—8, they became like the people amongst whom they were cast—Gentiles. Their redemption however from the curse of the law by the death of Christ and acceptance of the New Covenant as predicted by Jer. xxxi. 33 and Heb. viii. 13, created two classes of Gentiles, *i.e.* the House of Israel, Gentiles by faith but not by descent; and the Gentiles pure, who accepted Christianity, but could lay no claim to racial descent from Abraham, Isaac, and Jacob.

Finally, it must be equally borne in mind that "all Jews are Israelites by virtue of their descent from Judah the son of Jacob or Israel, but all Israelites are not Jews," because they are descended from the other sons of Jacob or Israel.

"The Gentiles" therefore in Romans ix. 25—31, as shewn by the Old Testament quotations made use of by St. Paul, are none other than the "Lo-Ammi" House of Israel, and the Old Testament references in chapter x. 16—21, further confirm this. Chapter xi. makes the argument still stronger by demonstrating that though "*some* of the branches were broken off"—*i.e.*, the Jews, on account of their unbelief, John xv. 2—(though "they also, if they continue not in unbelief, shall be grafted in: for God is able to graft them in again) that the 'wild olive was grafted in among them' —*i.e.*, the Gentiles pure amongst *those branches that were never broken off*, which of course can only be the Ten Tribes of Israel, 'the natural branches' who 'abide in the vine' or Christ, and 'beareth much fruit'" (John xv. 1, 4—16), thus fulfilling the predictions of the "nation" of "Jacob" contained in Matt. xxi. 43, and Isa. xxvii. 6.

3.—WHAT IS THE MESSAGE?

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her,

That her warfare is accomplished, that her iniquity is pardoned.

That she hath received of the Lord's hand double for all her sins . . . . . Say unto the cities of Judah, Behold your God (Isa. xl. 1, 2, 9.).

Here then is a message of twofold import, political and spiritual. Political; inasmuch as it tells of the termination of the occupation or "treading down of the Holy City" by the Gentiles, and spiritual; in that it proclaims the consolation of which the "cities of Judah" are bereft. The conditions previously to be complied with and under which the first long desired object is to be brought about, and foretold by the prophet Jeremiah in chapter iii. 18, wherein he declares:

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.

Statements of similar import are likewise to be found in Hosea i. 11, Isaiah xvii. 1, 7, and Ezekiel xxxvii. 21, 22.

* If the reader can procure a 2s. 6d. copy of the New Testament, by Ferrar Fenton, much assistance will be gained, as this Version is rendered in the "Modern English," as against the archaic rendering of A.V. and R.V. To students of prophecy, ignorant of Greek, it is often a great help to compare the different translations in this manner, as often a passage which is obscure in one Version, is rendered clearer by the other.

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and the migration of the Jews to escape persecution is also predicted in Jer. xxvi. 16.

That they should find their way to England, the Colonies and America, the only countries in which, on their own admission—and most gratefully is it acknowledged—they can secure the liberty and equality of treatment (Ezek. xlvii. 22), is, in view of the fact of the identity of our race the Lost House of Israel, a most remarkable fulfilment of that invocation for help—not blessing—pronounced by Moses on Judah and his descendants, as recorded in Deuteronomy xxxiii. 7.

Hear, Lord, the voice of Judah,
And bring him in unto his people;
With his hands he contended for himself,
And thou shalt be an help against his adversaries.

The political aspect of this message is intelligible, even if the means of its accomplishment, seem, humanly speaking, in these latter days somewhat hopeless for the time being. That the Zionist Jews under the leadership of Dr. Hertzl, should be desirous of securing permission from the Sultan to colonise Palestine, is perhaps only natural, as they regard it as a means to escape the persecution which they endure from the principal European nations, in which it is their misfortune to dwell. But before this re-settlement can take place it is necessary that the conditions previously referred to be complied with.

Turning now to the religious import of the message, the thought may occur: "Surely the Jews have no more need to be told 'Behold your God' than 'the messengers' who proclaim Him?" To answer this question it is necessary to recall to mind what St. Peter said when addressing the Jews as "Ye men of Israel" as recorded in Acts 3, 14, 15:

But ye denied the Holy and Righteous One . . . . and killed the Prince of life; whom God raised up from the dead, whereof we are witnesses.

True it is that it was for this crime the Jews of that day accepted responsibility for themselves and their children (Matt. xxvii. 25); and the doom likewise of Jerusalem was foretold by Jesus Himself, for reasons stated in the 23rd chapter of Matthew. Admitting all that, is it not a very grave mistake, and one calculated to act most prejudicially in the minds of those whom they seek to convert, that some missionaries to the Jews and others, should assume and proclaim, that for the sins and shortcomings of their ancestors upwards of eighteen centuries ago, the Jews for centuries past, in the present, aye, and for the future as well—until the Second Advent actually takes place—are to remain under the ban of the Almighty, whom we and they are alike taught to believe as a Merciful God? Such teaching however well meant, is surely not in accordance with the forgiveness of sins so often inculcated in the Scriptures? Is it likely that the last dying request of our Saviour "Father, forgive them, for they know not what they do" (Luke xxiii. 34), should remain unanswered, or that the Almighty who declared by Moses that He would "visit the sins of the fathers upon the children unto the third and fourth generation" should, in this Christian Dispensation, which is one of "mercy and not sacrifice," for centuries and countless generations since the crucifixion took place, punish the innocent descendants of the instigators of the great crime? Is not such a theory repulsive not only to believers in Christianity, but to common-sense, justice, and reason, as well to our belief in a God of love?

(To be continued.)

THE VOICE OF JUDAH.

By B. Hailes.

The end of the year always seems to be a solemn voice calling us to look back and see what has been, before we step over the threshold of another; and this year, the last of a century, how much more solemnly does it appeal to us, as the echoes of past years float around us. Where are all the hopes, the aspirations, the people who acclaimed the last century at its birth, and where shall we, who greet the twentieth with all its unknown possibilities, be when it has run its course? The past is history written by the hand of God, who has Himself shaped the destinies of nations and peoples as He designed from the beginning, when "He set the bounds of the people according to the number of the children of Israel." The future is His to work out His glorious plan, and bring to fruition the time "when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously." The present is ours to work while it is day, to help on, even if it be in a very small measure, the coming of the kingdom.

Looking back we see how rapidly, especially towards the end, event has followed event during the century now numbered with the past.

"God moves in a mysterious way,
His wonders to perform."

And it is only on looking back that we are able, in some measure at least, to grasp what these wonders are, for, though the world does not know, and but few have accepted the wonderful truth, during the century now rolled into eternity has been found the key to unlock these mysteries; aye, more, to make plain the wondrous prophecies in God's Word which have yet to be fulfilled. About sixty years ago, John Wilson gave the first impetus to the study of the Word of God in regard to the lost tribes of Israel being found in the Anglo-British race. All truth is at first received with scepticism, therefore there was no occasion to be surprised at the ridicule with which this new one was received; but truth cannot die, and though progress may have seemed slow, yet it has been sure. Looking back once more to the years, comparatively few, since the Banner of Israel was started, then believers could be counted by dozens, now by hundreds, and we look forward confidently to the time when thousands, aye, millions will believe in this great truth which so redounds to the glory of our God.

Very noticeable then is not only the increase of believers, but the change in the attitude of the public mind. It is rare now to speak to any one on the subject without an interest, if not more, being aroused; and the striking incidents of the past eventful year have forced the conviction on many that there must be some reason why Britain, however she may blunder, always comes out successfully. It is true that "Britannia rules the waves," true that her sons from far and near sprang with a glorious burst of enthusiasm to uphold the imperial greatness of the mother country; but why this enthusiasm? why this greatness? Is it not a most wonderful thing that a little island, set like a gem in the midst of the sea, should make the very ends of the world feel her power? To Israel God said by Moses His servant, "If thou observe to do all His commandments . . . the Lord thy God will set thee on high above all nations of the earth." The Rev. Prebendary Webb-Peploe, in his sermon on the evening of May 20, preaching for the Colonial and Continental Church Society, claims for England that she is numerically and potentially

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the very greatest people of the earth. God is not a man that He should lie; He could not possibly promise this greatness to one people and give it to another. Israel's day is not over, it is yet to come; it is of the future that God says to Israel, "Ye shall be My people and I will be your God." He will perform "the intents of His heart," and in the latter days (these days) we are to "consider it." If, then, Israel is to be the greatest of all nations in the latter days, and England confessedly occupies this proud position, what inference can we possibly draw but that Israel and England are one. But "lest we forget," "the Lord did not set His love upon us, nor choose us, because we were more in number than any people; for we were the fewest of all people, but because the Lord loved us, and because He would keep the oath which He had sworn unto our fathers."

Notwithstanding Mr. Arthur W. Payne's dictum in his letter of August 22, to the Editor of the *Morning Herald*, that there is "no real distinction between Israel and the Jews," we hold it is impossible to read the history of the twelve sons of Jacob, and the blessings and promises given to them, without seeing the clear distinction made between the two Houses of Israel and Judah, and the rôle which the two are destined to fulfil separately, until the time come when God "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." The distinction will then but not till then, be done away with; and it becomes an interesting thought and study how this blessed state is to be brought about. Primarily, of course, by the hand and will of God; but God works by human means, and we see that one of the first steps will be when "the House of Judah shall walk to the House of Israel."

Has this movement already begun to take place? Is God about to answer Moses' prayer, "Hear, Lord, the voice of Judah, and bring him unto his people"? Among all the remarkable events of the past year, perhaps none may have more important results than the assembling of the Zionist Congress in London, instead of as heretofore in Basle. Not that we consider the Zionist project the carrying out of the Lord's plan. It is man's plan, and as such must come to nought, bringing down God's judgment upon the Jews; but the very fact of their assembling in London, and their acknowledgment that in the United Kingdom, India, and the Colonies alone, are Jews free from Juden-schmerz, seems to be a fore-shadowing of that time when Judah shall walk to Israel, and "they shall come together out of the land of the North;" as it were even now a faint cry going up to God, Who, when Judah comes to an end of man's plans, and turns to Him who is "their Help and their Shield," will hear His voice, "And bring him unto his own people," and then shall come the time spoken of by the prophet, when the Lord God will take the two sticks of Joseph in the hand of Ephraim, and of Judah, and make them one stick in His hand.

How long it may be ere this come to pass, how many years of the new century may roll into eternity, we cannot say. We only know that God's Word is sure, that what He has promised, that He will fulfil; that in His own good time He "will perform that good thing which I have promised unto the House of Israel and to the House of Judah."

While we who believe in God's gracious promises, which we know are in Christ Jesus Yea and Amen, while we hear with sadness of the persecutions of the Jews in Roumania, of their terrible sufferings in the Pole in Russia, of even the cry in free England (who demands the open door in China) against "alien invasion," be it ours, as we enter upon the new century and watch and wait, to link our prayer with Moses' blessing, and cry, "Hear, Lord, the voice of Judah, and bring him unto his people."

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Fourth Monthly Report.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 250 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations mentioned in the following list were received very thankfully, between Nov. 17th and Dec. 15th.

	Subscriptions. £ s. d.	Donations. £ s. d.
Mrs. D.		0 4 0
Miss E. S., Winchester		0 2 0
Kati-Kati, N.Z., British-Israel Association (per Captain H. S.)		0 10 0
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Sale of Calendars		0 2 1
Sale of Leaflets		0 1 2
	£2 8 11	£13 6 9

Total, £15 15s. 8d.

M. A. Fitzpatrick, *Hon. Treasurer.*

Lee House, Watford, December 15th, 1900.

SOWING THE SEED.

The Book Post packets of the Banner of Israel, despatched in the past month have numbered 493. The "Covenant

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People," and Literature Packets have been 284, and the distribution was to the following places :—

ENGLAND :—Acton, Ashburton, Aldershot, Alvaston, Barnsley, Barrow-in-Furness, Barugh Green, Basingstoke, Bexley, Bidford, Birstall, Birkenhead, Birmingham, Bradford, Brighton, Bristol, Bromley, Bure-St.-Mary, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chesterfield, Chippenham, Chorlton-on-Medlock, Crawley Down, Crewe, Dedham, Derby, Devonport, Dover, Dunster, East Chorlton, Eltham, Exmouth, Falmouth, Gainsborough, Gloucester, Gosport, Hampstead, Harpurhey, Harwich, Hastings, Haverthwaite, Heaton-Chapel, Hendra, Hull, Ivy Hatch, Leicester, Lewisham, Liverpool, London, Longford, Loose, Lowestoft, Ludlow, Moreton-in-Marsh, New Brompton, Normanton, Pendeen, Pinner, Poole, Portsmouth, Quemerford, Redbourne, Rettendon, Richmond, Rotherfield, Salisbury, Sandgate, Sheffield, St. Cleer, Shepherd's Bush, Southampton, South Benfleet, Southport, Southsea, Staple, Steeple, Streatham, Sunderland, Tempsford, Tooting, Tunbridge Wells, Twickenham, Upper Parkstone, Wandsworth, Walthamstow, Waterlooville, Watford, Wellingboro', West Cowes, Willesden Green, Wimbledon, Winchester, Wolverhampton, Woolwich, Worthing, York.

WALES: Bangor, Dolgelly, Maesteg, Merthyr Tydvil, Monmouth, Pembroke Dock.

SCOTLAND : Dumfries, Dundee, Edinburgh, Hamilton, Moffat, Selkirk, Stirling, Spean Bridge.

IRELAND : Belfast, Dublin, Fermoy, Whitehead.

FRANCE : Dunkerque

BELGIUM : Antwerp

MALTA.

S. AFRICA : Beaconsfield, Bulawayo, Cape Town, Douglas, Durban, Fort Beaufort, Hanover Road, Kenilworth, Kimberley, Oo'Kiep, Port Elizabeth, Port Nolloth, Wynburg.

INDIA: Bangalore, Benares, Chatrapur, Colaba, Comilla, Mean Mir, Mooltan, Mussoorie, Whitefield.

BURMAH: Mandalay, Rangoon.

CEYLON : Colombo.

AUSTRALASIA : (N.S.W.) Coolamon, Dubbo, South Kurrajong, Sydney ; (Victoria) Bendigo, Broughton, Melbourne, Victoria ; (W. Australia) Perth, South Yarra ; (Tasmania) Hampden, Hobart, New Norfolk, (Queensland) : Brisbane, (S. Australia): Adelaide.

NEW ZEALAND : Anderson's Bay, Auckland, Athenree, Dalkeith, Dunedin, Gisborne, Invercargill, Kaikorai, Kumara, Milton, Napier, Newstead, North-East Valley, Oamaru, Opunaki, Orapuki, Otakia, Patutahi, Puerua, Ravensbourne, Roslyn, Roxburgh, Southland, Te Aroha, Thames, Wellington, Whangara, West Taieri.

HAWAIIAN ISLANDS: Honolulu, Makaweli.

WEST INDIES: (B. Guiana), George Town, BARBADOES: Bridge Town. GRENADA. IRELAND ISLAND. JAMAICA : Kingston.

UNITED STATES : Albion, Aberdeen, Ashton, Anacostia, Baltimore, Charleston, Chicago, Colorado, Cripple Creek, Denver, Detroit, Hastings, Philadelphia, Washington (D.C.), Zanesville, (Texas) El Paso (California) Pacific Grove.

CANADA: Ben Miller, Burlington, Carnduff, Castright, Edmonton, Gravenhurst, Hamilton, Killarney, Markdale, Preston, Prince Albert, Strathroy, Toronto, Theodora, Woodstock.

NEW BRUNSWICK : Richibucto, St. John, St. Martin's.

NOVA SCOTIA : Annapolis, Halifax, Yarmouth.

NEWFOUNDLAND: St. John's.

B. C. AFRICA: Zomba.

SOUTH AFRICA : "Absent Minded Beggar Relief Corps," at Cape Town, Durban, for vessels homeward bound with invalid troops.

TRANSPORTS: "Tagus," "Englishman," "Assaye."

CHINA: Field Hospital, Wei-Hai-Wei.

"Mission to Deep Sea Fishermen." "Thames Church Mission." "St. Andrew's Waterside Mission."

Our friends will surely rejoice with us to know of the generosity shewn to the Anglo-Israel Distribution Fund by Mrs. Thompson, of Dumfries, who has issued Israel's Purse Calendar with the intention of bestowing upon the Fund the profit, if any, of the sale. I have now with much gratitude to report having received a cheque for £2 from Mrs. Thompson, a product of the sale. It is a double gratification, as not only do we benefit, and at a time when our Fund needed support, but it tells of the numbers of the wee Calendar sent far and wide, by purchase, taking with them facts concerning Israel which we so earnestly desire to make known. This sale is probably a record in the issue of a half-penny publication amongst us British-Israelites.

There is another item of interest to make known. We have received this week a large parcel of leaflets for distribution, printed at Cape Town, South Africa, at the expense of the Rev. W. Hazenberg, of Beaconsfield, Cape Colony. It is a valuable reprint from the BANNER OF ISRAEL, and has been issued with a hope of inducing the disaffected English-speaking people in South Africa, and others to believe in the fact of the British people being Israel, with the result to be looked for that the Boers should come under the rule of the Sovereign whom the Almighty has placed over Israel. I am aware that Mr. Hazenberg hoped to issue this leaflet, or something similar in Dutch for circulation in Cape Colony, Natal, the Orange River Colony, and the Transvaal. I would be very thankful to know that the knowledge that we are Israel is spreading all up and down South Africa, and our work in the dissemination of the good news is helping to make for peace.

A new Sower has written from Canada, in response to a grant of literature much desired as follows:—"It is splendid, it meets with my approval; also I am getting more people interested in the work. Could you send me full particulars of the British-Israel Association rules and laws?" This looks like satisfactory evidence of both real interest and life, that I trust will bear fruit.

I have great pleasure in recording another addition to our body from the ranks of the Canadian clergy, besides those referred to last month. One more Rector wrote lately: "Thank you for sending me the pamphlets on Anglo-Israel. I have looked carefully over them and enjoyed the reading, and have sent them this day to my brother-in-law, he is much interested and has been for years. I believe he takes the BANNER OF ISRAEL regularly, I have asked him to return the pamphlets to me. I frequently speak of the matter in sermons, especially on patriotic occasions,—that England, Britain, the Anglo-Saxon race are God's Israel." It is good to see that literature is lent with request that it should be returned; it is an assurance that it is valued and is again to be made use of, and so the good news may be continually spread.

A few words from a correspondent in India are pleasant reading:—"I am glad and thankful that the BANNERS, "Covenant People," &c., come in regularly, keeping me well-informed of the progress the Association is making, and all that is going on at home. A gentleman called on me some time ago, as he had heard that I was an Anglo-Israelite, and getting the literature. He seemed anxious about the South African war, and what the BANNER had to say (I gave him copies). We were meeting with reverses at that time, and I assured him that all would soon be changed. It was a trial the nation was passing through, intended by the Almighty to teach a lesson that they were to look to Him in trouble, and not to trust in the strength of their own right arm. There was a good deal of pride at the start. Lord Roberts came on the scene, and his famous telegram from Bloemfontein, showed in whom he trusted and looked to for help; and now, thank God, it is nearly over. God is working in a mysterious way and carrying out His purposes amongst the nations. Thank God, America is drawing closer to England, and the Colonies in federation with the Mother Country. Anglo-Saxons will present a bold front. Judah is moving towards her goal, we are approaching the end of the present age, and our Redemption draweth nigh. As believers in Christ we must be always ready to meet the Master when He comes."

I close with a few words from a Home correspondent, who, writing of "The God-honouring truth of the Identity," adds, "I have been doing my best to lend the literature, but find it is difficult to get people to give as much attention to it as it deserves, everyone says they have so little time for reading, and they have so many other things to read, but I tell them that it is worth their while to lay aside some of their other reading for this. In fact, for myself, I prefer it to any other reading, except the Bible, and there is so much of the Bible in it that it keeps truth constantly before one's mind and thoughts. It is to me the most sublime subject that I have ever pondered, except my own personal salvation; for to me, all salvation, God's eternal purpose is wrapped in it, both moral and spiritual for all people."

God grant that the New Year may open brightly for our

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nation, our friends, and fellow-workers, and that our Fund may be so supported that the area of our work may be continually increased and that quickly many more hearts may rejoice thankfully in the way of salvation, for the honour of our Redeemer, and the glory of our God.

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

Watford, Dec. 15, 1900.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers, the London and County Banking Company, Watford, Herts.

OUR SUPPLEMENT.

THE six maps forming the supplement to this number are intended to show at a glance the changes that have come over British territory in Europe since Anno Domini, and coming at such a time as the beginning of a new century, when the growth of the British dominion is in everyone's mind, it should be both appropriate and acceptable.

Map 1 shows our island home from B.C. 55—A.D. 400, during which time it formed part of the Roman Empire. The part belonging to Rome being coloured red, the remainder yellow, and throughout the series of six maps, red shows the extent of British or English dominion. In B.C. 55 the Romans invaded Britain, and extended their power as far north as Perthshire, beyond which it never reached. To secure this territory Agricola built a fortified wall, and dug a deep dyke right across Scotland (then known as Pictia), from the estuary of the Forth to that of the Clyde. This was known as Agricola's Wall, and all south of it became Roman territory. Later on to further secure this country, another wall was built from the mouth of the Tyne to the Solway, and known as Hadrian's Wall, and these two walls kept back the Picts and Scots in the north from raiding south of their own country. The inhabitants of Britain were of Celtic extraction, thus belonging to the same family as the Picts, and the Scots (who originally came from Ireland).

The Britons soon settled down as Roman subjects, and whilst they themselves were by no means the barbarians they are sometimes called, they adopted Roman customs and improvements. The Romans made good roads (such as Watling Street which ran from Dover to Chester), and part of which remains to-day, whilst trade and intercourse with the continent were opened up, and British products were sold in Rome. Roman villas and fortified towns sprang up, and their sites are known to-day by the Roman names they bear—such as Doncaster, Chester—and Britain became a summer resort of wealthy Romans. A tradition says that Christianity was brought to Britain by Joseph of Arimathea, who landed at Glastonbury; and another tradition says that St. Paul brought Christianity to Britain, and certainly British names appear in two of his Epistles, and we know that St. Alban, a Roman soldier, was the first British Christian martyr. A large sprinkling of modern English household words are British, and the Romans have left their influence on our language. The Romans evacuated Britain in A.D. 400, taking with them the pick of the young men to fight in their army.

Map 2 shows Britain under Saxon rule A.D. 400—800. After the Romans departed, the Britons, denuded of their fighting men, were left a prey to the Picts and Scots, who, breaking through the Roman walls began to invade their country. The Britons called to their aid a people who had not so long before made their appearance in north western Europe, and were known as the Saxons and Angles, who drove back the Picts and Scots, but then took possession of the land, and after also driving the more valiant of the British into what is now Wales, and Cornwall, made slaves of and intermarried with the remainder, settled down, and gave the name of England (land of the Angles) to the country which extended as far north as Agricola's wall (now known as Graham's Dyke), but did not include Wales, which was then called Cambria, or North Wales, and consisted roughly of all the land west of the rivers Severn and Dee, and West Wales which corresponded to our modern Cornwall. The Saxons divided their land into seven kingdoms known as the Heptarchy: Northumbria, Mercia, East Anglia, Essex, Kent, Sussex, and Wessex.

The districts known as Strathclyde and Cumbria, which included, roughly, all now known as south western Scotland, and the counties of Cumberland, Westmoreland and Lancashire, though nominally belonging to Northumbria, was really an independent Celtic settlement.

The Saxon settlements were gradual, and the duration of the Heptarchy was steadily shortened by the constant wars between its component States as to which one should have the right to rule all the others. Eventually this was gained by Egbert, King of Wessex, who became the first King of all England in A.D. 823.

Not much is known of Ireland and Scotland during these times. King Arthur ruled Wales during the early days of the Heptarchy, and later on the Welsh boundary was put back to Offa's Dyke, which ran almost straight from Chester to Chepstow in Monmouthshire.

Whilst the Saxons of the North learnt Christianity from Britons, and the British Church was all-powerful at York and in the Northern counties, it was due to Augustine, that Christianity was established in the Sonth of England, with Canterbury as its centre, and so there came to be two Churches in Britain differing but slightly from each other, and for years there was constant rivalry between them, and to this day the two provinces of York and Canterbury roughly represent these two Churches, though now all difference and rivalry has long been a thing of the past.

Map 3 shows the Danish settlements in Britain which are shaded a darker red on the map. The Danes, or Northmen, were of the same family as the Saxons, and first began to invade England as the Heptarchy was declining during the 8th century. By the middle of the 9th century they had overrun nearly half the country, and finally settling down and mingling with the Saxons, they helped in the formation of the British nation of to-day. Their chief settlements were on the Eastern coast from the Forth to the Thames, pushing inland till they practically overspread Northumbria, Mercia, East Anglia, and Essex, in the days of Alfred, leaving that King only Wessex, Sussex, and Kent now consolidated into the kingdom of Wessex to which West Wales was attached a few years later. In 1017 Canute the Dane became King of all England, and after that the Danes lost their identity, though Danish names and traces are still common in the Eastern Counties such names as Grimsby and Thorpe being Danish. It should be added that the Danish invasion caused Alfred to start a navy which has continued through the centuries and developed into our modern British navy.

Map 4 shows the English dominions from about 1000—1450 A.D. the variation in shade in the French territory shows that part of France which we retained the longest, and had the best hold of. It will be seen that Scottish encroachments during the Danish incursions had pushed the northern border of English territory from Graham's Dyke to the Cheviot Hills. In the early part of the 11th century whilst the Danes were settling down in England, another branch of these Northmen who had settled in Northern France and were known as the Normans, came into prominence, and in 1066, Duke William of Normandy, laid claim to the throne of England, conquered the country, and became its King as William I., thus adding Normandy and the Channel Islands to the English Dominions. In 1154 by the accession of Henry II. Maine, Anjou, and their dependencies were brought under English rule, which with Normandy, practically gave England the control of the Northern and Western parts of France. In 1169 Henry II. conquered half of Ireland, whilst most of the dominions in France were lost under King John, who ceded them to the French King, and in 1282 Edward I. conquered Wales and made that principality part of England. In 1338 Edward III. claimed the crown of France and having captured

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Calais started on that long war which ended in the treaty of Bretigny in 1360, by which England was to retain a small tract of country round Calais, and all South Western France, *i.e.*, the Duchies of Gascony, Guienne Poitou and Acquitaine. In 1415 Henry V. on slight pretext revived the English claim to the crown of France, and taking advantage of internal trouble started on a war which beginning with the victory of Agincourt ended in 1422 by his being acknowledged King of all France, from Burgundy on the East, to the Bay of Biscay on the West. Henry died almost immediately after this, and in the same year his infant son Henry VI. was crowned King of England, France, and Ireland. Not long after this the appearance of Joan of Arc put new life into the French, and eventually so turned the tide of conquest that by 1451 the Channel Islands and Calais alone remained to England out of all her French dominions.

Traces of the Norman conquest still remain in the Cinque Ports, originally five, as the name implies:—Sandwich, Dover, Hythe, Romney, and Hastings, to which Winchelsea and Rye were subsequently added; also in the New Forest laid out by William I. and in many Norman-French names and customs still in existence.

In the reign of Henry II. London became the capital of England in place of Winchester which was nearly destroyed in the civil wars of Stephen's reign. The Norman conquest made the last addition to the apparently composite people (though really all of one stock) from which by the end of the 13th century emerged, welded together, after centuries of invasions and wars.—*the English People.*

Map 5 shows what was left of the English dominions after the long war with France, and for the next century and a half the country was busy with internal matters (the Wars of the Roses, the growth of Parliament, rise of the middle classes and the Reformation), and only two changes appear on the map. One was the loss of Calais which the French re-took in 1558 (which is said to have hastened the death of Queen Mary, who only survived it a short time), and the other was the final conquest of Ireland in the last years of Elizabeth (which changes are shown on the map).

Map 6, all coloured alike, shows the British Isles from the beginning of the 17th century to present day. In 1603 James VI. of Scotland became King of England, and so the Union of the English and Scottish crowns took place, and although the Union of English and Scottish Parliaments was not till over a century later, and the union of English and Irish Parliaments till nearly a century after that, all the British Isles were under one rule from 1603 and onwards. In 1704 Gibraltar was captured, and in 1714 by the accession of George I. Hanover and Brunswick were added to the British European dominions, but these were lost again in 1837 by the accession of Queen Victoria, as their law does not allow of a woman ruling over them. In 1815 Malta and Heligoland were acquired, though the latter was exchanged a few years ago for a piece of territory in East Africa by arrangement with the German Empire, whilst in 1878 we acquired the administration of the Island of Cyprus from the Turkish Government.

It is hoped readers will bear in mind that the above particulars are necessarily very brief and roughly stated, and much that ought to have been touched on has been omitted for want of space. As far as possible no pains have been spared to ensure accuracy, though in the earlier maps the outlines and divisions are in some cases a little uncertain, as reliable information is scarce on certain points. It is hoped the maps may prove useful to students of Our Identity in many ways, whilst, of course, fuller details may be found in any reliable standard history.

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

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LORD SALISBURY ON THE TERMS ON WHICH ALONE PEACE CAN BE MADE WITH THE BOERS.

LORD SALISBURY'S speech in the House of Lords on the Address, on December 6th, was a clear and decisive response to the demands which the Dutch would-be rebels at Worcester, near Cape Town, have been making respecting the Boers and their late Republics.

At Worcester, amid scenes of violent but unjust declaration against the British Government for "urging war against women and children," resolutions were passed calling on the British Parliament and people to recall Sir Alfred Milner, and restore the two Republics to the Boers, as the only condition of peace they would agree to. The statement of the Prime Minister on this subject is decisive, and will need to be made known clearly and definitely to the deluded men who think the nations of Europe are about to rush to their relief, and humble the British Crown and people, by compelling them in spite of their great losses incurred during the war which the Boers have forced upon them to restore their independence and to relinquish to them the two conquered Republics. The effect of that would be to confirm them in their belief that, as conquerors at Majuba, they are still conquerors now, notwithstanding their constant defeats and losses in the present war. Lord Salisbury dealt with the matter thus:—

"I understand the noble lord wants us to make a statement of our policy. He imagines that it is possible for us to say some pleasant things which will induce the guerillas who are now maintaining the relics of the war to throw down their arms and assume the attitude of peaceable citizens. I wish he had told us what sort of things he wishes us to say. Of course, if he means that we are to throw all our sacrifices away—if he means that we are to attempt the restoration of a certain amount of independence—

"The Earl of Kimberley: I stated in the plainest language that nothing of that kind was in my mind.

"The Marquis of Salisbury: Quite so; and by that the noble earl took away from himself the suggestion of any possible terms which would be of any use for that purpose. The only thing that these people will be satisfied with is in some way to restore to them their independence. We cannot restore to them that independence. (Cheers.) Our policy is absolutely unchanged in that respect. We say that, without provocation on our part, they suddenly plunged us into war, and invaded her Majesty's dominions, and when that had been done we found that they had been preparing for five years' gigantic armaments to carry this design into effect. We, at all events, cannot allow that such a process shall ever be repeated. (Hear, hear.) We must place them at the end of the war in such a position that they never will be able to expose us either to the danger or to the terrible sacrifices we have had to go through during the past year. Well, then, if we cannot give them their independence, is there anything else that will induce them to throw down their arms? There is no such offer that I ever heard of demanded from us or proposed by them. Our policy was made clear by Lord Roberts in the proclamation that he made. It was impossible to put the matter into kinder or more benevolent phrases than he did. The condition of British self-governing colonies is well known. It does not require to be described in great detail. That is what we wish to offer to these countries when they are fitted to receive it. They cannot receive it now—the feeling is too bitter. It will be some time probably before the state of society in these regions will be such that the benevolent rule of a British self-governing colony can be fully applied to them. I know not how long the delay will have to be. It may be years, it may even be generations; it must depend largely upon their own disposition and their own conduct. If they are resolved to exasperate the feeling which now exists between the loyal and disloyal parts of the population, if they are resolved to push this guerilla

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warfare, which can promise them no good, if they are resolved out of sheer hatred to push it to the bitter end they must be responsible for the inevitable result. They must delay the bestowal of those precious privileges which the other self-governing white colonies under her Majesty's rule enjoy, and the longer they refuse to recognise the inevitable and to join with the other inhabitants in recognising the authority of the British Crown, the longer the reign of force, more or less, must continue, and the longer the benefits of complete freedom and peace be withheld. The noble Earl asked me for some statement of policy. That has been the statement of our policy all the year. We have no ground for changing it. (Hear, hear.) The war must be carried through. We must not allow it to be felt that any one, by the issue of an audacious and insolent ultimatum, can force the British Government to humble itself and to abandon the rights which, as representing the Queen, it exercises. We can never allow, and never have allowed, that any shred of independence can be left; but so long as we are secured in the future of conduct similar to that which is observed by other colonies, nothing will give us a deeper satisfaction than that of being able to welcome them among the number of the prosperous and contented bodies which for so long have formed the brightest jewel of her Majesty's crown. (Hear, hear.) We are aware that we have no Government to deal with; but that does not diminish the responsibility of those who are continuing the war. On the contrary, it ought to point out to them that any chances of any benefit to themselves or others by the course they are pursuing is absolutely exhausted and removed by the fact that they are serving under no Government. The responsibility is with them. All we have to do is what we have done—to give our utmost efforts so that the war may come to an end and peace be restored in South Africa."

The excellent speech of Mr. Chamberlain, on Dec. 7th in the same debate, put the intentions of the Government (which turned out to be acceptable to the whole nation) in a very clear and forcible manner. He said there were three objects for which they must strive successfully. First, the guerilla war now taking place must be stopped. It was unprofitable and unsatisfactory. After pacification, Crown Colony Government, or civil as opposed to military administration, must be set on foot; and, lastly, local self-government would be granted.

It was intended by the Government to recommend to the Queen the appointment of the High Commissioner, Sir A. Milner, as Governor of the colonies and a Lieut.-Governor would be appointed for the Orange River Colony. These officers would have the assistance of an Executive Council. The Constitution of the Orange River Colony would not necessarily be the same as that of the Transvaal Colony. The former would be dealt with separately. Municipalities would be early created. Such Government would be provided for Pretoria, Bloemfontein and Johannesburg, also for other centres.

Local customs and laws would be altered as little as possible and local opinion consulted when practicable. Africanders would be appointed to local administrative posts. There would be equal laws, equal liberty, and a Constitution leading to self-government at last. This sketch of Mr. Chamberlain's speech, taken mostly from the *Times* of December 8th, gave great satisfaction to both sides of the House, and the amendment to the Address was finally withdrawn.

The question, however, remains whether the misguided Boers and their leaders will willingly consent to lay down their arms, if the Republics are not restored to them as their independent possession, unconditionally. If that be so, then the continuation of the war will be imperative till the Boers by further suffering shall at last see the folly of resistance to what has long been a lost cause. We fear it is hoping against hope to imagine that such a man as De Wet will yield at all. He avows that he acts from motives of sheer desperation, and not at all with hope that any success can attend his mad efforts to injure the British as much as he possibly can, because of the personal losses he has sustained in the death of his sons during the war, and because of the destruction of his farm and farm property during the operations.

We may see by the course of events how God has been fighting for His people throughout. Through the hot season and the wet season alike the successes of our armies have been marked. The difficult nature of the country and the Boers' knowledge of it have been advantages on their side; but, in spite of it all, God has been for us and given us the victory at all times and all seasons.

The last desperate efforts now making by De Wet as we write cannot last much longer, and we hope to hear before we go to press that he has been captured or surrendered.

The cost of the struggle and the loss of British life during even the last stages of the guerilla war makes it more and more impossible for us ever to give up an inch of the territory we have captured, and the lesson we draw from the whole of the ghastly history is that our resistance to God's will in 1880 and 1881 has cost us too dearly to make it possible for us to adopt any policy now but that which Lord Salisbury and Mr. Chamberlain have proclaimed in the Houses of Parliament within the last few weeks, in accordance with the determination of the whole nation of Israel.

PROVIDENCE IN THE BOER WAR.

By W. L. Blore.

PART II.

(*Continued from page* 13.)

"He that keepeth Israel will neither slumber nor sleep."

It has been already shown from history, and from seventy-five years personal experience, that the so-called Boer War is the natural outcome, under Providence, of Boerdom, which is the embodiment of slavery, and of its acme—Krugerism—which is the personification of despotism. The present so-called war is a struggle between the kingdom of Satan and the kingdom of God. It is not racial. The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. Boerdom is unrighteousness, and malice, and slavery, and selfishness, and the vendetta.

The King of Israel thus announced Himself: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings to the meek. He hath sent Me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord."

Krugerism thus asserts itself: "Is not this the Great Republic of South Africa that I have founded for the house of Boerdom, and for the honour of my majesty?"

The reply to this assertion is the present conflict. It is a conflict between light and darkness, between liberty and

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tyranny, between truth and lying, between peace and murder. There can be no compromise between these. Providence reigneth, and the people tremble, but soon the announcement will be: The Lord reigneth; let the earth rejoice! This is the time of Jacob's trouble.

Now for the development of the conflict. In 1881, Kruger was installed in the Presidency, and, from that date, anarchy, oligarchy, and despotism have characterised government by Boerdom. In 1886, the gold formations of Witwatersrand were discovered, and purchased and worked with European capital and by British labour and enterprise, whilst Boerdom reaped the fruits thereof without giving any commensurate return. As development by the British increased so the exactions of Boerdom increased, until the fiat went forth: "And the taskmasters went out, and their officers, and said, Thus saith Boerdom: 'Away with your petitions! We will not redress your grievances! Yet, [illegible] ought of your burden shall be diminished.'" The voice of complaint at length reached these shores, and Britain appealed to Krugerism to relieve the oppressed, and Krugerism replied, "Get you out of the land, you, your wives and children, and leave South Africa for ever, or submit to Boerdom!"

Now for a few details. According to the Boer Law, No. 7, A.D. 1882, all Uitlanders, by paying £25 and taking the oath of allegiance, could obtain all burgher rights. Five years' residence was also necessary. No coloured persons could obtain burgher rights, the franchise, or hold landed property. Coloured persons comprise all natives of Asia, Africa, Polynesia, and all Mohammedans. No coloured person is allowed to hold any licence on the goldfields; they are only allowed to dig as servants. During the session of 1891, Uitlanders were permitted to obtain letters of naturalization after two years' residence, with the proviso of utter abnegation of fealty to the British Crown, by which proviso Boerdom repudiated the suzerainty of Her Majesty the Queen. In 1894 the franchise law was further amended by providing that burghers' rights cannot be obtained by Uitlanders, unless upon a "referendum," and two-thirds of the Boers voted in favour thereof. Even Uitlander children, born in the Transvaal, were subjected thereto. In actual fact, twelve years' residence is required; besides which one must be forty years old.

Kruger then surrounded himself with an administration of his own choosing, chiefly from the continent of Europe. Of these, Leyds is the type. Kruger's position was that of an autocrat in the Raad; his conduct occasioned the disgust and noted retirement of Chief Justice Kotze. The Revenue, to gratify the greed of Boerdom, went up from £1,700,000, in 1893, to £4,462,000 in 1896. The Uitlanders, in 1892, sent a petition signed by 37,000, requesting relief. This petition was treated with contempt. The Afrikander Bond, the handmaid of Boerdom, was founded about the Majuba time, and is still inimical to Britain.

The Orange River Colony had never any difference with Great Britain when war was proclaimed by Steyn. The declaration of war in October, 1899, was really the outcome of a conspiracy which had existed for several years, the work of a Triumvirate, representatives of the two States and of Colonial rebels. For years, arms and ammunition had been introduced into South Africa by Krugerism, and distributed, with secret service money, amongst the foes of Britain throughout South Africa. The parleying at Bloemfontein, and the shifting procedure of Krugerism as to the franchise and liberty of the Uitlanders, had extended over many years, and when Krugerism esteemed its position to be impregnable, and that, conjointly with the Orange Free State and the Colonial rebels, it might depend, aided by some 10,000 mercenaries, upon an active force of 140,000 men, it declared war against Britain, which was represented by only 10,000 soldiers. The Boer army, all well mounted, and officered by skilful foreign strategists, assailed Natal with the confidence that within a fortnight that Colony would be subjugated to Krugerism. But Providence checkmated them at Ladysmith, and kept them there for five months and drove them out of the Colony. They invested Kimberley and Mafeking, and raided a portion of the Cape Colony; but, by the end of February, they were discomfited at all points by Providence, after some months of partial success when protected by schanzes, which our brave troops assailed in front, but afterwards under Lord Roberts turned with ease.

After the arrival of Lord Roberts, the Boers abandoned every vantage-ground and fled in haste before our troops, although they succeeded occasionally to capture some detachments by ambuscade and the white flag; but soon the rapid advance of our troops carried all before it, and drove the Boer Army, with its mercenaries, to the extreme north and to Delagoa Bay, and released every prisoner they had taken. The Boer losses in killed and wounded between October, 1899, and January 19th, 1900—thirteen weeks—amounted to 6,425. Nine months have elapsed since, and the present estimate is, after innumerable successes on our part, 15,000 killed and wounded, 15,000 prisoners, and 5,000 deaths from sickness and accidents, making 30,500. A short time since the effectives in the Boer Army in 1889 were stated in the BANNER to have been 102,000. The number given now is only 15,000; where are the 87,000? Evidently the Boers never had more than 60,000 in the field, and they never during the twelve months which have elapsed fought one real battle. Our losses in killed amount to about 3,000 in twelve months.

At Waterloo, the British Army, under Wellington, numbered 67,661; and in ten hours, lost 4,206 killed, 14,539 wounded, and 4,231 missing; making 22,976 *hors-de-combat* in ten hours.

Providence evidently has not favoured the wonderful Boer marksmen, with their formidable artillery and mobility and local advantages, in this war. Every town of importance is in our hands, and Kruger and his satellites are driven from house and home, and are wanderers scattered over Europe, South Africa, Ceylon, St. Helena, and elsewhere.

WRESTING THE SCRIPTURES.

By J. W. M.

IN the hope of obtaining some fresh light on the meaning of the prophetic Scriptures, I recently attended some lectures by a lady on the Second Advent from the Futurist point of view. I was only able to sit through three addresses, and then gave up the matter in disgust. It has been well said, that "the fall of man has muddled his head as well as his heart," and I think this aphorism is well illustrated in some of our Futurist friends. Grace in the heart is no evidence of correct knowledge in the head, or *vice versa*. Futurists seem to forget that the Holy Spirit does not teach men grammar, nor exegisis, nor the rules of evidence: these have to be acquired through the usual channels, and He (the Holy Ghost) teaches us how to use them; and as far as I am

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able to judge, they do not take the time and patience to acquire them. This lack seems to be at the root of the errors of the Futurist School, and consequently we often see them building the pyramid on its apex: or, as it has been called, "a sleight-of-hand" exposition, which consists in putting forward a paraphrase of their own, instead of the words of Scripture, and arguing from it as if it *were* Scripture.

As an example of this method we may quote the arguments this lady brought up for the "gap-theory." In putting forth such a theory it seems as if these good people were afflicted with blindness, and were unable to see the hand of God in history: in fact, this lady went so far as to tell me that God's eyes were not on the present, but on the future. The "gap-theory" is a gratuitous assertion that God's leading and working out of His will and purpose towards His people Israel is suspended until after the Second Advent, that in the meantime He is gathering in His Church, His Bride: and that after the Second Advent He will again take in hand the fulfilment of His promises to Israel, and the nations of the earth, instead of seeing the continuous fulfilment of God's Word without interruption from the earliest time; the most of God's promises and purposes which are of present value, are postponed to the indefinite future, and the enquirer fed upon fanciful speculations as to that future. Our Futurist friends are also afflicted with the inability of seeing the difference between Jews and Israelites, and the far-reaching effect this has upon the promises and utterances of God in the holy Scriptures.

Our lady lecturer, in dealing with chap. ii. of Daniel, dealt with the portion down to verse 43, as historical, and as practically fulfilled; but between verses 43 and 44, she said there was a gap of practically 2,000 years, for this kingdom in verse 44, was the fifth political kingdom which our Lord would set up at His Second Coming. This, to say the least, on the face of the narrative, is not apparent, and seems to be breaking to pieces—not the image—but the imagery of the whole chapter. For such an arbitrary interference, one would expect to have some very cogent arguments, but the proof is worthless, and is only useful to those who do not see what an argument is, or who have no acquaintance with the rules of evidence, or if they have, do not use them. In order to prove the statement as to the gap between verses 43 and 44, of Daniel ii., it was stated and assumed that the times during which God punished His people for disobedience, and as it were cast them off, were not included in the periods of His dealings with them, that at present He had cast off the Jews (who were for the purposes of the argument assumed to be the whole of Israel) for rebellion, and therefore the "hands of the clock" were standing still, and would not go again until the Second Advent. An endeavour was made to show this by analogy from the Old Testament, and this is about as good an example as can be had of the class of exposition put forth by Futurists, and which practically consists in making the Scriptures prove anything they fancy. All my objections to this method, by showing that vital facts were overlooked, were ignored and I was told I was very ignorant and superficial in many things, including the meaning of Daniel ix. This class of assertion belongs to the pettifogging attorney, whose object it is to obscure the issue.

The lecturer turned to Acts, chap. xiii., verses 17 to 22, and made an argument out of the apparent discrepancies in Scriptural Chronology, at the same time showing, as she said, how to vindicate the accuracy of Scripture against the infidel, regardless of the fact that she was playing into his hands. The method was as follows:—

Acts xiii. 18, gives the wanderings in the Wilderness	40	years.
„ 20, gives the period of the Judges till Samuel	450	„
„ 21, gives the reign of Saul	40	„
„ 22, and 1 Chron. xxix. 27, ditto David ...	40	„
1 Kings vi. 1, gives the commencement to build the Temple in the 4th year of Solomon's reign, say	3	clear years.
Total period from leaving Egypt to commencement of Temple is	573	years, according to Paul's data in Acts xiii.

But, said the lecturer, 1 Kings vi. 1 says that it was 480 years after the exodus that Solomon commenced to build the temple, hence we have a discrepancy of 93 years; how is this to be accounted for? It was stated that the 480 years must be a "mystic" number, and it was shown to be so by elaborating a "gap-theory" on a small scale—namely, that the periods during the Judges, when God had punished and cast off His people for going after other gods, had not been included in the sacred chronology, and that the 480 years consisted of the correct number of years as indicated by St. Paul (who gave the "historical" as opposed to the "sacred" period) with the times of disobedience cut out. This was "substantiated" in a rather curious way, by reference to the Book of Judges, and the times of bondage, when "the Lord sold them into the hands of their enemies," namely:

In Judges iii. 8, we have	the first bondage mentioned	8	years.
„ 14,	„	second	„	18	„
„ iv. 3,	„	third	„	20	„
„ vi. 1,	„	fourth	„	7	„
„ xiii. 1,	„	fifth	„	40	„
		Total		93	„

This is the period required to fill up the discrepancy between the years of 1 King vi. 1, and Acts xiii.; and it was urged triumphantly that the accuracy of Scripture was vindicated against the infidel, and the "gap-theory" proved: and on this flimsy hypothesis a reason was found for driving a wedge in between verses 43 and 44, of Daniel ii., and splitting verses 44 and 45 off from the rest of the chapter, until the indefinite future.

When we go into the matter a bit closer, we find that such an argument is wortbless: Paul is giving a rather hurried sketch of God's dealings with His people, and is not careful to connect his periods: for we find that the period allotted to the Judges of 450, does not start from the termination of the wanderings, but from the division of the land by Joshua, after "he had destroyed seven nations" (Acts xiii. 19). This division happened in the 5th or 6th year after their entrance into Canaan: see Joshua xiv. 10, where Caleb says that it was 45 years (not 40), since Moses sent him to espy out the land. Therefore, there are 5 years more to add to the 573 years; this alone disposes of the "mystic" number process, but on examining Judges the case gets worse. For the purpose of the argument, certain periods are overlooked, and it is quite clear we have only an incomplete account of the rebellions and deliverances of the children of Israel, *e.g.*, see chap. iii. 31, chap. x. 1, which show that there were others of which we have only hints.

But the most serious oversight is the bondage contained in Judges x. 8, the bondage of 18 years; it was afterwards explained by the lecturer that this was not included because it was only a partial oppression, viz., of the two and a half tribes beyond Jordan, and no evidence to the contrary would convince this lady that she was mistaken. If we

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read the account carefully we find (chap. x. 6) that the "children of Israel" again did evil, and "sold them into the hands of the Philistines" (who are on the West) "and into the hands of the children of Ammon" (who are on the East), ver. 8. Further we find (ver. 9) that "the children of Ammon passed over Jordan to fight also against Judah and against Benjamin and against the House of Ephraim, so that Israel was sore distressed." From ver. 8 (although in A.V. it is not so clear as it might be) we learn that such oppression lasted more or less for 18 years. It is quite clear that it was not confined to the two and a half trans-Jordanic tribes. Indeed, if we compare the two narratives, we see there is more evidence of the oppression in chap. x. being a national oppression than there is for the oppression from which Samson was the deliverer (chaps. xiii.—xvii.) being so considered. There is no evidence from the latter narrative that the oppression in these chapters was national, on the face of the narrative it also appears to be partial only, for the area affected is confined to the tribe of Dan, and the land of the Philistines. The two and a half tribes over Jordan are never mentioned, neither is Judah, nor Benjamin, nor Ephraim; all these are mentioned in chap. x. as being subdued by enemies, and therefore, this oppression was more national than Samson's; yet the bondage of chap. x. is rejected for the purposes of the "mystic" calculation, while Samson's oppression is included. "There are none so blind as those who won't see."

Another reason given for the exclusion of the bondage of chap. x. from the "mystic" calculation, seems to be rather silly and childish; it turns upon the subtle distinction (if any) between punishment and chastisement. It was urged that in the other cases, God was punishing His people, and casting them off, but that in Judges, chap. x. He was chastising them; and the difference between chastisement and punishment is so great that the bondage of chap. x. is not to be reckoned in these "mystic" calculations. As evidence of the fact that here, God was chastising, not punishing His people, it was pointed out that in chap. x. 11—14, God expostulates with and upbraids His people, which He never does when He punishes them. Even this microscopic argument, when tested, breaks down, for we find that these words are an expansion of God's similar expostulation with His people in Judges vi. 7—10, which is a case where the bondage was punishment and not chastisement, according to the lecturer: some people do not see when they contradict themselves. It is strange what a hold this fanciful and illogical stuff has on some Christian minds. A writer in a recent number of the "Life of Faith," classes this among the "helpful difficulties" of the Bible!

A rather distressing feature of the lectures was the way the work of atonement by Our Saviour on Calvary, and sanctification by the Holy Spirit, were pushed into the background, in fact not dealt with at all. Instead of being woven into the subject, and so make it profitable for the present welfare of souls, the views as to the Second Coming were exalted above it. I often notice in Futurist expositors, that they seem to miss this aspect of the subject, and, perhaps, it was this danger that caused Wesley to put his foot down on the subject altogether.

It is not always easy to expose the unsoundness of the Futurist expositor, as many of their arguments do not lend themselves to it; so much of what they say is more a matter of opinion than connected reasoning from the Scriptures; but in the subject dealt with above, we have a prominent example, which can be readily tested, in small compass; and from this one can judge of the merits of their other expositions. It was urged that the Futurist scheme does not depend on chronology: then why use argument drawn from chronological subjects? On the contrary, I was also told, that Daniel ix. is the foundation of their system: yet this is a chapter which turns on chronology. Truly, their utterances are difficult to follow.

Personally, I have been confirmed in my opinion that there is nothing to learn from the Futurist scheme of exposition; it seems to have a hold on many sincere Christians, but I can only explain it by suggesting that they have unfortunately not brought into this sphere of Bible study that thoroughness and exercise of the faculties of their reason, with which God has endowed them, and which unfortunately some people seem to think it necessary to abdicate when they become Christians. I am inclined to think this is in a measure true by reason of the virulence with which opposing views are assailed. I have, more than once, pressed upon such the Anglo-Israel exposition of the prophecies, whereby we see that God is continuously working out and fulfilling at the present time, in the Anglo-Saxon race, the promises long since made to Abraham and his seed: this is met by the platitude that the "enemy of souls is dangling some of his devices before my eyes," which implies that our opponents are quite satisfied that the enemy of souls is leaving them alone!

WHO ARE THE BOERS?

By E. Reep.

PART II.

(*Concluded from p.* 14.)

Charlemagne had an imperial aspiration: "to weld into one great whole the various tribes of Franks, Frisians, Saxons, Lombards, Burgundians and others." Doubtless Charlemagne had, as Motley infers, a noble object in wishing to unite the so-called Teutonic families into one people. But in aspiring to achieve this purpose of enforcing "the mutual adhesion of the Teutonic tribes, that all might be of one history," he was aiming at an impossibility. For one reason he did not, or could not take into account the one important fact that the German tribes, homogeneous though they were, if we be right in saying that in the main they were one and all of the Hebrew stock, had many of them a diverse destiny to fulfil. Israel, as distinct from the House of Judah or the Jews, was bound, under her Teutonic name of Anglo-Saxon, to separate herself from all other peoples, whether of blood-relationship or not, that she might inherit the heritage Divinely conferred upon her from her very birth (Gen. xxviii. 14, xlviii. 19). Destined to spread abroad to the West and to the East, and to the North and to the South, and to inherit the desolate wastes (Isa. xlix. 8) or islands and continents waiting to receive her latter-day "company of nations," she was perforce compelled to avoid absorption in any shape or form. Though in the first centuries of her dispersion she was sifting through all nations, "Yet," says the prophet Amos, "shall not the least grain fall upon the earth." Not even the weakest was to be merged in another race.

Israel in Britain has, blindly it is true, always preserved her nationality. When the Romans quitted our island her language, laws and customs were unchanged; the British people were, if possible, more than ever British. And so

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again at a much later period of her history, when she committed the error of inviting a Dutch Moabite king to come and reign over her. Before touching on the identity of Ammon, it will not be irrelevant to our subject to briefly relate how such an event came to pass. Through Charles II. and James II. the Roman Catholics were a dominant influence in the land. To deliver themselves from the dreaded power, tyranny and superstitions of the Papacy, the English Parliament in 1688, declared the Protestant Prince of Orange, husband of the daughter of James II., king of England. William, afterwards known as William III., in accepting the English throne, made it a condition that he was in no sense to be a Regent, but joint sovereign with his wife. In other words, as recorded in Parliamentary history, he stipulated that the sole and full exercise of the regal power was only to be executed by himself.

Readily did the English people agree to the Dutch prince's conditions. The prince declared that he had no other intention than to preserve the religion, laws and liberties, welfare and glory of the English nation. And so when proclaimed king, the Proclamation read: "Whereas it hath pleased Almighty God, in His great mercy to this kingdom, to vouchsafe us a miraculous deliverance from Popery and arbitrary power; and that our preservation is due, under God, to the conduct of his highness the Prince of Orange, whom God hath chosen to be the glorious instrument of inestimable happiness to us and our posterity."

Notwithstanding a threatened invasion of the French and intestine troubles, British-Israel found to her cost that a Moabite king was anything but a glorious instrument of "inestimable happiness" to people and country. In 1689 the States of Holland were engaged against the "mighty power of France," and William was in pressing need of money. Consequently the English were urged to reimburse the Dutch for military help and ships of war lent to them at a time of extremity. To this there could have been no objection had the Dutch been strictly just in the matter, but the Commons resisted payment on the ground that the Hollanders were benefiting too largely by the transaction.

But it was in 1693 that the English people began to tremble for the glory and greatness which had been predicted would follow the acceptance of the English throne by the Prince of Orange. Had the English people been conscious of their Israelite origin, they would have been still more concerned, for they would not only have doubted the foreign king's promise that in a short time he would be able to make them a flourishing nation, but they would have remembered that they had done what was wrong in Israel, and what had been forbidden, inasmuch as neither a Moabite nor an Ammonite was to administer the laws of Israel, even to their tenth generation (Deut. xxiii. 3). Unhappily British-Israel knew not her identity; she had therefore to lament with a bitter wail defeat on land, and the miscarriage of her affairs at sea. "Great disgrace had fallen on the nation; grief lay upon the minds of all the people of England." Their enemies had been enriched by their losses. England, it was said in the Commons, had a powerful fleet, had it but done its duty; had it but performed its duty it might have destroyed the French fleet, but instead, England had become "the scorn and contempt of other nations." Moreover, England's enemies were increasing; in fact, said the House, "the nation had been betrayed." "The trade of the nation," said a member, "is gone, and land will be worth nothing; . . . we are like to be vassals, and bow to other nations. And yet it was said heretofore, that we should be monarchs of the sea."

England was regarded by the Dutch as an "inexhaustible treasure." William claimed, like Charles I., a negative voice or the right to reject Bills of which he disapproved. Then came a Bill for naturalizing Protestant foreigners; then began the people in real earnest to regret that they had an alien King in Israel. Moab had entered into "the congregation of the Lord," and the Lord was against His people. As if they at last realised that this was so, the whole of England was violently opposed to the naturalizing of the Dutch or any other foreigner. The speech of the member for Bristol was so Israelitish in tone that it will bear quoting. Standing up in the House, Sir John Knight said:—"Can any man hope to persuade me that our forefathers would have brought foreign soldiers into England and pay them and naturalize them likewise, and at the same time send English soldiers abroad to fight in a strange land without their pay.* Let us abate our taxes and after the wise precedent of our forefathers pay our own seamen and soldiers at home, and send the foreigners back. Then the money will be found circulating at home without naturalizing strangers. . . . Provisions have become excessively dear by the great quantities exported to Holland . . . shall an English Parliament let in strangers to undersell our country? Should this Bill pass, it will bring as great afflictions on this nation as ever fell on the Egyptians, and one of their plagues we have at this time very severe upon us—I mean that of their land bringing forth frogs in abundance, even in the chambers of their kings—for there is no entering the courts of St. James's and Whitehall, the places of our hereditary kings, for the great noise of the Frog-landers. . . . This nation is a religious, just, and zealous nation, claiming liberties which they prove from the Bible. Let us learn from that sacred Book what the freedom is on which we should pride ourselves . . . let us preserve and not destroy every Englishman's birthright . . . let us kick this Bill out of the House and then foreigners out of the kingdom."

If it be that the Dutch represent modern Moab, whose captivity God will bring again in the latter days (Jer. xlviii. 47), this period of British history was of course fraught with national retrogression, and is besides a modern illustration of the consequences of Israel's disregard of the command not to admit strangers into their body politic, consequences wherein they had suffered so severely in the ancient past (Isa. i. ii. 6; Jer. li. 51; Lev. xxvi. R.V.). In the case of British-Israel's invitation to William of Orange, she had walked contrary to her Divine polity, she had voluntarily thrown aside her God-ordained isolation from the nations, and entered into alliance with Austria and various other peoples. Russia and Prussia, we are told, had not yet come on the stage, though they were about to do so. Ignorant of Britain's Israelite Identity, it has been said by the author of a work on the "History of the Foreign Policy of Great Britain," that Britain's foreign policy is an integral part of the Continental system. Consequently it is considered that the alliance between William and Mary retrieved the errors of the Stuart Kings and developed the foreign policy of the Tudor dynasty, thus once more establishing English supremacy. English politicians of the end of the 17th century, though grateful to William for having saved their religion from Popery, were compelled by

* English soldiers were being starved in Flanders as well as unpaid. It was also complained that the King granted away all the revenues of the crown.

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the force of events to utter an entirely opposite opinion; they not only declared that England was "becoming tributary to strangers," and that the Dutch King "being a stranger could not know English laws," but they firmly insisted that everything connected with the British constitution was being "torn up by the roots."

This is precisely what Mr. Kruger, our Dutch adversary, would have the nations do to-day: make British-Israel "bow down to other nations," and thus become the vassal and the derision of all the world. Happily Israel and Judah "shall dwell for ever." For God will cleanse those that have not been cleansed and will be the strength of His people, and strangers shall no more pass through them any more (Joel iii).

Having gone into the reign of the Moabite Prince of Orange at some length we will now ask the pregnant question, Who are the Ammonites? Let us look at the meaning of the name Ammon—"Fellow-countryman." With this clue to Ammon's identity we must go to Belgium to find the Ammonites in their modern garb.

If the reader will look up the history of Belgium (see "Belgium" in Chambers' Encyclopædia) he will see that there is no doubt about the Flemish Belgians being fellow-countrymen of the Moabite Dutch. *Ergo* the Belgians are Ammonites; hence, like the Hollander of the Low Countries, they are brethren of the British. This fact, and we think it is a fact, explains the drawing together of the English and Dutch for the defence of Flanders against the French in the 17th century. We have said that British-Israelites were mistaken, nay more, that they sinned in appointing an alien prince to reign over them; it does not, however, follow that Israel in Britain was not to defend unjust aggression in whatever country it might occur. She has always had, even in Palestine, to preserve the "balance of power," and she may be said always to have had an "Eastern Question" to deal with. Therefore England was right in assisting to frustrate France in her attack upon the Flemish coast and so having a hand in foreign affairs. France was her enemy as well as the enemy against the civil liberty of the Hollanders. Religious freedom too was "staggering in blood;" so infamously and so cruelly that thousands of French Protestants had to seek a city of refuge in free England to escape scourging, burning, and the block. Israel's mission "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free and to break every yoke" (Isa. lviii. 6) was here imperative; her mission in this respect applies to the whole world because she is a seed in whom all the families of the earth are to be blessed (Gen. xxviii. 14). All the same she is to hold herself aloof from intermixture and not to enter into union with any nation as Belgium and Holland have entered into union. Belgians and Hollanders are fellow-countrymen, and therefore as Ammon and Moab they are under the necessity of feeling that there is no essential difference between the Dutch and Flemish peoples. The relations of these brother-States or their Flemish and Dutch offshoots may be friendly or unfriendly towards us, as with the Dutch Boers in South Africa; either way will not change the destiny of British-Israel; she will not be beaten, as Mr. Kruger earnestly prays, even if the day should come when she must fight the world, which Mr. Kruger hopes may come soon, as such a conflict "would suit him very well." The mother of loyal colonies, the destroyer of despotic governments, the emancipator of the slave, the chosen witness and servant of the Eternal, Israel will continue to go forward until the foreign policy of the world is true peace and not an affectation of peace when there is no peace. Finally, if the present "balance of power" is to be intelligently understood, and the struggle of the European nations for supremacy rightly guaged, we must cast our eyes back to that distant time when in Canaan the Hebrew nations began to hate and scheme to rival Israel. The continuity of history is as yet unbroken: Edom in Russia still cries, "These two nations (Israel and Judah) are mine" (Ezek. xxxv. 10); Moab in the Low Countries has not ceased to say, "Are not the House of Israel and the House of Judah like the heathen?"* (Ezek. xxv. 8, see Septuagint also); Ammon, with her ancient contempt, is, as of old, deriding the sanctuary of Israel, misunderstanding its Protestantism, and mocking Judah *(ib. 3)*; and their continental neighbours are all equally at enmity with Israel. Be it so. When the day comes for reproof they shall know the Lord.

RANDOM SHAFTS.

THE ancient boundary line between Judah and Benjamin has always been a matter for debate between rival scholars, but Anglo-Israelism takes it away from the region of mere academical interest and invests the point with real importance. According to our view, the tribe given David's House for a light was Benjamin, which light would have been withdrawn if Judah had lost Jerusalem and all its associations. But the soundness of this theory depends upon whether Jerusalem belonged to Benjamin or not, and that, again, depends on the position of Judah's northern frontier. The popular idea is that Jerusalem was in Judah's allotment, although most theologians allow that part of the city stood in Benjamin's. The valley of Hinnom formed the border at this spot, and if the depression—the Tyropœon—which divides Jerusalem is the valley of Hinnom, it follows that Judah and Benjamin were joint-owners. But Professor Theodore Wright, of Cambridge, U.S.A., considers that the controversy is now definitely settled, that the valley of Hinnom lay south of Jerusalem, and that Jerusalem was entirely on Benjamin's soil.

***

There are a couple of texts put forward by the opponents of this conclusion. One is Josh. xv. 63, "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 at Jerusalem unto this day;" and the other is Judges i. 8, which states that Jerusalem was captured by Judah. But, as Professor Wright explains, Judah entered on possession of its territory previous to the lot being cast for Benjamin, and after that event Jerusalem is assigned to the latter tribe. He thinks it likely that Judah undertook to conquer the whole southern country from Jebus to the Negeb, including the district of Simeon, and I may be allowed to add that this was probably done in alliance with Simeon (Judges i. 3). But the north line of Judah described in Josh. xv. is identical with the south line of Benjamin in Josh. xviii., and both of them pass "south" of Jebus.

***

Higher Critics are a disagreeable mixture of iron and clay. There is no doubt that they examine Scripture with minds freed from the cobwebs of tradition, and by so doing sometimes discover gems of truth which are invisible to the

* Mr. Kruger is actually at this moment assuring his friends in Europe that the British are the greatest barbarians on earth.

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man who reads by rule, but they also commit excesses which indicate that their regard for the Bible might be "Higher." A recent example of this occurs in the *Expository Times* for November last, where the editor observes: "We have been wont to teach the Old Testament as if it were a storehouse of facts, and to demand a mechanical acquaintance with these facts. Let us go to the monuments for that. But if we would understand the Divine election and the spiritual discipline of Israel and of man, let us read the early narratives of Genesis, that matchless series of simple scenes, so true to nature, so rich in moral beauty, so matchless in purity of pathos."

***

This is a sample of that combined appreciation and depreciation which Higher Critics bestow on the Bible. But those who feel encouraged by the above language to desert the Scriptures and fly to the monuments for their "facts," would do well to peruse the writings of George Smith. On page 193 of his "Assyrian Eponym Canon," he says: "In the Kurkh monolith, the name of Shalmaneser himself is written Ilu-manu-uzur, part of the word being omitted by an accidental error; and in the body of the inscription in the account of the war with Ben-hadad, Extract I., there are considerable differences from the other copies as to the kings confederate with Ben-hadad; only eleven are enumerated in Extract I., yet they are called "these twelve kings." In Extract II. they are called "Ben-hadad of Syria, Irhulini of Hamath, and the twelve kings," making, in all, fourteen; we have the same in Extract IV.; then in Extract V. we have "Ben-hadad of Syria, and the twelve kings," making thirteen; again in Extract VII. we have simply twelve kings; in Extract I, line 90, Shalmaneser calls Qarqar or Aroer "my royal city," instead of his royal city; and in line 97 the slain are counted at 14,000, while in Extract II. they are given as 25,000; and in Extract III. at 20,500; all in accounts of the same battle!"

***

Further, on page 195, he affirms: "There is another curious case of mis-statement in the reign of this king [Assurbanipal]. Esarhaddon informs us that Sennacherib had carried captive the gods of the king of Arabia; and that he, Esarhaddon, on the petition of Hazael, had restored them. The incidents are given also by Assurbanipal, who rightly states that they were captured by Sennacherib and restored by Esarhaddon; yet in one of his inscriptions, cylinder B, "History of Assurbanipal," page 283, he contradicts these statements, making out that Esarhaddon had carried the idols away, and he (Assurbanipal) had restored them to Vaiteh, the son of Hazael. It is difficult to suppose a want of knowledge here; it appears to be a bold attempt to claim the deed of a former monarch as his own, as he desired to make out that the Arabian monarch had sworn submission to himself when he delivered the idols, an incident which never occurred in his reign at all." So much for the "facts" recorded on the monuments; and it is plain that when they go into details they are far from immaculate.

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Modern research has done a little towards determining the value of old Hebrew measures and it is satisfactory to learn from such impartial authorities as Conder and Carden that the English inch, cubic foot, gallon, &c., had their Israelitish counterparts. The principal unit of length, however, was no doubt the cubit, of which it is well-known there were two kinds (2 Chron. iii. 3; Ezek. xliii. 13). Piazzi Smyth, in keeping with Sir Isaac Newton, fixed the length of the sacred cubit at 25 inches, which is a substantial variation from our own cubit of 18 inches, but may not the English cubit be traceable to the common Hebrew cubit? Recollecting the close and early connection between Greece and Israel, it is rather suggestive to find that the Greeks also had a cubit 1½ft. long, the Olympic foot being 12·072 English inches. This at least conveys a hint, and in the Palestine Exploration Fund's "Quarterly Statement" for July, 1897, there is a paper by Col. C. M. Watson, C.M.G., R.E., on "The length of the Jewish cubit," which leads us in the same direction.

***

Col. Watson remarks: "There is one method of investigation which appears to me not to have received the attention it deserves. This is the system of barley corn measurement upon which, among the Jews and certain other Semitic peoples, the fixing of a standard measure was based. It is generally acknowledged that the ordinary cubit used by the Jews was one composed of six handbreadths or palms, each palm of four fingerbreadths or digits, and each digit of six grains of barley placed side by side so as just to touch one another." He, therefore, procured some Syrian barley from Jerusalem, and having cleared it of husks, made a scale 30ft. long, gluing the grains down so as to obtain careful and repeated measurements. The result of these experiments gave the cubit a length ranging from 17·76 to 17·79 inches, and, taking all the circumstances into consideration, this approaches the present English cubit as nearly as we can reasonably expect JOHN SHOOTINGHAM.

CANADIAN JEWRY.

MR. CLARENCE I. DE SOLA.

SPECIAL INTERVIEW.

ON the whole very little is known in England of the life and movement of the Jews in Canada. Not so very many years ago, that the majority of readers can remember the time the Jews in Canada numbered but a handful, and these seemed hidden, obscured by distance and the great lumber forests which is the average man's impression from pictures of the great Dominion. But the wave of imperialism has touched even the least impressionable, and therefore (writes a member of *The Jewish World* staff), I seized with pleasure the opportunity afforded by his visit to interview Mr. C. I. de Sola, whose name has become well-known in Zionist circles, and whose presence timed opportunely with that of the leader of the Zionist movement.

Mr. de Sola would however not submit himself to anything so formal as an interview. He chatted pleasantly and instructively about subjects which he has at his finger points, and his observations I shall here put on record. Mr. de Sola is a brother of the Rev. Meldola de Sola, the minister of the Sephardic community of Montreal, whose personality is far from unknown in London, and who figures in the religious movements of the American continent as one of the most redoubtable and unflinching champions of orthodox Judaism.

Mr. Clarence de Sola is equally orthodox, and this could perhaps not well be otherwise, seeing that these brothers are descended from a generation of Rabbis. The father, the Rev. Dr. Abr. de Sola, LL.D. was Professor of Semitic Literature, the leading Jewish Rabbi and writer in Canada, at the famous McGill University of Montreal. Mr. Clarence de Sola's grandfather was David Aaron de Sola, and his

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great grandfather was the celebrated Haham Raphael Meldola, of London. The family were driven from Spain to Portugal by the Inquisition, and then suffered martyrdom for their faith.

Of the Sephardic Jewish type, in the best years of life, Mr. de Sola is a trustee of the Spanish and Portuguese Congregation of Montreal, his native city, and president of the Federation of the Zionist Societies of Canada. The business of his firm, railroad, ship and canal manufacturers and builders, has brought him to London on a short trip.

"I think," said Mr. de Sola, in answer to some questions, "that there are about 25,000 Jews in the Dominion. One cannot be certain of the figures because the census goes back some years. I estimate there are 10,000 Jews in Montreal, 5,000 in Toronto, and 10,000 scattered over the rest of Canada. Montreal is of course our chief centre, and the settlement of Jews goes back to the wars. Our, the Spanish and Portuguese, Congregation was started in 1768, and the families descending from the first settlers are still members of the synagogue.

"The Jews have come gradually to Canada during the whole of the century, and more recently the Russian Jews have made a larger settlement, and now Jews are to be met with, one or two families, even in the smallest township.

"Toronto is next in importance to Montreal from the Jewish point of view. Then there are Jews in Winnipeg, a flourishing community, and there are synagogues in Hamilton, London (Ontario), Quebec, Ottawa, St. John and Halifax, New Brunswick (Nova Scotia), at Vancouver and in Victoria, British Columbia. There are little congregations on the West and Pacific coast. At the New Year festival you hear of services in all places, held in halls or private houses, but those I have named have regular synagogues.

"Some of the Jews followed in the wake of the gold rush to Yukon, and there was a service in Dawson City on the Klondyke last Rosh Hashana and Yom Kippur, which, I think, must have been the most northernly Jewish service ever held—the nearest in fact to the North Pole."

Mr. de Sola told me the status of the Jews in Canada is excellent. A number of families had taken an active part in public movements. There has been a Jewish Dean of the Faculty of Medicine of Bishop's College, in the person of Dr. David, a co-religionist has been Q.C., Samuel Benjamin has been a member of the City Council of Montreal, and the Josephs, Davis and Hart families have figured prominently both in the past and with the present life in Canada. The Jews were emancipated long before the question of franchise was considered ripe for agitation in England, and in 1808, Ezekiel Hart was a member of the Canadian Parliament, representing the district known as Three Rivers.

"As to communal life? We have in Montreal five leading congregations; the Spanish and Portuguese, the German and Polish Reform, the Russian and the Roumanian. These synagogues are incorporated, that is, they are recognized by law as religious communities and their officers may act as registrars, and the organization may hold property. Of course, there is no State support. The synagogues are supported in the same way as in England, none are endowed and they are fairly successful. Each congregation looks after the religious education of the children of its congregants. The Hirsch Institution has a day school attached, and also has organized a battalion of the Jewish Lads' Brigade.

"The Hirsch Institute is governed by the Jewish Young Men's Hebrew Benevolent Society, and is subscribed from the Hirsch Trust and together with some ladies' societies, manage all our charitable affairs.

"The general tone is orthodox, and the influence of American radicalism has not much weight in Canada. We are imperialistic even in Judaism, and we follow the conservatism of England in preference to the advanced views which prevail across our border.

"We work harmoniously together, and the tendency of a number of the younger men is towards professional careers. We have a number of good communal workers in all the congregations who are most active in fulfilling their duties, and I would have to mention a very long list if I wished to do anything like justice to our workers."

"At this moment we are extremely interested in Ottawa. Do you think the fire has affected the Jews there?"

"No. The Jewish congregation in Ottawa is not very large and not long established, and as far as I can make out from the reports the fire has not affected the higher quarter of the city in which the Jews mostly reside.

"Oh no! we have no Jewish quarters in Canada. There is very little grouping together of Jews, but otherwise the Jew is very much the same everywhere.

"There is a Jewish agricultural colony at Mooseman in Manitoba. It's had all the usual ups and downs, but I think it is now making progress. Some individual Jews have settled as farmers in other parts of Manitoba, but there is no great tendency towards agriculture amongst Canadian Jews.

"We know nothing of anti-semitism in Canada, and the Jews are very firm imperialists. Two Jewish doctors volunteered for the war, and one is on the 'Maine,' whilst several joined the Canadian contingents, and are now on active service."

And then we began discussing Zionism. Active, and enthusiastic, Mr. de Sola is a most ardent worker.

"We started the Canadian movement," he said, "in 1898, and we have had very marked success. In fact, I may say, that we have not met with any serious opposition to the movement. We agitate through mass meetings and have enthusiastic workers, who have helped to form strong organizations in Montreal, Toronto, Winnipeg, Hamilton, London, and Kingston (Ontario), Ottawa, and on the Pacific Coast. As some of our organizations are 3,000 miles apart, you may imagine that our work is not easy, and it is only distance and the shortness of the time we have been at it, that has prevented more organizations being started. In Montreal, we have a reading room and library, and there was an excellent response to the issue of the prospectus of the Trust. All our work is done voluntarily, and we are going to do better in the future."—*The Jewish World.*

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"COMFORT YE MY PEOPLE."

By H. H. Pain.

(*Continued from page* 21.)

What then is the solution ?

Is it not for the rejection and not the crucifixion of Christ (as implied by Matt. x. 40) that the Jews remain under the curse of the law. In Acts iii. 17—21, St. Peter expressly states :

And now, brethren, I wot that in ignorance ye did it, as did also your rulers.

But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.

Repent ye, therefore, 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 St. Paul also in his second Epistle to the Corinthians, chapter iii. 12, 14, 16—17, says :

Having therefore such a hope, we use great boldness of speech. . . . . For until this very day at the reading of the old covenant, the veil remaineth unlifted; which veil is done away in Christ. . . . . But whensoever a man shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is there is liberty.

In this message there is indeed comfort and encouragment, and God grant that they may hear and receive it.

That the Jews in the British Empire and America may accept Christianity, seems inferentially probable when the knowledge of Our Identity becomes more widely known and accepted amongst Her Majesty's subjects, our American brethren, and the Jews. Such knowledge may naturally be expected to go far to remove religious prejudice from the minds of our brethren the Jews, when they are thereby led to realise that our temporal and spiritual blessings are due to our redemption from the curse of the Mosaic law, by the death of our Saviour and their Messiah, the promised "seed" (Gal. iii. 16—17) of Abraham, under whose will or covenant we inherit the blessings (Heb. ix. 15—17). On the other hand those Jews who from necessity or choice, remain amongst the Japhetic nations of the world, will, failing the acceptable preaching of our missionaries to "all nations" (Matthew xxviii. 19), remain under the Old Covenant and refuse to acknowledge the Messiah until the Second Advent takes place as recorded in Zechariah xii. 10.

What is the Message ?

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her.

That her warfare is accomplished, that her iniquity is pardoned.

That she hath received of the Lord's hand double for all her sins . . . . . Say unto the cities of Judah, Behold your God (Isa. xl. 1, 2, 9.).

Here then is a message of twofold import, political and spiritual. Political; inasmuch as it tells of the termination of the occupation or "treading down of the Holy City" by the Gentiles, and spiritual; in that it proclaims the consolation of which the "cities of Judah" are bereft. The conditions previously to be complied with and under which the first long desired object is to be brought about, and foretold by the prophet Jeremiah in chapter iii. 18, wherein he declares :

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.

Statements of similar import are likewise to be found in Hosea i. 11, Isaiah xvii. 1, 7, and Ezekiel xxxvii. 21, 22. and the migration of the Jews to escape persecution is also predicted in Jer. xxvi. 16.

That they should find their way to England, the Colonies and America, the only countries in which, on their own admission—and most gratefully is it acknowledged—they can secure the liberty and equality of treatment (Ezek. xlvii. 22), is, in view of the fact of the identity of our race the Lost House of Israel, a most remarkable fulfilment of that invocation for help—not blessing—pronounced by Moses on Judah and his descendants, as recorded in Deuteronomy xxxiii. 7.

Hear, Lord, the voice of Judah,
And bring him in unto his people;
With his hands he contended for himself,
And thou shalt be an help against his adversaries.

The political aspect of this message is intelligible, even if the means of its accomplishment, seem, humanly speaking, in these latter days somewhat hopeless for the time being. That the Zionist Jews under the leadership of Dr. Hertzl, should be desirous of securing permission from the Sultan to colonise Palestine, is perhaps only natural, as they regard it as a means to escape the persecution which they endure from the principal European nations, in which it is their misfortune to dwell. But before this re-settlement can take place it is necessary that the conditions previously referred to be complied with.

Turning now to the religious import of the message, the thought may occur : "Surely the Jews have no more need to be told 'Behold your God' than 'the messengers' who proclaim Him ?" To answer this question it is necessary to recall to mind what St. Peter said when addressing the Jews as "Ye men of Israel" as recorded in Acts 3, 14, 15 :

But ye denied the Holy and Righteous One . . . . and killed the Prince of life; whom God raised up from the dead, whereof we are witnesses.

True it is that it was for this crime the Jews of that day accepted responsibility for themselves and their children (Matt. xxvii. 25); and the doom likewise of Jerusalem was foretold by Jesus Himself, for reasons stated in the 23rd chapter of Matthew. Admitting all that, is it not a very grave mistake, and one calculated to act most prejudicially in the minds of those whom they seek to convert, that some missionaries to the Jews and others, should assume and proclaim, that for the sins and shortcomings of their ancestors upwards of eighteen centuries ago, the Jews for centuries past, in the present, aye, and for the future as well—until the Second Advent actually takes place—are to remain under the ban of the Almighty, whom we and they are alike taught to believe as a Merciful God ? Such teaching however well meant, is surely not in accordance with the forgiveness of sins so often inculcated in the Scriptures ? Is it likely that the last dying request of our Saviour "Father, forgive them, for they know not what they do" (Luke xxiii. 34), should remain unanswered, or that the Almighty who declared by Moses that He would "visit the sins of the fathers upon the children unto the third and fourth generation" should, in this Christian Dispensation, which is one of "mercy and not sacrifice," for centuries and countless generations since the crucifixion took place, punish the innocent descendants of the instigators of the great crime ? Is not such a theory repulsive not only to believers in Christianity, but to common-sense, justice, and reason, as well to our belief in a God of love ?

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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 VANISHING RACE.

"IT is some years ago, says the *Pioneer*, that Mr. D. Smeaton, in a little book on the Karens of Burma first made the general public aware of the existence of that interesting people, whose many good qualities seem to promise them a fair future under the rule of Britain. But it appears only too clear that as a matter of fact the pure Karen race is destined to early extinction. The land of these aboriginal people is a large elevated plateau lying on the west bank of the Salween, just north of the border line between the Upper and Lower Provinces, and forms the southernmost portion of the huge territory under the charge of the superintendent of the Southern Shan States. The tenant of this appointment is Mr. A. Hildebrand, who has held it since its creation in 1887, and who has a personal acquaintance with the country going back over 25 years. Mr. Hildebrand, therefore, may be said to occupy towards the country under his rule the same sort of position that the original officers of the Punjab Commission occupied towards their districts. They had been with them from the beginning; they had brought them out of chaos into order, had directed them into the paths of progress and prosperity, and had grown to be so thoroughly identified with the interests of the country and the people that these formed their own chief concern in life. It is, therefore, startling to find that he puts the shrinkage of the indigenous population in Karenni during the last ten years at the extraordinary figure of 33 per cent. 'Vast plains that were cultivated on my first visit to Karenni in 1875, many of which were still cultivated on my next visit in 1888, are now a sea of grass. There is not a house, and not a vestige of cultivation.' Of the adjoining States of Naungpale and Namekon, Mr. Hildebrand writes: 'What strikes me here, as elsewhere throughout the Eastern and Western Karenni States, is the marked shrinkage of population, and consequently of cultivation. When I first visited these States in 1875-6 I was struck by the closely-packed population as compared with any part of Burma, except perhaps in the very delta of the Irrawaddy. There was not a square yard of ground that was not tilled, and not a scrub or ant-hill that had not its use. . . . I had to pay one rupee per head to provide my elephants with fodder. . . . In travelling over the same country in 1889, I was very much struck with the diminution of the population and of the cultivation. Now, in 1900, in going over the same ground, I am more amazed than ever. There is scarcely a village, and where there used to be well-kept paddy plains, some of which had to be cropped twice in the year for the needs of the people, it is now one huge plain of grass.' This is at once a sad picture and a paradox. There are parts of India where one may come across the traces of a once abundant population, now buried in the solitude of the jungle or the desert. Generally, however, we know enough about the past of such places to recognise the cause. It is war and anarchy as a rule that have depeopled these smouldering towns and crumbling palaces. Pestilence sometimes has been at work, or more rarely the caprice of a despot. But in Karen the decay has set in coincidently with the introduction of order and civilisation. Mr. Hildebrand confesses himself quite unable to account for it. The truth really seems to be that the change in their environment has been too much for them, and that this is their protest against it. Mr. Hildebrand notes how great the revolution has been in social habits. In former visits his camp would have been surrounded by hundreds of men, each armed with a sheaf of spears, a dah or two, and a gun. Now a man with arms is rarely met. From living an existence that was made up of raids upon their neighbours and being raided, they are now 'mere plodders of the soil with no more predatory instincts apparent than in the peaceful law-abiding Shan of Taungthu.' From the scientific point of view, the interest of the case is greater because this is clearly not an ordinary instance of the liability of an unsophisticated race to be destroyed by contact with the diseases or vices of civilisation. The Karen has become a

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British subject, but he can hardly be conscious of the fact, for he still very rarely sees a white man. He is surrounded by people akin to his own race, with whom he intermarries freely. They have no complaints to make, says their superintendent. 'They are well treated by their chiefs, their taxation is extremely light, their harvests good, food supply plenty,' and a single man can come and go anywhere without let or hindrance. And all this is killing them; the air of civilisation has reached them from afar, and in some mysterious way it is too heavy for their lungs; so they die. Mr. Hildebrand affirms that in fifty years the pure Karen will be extinct."—From the *Leicester Daily Post*, October 16th, 1900.

The above, assuming the account to be true, is a sad history of a race "dying out" for no particular reason, save that contact with Israel is fatal to their existence. The "dying out" of the nations who come in contact with Israel is foretold in two passages in the prophecy of Jer. xxx. 11, &c., and xlvi. 27, 28, R.V., in the following terms, "Fear not thou, O Jacob My servant, neither be dismayed O Israel, for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and shall be quiet and at ease, and none shall make him afraid. Fear not thou, O Jacob My servant, saith the Lord; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will correct thee with judgment and I will in no wise leave thee unpunished" (marg., hold thee guiltless). The Karens seem to be under the ban of this prophecy, and to be likely to be cut off from continuance as a people. It is possible that like the Red Indians of the United States they may refuse to serve Israel, and therefore, "are ready to perish." "That nation and kingdom that will not serve thee, shall perish, yea, those nations shall be utterly wasted." No hostility against Israel seems to be needed to bring the offending races under the sentence of destruction. The Maori of New Zealand has not lent his services to Israel, but long withstood them by force of arms. They have "wasted," and are still "wasting away." The natives of India readily serve Israel in all ways—as soldiers, sailors, menial servants and honest and honourable public officials. They survive and greatly multiply. The plague, pestilence, and famine cuts them down. But they serve and obey Israel, and the Lord gives them recovery from their sorrows, and they continue to increase and flourish under Israel. The Karens it appears are a peaceful, quiet race, who are contented to live at peace with us. But they do not, we suppose, do us, as the power paramount in Burma, any active service of any kind. They decrease and seem likely to die out in time under the blight of Israel's presence whom they care not actively to serve and obey! And the reason is plain. Israel is God's servant, "the branch of His planting, the work of His hands, that He may be glorified" (Isa. lx. 21, R.V.). To serve and help Israel is to honour God who made and fashioned him. To contemn and refuse, or neglect to serve and obey Israel is to do dishonour to the King of kings, and Lord of lords, and to despise Him who is Israel's "Everlasting Light," "their God," "their glory" (Isa. lx. 19, R.V.).

The Boers of South Africa are another case in point. They have come face to face with Israel three times within the century. At Cape Town and the Colony they refused to submit to them. The Boers were forced to depart and they trekked to Natal. There they again refused obedience to the commands of Israel's captain, and persisted in ill-treating the native races, and enslaving them under a mistaken notion that they themselves were Israel, and the natives of South Africa were their captives, delivered over to them to destroy like the nations of Canaan before Israel in the land of Israel's inheritance. The Boers were beaten out of Natal; and took refuge in the two republics they founded in the Transvaal and the Province south of it. They refused quite recently to serve or obey Israel when they tyrannically oppressed our countrymen and other alien Uitlanders, with the result that at last on Oct. 10th, 1899, they themselves declared war against Britain and her Empire with the result we have before us to-day. The Boers are perishing off the land. Their countries are overrun by British troops. Their capitals are taken. Their governments are destroyed. Sixteen to eighteen thousand of their fighting men with their Commanders are prisoners of the British at St. Helena, Ceylon, and in Lorenzo Marques, the last in Portuguese African territory. Their guns are mostly destroyed and the rest buried and hidden to prevent their falling into our hands. We expect that they will, judging from the past, refuse to submit to our just commands, as a defeated enemy in future, and thus will probably "perish" or be "utterly wasted." They will certainly not be allowed to stop the progress of civilization, and the advance of God's Word and truth, made known and preached to them, and to the natives around them, to bring them to repentance, and to God's saving grace and glory.

Strange to say, there are those among our British-Israelite ranks, who talk of "decay in England" and hold with an American writer that for lack of "energy," we are fated to go down. We allowed (!) the Continentals to give bounties to their dealers in sugar, and so ruined the Jamaica trade. We allowed Port Arthur to fall into the hands of Russia. Therefore, we are on "the down grade," and the only doubt is whether the Americans as Manasseh, are not to follow Ephraim into ruin. Such pessimism can only be cured by a study of God's promises to Israel His people. The words we have quoted from Jer. xxx. and xlvi. will suffice. Israel may be scourged like a son, but "perish" never! Israel is "the Head and not the tail;" and to God be all the praise!

THE SPEECH OF "A GREAT SOLDIER AND A GALLANT GENTLEMAN" AT CAPE TOWN.

We have read with the greatest satisfaction the splendid speech delivered by Lord Roberts at Cape Town, on December 10th last, in reply to the addresses presented to him by the people of Cape Town, and the Mayor and Councillors of that city the day before he embarked for England in the S.S. Canada. Well may the *Times* newspaper of Dec. 12th, describe the speech as that of "a great soldier, and a gallant gentleman"—"a speech breathing in every line a spirit of reverent devotion to duty, and of magnanimous regret for the strong measures which duty prescribes." The speech is all that. But we admire it also, because the Field Marshal was not ashamed to thank God directly for all the successes of his operations, and because of the reflections, so wise and so Christian, regarding his arrival at the Cape 20 years ago to administer deserved chastisement to the Boers in that time of their success, and respecting the abortive character of the expedition by reason of the weak surrender to them by the then British Government, after the defeat at Majuba Hill. We regard Lord Roberts' speech further with much favour, because he spoke like a British Anglo-Israelite, and emphasized several points in the history

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of the war just closing which indicates that Israel's history as recorded in the Scriptures is ours. He alluded in his speech to the isolation of this country from the continental nations (Israel "dwelling alone"), and yet spoke of the British Mother and her scattered sons, who, when the signal came flocked forth to do battle for the old Mother, thus standing, and yet to stand by God's grace a united, world-wide Empire, bound together by the ties of blood to fulfil "the glorious destiny of our race!" We believe now that Lord Roberts is an Anglo-Israelite by conviction, and that he speaks the words of a Christian man enlightened by the light of Our Identity. We recognise with thankful hearts his quotation from Rudyard Kipling's last lines of his Jubilee Poem, ending with the precious words,

"Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget."

We mean to record his lordship's speech in the BANNER, as a memorial of a national occasion, and as a token that Lord Roberts' last words at the Cape after his triumph there, were absolutely in accordance with our Identity views, as we record them from time to time in the pages of the BANNER OF ISRAEL. Lord Roberts spoke as follows :—

"LORD ROBERTS AT CAPE TOWN.

"The following is the text of Lord Roberts' speech made at Government-avenue, Cape Town, on December 10th, in reply to the addresses presented by the people of Cape Town and the Mayor and councillors of that city :—

"I am deeply sensible of the great distinction conferred upon me by the people of Cape Town in preparing for me this magnificent welcome, and to you, Mr. Mayor and the councillors of this historic town, for presenting me with a sword of honour, which I shall always look upon as one of my most valued possessions. The pleasure to me of receiving these most gratifying marks of your approval is greatly enhanced by the cordiality with which I have been greeted by this representative company, and by the kind and appreciative terms in which the Mayor and town clerk have referred to the service it has been my privilege to render to this country.

"The war, which I thank God is now practically over (irrespective of its magnitude and its being the first war in which every colony and dependency of Great Britain has taken part), has a peculiar interest for me, inasmuch as it has given me the opportunity of carrying to what I hope will prove a satisfactory conclusion the work entrusted to me nearly 20 years ago. That work, as I understand it, was to dispel, by force of arms if necessary, the aspirations of the Boers to make themselves independent of British control. Scarcely, however, had I started on my mission before 'a change came o'er the spirit' of the Ministry of those days and the first thing I heard, as we dropped anchor outside Cape Town, was that peace had been made, and my services were not required. 'What 'might have been' is proverbially an unprofitable subject for reflection, nevertheless one cannot entirely prevent oneself from thinking over, and deeply regretting, the grievous sacrifice of life and waste of property which might have been spared had wiser counsels prevailed and a less timorous policy been favoured by our rulers at that time.

"But, ladies and gentlemen, 'the wisdom of this world is foolishness with God.' The guiding hand of Omnipotence can bring good out of what, to our finite understanding, appears most evil—most deplorable. And in preventing the war of 1881 being brought to what we then thought should have been its legitimate conclusion, that Guiding Hand can now, in the light of recent events, be clearly discerned; for we must all recognise that the war of 1881 could not have had the far-reaching results that this war has had, the benefits of which to South Africa will, I believe, be felt to be greater and greater as time goes on. It could not have welded the whole British Empire firmly together as this war has done, for the war of 1881 would have been fought entirely by our Regular troops, whereas this war has been brought to its successful termination, not by our Regular Army alone, but by the aid of the Militia, the Yeomanry, and the Volunteers of Great Britain, as well as by the help of the admirable and workmanlike contingents furnished by South Africa, Canada, Australia, New Zealand, India, and Ceylon, all fighting as brothers in arms under the dear old flag of the mother country, in the service of their Empress Queen. In this respect I hold a unique position for a Field-Marshal of the United Kingdom, for I am the first to have had the privilege to command an Imperial Army formed of representatives from all parts of her Majesty's dominions, bound together by one common aim and object—to uphold the honour of the mother country, and to die if need be for her interests.

"The effects of this spontaneous and unanimous outburst of patriotism will not be, I am convinced, of an ephemeral nature. Every council chamber throughout the world will have noted and will remember how England, isolated as she may be from other nations so far as treaties and alliances are concerned, had but to give the signal, and, from all quarters of the globe, forthwith flocked men of her own stock to do battle for her honour and prestige. Never has the truth of the old saying 'Blood is thicker than water' been better exemplified. Never has a mother had more reason to be proud of her valiant sons than England has to-day. And so we stand, and please God shall continue to stand, a united, world-wide Empire, bound together by ties of blood, of friendship, and an equal love of justice and truth, ready now, henceforth, and for ever to fulfil the glorious destiny of our race. And God in His wisdom and mercy has blessed the combined efforts of England and her dependencies in this war, and given success to her arms. He has brought us out of what, in the dark days of December, appeared to us as the valley of the shadow of death, and we are now able to look back upon those dark days of tribulation with deep gratitude for the victories vouchsafed to her Majesty's forces. For myself, I shall ever remember with the utmost pride and pleasure my association with the grand men I have had the privilege to command. I thank them from the bottom of my heart for their bravery, their devotion, their fortitude, and their unexampled discipline. I am deeply sensible of what all ranks have done for the cause of liberty and justice, and for what they have done for me personally I am more grateful than words can express.

"Speaking in the capital of Cape Colony, it will not, I think, be inappropriate if I dwell for a moment more particularly on the work performed by the South African colonials during the campaign. At the first outbreak of hostilities, and within a few days of their being raised, nearly all of them were engaged with the enemy, and then, as on all subsequent occasions, they behaved with the greatest gallantry and in the most soldierlike manner. At Ladysmith, Mafeking, Kimberley, and Wepener, the South African colonial soldiers especially distinguished themselves. And there are other South African colonials who, though not called upon to take up arms, deserve the thanks of their fellow-subjects throughout the Empire for their stead-

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fast attitude during the past most trying year. These loyal people have never wavered in their allegiance, in spite of the hardships which many of them have experienced and the sacrifices they have been called upon to make for their Queen and country.

"The war, as I have already said, has now come virtually to an end, and my work is finished. The soil has been prepared for the good seed which it will be the task of others to sow, and from which, I trust, and do not doubt, you will all reap plentiful harvests in years to come. But my interest in South Africa will not cease when I leave these shores. I shall watch with the utmost eagerness the settlement of the country, its development, and its unification, and on this head I would crave permission to say a few words. The prosperity and the well-being of South Africa do not depend upon the action, the ability, or the governing power of any one man so much as upon the cordial co-operation of the various nationalities by whom it is inhabited. The Dutch and the English must work together without distinction of race, religion, or sentiment, if they wish to see this country contented and flourishing, and it will be my proudest boast if I can claim to have done nothing, under the stress of war's stern necessities, to hinder the friendly feeling which I trust may be established between the two races, or prevent their hearty co-operation in their efforts for the good government of the Transvaal and the Orange River Colony. We must forgive and try to forget all that would encourage bitterness of feeling or tend to transmit to succeeding generations the idea that anything remains to be atoned for on either side. But, at the same time, we must remember the lessons that the war has taught us. God has given into our hands a great heritage, for which we have been called upon to pay a heavy price in the blood of our dearest and our best. We must not in the future be negligent of our trust as we have been in the past. We must strive to be able—when called upon to do so—to give a good account of our stewardship. We must be watchful, 'strong and of a good courage,' and we must try to think not so much of the glory of conquest as of the many responsibilities conquest imposes upon the conquerors lest we forget that which alone makes war justifiable and conquest laudable—the good of the many, the better government of the conquered country, and the establishment within its borders of justice, mercy, liberty, and truth.

"Three years ago, when England's sons from over the seas were gathered together in London to rejoice with those at home over our beloved Queen's Jubilee, and we were all glorying in the manifestation of our world-wide dominion, that Imperial-minded poet, Rudyard Kipling, called upon us to remember that there were other duties besides that of national glorification; and, in words breathing forth all that is best in patriotism and Imperialism, he sounded a solemn note of warning which I cannot, I think, do better than recall to your memory, and thus conclude what I am afraid you will consider an all too lengthy speech:—

"God of our Fathers, known of old!
Lord of our far-flung battle line!
Beneath whose awful hand we hold
Dominion over palm and pine.
Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget."

On Thursday, Feb. 7, Rev. R. Mackay, of Forest Gate, who has been an objector at the last two meetings, has been invited by the Council of the British-Israel Association to state his objections to our Identity, and we trust there will be a real good attendance that evening.

THE PURE LANGUAGE.

By H. R. Shaw.

Some half-dozen years ago, in the January numbers of the Banner for 1895, I presented our readers with a short paper illustrative of the argument that our English language will turn out to be the pure language spoken of by the prophet Zephaniah, (chap. iii. 9), as being the language which is destined to bring about a reversal of the curse put upon mankind at the time of the building of Babel, when we may look for the restoration of Israel to her land from beyond the rivers of Ethiopia, and when this pure lip or language shall become the portion of all the families of the earth, that they may, with Israel, call upon the name of the Lord to serve Him with one consent; or in other words, that the restoration of Israel to her promised inheritance of the Holy Land, together with her assumption of the universal dominion of the world, which is her rightful inheritance, as Abraham's residuary legatee is accompanied by the phenomenon of a universal language, such as existed in the patriarchal times preceding the Flood and the Dispersion.

It was then argued that such a language must almost of necessity be the same language as that in which Adam and his immediate descendants had been in the habit of conversing and communicating with their Creator, and it was further argued that the English language of the end of the nineteenth century is, if not absolutely a pure language, at any rate a language which seems to possess the faculty of gathering up from every other language all roots and other elements of any value and assimilating them with itself in just such a manner as the English people seem to possess the faculty of gathering up not only Irish, Scots and Welsh, but also rifts and remnants from all other European and Asiatic communities and assimilating them to themselves as one homogeneous British nation or Empire. The language, in fact, like the people, is omnivorous; it swallows up everything, and not only so, but it imparts an all-round blessing and benefit during the process of digestion.

Quoting upon that occasion from the *Evening News*, it was shown that one Englishman took and used no fewer than eight different languages wherewith to write his name and address, and it was pointed out that if one Englishman could be so exigent, it was small wonder that his mother tongue required to contain and did contain in the year 1894 no fewer than half a million words, or more than that of any three European nations. What may now be the numerical contents of the English dictionary, I have no further information at hand. But the remarkable part of the story lies in the fact that these five hundred thousand words are chiefly roots possessing few or no inflections or conjugations, which not only argues for their "purity," but renders them and the language of which they form the aggregate so easy of acquisition, as to tempt the foreigner to seek their attainment, and thus procure the universality of the same language. Of course to all but the infidel, there is a miracle in this somewhat sudden desire, amounting to a craze, for acquiring English—this sudden discovery of the capabilities of our tongue for universal requirements; it is easy to say that it is the language of maritime trade and commerce, and since Britannia rules the waves, she takes her language with her around the coasts of the earth; but it must not be forgotten that other peoples, nations and languages have ruled the waves to a large extent before Britannia came to this inheritance: Spanish, Portuguese,

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French and Dutch, but they neither of them succeeded in producing a language fit for universal adoption, any more than they have produced any colonies that have attained to the dignity of nations, such as now belt the earth with the English-speaking peoples.

Furthermore, the simple construction of this English language, which enables it to take and assimilate all the pearls of speech from its neighbours, just as the original Anglo-Saxons proved themselves capable of taking and assimilating to themselves Britons, Normans, Danes, and many other quasi-foreigners but really blood relations—this simple construction of the language is no new phenomenon—it was never any different so far as our evidence goes—but was in this respect utterly unlike any other language ancient or modern, save one, and that one was and is the Hebrew language, in which was originally written the Holy Scriptures of Israel, containing their history, laws and prophetical aspirations. It seemed, therefore, to the writer six years ago that this sorting out and re-gathering by the English language of the precious pearls of speech from all other languages was amazingly suggestive of a secondary fulfilment of Amos ix. 9, where the Lord declares He will sift Israel among all nations as corn is sifted in a sieve, and yet shall not the least grain fall upon the earth. The English language, like the chosen race of Israel, is to other languages and races as the wheat to the chaff, or to the dust of the summer threshing-floor; in fact, just as Israel has become disguised in the British people, so has Israel's quondam Hebrew speech been preserved and transmuted into nineteenth century English speech, now rapidly developing into the pure speech predicted for Israel's latter-day history, and which for all proof existing to the contrary, may be the very speech of the antediluvian patriarchs, who existed and spoke at a time when the Word of God as "Scriptures" did not exist, before indeed there was any Great Pyramid, or "Bible in stone."

These thoughts have been recalled by perusal of a paragraph appearing amongst the Stray Thoughts of L. P. in the BANNER for Dec. 12th, 1900, in which our esteemed fellow-contributor speaks of having sent a copy of a work by the Rev. J. A. Broome, touching various constellations of the heavens, which he contended were the origin of the Hebrew letters of the alphabet, to a BANNER contributor, who can be no other than myself, and was thought by L. P. to be a competent judge as to the merits of Mr. Broome's book and the argument therein contained. I must therefore, in the first place, express my deep regret that so distinguished a writer as L. P. should have suffered an unconscious slight at my hands; the fact being that the book, which did indeed reach me and was duly perused by me, came without the least information as to the identity of the sender, or without any further intimation than that it might be interesting after my then recent article above alluded to.

In the second place, I have to confess that my knowledge or ignorance of Hebrew and ancient astronomy must be about on a par with that of my fellow-contributor, so that therefore I do not feel quite competent to deal with Mr. Broome's speculations, which I nevertheless consider to be very reasonable. If it be true that the heavens declare the glory of the Lord, it seems extremely probable that the patriarchs of old could readily enough map out a series of alphabetical characters from the heavenly constellations, and this is exactly what Mr. Broome accomplishes with much ingenuity, showing how the signs of the zodiac and certain other star groups can be readily formed into the twenty-two alphabetical characters of the Hebrews.

It detracts, however, somewhat from the value of the author's deductions to read, upon the authority of Savage in the Dictionary of Printing, that the current Hebrew characters, as delineated by Mr. Broome, date no further back than the time of the prophet Ezra, who is supposed to have exchanged the old Hebrew characters for the more beautiful and commodious Chaldee, which are still in use.

24, Ludgate Hill, E.C., 22nd Dec., 1900.

PROVIDENCE IN THE BOER WAR.

By W. L. BLORE.

PART III.

(*Continued from page* 29.)

"He that keepeth Israel will neither slumber nor sleep."

PROVIDENCE has blessed the House of Israel in a remarkable way in this war. Not only has the old lion been roused and put forth the strength bestowed upon him by Providence, but the young lions confederated and associated with their parent, have driven the "foxes" before them until they are compelled to hide in their "holes." The wonderful artillery and the unerring Mauser have, in the hands of the Boers, not done the mischief of the old "brown Bess" and the muzzle-loader, of 1815, in the hands of comparatively raw troops. The advantages of mobility, intrenching, khaki uniform, and rapid marching have been made apparent to our War Office.

The transport of a quarter of a million of men from north, south, east and west has manifested to the world the forces in men and ships placed at our disposal by Providence for the protection of His kingdom, whilst the wonderful unanimity and unity evinced at home by men of every shade of opinion have told the world that, at all times, Britain is ready to defend the rights of persons and property placed under our charge as the stewards of Providence.

But, further, the true character of Boerdom is unveiled in all its hideous proportions of fraud, lying, deceit, treachery, hypocrisy, selfishness, greed, malice, vendetta, and murder. It is unprogressive, introgressive, and retrogressive. It ignores the foundation of all good government—order, virtue, liberty. It cherishes disorder, vice, slavery.

Then Providence has revealed to us the true feeling of Continental Europe which has, more or less, fraternised with Boerdom in this struggle, and now gnash their teeth, because we have not only foiled the Boers but their mercenaries as well with their strategists, their long-Toms, their pom-poms, their Krupp guns, and their Mausers in their attempt to drive us out of South Africa.

Belgium, the Transvaal Pavilion in Paris, the Continental journals are all bespattered with filthy vituperation on account of our success, under Providence, in scattering the forces of Boerdom and its allies to the four winds. The individual and average Boer has become the victim of Boerdom through ignorance and isolation, which have been fostered by those in authority. Whilst indulging in slavery, he has in turn been enslaved by his superiors, and by foreigners, until he has surrendered himself, body and mind, to Krugerism, which tyrannises over him and all he has. In fact, under the late regime liberty did not exist in Boerdom in any form amongst the rank and file. Under a more liberal government and by social and intelligent intercourse

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he may be raised to the position and freedom of a British citizen, and cease to be a mere automaton in the hands of an oligarchy. Already many of the Boers realise that they have paid dearly for "the whistle" of Krugerism.

In Rhodesia and in the British colonies the Boer has political and social freedom to a larger extent than elsewhere in South Africa.

During the several stages of this war, and, notably, after the relief of Ladysmith, the relief of Kimberley, the defeat of Cronje, the capture of Bloemfontein, Johannesburg, and Pretoria; and lastly the occupation of Komati Poort, abundant opportunity was offered for a settlement in some form; but Providence seems to have hardened "Pharoah's" heart, and "Pharoah" has rushed to his own ruin and ruined his followers. But Providence seems to have clearly seen that, if the march of His kingdom from Cape Point to Cairo was to be safe and sure, the enemy on the flank—the hater of missionaries and all missionary enterprise—must be subdued and liberty proclaimed to the captives.

The Convention of 1884 was a foolish Convention, and in 1884-5, we had to send Sir Charles Warren, with 4,000 men to drive the Boers from British territory.

Germany was not slow in 1883, after the signing of the Convention of 1881, in securing Damaraland, and in 1884, after the signing of the Convention, the German flag was hoisted elsewhere in Africa. Ever since 1884, Krugerism has attempted to assert itself in Europe and America, and by embittering the civilized world against Great Britain, so much so, that our beloved Sovereign has been the subject of the vilest scurrility in every Continental city, whilst Krugerism is lauded in temple and in mass.

The evidence in support of what I have written is multifarious and ubiquitous. Missionaries, Dutch, English, Wesleyan, Congregational, Baptist, Roman Catholic, and Salvation Army ministers, Conferences, and Synods; Governors, Generals, War correspondents, private correspondents, the lately published letters of Members of Parliament, and of Cape Officials and Representatives; the animus evinced in the public journals, &c, of Russia, Portugal, Holland, Belgium, France, Germany; the Swiss arbitration in its procrastination and prolongation; and lastly and not least, the official despatches of Lord Roberts; which reveal looting, plunder, murder of natives and prisoners, clothes-stripping of prisoners, the oath-breaking, the "falsehoods" promulgated by the Boer leaders to prolong brigandage and vendetta, and a "hopeless" opposition; and the abuse of the white flag; all testify to the fact that we have not only been resisting Boerdom and Krugerism, but slavery, anarchy, vice, and literally, principalities, powers, and spiritual wickedness in high places.

But, throughout, from A.D. 1836, and on to 1877, 1881, 1884, 1900, notwithstanding the vacillation, uncertainty, and political ignorance of some of the Government ministries, and disloyalty of some representative men, the Kingdom of Israel stands firm on its Rock foundation—the King of Israel—and the wind may blow and the floods may come, but our House, through Providence, shall stand firm on its foundation; for "He that keepeth Israel shall neither slumber nor sleep."

THE usual Monthly Meeting of the British-Israel Association was held at Exeter Hall Drawing Room, on Thursday last, when Mr. Weller read a Paper on "British-Israel Truth and the Christian Argument," followed by discussion. The interest in these meetings is well maintained.

TAURUS AND EPHRAIM.

BY J. M. LAWRENCE.

PART I.

"The original Twelve Tribes were nothing less than the initiates or chosen people of the sacred order of the world-encircling Twelve Signs of the Zodiac, that stupendous Bible of the skies."—*Parsons.*

EPHRAIM, meaning "fruitful," was Joseph's younger son, to whom it was ordained that the birthright and the blessings appertaining thereto should descend (Gen. xlviii.. 17—19). Besides being the name of the Tribe, it is also used in the prophecies to designate the Ten-tribed House of Israel (in contradistinction to the House of Judah), by virtue of Ephraim's birthright supremacy. Ephraim was one of the four head tribes, and his zodiacal emblem was Taurus, the Bull, which is the first of the four "fixed" signs.

We learn from Alan Leo, P.A.S., that it belongs to the earthy triplicity, Taurus, Virgo and Capricorn, which govern the physical and earthy condition of things. The qualities of Taurus are stability, firmness and endurance, and it signifies external will-power and physical strength. It governs the neck and throat, that part upon which the head rests and turns; and it is the central point or focus of what is called the intellectual trinity (Aries, Taurus, Gemini). Either will-power or obstinacy is sure to be expressed by the Taurean nature.

A writer in "Cassell's Bible Dictionary" says we may gather from the Bible and other records that there was something specially sacred about this emblem, the Bull or Calf, both from the readiness of Israel and the heathen nations to worship it, and also by the swift and condign punishment inflicted by Moses on the idolaters. This crime is never lost sight of amongst Hebrew writers, whether sacred or secular. The reason for this the writer apparently could not give, but we hope to show the associations connected therewith, and why in some respects Taurus may be considered an important sign. There is generally thought to be some connection between this sign and the "Cherubim" placed at the east of the garden of Eden. A. R. Parsons, in "New Light from the Great Pyramid," says, "Bel's flaming sword, which turned every way, and the flaming sword of the cherub, Kireb or Bull, according to the language of the cuneiform inscriptions, originally referred to the Pleiades in Taurus, whence fire was supposed first to have descended upon earth."

Taurus is one of the four "living creatures," or zodiacal signs, described by Ezekiel. In chapter i. 10, we read "the face of an *ox*," but in chapter x. 14, it is "the face of a *cherub*," the words apparently being interchangeable. In one respect a Taurean characteristic predominates, as it is said, "The sole of their feet was like the sole of a calf's foot," probably symbolical of stability.

Bull-worship was connected with Creation, and with Osiris, the sun-god. Seb was called by the Egyptians "the great Cackler," and he was supposed to have laid the egg from which the world sprang. This again reminds us of the Pleiades, as they are depicted as a hen and chickens on Egyptian planispheres. "The Pleiades are called by the Germans, *Gluckhenne*, Chickens of Fortune, and by the Italians, *le Gallinelle*, the water hens. "Chambers' Astronomy" observes that by several Schools they are called the brood-hen, under the representation of a hen and chickens" (Parsons). We, no doubt, see an allusion to

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this in Christ's well-known words in Matt. xxiii., especially when we remember the Pleiades were looked upon by Orientals as the Throne of God: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The Molten Sea made by Solomon, whom astrologers may easily recognise as a Taurean, was supported by twelve oxen (symbolical of stability), to represent the twelve signs and the Twelve Tribes. In the Book of Enoch, Adam is described as a white cow sprung from the earth. It would seem then that in the ancient religions, Taurus and the Pleiades were connected with creation, and we think we may conclude that this sign was specially associated with the creation of man, and that Adam was, like Ephraim, a Taurean. Created under this earthy sign, he was formed out of the earth, "the first man of the earth, earthy," and his name was Adam, which it is thought is etymologically connected with a root signifying to be red, which appears in the Hebrew word *adamah*, meaning in Hebrew "earth" or "ground." Moreover, Adam was a gardener, and it is well known to astrologers that those now born under Taurus make good gardeners, and often follow this occupation, or are fond of flowers, this sign being associated with horticulture, etc. Adam was placed in the garden of Eden, where "grew every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the tree of knowledge of good and evil," which latter played so important a part in the fall of man.

Mr. Parsons connects Taurus etymologically with the Greek *Thura*, and so with the English *Door*. The Taurus-Cherubim "kept the way of the tree of life," the Door was shut; but Christ says, "I am the Door," and by His death and resurrection He hath opened the (Taurus) door, and "the kingdom of heaven to all believers."

(*To be continued.*)

THE WONDER OF ALL NATIONS.

By E. Reep.

The Hebrew prophets dwell on two great historical events, viz., the fall and latter-day rise of the two Israelite kingdoms of Israel and Judah. The causes that brought about the downfall of these two nations were much the same in both kingdoms. They entirely lost sight of the moral basis on which their religion and laws were founded.

In these days, when we are beginning to see evidence of design in history,* we can well understand how necessary it was, if Jacob's posterity were to fulfil their high destiny of sovereignty and dominion, that indifference to the fundamental principles of equity and justice, and neglect to assert, as a central Truth, the worship of the one true God, should receive a check. Counteraction was bound to come, and it came in the form of captivity and dispersion. The House of Israel was the first to be deported to other lands; the House of Judah followed nearly a century and a-half later, to Babylon (see Josephus Antiq. X., ix. 7). After their captivity the two Israelite nations entered on a fresh phase of Hebrew history; the House of Israel by remaining in dispersion, and the House of Judah by returning —after seventy years' captivity—to Palestine, to rebuild the Temple, where once again might be established the great Mosaic doctrine of the unity of God as an object lesson to mankind. Hence, to the House of Judah, or the Jews, has apparently been assigned a historical development that has kept the monotheistic faith of Moses and the prophets before the eyes of all nations; and this notwithstanding that Zion ceased to be the centre of their influence nearly two thousand years ago.

If this be fact, then it is of primary interest, for we can see in it more than one reason for the dispersion of Judah from Judea at the beginning of our era. Though driven by a series of calamitous events to spread themselves abroad, the Jews have yet been used as agents for disseminating the fundamental truths of the Divine worship instituted by Moses. Judah's adherence, therefore, to the observance of the Mosaic Sabbath, and to the great principles on which their religion and history were founded, is certain evidence of design in history. And this is obvious, because nothing can be more clear than the certainty that had the Jews been absorbed the monotheistic foundation on which Christianity was built would have been lost in the West,* and the whole of Europe would have been nothing more than the modern representative of Babylonish and Egyptian polytheism.

If, however, the House of Judah has been saved from absorption, so has the House of Israel. If it has been the Divine purpose to preserve Judah as the exponent of certain religious fundamentals, it has likewise been the Divine intention to preserve Israel as a special and peculiar people. Like the House of Judah, the House of Israel was needed for the progress of mankind; not only as a nation to show forth Divine and eternal truths, but as an instrument to establish pure civil government throughout the world. This is the meaning of the non-return of Israel to Palestine at the end of the Babylonish captivity. And that the House of Israel did not, as a people, return with Judah, is conclusively shown by Professor Graetz in his "History of the Jews." He says: "In the return from Babylon the greater number belonged to the Two Tribes of Judah and Benjamin; there were also a few Aaronites and Levites.† Besides these there were some, though not many, from the other tribes, and from other nations."

Justified by Professor Graetz, and others, in asserting that the House of Israel remained separate and distinct from Judah (see Josephus Antiq. XI., v. 2), we cannot fail to regard with interest the 2nd Book of Esdras, wherein we are told (chap. xiii.) that the Israelites who were deported from Samaria to Media, left that country for a distant one called Arsareth, to reach which was a journey of a year and a-half beyond Euphrates. In the Syriac version of Esdras Arsareth is called "Arzaph"—the "end of the world."

Among ancient writers, Britannia was thought to be one end of the world, the uttermost bounds of the West; hence the legend of the dead being ferried across the ocean to an island situated at the western limits of the earth. Mercury is fabled to have escorted the departed spirits to Hades, to Erebus;‡ he is also credited with a visit to the island of Ogygia to rescue Ulysses, who had been detained there by pirates or cruel men. According to Plutarch (see his

* See Oct. *Contemporary Review*, 1900.

* The Mohammedans have preserved the monotheistic principle in the East.

† Reckoning Judah, Benjamin and Levi, as belonging to the House of Judah, the House of Israel would still represent Ten Tribes by reckoning the division of the Tribe of Joseph into Two Tribes—Ephraim and Manasseh.

‡ The word "Erebus" has been conjectured to be from the Semitic "Ereb," *West.*

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"Moralia"), Ogygia was five days' sail from Britain. Ogygia, therefore, is supposed to be Ireland. May we not then infer that, in leaving Media for a country beyond Euphrates, whose name signified the "end of the world,"* the Israelites were migrating west, towards the British islands, where at a subsequent period they became known as the British?

There are many reasons for identifying the British with the House of Israel, and not least of them is the fact that prophecy is deeply concerned in the Ten-tribed House of Israel as a Hebrew Empire, such as the British Empire is to-day. The Scriptures nowhere speak of Judah as the founder of nations. It is, therefore, manifest that the Jews were not appointed to found the dominion promised to Abraham and to his seed through Isaac and Jacob—world-wide expansion to the west and to the east, and to the north and to the south (Gen. xxviii. 14). No, Judah was not to be the progenitor of nations as described in Gen. xlviii. 19. In this passage of Scripture the high destiny of becoming a vast Empire is conferred on the House of Israel through Ephraim, the son of Joseph, who for this reason became the head of the confederated Ten Tribes after the death of Solomon, who reigned over the whole Twelve Tribes of Israel.

Yet Judah has a part to fulfil in the building up of Israel's Empire; thus, at some future time, it will bear the name of Judah-Israel. Why, may be stated in a few words: Because a prince of Judah shall yet reign over all Israel, and then will the House of Ephraim-Israel be one with the House of Judah, and one king shall be king to both nations (Ezek. xxxvii. 22).

In what way do the British Anglo-Saxon nations correspond to Israel's Empire? In every way. The British Empire is what the Hebrew Empire was to be—a company of nations; it exercises sway over the heathen, it is the protector of the oppressed by exterminating slavery, and it is doing its best to establish justice in the earth, just as Israel in the latter days was to protect the rights of all oppressed humanity. And this being so, the British Empire is already the wonder of all nations. Manifold writers are proclaiming our proud destiny as the greatest Empire the world has ever seen, though quite unconscious of our identity with Israel. One has recently told us, that we are in an enviable position.† That the Anglo-Saxon at this moment is a large figure, and fills a great deal of space. "But not one Saxon in thousands knows what the spirit is that works in him to such issues. . . . And yet there are channels in which the minds of Englishmen and Americans, Celtic Scots, Australians, New Zealanders and Canadians, flow, and will continue to flow, alike, and in which the minds of other peoples do not flow of their own accord. The little land in which the Anglo-Saxon type of man got his growth is ideally adapted in its way, as was Greece, to bring forth a remarkable people; in it, for over ten centuries, the Saxon peasant and yeoman fought tenaciously, stubbornly, for the individual liberties of the plain, common man." Wherefore, "the great poet of Anglo-Saxondom, at the close of the nineteenth century, prays that God's own people may not be so uplifted in spiritual and carnal pride as to forget their duties, this being the base course to be expected of the 'lesser breeds,' but not of the higher breed trained up to the practice of Anglo-Saxon virtues."

* Plutarch tells of two holy men (Demetrius and Cleombrotus) who met together from the opposite limits of the world, at Delphi. Demetrius came from Britain.

† "Anglo-Saxons and Others," by A. Gorren.

Let us conclude by asking if these particular virtues are to some day die in the decline and fall of Anglo-Saxondom? Will Britain, as the Mother of Nations, as the head of the greatest Empire on earth, go the way of other empires? We think not; as Israel's Empire the British will be established for ever. "Shall I bring to the birth and not cause to bring forth, saith the Lord?" That is the question; and the answer: "Fear not; enlarge the place of thy tent. For thou (Israel), shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Thus is British-Israel destined to become God's righteous servant, His witness with the House of Judah that He is God. What is this but to become the "Wonder of all Nations?"

THE BROTHERHOOD OF ISRAEL AND JUDAH: HOW BROKEN, AND HOW JOINED?

By. C. P. Bird.

The answers to these questions seem at first sight obvious, viz.: The Brotherhood of Israel and Judah was broken by the secession of the Ten Tribes under Jeroboam, and was joined at the Restoration after the Babylonish Captivity. But, though there was division at the secession, the Brotherhood was not then broken. In "Helps to the Study of the Bible," it is stated, "The Ten Tribes never returned from this exile, but the remnant (principally of the Tribe of Judah) came back." Israel was carried captive for no fixed period, but was utterly cast away (Hos. i. 6—9). The Brotherhood was really broken when our Lord was betrayed. First, the covenant made by God with all the peoples was broken. This is symbolized by the cutting of the staff called Beauty; and then the staff called Bands was cut to symbolize the separation between Israel and Judah (Zech. xi. 10—14). Israel took no part in the crucifixion of our blessed Lord, and thenceforth received the kingdom of God from Judah; indeed, only by their conversion to Christianity can the Jews again become our brothers, and become one nation under one king, as foretold in Hosea i. 11, and in Ezek. xxxvii 15—28. This last chapter being one of the Evening Lessons for the 20th Sunday after Trinity, is discussed in that excellent and impartial organ, *The Church Family Newspaper*, for 26th October last, but the explanations given are unsatisfactory. After quoting Bishop Wordsworth's opinion, as follows: "This was verified at the restoration of Israel after the captivity. We hear no more of any separate kingdom or worship in Israel, as distinct from Judah, but Jerusalem becomes the head and centre of all the tribes. The schism of Israel was healed by the sword of Babylon. Henceforth they were joined in one name, in one nation, and in one worship. The two sticks, which had been dry wood, grew into one tree. How much more is this realised in Christ, the Divine David"—it proceeds to add: "It can hardly be questioned but that this is a forecast of the rule of the Messsiah, and that the world still waits for its complete spiritual fulfilment. There shall be 'one King,' a shepherd over His people (Comp. xxxiv. 23 with ver. 24). The prophecy thus rises from the nation to the spiritual kingdom of the Messiah, the Son of God, who is a King for ever upon His Throne (Phil. ii. 7), while also He is a Shepherd (see John x. 16). Again, the Kingdom over which He will rule is eternal — it is 'for ever,' and the covenant of peace will be 'everlasting.'" But the "David" referred to is merely a human king over a "nation,"

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and not over a "spiritual kingdom." Our Lord was most probably, as well as Joseph, descended from Nathan (Luke iii. 31), who was not in the line of succession, and it is strange that the families of Nathan and David are spoken of separately in Zech. xii. 12. The claim of our Blessed Lord to be King of the Jews did not then rest on His Davidic origin, since that kingdom was given Him by God (Luke i. 32), and the only difficulty is that the kingdom is called "everlasting." But if it can be shown that this expression is also applied to the "nation," and to the Davidic line of kings, this difficulty will no longer remain; and we find in 2 Sam. vii. 13, God says, referring to Solomon, "He shall build a house for My name and I will establish the throne of his kingdom for ever." And again, at verse 16 of the same chapter, "And thine house and thy kingdom shall be established for ever before thee—thy throne shall be established for ever." Again, in Jer. xxxi. 36, God says that the seed of Israel can never cease to be a nation. Further, the "heathen" are to know that Israel is sanctified when God's sanctuary shall be in the minds of them for evermore (Ezek. xxxvii. 28). It seems then that the rule of a Davidic sovereign representing our blessed Lord will always exist, and since we believe that our beloved Queen is so descended, we confidently look for the literal completion of all these prophecies when Israel and Judah shall be one flock under one Shepherd.

FRENCH NAVAL POWER.

As Seen by a French Naval Expert.

In the August *Revue des Revues* M. Masson-Forestier delivers a discourse on the French Navy, taking as his text the words "Speed is but Weakness." At the height of France's pride in her swift navy, a male Cassandra arises, and pours cold water on her enthusiasm. France stops her ears, but when M. Normand, himself the first authority on and designer of rapid vessels, raises his voice to protest against them, it is hard not to listen. The French fleet, in the opinion of this expert of experts, is so inferior that it is well-nigh impotent. "Speed is not necessary, save to the fleet which aspires to exercise dominion over the seas." Speed, therefore, is of importance to England, and to England alone, because without quick vessels she could not rapidly collect her scattered naval forces. To France speed is useless. Beyond a certain point an additional knot per hour is no wise worth the fabulous sums it costs. "A high-speed vessel like our *Jeanne d' Arc* costs the price of two vessels of equal fighting force but only half speed. On the day of battle, the two would sink the *Jeanne d' Arc* in a twinkling. Victory, in short, belongs to the athlete whose loins and fists are the most powerful, not to him who gets away most quickly." Besides, the mechanism of very fast vessels being delicate as that of a watch, the least thing puts it out. Six reasons are then given why these high-speed vessels should not be of service in the hour of need. We quote the following:—

"Speed enables a nation to force battle upon a foe who wants to flee. Well, does anyone seriously believe that in case of a contest with England (and is she not the only foe we have to fear?) we ought to take much into consideration the contingency of English admirals flying in terror at the mere sight of a tricolor?"

The speed of a fleet is regulated by the slowest and not by the quickest vessel, and during a naval battle movements must always be slow.

"Only in France," says M. Masson-Forestier, "are M. Normand's ideas despised." The French populace has got speed-at-any-price on the brain.

As for starving England out by capturing her liners, why, for years past, he says, "the English have had regular contracts with certain foreign shipowners, chiefly American, transferring to the latter the full rights of an English ship in case a state of war came about. Should a French cruiser then board a Cunarder, the captain will merely hoist the star-spangled banner. "Now, Sir, fire on the American flag if you dare." "Should we fire?" asks M. Masson-Forestier. —From *The Review of Reviews*, Sept. 15th, 1900, p. 259.

THE BRITISH-ISRAEL ASSOCIATION OF IRELAND.

A Special lecture, illustrated by limelight views by Mr. H. H. Pain, of London, is to take place in St. Mark's Parochial Hall, Westland-row, Dublin, this (Saturday) evening, at 7.30. Lambert J. Jones, Esq., B.A., in the chair. We commend the lecture and the subject to our readers. The lectures given in the same Hall on Wednesday afternoon and evening, October 24th last, by Rev. Dr. Hanan, Rector of Tipperary, when the Revs. Dr. Moffatt and W. J. M'Creery, respectively, presided, were much appreciated; and the series will be continued in February, March, and April, 1901, when the Council have arranged for eminent lecturers from England and Scotland to speak.—From *The Irish Times*, Nov. 17th, 1900.

On Saturday night a lecture under the auspices of the above Association was delivered in St. Mark's Parochial Hall, Westland-row, by Mr. H. H. Pain, of London, on the subject of "Britain's Occupation of the Promised Land." The chair was occupied by Mr. Lambert J. Jones, B.A., and the lecture, which was of an interesting character, was illustrated by lime-light views. Mr. Pain said the primary object of his discourse was to show how the British people, despite their ignorance of the way in which they were going, were fulfilling the destiny of the House of Israel. The House of Judah as contrasted with the House of Israel had returned from its captivity, but the latter, having been once carried into captivity in Assyria, never returned, but in the course of time became scattered all over Western Europe. These British Islands undoubtedly were peopled by them, and the tribe of Dan could be plainly traced to Ireland in the Tuatha-de-Danaans. Here in these countries he made bold to say, was the place where the prophets said the Israelites were to be found in later days. The prophets had foretold that the Israelites would once again possess the Promised Land, which was the great tract of country lying between the river of Egypt, commonly called the Nile, and the Tigris and Euphrates, and it was not indeed a strange thing, viewed in the light of those inspired writings, that the British people had already one-fourth of this country under their control. The lecturer then went on to indicate what Britain was already doing in Egypt towards its improvement, and described by many interesting photographs the work of constructing the great dams on the Nile, which are intended for the irrigation of the country. In this, said the lecturer, they were only carrying into practical effect ideas which were held so early as the days of Joseph. Mr. Pain then briefly referred to the Zionist or Jewish movement for the re-population of the Holy Land, which, as distinguished from the Promised Land, meant only Palestine. This was rendered necessary to a great extent by the persecution of the Jews under Russian and French rule, and in this outcry, which was heard every day, against a persecuted race, might also be seen a fulfilment of the prophecies. This outcry, so far as it affected England, was not a natural one, because the Jews were of their own race, if the Anglo-Israelite theory was

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correct. At the conclusion of the lecture a collection was taken up in aid of the Funds of the Association.—From *The Daily Express*, Dublin, Nov. 19th, 1900.

MR. JOHN SCOTT OF MANCHESTER, PUTS THE CASE CLEARLY IN THE "MANCHESTER EVENING CHRONICLE," NOVEMBER 15, 1900.

THE House of Judah and the House of Israel; both are God's chosen people. The House of Israel because of idolatry and other sins was carried captive to Assyria, and there became "Lo-Ammi," or "not God's people." But God promised that He who scattered Israel would gather Israel, and in the place where it should be said, "Ye are not My people;" there (in Greater Britain) it shall be said, Ye are the sons of the living God." Our Saviour was a Jew, and He came to His own, the House of Judah, the Jews, and they delivered Him to the Gentile Romans for crucifixion. When He said "I am not sent but unto the lost sheep of the House of Israel," He did not mean the Jews, as He knew full well they would reject Him. Why do we in Church remind God "We are the sheep of Thy pasture," and in humility confess "we have erred and strayed like lost sheep," if this be not literally true?

Then again, why do we ask God to bless His Inheritance, if we are not Israelites? Moses told the Twelve Tribes 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). Thus Israel became the special property of the Lord, and when they sinned and the Lord was angry with them, they still continued His inheritance, for Moses prayed, "O, Lord God, destroy not Thy people and Thine inheritance." "They are Thy people and Thine inheritance" (Deut. ix. 26—29). That the captivity to Assyria could have no power to destroy God's covenant with Israel as His inheritance, long after this event the prophet prays the Lord to "Return, for Thy servant's sake, the tribes of Thine inheritance" (Isa. lxiii. 17). The British people, in a national sense, have been led to accept this term as being applicable to themselves. They have not yet considered it as solely applying to themselves—that matters not. God applies it to Israel, and we have agreed to apply it to ourselves. God has done what He said He would do; "He has led us by a way we have not known" (Isa, lxii., 16), and caused us to accept in ignorance what was really a truth. Thus we have been led to a distinct avowal that we are the Lord's inheritance—consequently, the people of Israel. This avowal on the part of our nation is made every Sunday when we pray to God: "Lord, save Thy people, and bless Thine heritage. Govern them, and lift them up for ever." So that the British have for ages been confessing before God their identity with Israel.

LECTURE AT WODONGA.

THE Shire Hall, Wodonga, was well filled last evening, when Rev. J. S. Mair, M.A., of Chiltern, delivered a highly interesting lecture on "The Origin and History of the British Flags." Mr. H. Beardmore, president of the Wodonga Shire Council, presided, and suitably introduced the rev. gentleman, explaining that the lecture was in aid of Presbyterian Church funds.

The lecturer began with the Royal Standard, and showed where the eight figures came on to the flag, when it was in the form we now saw it. He went into the history of the figures on the second and third quarters, tracing the lion rampant within the wall decorated with flowers back for 2,000 years before our present era. It was also pointed out how and when the lion came to the British Isles, and by what right it was placed on the family flag of the Royal house of Britain. The harp, on the third quarter, was also traced through many centuries and how it came in its wandering from the East to Ireland, and its close connection with the lion. Although heraldry as a science was not known in Britain till the eleventh century, yet the art of blazoning and assigning colors to individuals or nations was very ancient. The significance of the colors on the standard was not forgotten nor the reason why one color appeared on two quarters. It could not well be otherwise when the inner meaning of these things was observed. There appeared nothing left to chance in the design or execution of the Royal Standard. From the Standard the Union Jack was passed to, and that, we were told, represented a Union which might often be marred but would never be broken. The Union Jack is a combination of the crosses of St. George, St. Andrew, and St. Patrick. The three crosses were hung up separately, and how and when they were united was illustrated and explained. The dear old Union Jack, which floated over nearly a third of the land surface of the globe, and which ruled the waves of the five oceans of the water surface, was the pattern of an ancient encampment on the plains of Moab; also of a combination of the Zodaical signs. The history of the true Cross went back so far as to reach the limit of history, and they had in the Union Jack a picture of the antideluvian Bible. The Standard was the family flag, but the Jack was the National flag. Each British ship floated the Jack, and the British ships ruled the waves. So the days were coming when the "Stone Empire" would rule the lands and the Union Jack would be the National emblem. It was the cognisance of peace, prosperity, and progress. It could not be other, seeing, as the lecturer pointed out, it bore an emblem of a monogram and a title of our Lord Jesus Christ. The Stars and Stripes of America were touched upon, and the lecturer said that, although there might never be strong-worded, written bonds between England and America, yet from this time out they would, as one people, of one blood and one language, go shoulder to shoulder for the advancement of humanity, of peace, and of righteousness.

The lecturer was applauded at frequent intervals, and at the conclusion received many demonstrations of approval.—From *The Wodonga and Towong Sentinel*, N.S.W., Australia, October 5th, 1900.

SOME FACTS AND FIGURES ABOUT OUR NATIVE COUNTRY.

THESE figures relating to the years 1886 and 1899 are set out below without note or comment, leaving the figures to point their own moral:—

	1886. £	1899. £
National income	89,581,301 ...	119,839,905
„ expenditure ...	92,223,844 ...	133,722,407
Total imports	370,967,955 ...	485,035,583
„ exports	271,474,308 ...	329,534,658
Post Office—		
Savings Bank—1885.		
Received	16,126,807 ...	12,737,645
Paid	13,202,742 ...	12,569,951
Due to depositors ...	47,697,838 ...	51,404,929
	1886. (In millions.)	
Number of letters ...	1,403 ...	2,246
Newspapers	490 ...	866
Telegraph messages ...	39 ...	90
Education—		
Children on school registers—		
Great Britain	4,412,148 ...	5,654,092
Evening schools	40,854 ...	474,563
Paupers, England and Wales	784,036 ...	797,630
Criminals convicted in	1885.	
England and Wales ...	13,586 ...	11,044
Wrecks, United Kingdom	1,644 ...	972
Regular army, officers and men	198,064 ...	238,739
Reserve, militia, volunteers, etc.	224,012 ...	229,854
Emigrants	207,644 ...	146,362

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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 OPENING OF THE NEW CENTURY, AND AUSTRALIAN UNITY.

ON January 1st, 1901, the world entered on the Twentieth Century, and the fact is linked with another, Australian Federation momentous to the Anglo-Saxon race. The two events point to the Identity of this nation with the lost House of Israel, now discovered in these Isles of the West. God gave us Australia as a national gift about a hundred years ago, and to-day we see that the six colonies there, including Tasmania, have federated, and formed what the British Government, speaking by Mr. Chamberlain, describes as one "among nations united under Her Majesty's Sovereignty." These words express the idea of God's promise to Jacob regarding his afterseed: "A nation and a company of nations shall be of thee" (Gen. xxxv. 11, R.V.). The Dominion of Canada, which is three times as large as British India, is a nation. India has sixteen distinct nations planted on it, all in subjection to the British Raj.

On January 1st the new Century witnessed the birth of a gigantic nation, which may, before the Twentieth Century expires, contain a hundred millions of souls. Already there are more British inhabitants in Australia and Tasmania than there were in the American Colonies when the disruption took place. Australia possesses vast wealth and the promises of greater wealth still to come. Her mineral wealth is enormous. The goldfields of Victoria have been very productive in the past, and the mines of Queensland and Western Australia are in their infancy to-day. Besides her mines the island continent, which is all British, possesses fabulous wealth in her wool, corn, sugar, and hides. Her harbours are magnificent. Those of Sydney and Melbourne compare with the most spacious and splendid harbours in the world. The British sons who occupy this great island continent are ready, as we see in South Africa, to stand up and defend their old mother in the West, giving their lives to vindicate her honour, and to protect her rights.

The 1st of January of this year was a day of rejoicing throughout the Australian Continent. "A hundred years ago the ground on which the stately buildings and the flourishing suburbs of Sydney now stand was a miserable settlement of outlawed desperadoes; the island continent was a desert waste, roamed over by a few degraded aborigines." We began miserably as a nation there. But to-day what a mighty change has taken place! Nowhere else in the British Empire is law more respected.

Seeing what God has done for this nation in Australia we need not suspect Him as to the manner in which He is working out the same results now in South Africa. For a whole year we have struggled against the Boers, and after breaking down their organised resistance we find them still setting our power at defiance by a guerilla warfare, which it seems as hard to suppress as their organised efforts were. But God is on our side, and we do well to trust Him. He leads us as His "blind people," and "leads us by a way we know not. He makes darkness light before us, and crooked things straight" (Isa. xlii. 16, R.V.). As He gave us India after innumerable struggles and infinite difficulties, so in Australia He has brought us out into a large place, and He sends us joy and peace, as it is in India, in Canada, in New Zealand, and Tasmania to-day. A few sentences from the London *Standard*, of January 2nd, is to the point here as regards South Africa, and we reproduce them:—

South Africa, it is true, is for the moment a dark blot on the picture; but even for South Africa the prospect is hopeful. The example of Australia and Canada is before the Dutch to remind them that, when they are tired of rebellion and resistance, there will be every opportunity for them to enjoy equal liberty with all the subjects of the Queen in other quarters of the world. Freedom will in time make the Afrikanders as loyal as New Zealanders, Victorians, and Tasmanians. Not the least gratifying feature in the situation of the Empire is the steady growth of the attachment felt by the Colonists towards the Reigning Family. Half a century ago the Republican idea was strong in several of the Colonies. To-day it has almost vanished. The Australians are pre-

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paring to welcome the Duke and Duchess of York; and this morning we are able to announce that the Canadians will also be enabled to offer their hospitality to the Royal visitors. It is not known whether the Duke and Duchess will pass through the Dominion on their way out to the Antipodes or on the return journey. Whenever they go they are sure of an enthusiastic reception. The progress of the distinguished travellers, accompanied by a representative escort of British troops, through the great Colonies will assuredly touch that sentiment of affection for ancient traditions and institutions which is one of the strongest guarantees of Imperial unity.

It was anticipated, with fear by some, that the South African War would lead to great national pecuniary losses to our nation, and that we should sustain grievous injury to our trade. But in this respect God has been better to us than our fears, and has loaded us with benefits for which we cannot be too grateful. The *Standard* tells this story very well, under date January 1st, 1901 :—

So far as the National Revenue is concerned, the closing year of the Nineteenth Century has easily beaten all previous records. In spite of hostilities in South Africa having been in progress throughout the year; in spite of a condition of affairs in the Far East which has had an injurious effect on our trade with that part of the world; in spite of large Government Loans and increased taxation making heavy demands upon the nation's resources, and notwithstanding the comparative dearness of money—usually a deterrent to excessive trade activity—the Revenue Returns for the past quarter, and for the first nine months of the financial year, show the best results which have as yet been achieved in the annals of this country. Once again, too, the gains are so well distributed as to leave little room for doubt as to their significance in indicating the prosperity of the people. Practically, the only set-back of any consequence has occurred in the Estate Duties—a department where the expansion has hitherto been abnormally large. The most noteworthy gains during the past quarter have been in Customs and Excise, where an advance of £1,154,000 and £790,000 respectively has occurred. In both cases the movement is due to increased trade, and to the operation of the additional taxation on beer, spirits, tobacco, and tea. An expansion of £285,000 in Postal and Telegraph Revenue affords further proof of continued commercial activity, while the rise of £650,000 in Property and Income-tax Revenue doubtless represents the effect of the new shilling tax partly derived from the deductions from coupon and dividend payments. The reduction in Estate Duties, &c., amounts to £140,000, and there is a falling off of £20,000 in Stamps; but, allowing for these drawbacks, there yet remains a net increase of £3,012,282 in the quarter's Revenue. It is still too early to attempt to determine how far the Chancellor of the Exchequer's estimate of the final balance-sheet for the year is likely to be verified, especially in view of the heavy War expenditure to be faced; but a fair comparison can now be made with his forecast of Revenue and the results so far achieved. For the entire year the Chancellor budgetted for an increase in the total Revenue of £7,680,000, while the growth for the nine months is actually £3,587,000. But the true position can be more clearly discerned if we say that, setting aside the gain looked for from Income-tax, the net expansion anticipated was only about £600,000; whereas we are already—excluding Income-tax—about £2,300,000 to the good. With the exception of Stamps, the growth in almost every Department of Revenue has either already exceeded, or promises to exceed, the original Estimates. Bearing in mind the fact that the expansion in Stamp Revenue was materially assisted last year by the operation of the Act for stamping all foreign fugitive Securities, and remembering that there has been less activity on the Stock Exchange during the current financial year, it is not difficult to understand the small falling off in this one Department. It remains now to be seen whether the anticipated yield from Income-tax will be fully realised, the heaviness of the tax increasing, of course, the possibility of a deferment in payments which might adversely affect the half-year's Revenue. The progress in the Revenue for the past nine months may be briefly summarised thus :—For the first quarter there was a falling off of £1,203,144, due to stagnation following the previous rush to "clear" dutiable goods; for the second quarter there was an expansion of £1,778,000; and now, for a third, a further improvement of £3,012,000. As we enter upon a New Year, it is interesting to recall the fact that our present annual Revenue of about one hundred and twenty millions compares with about thirty-five millions a century ago. In other words, the progress in the financial prosperity of the nation has been thoroughly in proportion to the growth in population and industrial development.

The above shows us that the war has not deprived us of "the power to get wealth," promised to Israel in Deut. viii. 18, R.V. Our population has also increased by leaps and bounds, while that of France rapidly falls off. The Empire expands in all directions, and shortly we hope to have a peaceful South Africa as we already have a peaceful Australasia, Canada, India, Burmah, and Egypt, all enjoying the *Pax Britannica*, which makes largely for the God-given prosperity of His people Israel. For the moment matters are looking unsatisfactorily in Cape Colony, where there is a Boer invasion in progress which has hardly yet been met and turned back. We look in the midst of all discouragements to God's promises to Israel, and believe that what He has engaged to grant them in Isa. xli. 8—15, and liv. 17, R.V., He will assuredly fulfil. To Him be all the praise for the mercies and the blessings He ever pours out upon His people, British-Israel.

NOTES BY E. IRELAND.

THE writer sent some Identity literature with the issue of the BANNER OF ISRAEL containing his article headed "Jews and Jewish," to a "Converted Jew" residing in Dublin: and in a letter received from him, he made the following remarks :—

"I read your article with interest. Of course, where historical precision is desirable, 'Jews' cannot be employed synonymously with 'Israelites.' In such cases, to speak of Solomon as king of the Jews, would be tantamount to saying Cicero was an Italian statesman. But on the other hand, when used in the popular sense in which it is generally done, it is scarcely inaccurate, I should say. Here, for instance, we have Englishmen, Irishmen, Scotchmen, Welshmen, &c. When they go abroad they are all English."

This Hebrew-Christian has stated the case correctly with regard to the historical aspect of this subject. But the illustration which he has adduced in justification of "the popular" and indiscriminate use of the epithets "Jews and Jewish," instead of proving his point, it actually confirms the truth of the British-Israelite contention, viz., that the particular or tribal term "Jew" cannot be employed with Scriptural accuracy, when referring either to the Twelve Tribes, or the Ten-tribed House of Israel. And on this principle, it would be equally incorrect for foreigners to call English, Scotch, or Welshmen, by the distinctive name Irish: while they are quite right in calling the Scotch, Irish, and Welshmen, when abroad, by the title English, for the simple reason that England is the "dominant partner," and the Mother country in these "Isles of the West." In the same way, it is quite true that all Kilkenny men are Irish: but it would be absurd to affirm that all Irishmen are therefore Kilkenny men. All terriers are dogs: but all

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dogs are not terriers. And in like manner, all Jews are Israelites: but all Israelites are not Jews. "The great error," as the Rev. J. Huyshe has truly said, "consists in calling all the descendants of Jacob by the name of Jews, which of right, only belongs to the two tribes of Judah and Levi, and the tribe of Benjamin. The Lost Ten Tribes are Israelites, and never were Jews." It is remarkable that St. Paul, when proclaiming his tribal descent, was most careful to observe the Biblical distinction between the terms Jew and Israelite in Rom. xi. 1, where he said, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Let it be noted that the Apostle did not say, "I am a Jew of the tribe of Benjamin," which would have been a most unscriptural statement on the part of an inspired writer, but he stated emphatically, "I am an Israelite of the tribe of Benjamin;" though he was, according to popular usage, called a "Jew," because the tribe from which he was descended, had been lent as a light-bearer to the Jewish nation at the time of the division of the Hebrew race into two separate kingdoms, as recorded in 1 Kings xi., 36. But the term "Jew" could not be applied with propriety even to the Benjamites, much less to the descendants of the other tribes of Israel, because the Christianised posterity of Benjamin at least, had separated themselves from the Jewish people in A.D. 70, at the siege of Jerusalem under Titus, in fulfilment of Jer. vi. 1:—"O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem." See also Luke xxi. 20, 21, where a similar command had been given by the Saviour to His Hebrew disciples, who, as history attests, had fled from Jerusalem, in obedience to the Divine command, before the Roman armies had surrounded the doomed city.

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The Rock, August 10th, quotes the following from the Dublin *Warder*:—"It is not usual to think of Pope Leo XIII. as one of the world's great millionaires, yet this he is. His personal estate considerably exceeds £4,000,000. Barring small bequests to relatives, this money will go to the Church, as did the £2,000,000 of Pius IX. It is not easy for a Pope to remain poor. His habits are simple, his official expenses are all provided for, and the most extraordinary presents are made to him, either by will or during the life of the donors. The following is a list of presents made to Leo XIII. since his accession. Twenty-six Tiaras ornamented with precious stones; 319 gold crosses set with brilliants and other stones; 1,200 cups in gold and silver; 81 rings, one of which, from the Sultan, is worth 100,000 francs; the largest diamond in the world, presented by the President of the Transvaal; 16 pastorals in gold and precious stones; 884 gold or silver stands for the Host; 7 gold or silver statues; and about 1,000 objects of art, besides any quantity of money." (From *The Catholic*, Sept., 1900).

Such is a brief account of only a portion of the immense wealth possessed by the head of the Church of Rome, who, while residing in one of the most magnificent palaces in the world, professes to be the apostolic successor of St. Peter, the poor Galilean fisherman, and who also calls himself "the Vicar of Christ," who, during his earthly pilgrimage, "had not where to lay His head" (Matt. viii. 20), but had "become poor for our sakes, that through His poverty we might be made rich" (2 Cor. viii. 9). The contrast is truly striking! But what a significant commentary is the above extract on Rev. xvii. 4, wherein the Church of Babylon is so vividly portrayed as "the woman arrayed in purple and scarlet colour, and decked in gold and precious stones and pearls, having a golden cup in her hand," which is just the very attitude in which the Roman Church was represented in A.D. 1825, by Pope Leo XII., on a Medal, bearing his own image and superscription on the one side, and on the other, the picture of a woman holding a cup in her hand, with the legend, "Seded Super, Universum," *i.e.*, "She sits upon the whole world." (Hislop's "Two Babylons," page 9, Fifth Ed.).

The writer's object in sending this note for insertion in the BANNER is, because it presents one of about thirty-six predicted traits of the great Apostasy and its head, which find their literal fulfilment in the Church of Rome, just in the same way as the various Divine predictions respecting the Lost Ten Tribes, find their exact counterpart in the Anglo-Saxon race, thus proving by another line of prophecies and their literal accomplishment in world-wide facts, that the Bible is the inspired Book of God, in spite of the special pleadings of the ingenious advocates of the Papacy and infidelity.

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In *The Catholic* for August, 1900, there is a paper refuting the Romish dogma of the "Perpetual Virginity of the Blessed Virgin Mary," by J. B. Shea, B.A., who, among other extracts from Farrar's "Early Days of Christianity" has made these quotations also:—

"The sacred writers usually say what they mean" (page 273). "But I hold it to be a paramount duty to interpret Scripture by what it says, and not by our own fancies as to what it ought to say" (p. 277).

Now that is just the very principle of interpretation which is advocated by British-Israelites, viz., that the Bible says what it means, and means what it says. And though Dr. Ryle, the late Bishop of Liverpool, Archdeacon Farrar, and other eminent divines, have strongly condemned the method of spiritualising various portions and words in the Sacred Volume—a method which has been adopted by the majority of Protestant clerics, as well as Romish ecclesiastics—yet the believers in the Identity are sometimes accused of teaching a "fad" and a "craze," because they maintain that Holy Scripture should be expounded "by what it says," and repudiate that system of interpretation which would spiritualise and make a riddle of the whole Word of God. Such theological hair-splitting and legerdemain have done more to promote the growth of Infidelity than any other method of wresting the Holy Scriptures; for, if the Bible does not mean what it says, but something else, then the Infidel, following up the clerical method of spiritualising, very naturally arrives at the logical conclusion that Noah's flood and all the miracles of the Bible are only a collection of myths, and that Adam, Enoch, Noah, Shem, Melchizedec, Abraham, Isaac, Jacob, Moses, Joshua, Elijah, John the Baptist, and the twelve Apostles, &c., do not mean real persons at all, but are simply expressions used to denote spiritualistic or ghostly nonentities, while some of the Higher Critics, following up the same line of reasoning, have actually declared that the Son of God Himself was not a literal human being, but only "a rose-tinted phantom."

It is to combat this monstrous system of interpretation that the advocates of British-Israel truth so strenuously contend for the literal exposition of Holy Writ, when practicable, in preference to the spiritual, and point to the world-wide fact that the predictions respecting the children of Israel are at the present day being fulfilled to the letter in the name of the British nation, thus vindicating the Divine character from the aspersions of the Atheist, in the accomplishment of the promises which God made upon

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oath to the patriarchs, and proving, to mathematical demonstration, that the Bible is, without the least shadow of a doubt, the inspired Word of God.

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The British Association assembled this year at Bradford, on September 6th, as reported in the *Irish Times* of Sep. 7th, 1900, from which journal the following has been clipped, and will doubtless be perused with interest by the readers of THE BANNER. The cutting contains part of the opening address delivered from the chair of the Geographical Section by Sir George Scott Robertson, the British agent at Gilgit, Kashmir :—

"IMPERIAL CONSOLIDATION.

"Every step which had been taken in the way of

"EXTENSION OF THE BRITISH EMPIRE,

particularly of late years, had been against the wishes and in almost passionate opposition to the views of large sections of the people. Yet the process of enlargement had gone on continually, being often in actual despite of a Government whose members found themselves powerless to prevent absorptions and concretions which they would gladly avoid. It was, however, not paradoxical or incorrect to say that our recent enormous growth of empire had been everywhere accompanied by a remarkable shrinkage of distances through quicker and closer intercommunication of all its parts, one with another, and with the heart centre. In short, the British Empire in spite of its seemingly reckless outspread, its sometimes cloudy boundaries, its almost vague, and apparently meaningless growth, is at the present day more braced together, more manageable, and more vigorous as a complete organisation than it was 60 years ago. The world as a whole had strangely contracted owing to a bewildering increase in lines of communications, to our more detailed geographical knowledge, to the formation of new harbours, the extension of railways, the increased speed and the increased number of steamships, and the greatly augmented carrying power of great sailing vessels built of steel. Then hardly second in importance to these influences were the great land lines and the sea cables, the Postal improvements, the telephones, and, perhaps, we might soon add the proved commercial utility of wireless telegraphy. This

"UNIVERSAL TIME DIMINUTION

in verbal and personal contact had brought the Colonies, our dependencies, and protecorates, closer to each other, and all of them nearer still to us. Measured by standard the world has, indeed, wonderfully contracted, and with this lessening, the dominion of the Queen had been rapidly consolidating. Nor was this powerful influence by any means exhausted, and the near future might anticipate equally remarkable improvements of a like kind, especially in transmitting man's messages through water, in the air, or perhaps by the vibrations of the earth. During the last half of the Nineteenth Century the breadth of the Atlantic had practically been diminished one-half. Indeed, all our sea distances had been shortened 50 or 60 per cent. It was not too bold to predict that the Atlantic from Queenstown to New York would before long be steamed in less than four days. The question had now resolved itself simply into this—would it pay shipowners to burn so much coal as to ensure these rushing journeys before a cheaper substitute for coal was found? We knew that a torpedo destroyer had been driven through the water at the rate of 43 miles an hour by the use of the turbo-motor instead of reciprocating engines. Consequently an enormous increase in the present speed of the great Atlantic liners was certain if the new system could be applied to large vessels. The lightning speed of telegraphic messages could scarcely be increased, but

"MULTIPLIED FACILITIES

for sending at much cheaper rates all over the earth might be expected. At present the charges were far too high, ridiculously so as regarded India, and the use of the great cables was, therefore, very often beyond the power of the small capitalist and trader of the middle sort. Boldness and foresight in finance were naturally less prominent features in the management of the great telegraph companies, than contentment with a high rate of interest on invested capital. All their energy and watchfulness were employed to crush competition rather than to extend indefinitely their activities. Doubtless a time would come when all our main cables of the first importance would be in the hands of the Government or under Government control, when they would only touch upon British territory, and when they would all be adequately protected from an enemy. (Applause.)

"At the close of the address, which attracted a large audience, thanks were voted to Sir George Robertson upon the motion of Sir William Turner, the President of the Association."

Sir George Robertson is evidently a believer in Imperial Federation, or, as it is termed, "Imperial Consolidation," at the head of his able address. He spoke truly when he pointed out that "the process of enlargement had gone on continually, being often in actual despite of a Government whose members found themselves powerless to prevent absorption and concretions which they would gladly avoid." Yes, the opponents of the expansion of the Empire of British-Israel, whether home or foreign, have been "powerless," and will always be "powerless" to prevent it, because they cannot fight against the Divine "King of Israel" (John i. 49), Whose Omnipotent Hand is guiding its destiny; and no earthly power, or combination of powers, can, therefore, by any possibility, retard its mighty growth and development until it shall, in the words of the Prophet Daniel, "become a great mountain, and fill the whole earth" (Dan. xi. 35). As to the observation respecting the "seemingly reckless outspread, the sometimes cloudy boundaries, the almost vague and apparently meaningless growth," of the British Empire, if Sir George had realised the truth of our Israelitish origin, he would have perceived that the "seemingly reckless outspread" is just the literal fulfilment of God's promises to the patriarch Jacob, that his posterity should "SPREAD abroad to the West, to the East, to the North, and to the South" (Gen. xxviii. 14); that the "sometimes cloudy boundaries" of the British Empire, are "the ends of the earth," and "the coasts of the earth," being the very extremities, or "boundaries," which the Bible has affirmed should be in the possession of God's people, Israel (Isa. xliii. 6; Jer. xxxi. 8); and that the "almost vague and apparently meaningless growth," is the actual accomplishment of the inspired prediction that God "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). It is a great pity that Sir George, as well as many other learned and thinking men, while dilating upon the glory, magnitude, and splendour of the British Empire, should be content to look upon its wonderful expansion as "seemingly reckless, cloudy, vague, and meaningless," instead of endeavouring, like the advocates of the Identity, to trace the to *effect* its true and original source!

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TAURUS AND EPHRAIM.

By J. M. Lawrence.

PART II.

(*Continued from page* 43).

As the first man, Adam, was created from the earth under Taurus, so it seems evident that Christ, the second Adam, rose from the earth when the sun was in this sign; nor could, it is needless to say, a more fitting one have been chosen, expressing as it does great will-power, tremendous mental and physical vitality, and also magnetic power. It is in the Resurrection that we see the manifestation of Christ's power; we read in John x. 17, 18, "Therefore does My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." Or as St. Paul says, "Declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. i. 4: also Eph. i. 19, 20). When Christ was crucified the Sun would be in Aries (supernaturally "darkened"), and when the Lamb of God expired, at about 3 p.m., just as with every paschal lamb since the institution of the Passover, it would have reached the eighth "house," the house of death.* When our Lord's body was placed in the tomb the sun would have passed into the seventh house—the setting of the Sun of Righteousness, this being considered the point where day and night merge into one. The Jewish people could not do otherwise than crucify the Messiah at this particular time, it having been ordained and foreseen ages before when the constellations and Signs of the Zodiac were arranged to show forth the life and death of the Mediator, "the Lamb slain from the foundation of the world." And we see now that this part of the horoscope and world is still connected with death — the *occident*, from *occido*, I kill. We may notice, too, in "the one eternal purpose that through the ages runs," how every event and every actor in the Divine drama are all connected with the Zodiacal Signs. It is in Aries we find part of the constellation Cetus, the Whale, known as the bound or chained enemy; and as the Son of Man may be said to have disappeared in Cetus, so He was, like Jonah, resuscitated therefrom, as it is in the constellation Taurus we see the Whale's Jaw. The Sun must have passed from Aries into Taurus between the time of the Crucifixion and the Resurrection. We are not told at what time the latter event took place, but when Mary came just "as it began to dawn," "when it was yet dark" she found an empty tomb. We think it would not be unreasonable to suppose that when that stupendous event, the Rising of the Sun of Righteousness took place, Taurus, the second sign, with the Sun therein, would be on the second house, and so all the signs and houses would agree: Aries, the Ram, symbolical of the Lamb of God, would be rising on the eastern horizon; on the west would be Libra, the Balance, while Capricorn, the strongest of all the signs, would be in mid-heaven. "Taurus should be represented *passant*, in an attitude of victory. He who died in the kid is now alive again, and to Him all power is given" ("Mazzaroth"). The symbol of Taurus, ☉, the Sun and Moon united, is symbolical of Christ's Divine and human nature, and the Moon is exalted in this sign. Venus—typical of Love and Wisdom—that at different times both rises and sets with the Sun, is the ruler of Taurus; the symbol of this Planet, ♀, shows the victory of spirit over matter, the circle having surmounted the cross, and we may assume that Venus rose with the Sun on the Resurrection Morn. Jesus says, "I . . am the bright and Morning Star" (Rev xxii. 16). As we witness a symbol of the resurrection year by year in the budding trees and the life springing up from seeds, so we see how appropriate it is that Taurus, the sign connected with agriculture and gardening, should be associated with the resurrection of Christ; and when our Lord rose from the grave it was the day on which the wave-sheaf, the first fruits of the harvest, was to be presented before God (1 Cor. xv. 20—23).

In "New Light from the Great Pyramid," there is an illustration from an Egyptian planisphere of the Taurus Bull with the Pleiades dove on its back, and above is the Sun with wings. Malachi says, "But unto you that fear my Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall" (iv. 2). Here we see allusions to the rising Sun and Taurus, the sign associated with magnetic healing.

Another point may also be noticed: Taurus has to do with finance, and so the Resurrection of Christ was the sign that the price paid by Him for the redemption of His people was all-sufficient; the sacrifice was accepted, and He who had undertaken to pay the debt was set free.

On the Mercy-seat were two Cherubim "with their faces one to another," and it is thought there was some connection between these and the Cherubim placed in Eden. So when Mary looked into the Sepulchre the casket was empty, but she saw "two angels in white sitting" (the Taurus Cherubim ?) "the one at the head, and the other at the feet, where the body of Jesus had lain" (John xx. 12). Turning "herself back" Mary saw Jesus, whom she mistook in the darkness of the early morning for "the gardener," again reminding us of Adam and Taurus!

(*To be continued*).

* For position of houses see map in "Notes on Dan and Scorpio."

BRITISH-ISRAEL TRUTH.

By W. P.

A friend has given me several Banners, and lent me "British-Israel Truth" (of which I have since obtained a copy); and the result is—contrary to what I had expected, from a previous slight examination of the question—that I consider the evidence unanswerable. That evidence rests on numerous prophecies, promises, and other passages in the Old and New Testaments; corroborated by ancient and modern history, including events being enacted before our own eyes, and also by geography, ethnology, and philology. The more any person studies these proofs for himself, in an unprejudiced and prayerful spirit, the more satisfied he may become of this important and interesting truth.

The great Bishop Butler taught us that very much may be learnt from analogy; and I think it can be brought to bear on our subject in this way. Even natural science is boundless, so that the man who aims to become thoroughly proficient in any branch of science, has to be satisfied with mastering one or two departments of that science, and with simply gaining a more or less elementary knowledge of all the rest. Surely the same idea of comprehensiveness holds good in regard to the Bible—the revelation of the Infinite One, and of His dealings with us, His creatures. Bearing that in mind, it is, at least, reasonable to suppose (from

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analogy) that the true interpretation of any passage—and, still more so, of a number of passages all related to each other—will enlarge the scope of such passages, widen their meaning, and add new ideas to any imperfect interpretation.

Such, I maintain, is the British-Israel Truth. Speaking generally, it contradicts nothing, it subverts no recognized interpretation, it leaves the spiritual promises untouched. But it throws new light on dark passages, it gives special meaning to others which otherwise appear indefinite, it honours God by showing the fulfilment of various important promises, and thus gives the believer another substantial reason for his assurance, and it makes him more thankful than ever that he belongs to the nation which is, even now, in possession of so many of God's special promises.

Coming to particulars, I have been interested by some remarks in the *Church Times* on the orientation of Churches. Admitting that to many it may appear a very small matter, they add that there is often a deep significance in apparent trifles. They mention that, in regard to English Churches, it has been the rule for fifteen centuries; but instance the Brompton Oratory and the new Romanist Cathedral in Westminster, as "glaring violations of the old English spirit expressed in the orientation of Westminster Abbey and Brompton Parish Church.

We are told that the Holy of Holies was at the west end of the Temple; yet we remember that Daniel prayed with "his windows open in his chamber toward Jerusalem." It seems strange why the Romanists should not adopt the same symbolism as ourselves in the matter. May I ask if you think it an Israelitish tradition? In that case of course, the Christian symbolism would have been an afterthought.

Speaking of the attitude of the French Government towards the religious Orders, and comparing it with what took place during the presidency of Marshal MacMahon, the same paper (*Church Times*) comments thus: "And there are no signs as yet that the Ethiopian has changed his skin. This is one of the most saddening features of French political and social life. The idea of toleration, of not trying to force one's own opinion on others, is utterly alien from the mind of almost every Frenchman. The party at the top infallibly, if it has the power, proscribes the party that is down."

Evidently they have not learnt to act according to the golden rule; and if they do not carry out that principle amongst themselves, they are not likely as a nation, to become a blessing to other nations, such as we become to one nation after another, according to the generous evidence of Dr. Minot J. Savage, of New York, reprinted in the BANNER, of July 25th.

I venture to quote a few more words from the same paper, on the Church's Imperial Vocation. "The London Junior Clergy Association, in connection with the S. P. G., may look back upon the meeting in Exeter Hall, on Nov. 22nd, with a good deal more than satisfaction. Missionary meetings, it must be admitted, are generally regarded as being the reverse of exhilarating functions; but that spirit of Imperialism which is now stirring the nation to its depths in secular affairs, seems to have permeated the Church, and brought home to its members the need of applying the same principle to the mission field. So it would appear from this meeting. The spirit was reflected in all the surroundings: it fell from the lips of the speakers; the very walls of the hall were placarded with bills bearing the letters C.I.V., indicating in this instance, Church's Imperial Vocation (or, may I say, Covenant Israel's Vocation?), &c.

Then, doubtless, most of your readers have read Mrs. Bishop's truly eloquent words; but the following will bear repetition: "Could there possibly be anything like retreat while the Captain of our salvation was in the forefront, and men and women were ready to fight and die under His banner? (Applause.) And so, by God's grace, there would be no retreat in China till that vital force which belongs to Christianity alone should have permeated the whole of that enormous country, giving it a position in the world which may well be the envy of Asiatic countries.

"They had heard much said that night about Imperialism, and said nobly and justly. On that platform last year Lord Cranborne had uttered the words, 'Perish the Imperialism which did not place the Imperialism of our Lord Jesus in the forefront'; and perhaps these words alone made one of the finest missionary speeches on record."

Those who deny the Identity admit that the English (like Joseph of old) have a marvellous gift of ruling; and many acknowledge that England's world-wide interests of trade and Empire impose on her a special obligation to evangelize the world. But, with all this, it is sometimes said that ruling and converting are not the same thing, and that Englishmen do not appear to have any special aptitude for the work of missions to the heathen.

If there be any truth in such assertions, it behoves Anglo-Israelites still more to use their utmost exertions in the cause of missions, and to pray the more earnestly the Lord of the harvest to send forth into His harvest labourers such as the poet speaks of—true "sons of consolation."

"New hearts before their Saviour's feet to lay,
This is their first, their dearest joy;
Their next, from heart to heart to clear the way
For mutual love without alloy;
Never so blest as when in Jesus' roll
They write some hero-soul;
More pleased upon his brightening road
To wait, than if their own with all his radiance glowed."

"THE IMMANUEL AND ST. JOHN'S PAROCHIAL MAGAZINE," PUBLISHED IN NOVEMBER, 1900.

THE above Parochial Magazine published in Streatham Common, near London, in November of last year, contains a short article entitled "The Zionist Movement," which deserves attention. The views are the views of the BANNER OF ISRAEL, and they seem to emanate from one not unacquainted with BANNER topics and Identity literature. However that may be, the article has been admitted in the Parish Magazine, and should prepare the readers of it to accept our Identity.

"THE ZIONIST MOVEMENT.

"This Jewish movement, the Annual Meeting of which has been lately held in London, is one of intense interest. It should surely stimulate us to search and see if any justification can be found in Prophecy for their idea of forming an Israelitish State in Palestine. In their enthusiasm, the Jews themselves apparently neglect the Old Testament prophecies as well as the New Testament warnings about returning to their ancient country. Apparently to the kingdom of Judah the promise of return was never made except in company with the 'whole House of Israel.' See among other passages Hosea i. 11, and Jeremiah iii. 18. It is remarkable that the Jews are grate-

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ful to Great Britain for her protection and kindness toward them; and that, according to Dr. Theodore Hertzl, the chairman of their last Conference, they are expecting and hoping to be conveyed to their old home in British ships. The terms Jew, Israel, Ephraim and Joseph are generally mixed up in a most confusing way and employed as if they referred to one and the same people; but if the House of Judah is to walk to the House of Israel, as Jeremiah says, Israel must be a definite as well as a most powerful people. Hosea says they shall be numberless 'as the sand of the sea,' 'I will ransom them from the power of the grave,' 'I will heal their backslidings, &c.' Ezekiel saw them as 'dry bones in the valley,' out of which they were to be restored to life, and then the 'two sticks' were to be united as one nation upon the mountains of Israel.

"Evidently Jerusalem will only be 'a burdensome stone for all people,' Jew or Gentile, who meddle with it, until the time comes when Ephraim the 'firstborn,' the 'mighty man' shall take possession and convey Judah back to their rightful heritage." "J. P. B."

It has always been a remarkable thing to us that the Jews, with the Old Testament in their hands, indulge in the vain hope that Palestine as a whole, one day will be their own country to occupy and deal with as they choose, whereas the passages quoted by "J. P. B.," besides others which can be named, point out to them and to the whole world, that God gave the land for an inheritance to the whole race which has sprung from the forefathers of the Houses of Israel and Judah. Jewry alone are not interested in the gift, but Israel or Ephraim with Judah and Manasseh united are the heirs of the inheritance. The Jews must know this; but with blind pertinacity they urge and reiterate their claim to the sole possession of the whole land and never even hint that Ephraim and Manasseh are also joint heirs with themselves according to the Prophecies, the shares of each of the thirteen tribes being accurately laid down in Ezek. xlviii. (R. and A.V.).

If incumbents in this country would permit the publication of Identity articles similar to the one by "J. P. B." in their Parish Magazines, we are quoting, that would be a powerful mode of bringing the knowledge of our subject before the Parishioners of our Church Congregations and their Vicars or Rectors. The difficulty of course is with the latter. They do not pay any attention to the evidence in support of the Identity, and therefore refuse to look into it, or yield themselves its satisfied believers.

"MASTER! MASTER!"—THE CRY OF OUR CINGALESE.

By H. Kirby.

A sky of intense blue, a sun of fiery splendour, a landscape of surpassing beauty, a handful of English with white faces, landing on the wharf and looking for the first time on the enchanting picture of Ceylon, and countless throngs of black Britishers bowing almost to the earth and crying "Master! Master!"

We have all been accustomed from childhood to the idea that the Englishman is master. England possesses the mastery of a great deal of the earth, and is mistress of the sea.

History has made us familiar with the fact that our country rules the waves, and has taught us how she has swayed the destinies of the world. The English have given to the world a mighty Republic and a great Dominion in the West, a vigorous young Commonwealth in the South, a marvellous Empire in the East. But from books you cannot realise it. Land at Colombo, and in two minutes your eyes will be opened as to the birthright of the man of English blood.

You see a slavish race. Lithe and supple of limb, their black skins shining with cocoanut oil, their eyes sparkling with health and animation, these black members of the British Empire, ground down by centuries of oppression ere the Union Jack floated above them, cringe, and grovel, and cry "Master! Master!" before the Englishman.

Most of them are as strong as the white-faced strangers to whom they bow the knee. Yet, let even a puny Englishman raise his hand to them, and they slink away, nor dare to return kick or blow. For the Englishman is master.

WHAT ENGLISHMEN CAN DO.

If—as I do—you come from a democratic country like Australia, where every man is regarded as a man simply because of his manhood, your first feeling will be one of nausea that human beings should sink so low. Your next will be to wonder what England can do with a people such as this, who, bowing and cringing, beg so abjectly of strangers. And when you have observed and learnt, you feel a great glow of pride at the achievements of your race,

A handful of Englishmen rule Ceylon, with its three million of coloured races, give security to life and property, equal laws, and carry on the great work of uplifting a degraded people. It will be the work of centuries, and one would think a hopeless task.

But administrative Englishmen pursue the plan day by day and year by year, and become pale-faced and bloodless by stress of the climate, and pass away, and others take their places, and the great work goes on.

Some day there may be a harvest. But these Eastern people seem almost hopeless. They need a master, and well it is for them that their cry of "Master" is to England.

There are idols to be seen in Ceylon, and temples, ruined and otherwise, to heathen gods, and priests of heathen worship and medicine men. But, with two exceptions, they all say "Master" to the English.

These exceptions, few in number, are the Jews and the Mohammedans. About them there is nothing subservient. They stand erect. Their very air proclaims them members of ruling races, and, amid the thousands of native fawners, one's heart warms towards these people, whose very aspect seems to say, "We are men."

A NATION OF CADGERS.

But when you mix a little with the natives, what a lovable people they are. How the little children—fat, shining with cocoanut oil, and clad in a smile—will run beside your rickshaw crying, "You my fader; you my mudder; fader, mudder, give your little child present," and they will seize your hand and caress it, and will put their hands on their stomachs and say, "Your child so hungry," and try to look miserable and fail utterly, and if in a weak moment you give them some of their wretched copper coins you are done for.

What can be done with a nation of cadgers? Something evidently. The native police are a fine body of men. And so are the native soldiers. Said one of the soldiers: "We know what is being done for us. We have been raised from that," pointing to the street rabble, "and we hope to see all our people raised. We know, and we are grateful."

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Well, if they are not, they ought to be. But there is a wide gulf between black and white, and white will always be "master." And the black don't seem to mind it.

But in their hearts the European nations have to say to England, "Master," and are dependant upon her. How, you ask? Go to English ports and see the warships of foreign Powers coaling there. Go to Colombo, Aden, Gibraltar, Perim, and see how England holds the gates of the world. Realise what will happen when England says, "Shut the gates!" and then know how it is that England is master of more than the poor benighted heathen.

The above appeared in the London *Daily Express*, of Sept. 18th last. The teaching of the *Express*, of course, is that "England," by "holding the Gates of the world," is mistress of the world, and has only to shut the gates, as prophetically she is bound to do (according to Isa. xxvi. 20, 21, R.V.), to prove to the world that, by command over the coal supply, she makes her enemies' war ships harmless for offence against her. An objection to this contention comes to us from Ireland as the utterance of a railway engineer, who gives it as his decided opinion that the day is not distant when the most powerful of our warships will be driven, not of steam generated by coal, but by electricity, which is already doing such marvels as the power which drives our tramcars, and some of our railway trains. That agent is yet in its infancy, and he sees no limit to its ability to equal steam as a driving, propelling agent. We cannot of course say what may be preparing for us in the future, but as yet we see no sign that electricity is ever likely to take the place of coal as a motive power for our large-sized men-of-war.

Even if our Gates were ever to cease being our coaling stations, by reason of coal being no longer needed by our warships, "the Gates," in Israel's possession, would still dominate the countries and oceans in their neighbourhood, by reason of our supremacy at sea. The great preponderance of our ocean fortresses in numbers and strength, as well as the God-given "power to get wealth," will enable us to multiply our warships, faster than our rivals can for lack of that ability. Besides that, our Gates give us places for *rendezvous* in various parts of the seas where they are situated, and to these, disabled ships of war, after an action, or after an accident, can resort for repair and shelter, while the other nations would be fatally straitened by not possessing them at all. The abolition of coal as a motive power as applied to ships of war, would of course deprive our nation of a great advantage we possess to-day. But it remains to be seen whether the change will be feasible in war.

We know that God foresaw the exigences of the present day when He promised us, His people, "the Gates of our enemies." We cannot believe that, having given "the Gate" to us as a potent engine against our enemies, He would allow it to be neutralised by making coal, now, no longer an essential in warfare on the ocean highways of the world. Our matters are all in the hands of the Lord, and this amongst the rest. He is watching over our interests, and He has promised never to leave us or forsake us. To Him be all the praise!

THE *Gaulois* recently declared with national pride that there were in France half-a-dozen persons who had lived in three centuries, but a German statistician (says the *Journal*) comes forward with the statement that in Europe itself, according to a census taken a short time ago, there are about 62,000 centenarians.

SOUVENIR OF THE FEDERATION OF AUSTRALIA ON THE 1ST JANUARY, 1901.

WE have received a handsome little booklet on the above subject from Identity friends at Melbourne, and another from Mr. F. J. Annear, of South Yarra, Victoria. The outer cover exhibits a copy of Her Majesty's portrait—one well known in this country. It is flanked by a scroll, on which is written the words, "One Queen, one country, one people, one destiny." Across the front of the cover a diagonal space contains six banners representing the national shields of the six Australian daughters of the Motherland: New South Wales, Victoria, South Australia, Queensland, West Australia, and Tasmania. A good map of the Federated States is found within the little work, coloured to exhibit the States represented. The preface gives a short account of the Federated Colonies. We give a few of the facts there published. The six Australian Colonies, in February, 1899, satisfactorily settled some disputed question connected with the federation. It was then arranged that the federal capital should be within the borders of New South Wales—but at least a hundred miles from Sydney. The Commonwealth is to be united under a single Governor-General appointed by the Crown, with one Parliament for the whole Commonwealth. Each of the separate colonies to be known as "States," is to have its own legislature, but there will be a Parliament for the whole Commonwealth consisting of the orthodox two Houses, a House of Representatives and a Senate—members of both being chosen by direct election of the people. Members of both Houses of the Commonwealth are to receive a salary of £400 a year.

The book contains photographs of their Royal Highnesses the Duke and Duchess of York, commissioned by Her Majesty the Queen to open the first Federal Parliament, also the photographs of Lord Hopetoun and Lady Hopetoun, the first Governor-General (and his wife) of the Federation. Portraits of the present six State Governors and the six Colonial Delegates to the Imperial Government are added to illustrate the work.

An interesting feature of the little volume is, that photographic pictures of the table and inkstand used by the Queen, when she signed the Commonwealth Bill on July 9th, 1900, are added. They were presented to the Commonwealth of Australia by Her Majesty. Two pictures each of New South Wales, Melbourne, Adelaide, Brisbane, Western Australia and Launceston, with Hobart, of Tasmania, are included in the work. As all are well executed, the whole gives a very excellent idea of the greatness of our Australian and Tasmanian possessions, and makes one proud to know that such glorious spots belong to the British Islands and Crown. Some statistics of the Federal States close the volume. From these we learn that the population of the six States which have federated, stands now at 3,731,867 souls. Figures are given showing the area of the land these federal States possess, with the number of their cultivated acres. The revenue of the States, with their public debts, their railways in miles open, and the gold raised hitherto, with the sterling value thereof, are all told us in these statistical tables.

Should our readers wish to possess one of these souvenirs of a national event of the very first importance to the Empire, copies doubtless can be ordered by Messrs. Banks and Son, at 5, Racquet Court, Fleet Street, London, E.C.; or from Messrs. E. Whitehead and Co., 238, Collins Street, Melbourne, Australia.

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It is to be regretted that New Zealand has as yet failed to throw in her lot as a federated State with her six sister nations under the British Crown. But there is no doubt, nevertheless, that the New Zealand group are as loyal to the British Crown as any of the others, and we anticipate that before long New Zealand also will join her six sisters and become with them a confederation of seven nation daughters of the old Mother in the West, representing by a perfect number seven, the completion of the Empire, British in origin, which is so bright a jewel in the Queen's Crown at the antipodes.

Correspondence.

A SUGGESTION TO THE BRITISH-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

SIR,—Will you let me make a suggestion through your paper to the Council of the Anglo-Israel Association? It is this: That the time has come when they should make a strong effort to have the "Identity" subject brought prominently before Churchmen, and the nation in general, at the next Church Congress, in October.

Though your Association has done, and is doing much, by its distribution of literature, the subject has not yet come before the mass of Church people in such a way as to attract the wide and careful attention which all who believe in its truth, and far-reaching consequences, must desire. If your Council would succeed in inducing the Church Congress Committee to allow the subject to be thoroughly ventilated from their platform, and if carefully written papers, dealing with the very fundamentals of the great question, were read by some of your members who are competent to do so, I feel certain that public attention would be attracted, and interest would be widely aroused, and a great impetus would be given to enquiry into the subject, in quarters where at present it is ignored, or lightly set on one side.

Since I have myself read, and become fully convinced of the truth of the central proposition, and its general broad issues, I have brought the matter before the notice of several persons of thought and education, and I am convinced that not only they, but hundreds of others like themselves, would heartily welcome any such public consideration of the great Anglo-Israelite position and teaching.

PHILIP BARRINGTON SIMEON.

Landscove Vicarage, Ashburton, Jan. 7, 1901.

"THE GATE OF HIS ENEMIES."

To the Editor of the "Banner of Israel."

MY DEAR SIR —I observe in the issue of your paper for the 19th inst., you quote an article of mine from "Trusting and Toiling," *in extenso*, and add certain remarks which appear to be intended as an answer. I presume I have the privilege of reply. It is curious to me that although you evidently think the matter of some importance by the prominence you give it, you barely touch on the main point of my article. Let me however, take the points *seriatim*.

1. To my statement that the expression "the gate of his enemies" occurs but once in Scripture, you reply that it is repeated in Gen. xxiv. 60. I said nothing about other expressions of similar import; I said "the expression." Am I right or wrong?

2. You say that the object of my article "is to prove that the promise of the Gate in Gen. xxii. 17, referred *only* to the capture of Israel's cities on or before the time of Solomon." (The italics are mine.) If you will re-read the sentence by which my article closed, you will see that my contention was the opposite of that you have put into my mouth. Forgive my quoting it. "Israel and Judah . . . . are to be restored reunited, blessed; the land is to be fully possessed up to the covenanted limits, and restored Israel is to be the chief among the nations and to hold rule over her former oppressors in the Millennial age. Nothing less and nothing more is included, we humbly maintain, in the words to Abraham, 'Thy seed shall possess the Gate of his enemies."

Those of your remarks which attack a position I never held, require, of course, no reply.

3. The main point of my article was that the Hebrew word Sha'ar (gate) is never used of a maritime gate or port. You refer me in reply to the Prayer Book Version of Psalm ix. 14.

The answer is weak to the point of absurdity. I must ask you to notice: 1. That no translation could alter a philological fact, least of all a single instance and that in a metrical Version from the LXX. 2. That the LXX. version confirms the Hebrew, on this passage, *i.e.*, no maritime sense what ever. 3. That the word port was used in old English (Latin, porta) in a non-maritime sense, even as it now remains in portal, porter, portcullis, &c. That our present word port (Latin, portus) is really a contraction of sea-port (*i.e.*, sea-door or sea-gate), and is a figure of speech.

4. An illustration of the word port, used in English, but without a maritime sense, is found in Neh. ii. 13. The Hebrew is *Sha'ar*. I shall be interested if anyone will claim that a dung port is maritime.

5. A little thought on the passage you have referred me to is surely proof enough that even the English translation could not have been meant to give a maritime sense. Jerusalem, which is commonly meant by the term, "Daughter of Zion," has no "ports." "Gates" she has, and hence "that I may shew forth all thy praise in the Gates of the daughter of Zion," makes good sense: the other no sense at all.

I repeat, therefore, the main contention of my article, the Hebrew word *Sha'ar* is never used in Scripture to give a maritime sense. As you doubtless know there are words in the Hebrew for "haven of the sea" (חוֹף הַיָּם) for "Bay" (לָשׁוֹן lit., tongue), for "Shore" (שְׂפָה lit., lip), for "entrance" (בּוֹא lit, coming in). All of which are used (as three figures) with a maritime sense, but the word שַׁעַר never once has that meaning even in figure. The reading of a maritime sense into that word is a pure importation, made consciously or unconsciously, for the purpose of sustaining your theory. I am, dear Sir, yours truly, W. H. S.

P.S.—I might say that I have not seen any issue of your paper since that of the 19th, and the above is in reply *only* to the remarks therein. Whatever is said, I shall not be able to reply again from lack of time.—W. H. S.

NOTE BY THE EDITOR.—The strong point on which our opponent insists is that the Hebrew word *Sha'ar* is never used in Scriptnre to indicate a maritime port. Our contention is that in spite of our friend, W. H. S.'s. opinion to the contrary, the word, as it occurs in Gen. xxii. 17, must from the very nature of the case signify (with exceptions) the maritime Gates, or ports of entry into the lands or cities of Israel's many enemies, in the distant time, future to Abraham's day, when they were to become "a great and mighty nation," "like the stars of the heaven," and "the sand which is upon the sea shore." For what was to be Israel's position then? They were to be "in the Isles afar off" from Palestine (Jer. xxxi. 10) and were at last to return to their own land, in ships of Tarshish, led back thence by God Himself. Israel so situated in the Isles of the West, or sea (Isa. xxv. 15), and having many enemies, each provided with sea-gates, and, therefore, being the destined owners of not one, but of as many sea-gates as they had enemies, must, to get at the cities of their foes, be able to capture or hold the ports or Gates of each of those enemies to obtain possession of their cities inland, and of the inhabitants thereof.

The definition of the word *Sha'ar*, as given to us by a learned Hebraist, is that the Gate-possession spoken of in Gen. xxii. 17, involves "all the strength, whether of fortified or unfortified cities, or any other strategic possessions of those enemies." This is what we contend for, and if

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W. H. S. declares that by his view *Sha'ar* can under no circumstances or ever mean in Scripture, a "sea-port," we reply that God was dealing with Israel's future position in Gen. xxii. 17, about 4,000 years after the scene on Mount Moriah, when they were to be an Island nation, owning a colonial empire, mostly in islands and continents, North, South, East, and West, and it is both probable and consistent, nay certain, that in promising the *Sha'ar* of each of their then to be many enemies, He indicated the only way by which an island power like ours, could dominate distant continents and islands, namely, by holding their coast strongholds, or ports of entry, in order to invade the lands for purposes of conquest.

We do not think the other portions of W. H. S.'s letter need reply; but we present to our readers the whole of his for their consideration, in fairness. We would add that one of Balaam's prophecies declaring that "Israel's seed shall be in many waters" is paraphrased by Onkelos, in his Targum thus: "The king, anointed from his sons, shall increase, and have dominion over many nations." This supports our view of the operation of the "enemies' gates;" and shows how wide a scope is claimed by a learned Hebrew who sees in Balaam's words Israel as a sea power, dominating by means of the Sea, many foreign nations. "Sea Gates" could alone confer this power on Israelitish Islanders, and we believe God by oath gave this Gate power to Israel at the present day, operating on the hostile aliens' many "Gates," as is her practice at this hour. *Vide* the sea Gates: Gibraltar, Malta, Aden, Madras, Calcutta, Bombay, Rangoon, Cape Town, Durban, the two last being seaports, giving us, as Israel, the mastery over Bloemfontein, Pretoria, Johannesburg—nay the whole of South Africa.

To the Editor of the "Banner of Israel."

DEAR SIR,—I feel impelled to write direct to you this mail, and, first of all, I would inform you that I am not at present a member of the British-Israel Association, though hope to be early in the coming year; but I have been for years a humble but sincere believer in the Identity truths, a constant reader of the BANNER, which paper I have shared with friends, becoming a short time ago an independent subscriber, a lover from my early years of the study of prophecy and a constant reader of the Anglo-Israel literature, and withal very ignorant. But beyond the instruction we get from study of current literature, which, of course, is vast and comprehensive, we have out here very few *viva voce* preachers and exponents of the truth; in fact, we are very badly off for educated leaders (I should have said, leaders with a good knowledge of this subject).

My main object in writing you is, however (and I beg you to forgive at the outset my trespassing on your time and patience) to ask you if it be possible for another, and yet another, direct appeal to be made to the clergy (Church of England especially) laity and nation generally to go to their Bibles and "search the Scriptures," and find out for themselves the truth of the British-Israel Identity with the Lost Ten Tribes. So much good work seems lost and at a standstill till this truth is nationally acknowledged. The night is certainly "far spent" and the "day at hand" when it will be too late to cry, "Give us of your oil." The Bridegroom will be here, and the door shut, and opportunity gone for ever. Our clergy must be awakened, for they are indeed asleep, or worse, they have wilfully stopped their ears, and are crying, "Peace! Peace!" when there is no peace; they are afraid to mention the subject to their congregations, where, in some few instances, they themselves are inclined to accept the truth. Others, again, quote the deadly excuse of "having no time to go into the matter." Many have told me "they are interested" (these are laymen), "but don't understand the subject, it seems so complicated." Could not God be invoked in some special way, such as a day of public and private prayer and fasting amongst Israelites throughout the Empire, and United States' believers joining us, that He will cause a great awakening amongst the shepherds of Israel, that the news may be preached from the pulpits throughout the land.

I heard of a case out here where a Sunday-school teacher was dismissed because she taught simple Identity truths to her class. Oh, I pray that they may be given power and boldness to declare the truth! Time is flying, and events all around us hastening the fulfilment of the prophecies of the "latter days;" and if the "time of Jacob's trouble" is not already upon us, it is fast nearing our doors, and it behoves us to do all in our power to open wide the floodgates of truth, to obey our Master, and "to awake out of sleep." You will know what is best to be done. In the midst of all our anxiety that all the earth shall know that our Father is not slack concerning any of His promises made from the beginning, we here are fast approaching a time of national thanksgiving, the 1st of January, proclaiming our Commonwealth, and I wish that with the earliest dawn on that day, beginning with Westminster Abbey, all the organs of all the churches throughout our vast Empire and the United States could peal forth such a "Te Deum Laudamus" as would be taken up by the heavenly choirs above—a new century, a new year, and "a nation born in a day!" Now is Gen, xxxv. 11 being fulfilled! And how dare anyone spiritualise away our temporal blessings, and declare that our Father's promises made to our forefathers have been made null and void? I know well we shall not be forgotten in England on that morning, and that thousands of hearts will ascend in prayer on our behalf. Wishing you a "Glad New Year,"

Yours, &c., O. R. L.

Melbourne, Victoria, November 14th, 1900.

A MESSAGE FROM BLOEMFONTEIN TO "BRITISH-ISRAEL."

To the Editor of the "Banner of Israel."

DEAR SIR,—Here is a little incident that I am sure will interest BANNER readers. A lady, long resident at Bloemfontein, and who remained there all through the war, in acknowledging the receipt of a little parcel of "Identity" literature a few weeks ago, wrote:—

"I have always been a believer in the identity of the British with Israel, but I have not for some time past seen any fresh writings on the subject. Strange to say, some months ago, before the British came in, and when things were looking very black for us, a Dutchwoman, who is a loyal British subject, gave me a book by Mr. Hine to read, and she told me that the British must win, because it was ordained so. She will be so pleased with these new papers."

Yours faithfully, E. JORDAN.

Fort Beaufort, Cape Colony, South Africa, Dec. 12th, 1900.

To the Editor of the "Banner of Israel."

DEAR SIR,—As Vice-President of the Halifax District Council, I am desirous of acquainting you of our mode of procedure in propagating the glorious truth we all have so much at heart. We have had the Rev, Idrisyn Jones to lecture twice recently in the neighbourhood. About 350 were present, and many expressed their thankfulness for the revelation.

The lectures created criticism in the newspapers, and have been ably replied to by Mr. Joseph Turner, of Brighouse. Some oppositionists, however, did not become convinced, so I invited them to my residence to thrash the matter out around the domestic hearth. About thirty responded to the invitation, and we all heartily enjoyed the meeting. All present expressed a desire for another such informal meeting, and we hope to have one next month.

Our local leaders (Mr. Joseph Barnes, Mr. Joseph Turner, and Mr. William Hill) address classes of young men meeting at the various Christian churches, and by this means the good news is well spread.

We seek for engagements in good time, so that speaker and subject can be inserted in the regular printed programme. We consider this line of action preferable to simply meeting regularly in our own room and addressing the same persons on every occasion. Yours faithfully,

WILLIAM TULEY.

Medical Hydro, Halifax, November 22nd, 1900.

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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.

EDITED BY PHILO-ISRAEL.

VOL. XXV., No. 1,257. Entered at Stationer's Hall.] WEDNESDAY, JANUARY 30, 1901. [PRICE ONE PENNY.

THE DEATH OF HER MAJESTY THE QUEEN OF ISRAEL.

WITH bitter grief and sorrow, the distressing news that our beloved Sovereign was in extremity and hovering between life and death, was circulated to the nation on the morning of January 21st of the new year. The news of Her Majesty's condition came suddenly on the nation and was received with consternation. Men began then to understand and realise how greatly beloved our Queen had been by all classes of her subjects, and how the affections of millions of her Colonial and Asiatic people reverenced her as their Empress and Queen. The American-English speaking race which does not own her sway, "hardly yields to ourselves in respect and admiration for the character of the late Queen of England." Her's has been a life full of sorrow and trial, borne with Christian dignity, fortitude, and resignation.

Early in life she lost her beloved husband, the Prince Consort, Albert the Good. He was taken from her side on December 14, 1861; her daughter, Her Royal Highness, Princess Alice of Hesse, passed away on Dec. 14, 1878. The Duke of Saxe-Coburg Gotha was the Queen's most recent loss among the children. He died on July 30, 1900, but the Duke of Albany preceded him on March 28, 1884. These sorrows mellowed her splendid character; but she has won the deep personal affection and regard of vast members of the human race. As the *Times* remarks, that while the Colonies and Dependencies of the Empire stretch over the whole habitable globe, wherever the flag flies, there the name of Queen Victoria is honoured and revered. The nation sustained a great and grievous loss when the Queen passed away on January 22nd.

Many were the prayers which millions were sending up to the Father of mercies on the 22nd, that He would, if it were His will, spare her yet longer to us to govern the people of the Lord as one whom we regarded with such affection. But it was not to be. The following is an eloquent testimony to Her Majesty's worth, and is a true declaration of facts. "To have won the universal affection of a world-wide Empire, embracing men of the most diverse races and



"VICTORIA THE GOOD,"
Queen of Great Britain and Ireland,
Empress of India, &c.
Died January 22, 1901.

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creeds; to have inspired a chivalrous regard among men and women of our own stock outside the Empire; and to have wrested even from the Empire's ill-wishers and detractors a homage the spontaneous manifestation of which is beyond all question sincere,—these are achievements, to which it would be hard indeed to find a parallel."

Such was the Monarch whom the Anglo-Saxon Israelite world lost on the evening of January 22nd! We cannot doubt that she was called up to be with the Lord she loved and served, and that she has now heard the glorious invitation of the King of kings and the Lord of lords, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The solemn news was communicated to the nation by our new King in the following words:

Osborne, Tuesday, 6.45 p.m.

My Beloved Mother, the Queen, has just passed away, surrounded by her children and grandchildren.

Signed, ALBERT EDWARD.

THE STUDENT VOLUNTEER MISSIONARY UNION.

THIS movement is now just seven years old. The object of the union is: Firstly.—To unite students whose purpose it is to become foreign missionaries, in order that they may efficiently bring the claims of the foreign mission-field, as a life-work, before fellow-students while in college. Secondly.—It seeks to aid students in the study of foreign missions. And, lastly.—It desires to keep before its members and the Church of Christ the evangelisation of the world in this generation as their aim.

Both men and women students, who have matriculated at a recognised university or college, are eligible for membership. Only those are admitted who have signed the declaration, which is the basis of the union (Was ever a grander basis of union?), "IT IS MY PURPOSE, IF GOD PERMIT, TO BECOME A FOREIGN MISSIONARY." Membership is thus a personal dedication to missionary service. All who sign this declaration are expected to strive by prayer and effort to surmount all obstacles that may arise to prevent their entering the mission-field, only withdrawing from their purpose when they are persuaded that God does not permit.

And how does this new Order of Knight Errantry work out in practice? Is it anything more than a visionary, quixotic idea? Is it not a fulfilment of the old prophecy: "Your young men shall dream dreams?" Well, I don't think much is to be expected of any young man who does not dream dreams. And these young graduates do something more than dream. God-given dreams bear fruit now, as in days of old. Since the foundation of the union, as many as 1,652 students have signed the declaration entitling them to membership, and of these 530 have actually sailed for foreign service, and 570 are still at college, and the majority of them are hoping to follow into the field in due course. To show how inter-denominational this movement is, let it be noted that the 530 graduates who have fulfilled their dreams by actual service in foreign lands are connected with as many as fifty different missionary societies. The Student Volunteer Missionary Union is in no sense a rival to any missionary society, for it does not send out or support any of its members in the mission-field. Its object is to win students to an interest in missions. It leaves the entire work of sending them out and supporting them to the different missionary societies, recommending its members, as far as possible, to seek appointment from the society of the denomination to which they severally belong.

I have referred to this union of consecrated graduates in order to awaken your gratitude to the Great Head of the Church for this movement, so full of rich promise for the future, and to ask you to give it a place in your intercessory prayers. Misled by the sceptical babblings of some clever novelists and other imaginative writers, some timid souls had begun to think that learning was antagonistic to faith, and that culture was divorced from Christianity. But the missionary star leads to-day hundreds of our wise young men, not only from the East, but from the West, and from the North and from the South—young men of scholastic attainments and brilliant promise—to lay the gifts of their dedicated lives at the feet of our Redeemer, and in this we greatly rejoice. And as it is contemplated, under the auspices of this Union, to visit not only our theological and other colleges, but also Christian Endeavour and other Young People's Societies in order to impart missionary information, and deepen missionary interest, I should like to bespeak on the behalf of these student-visitors the most cordial reception and sympathetic response in every place. They deserve, and ought to have, the best encouragement we can give them.—REV. RICHARD RICHARDS, Bristol.

THE GOLD COAST.

IT has been said concerning the native tracks of Africa, that if you started from the West Coast, and took any track into the interior, bearing eastward, you could, if you knew the way, walk right across the continent to the Indian Ocean, without once leaving the beaten track. There is no such maze of paths in the whole world as can be found in Africa; and yet, these paths have never been made as the deliberate work of man. There is no radical difference between them and the tracks of wild animals, save that they are probably older, harder, and not quite so narrow; yet they are seldom more than a foot wide, and frequently not even that. In all warfare other than the most primitive, transport is an important factor. In such a country as the West Coast, modern warfare becomes mainly a mode of transport. It is the difficulties in connection with this work which has made the trouble in Ashanti anything more than a nine days wonder.

The generality of Englishmen have about as distinct a notion of the West Coast of Africa as they have of the Antarctic Continent, and, as it is highly probable that much blood and treasure may yet have to be expended upon this cryptic land before it settles down as a portion of Greater Britain, it may be well to devote a few lines to a skeleton summary of the subject, with particular reference to the reasons why we are there, why the natives are in revolt against us, and what we are going to do in the future.

When the Portuguese, who were the first European explorers, first landed in the Bight of Benin, they found native women washing gold dust out of the sand on the sea shore, just as those women's descendants wash it now. The name of the Gold Coast was not idly given. It is little exaggeration to say that every man and woman in this part of Africa, and for some way into the hinterland, possesses a gold ornament big or little. The graves nearly always contain gold, buried very much after the old Gothic manner with the corpse, so that the departed might have the wherewithal to make a start in the next world. In the

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western part of the Colony—in Cape Coast (the town), Almina, and Sekundi, after a heavy shower of rain, the women may be seen washing gold out of the very mud of the streets. In Sekundi Bay, the washing of gold on the sea shore yields from three to ten shillings a day to the labourer; and here it may be remarked, there are observable at least, three thin beds of conglomerate. It is conjectured, reasonably enough, that the bed of the bay itself contains, and at a depth of a couple of fathoms or so, an immense and probably rich deposit of gold, which has never been touched, and awaits the hand of science. There is gold in the rivers; there is gold everywhere! The problem is how to win it profitably.

Starting from a point just north of Axim, and running a line through Dix Cove, Sekundi, Almina, Cape Coast, Anamaba, and trending north-east, the country so enclosed is simply honeycombed with shafts sunk by natives. For the most part these are abandoned gold workings. The native works down until he is stopped by water. He is not equipped mechanically or mentally to battle with such a difficulty as the flooding of a mine. There is a mining proverb, as true as most proverbs, that the best part of the reef is always under water. If this applies to the Gold Coast workings, then, notwithstanding the antiquity of the native industry, only the poorer earth has yet been mined. Generally speaking, it does not pay the native to work a reef of less than 2ozs. to the ton, which represents about the minimum value of that which has hitherto been handled. On the Witwatersrand gold fields, the average richness of the quartz has been about 12dwts. to the ton. If it had not been for the fear of the climate, and if equal energy had been applied to the West Coast mining, how would the gold output of the latter have compared with that of the Transvaal? In brief, then, the great attraction of the West Coast is gold. It is the principal *quid pro quo* which the native can give in return for old muskets, new calico, newer rum, beads, Bibles, and what not.

In the main, notwithstanding the importance of the rubber industry, we have gone, and have remained, on the West Coast of Africa to get gold.

When King Prembeh concluded that discretion was the better part of valour, and gave us the key to Koomassie, there was no fighting worth mentioning. The British Government, if their acts can be taken as a true translation of their opinions and intentions, considered that the country, so far as the region over which Prembeh ruled, was conquered. If this was their opinion it was a profound mistake. It was a blunder indeed which is costing us dear. That mistake alone, however, might not have spelt insurrection for an indefinite period, had it not been followed by other blunders. Governor Hodgson, recently beleaguered at Koomassie, has demanded, the production and surrender of "the golden stool." How far the supposed £ s. d. value of this piece of furniture may have prompted the Governor to acquire possession of it, if possible, it would be perhaps impertinent to inquire, though it may be said, in passing, that our West Coast Protectorates are expected to pay expenses—except in war time. It is likely, however, that the demand for the golden stool was made with the idea that the possession of it would tend to consolidate our authority over the natives, and that inasmuch as they regard the object with a superstitious reverence, it was undesirable for it to remain in the possession of anyone not representing the British Government.

Another bone of contention between the British authorities and the native chiefs is the land tenure. Governor Hodgson has calmly intimated that the ownership of all land in Ashanti is vested in the British Government. Now this question of land ownership is the crux of the whole trouble which has culminated in insurrection. The golden stool grievance appeals to the sentiments of the people at large. The land question is a matter of vital interest to the people, and particularly to the chiefs. When the history of this affair comes to be written, it will probably turn out that the chiefs, alarmed and indignant at their agrarian privileges being encroached upon, had used the golden stool demand as a means of gathering the people around them in arms. Whatever the minutiæ of the movement may be, it may be taken for granted, that if the golden stool had been left severely alone, and the Ashanti land question had been allowed to sleep for awhile, there would have been no such rebellion as we now have to cope with. In a conversation which we had with the late Miss Kingsley, not long after she returned from the West Coast, she compared the policy of the British with that of the French: "The French don't have so much trouble with the natives as we do," said Miss Kingsley, adding "I think we fuss about and meddle too much with them." If we had not made a fuss about the golden stool it might have been better for all concerned.

To return to the transport question. The Government have recognised that railways are a first desideratum in such a country. They have been pushing a railway into the interior steadily, but very slowly. The question of whether railways should be built in the Protectorate by private enterprise or by the Government has been a burning one. The Government decided there should be no private enterprise in this direction, and they have consistently refused permission to everyone who was desirous of taking up such work. We fully recognise that in the peculiar circumstances, the arguments in favour of retaining all such work in Government hands would appeal to the official mind as overwhelming. But in refusing to give facilities to private individuals, the Government took a responsibility of great magnitude.

With a full knowledge of the facts, so far as they can be ascertained, we can venture the assertion that if a light pioneer railway had been entrusted to private enterprise, by this time the line would have reached Koomassie. The distance from the Coast to that place is about 180 miles. As it is, about 45 miles have been built. Again, the value of such a line would be immensely increased by a few spur branches, which could be constructed to carry the light traffic they would attract at very small expense. But the Government will listen to no such thing. In effect they have been acting the part of the dog in the manger. They will not proceed vigorously with railway building themselves, nor allow anyone else.

We wish we could express the conviction that the blunders of the past will teach wisdom for the future. But there are two things which specially should be avoided, and one thing we should be careful to do. The land should not be stolen from the natives, even by legal form, and we should not ride roughshod over their customs and superstitions. Also, we must provide an effective force, military and police, before attempting to enforce our authority in Ashanti. The "three men and a boy" system will never do, and in the end will be most costly, both in lives and in money.

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TAURUS AND EPHRAIM.

By J. M. Lawrence.

PART III.

(*Concluded from p.* 51.)

"Bull, by whom himself was bred,
Stretching out his feet afar
Proudly to the southern zone,
Proudly o'er the Asian plains,
Lord and Prince of Araby."
(Hymn to Amen Ra., B.C. 1400—1200.)

As the creation of Adam, who was the "son of God," and the Resurrection of God's "Beloved Son" were both connected with Taurus, so the resurrection, as a nation, of God's "firstborn" (Jer. xxxi. 9), Ephraim-Israel, was also associated with the sacred Bull, Ephraim's emblem. Taken captive to Assyria and lost to human sight, they appear in the Chersonesus Taurica (the Crimea) as the wild Scythian race of Tauri, the Bulls, and finally emerge in Britain as the Engles or Angli (Engel=heifer), now known as John Bull, who represents pictorially the British Empire, and at the same time all the Tribes of the House of Israel (not Judah), all being headed up in Ephraim as the nucleus or centre, and possessor of the birthright, "the stick of Ephraim and . . . all the House of Israel his companions" (Ezek. xxxvii. 16).* Note, too, how Joseph, a type of Christ and Israel, in his resurrection from a prison to the viceregal Throne, was also connected with agriculture and finance, and so with Taurus. We are each one associated with other signs besides the one rising on the eastern horizon at birth, and no doubt Joseph was in this way connected with Taurus. Probably he would use both Sagittarius and Taurus as emblems until Ephraim was born, for whom the latter was reserved. The blessing given by Moses to Joseph, which with the birthright would descend in a large measure to Ephraim, is, in the Revised Version, thus translated: "The firstling of his bullock, majesty is his; and his horns are the horns of a wild ox; with them he shall push the peoples, all of them, even the ends of the earth." According to the ancient system, Taurus as the seat of the central sun system of the Pleiades, drove the universe before its horns (Parsons). That this pushing power of Taurus is characteristic of Great Britain must be evident to all; although apparently it is often done unwillingly, yet the mandate has gone forth, "He shall push the peoples," and who can "reverse it"?

Sir W. Drummond says the Hebrew words in Gen. xlix. 22, "fruitful bough," are "son of a cow." The word translated "well" means "eye," and the great star Aldebaran in Taurus is called by the Arabians "the bull's eye." The Hebrew word "benoth," translated "branches," really signifies "daughters." The Pleiades were called daughters by the Chaldeans, and the word for "wall" is really "bull," and since they are above Taurus, the literal translation, "whose daughters run over a bull," is perfectly intelligble (Parsons). There is also an allusion to Taurus in Hosea x. 11, as this sign is connected with agriculture, and governs the neck: "Ephraim is as an heifer that is taught, and loveth to tread out the corn, but I passed over upon her fair neck." Indeed, throughout the prophecies we may trace this reference to Taurus and horticulture in connection with Ephraim, the "fruitful": "I am like a green fir tree. From Me is thy fruit found" (Hosea xiv. 8). "I will sow them among the people" (Zech. x. 9; Hosea ii. 23). "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 kingdom of God shall be taken from you" (Jews), "and given to a nation" (Ephraim-Israel), "bringing forth the fruits thereof" (Matt. xxi. 43). Our readers will also recall the Cedar of Ezekiel xvii. and the Olive Tree of Romans xi., and other passages. Taurus is associated with money, wealth and finance, and so John Bull is the great Money-Lender, the amazing and abnormal wealth of Great Britain, being well known all the world over. "Thou shalt remember the Lord thy God: for it is He that giveth thee *power* to get wealth" (Deut. xv. 6).

Taurus is the sign of Power, Stability and Solidity, and in these and the following traits given by Alan Leo as peculiar to Taureans, we may recognise the characteristics of the British Nation. They are exceedingly solid, practical, patient, enduring, plodding and persevering. It gives a determined and persistent nature, and though quiet, a firm and inflexible disposition; they are always more or less reserved, with much latent energy and tenacity; they possess the strongest wills, and are sometimes very obstinate. They become furious and violent when severely angered, but as they are usually slow, careful and cautious, it takes a great deal to excite them.

We cannot agree with those who say the Scots are Ephraim (we hope, D.V., ere long to show they are connected with Gad and Aries). The Angles took possession of the north-eastern and central parts of England, down to the northern bounds of Essex; and of the three countries comprising Great Britain, one, in some respects, stands first, and that is England or Engel (heifer) Land. In this way Ephraim occupies the position allotted to him; but as the head Tribe he also stamps his Taurean impress on all, and permeates, as it were, the whole of the United Kingdom.

Alan Leo also says of the Taureans: "Being trustworthy they make excellent public servants, representatives of governing bodies, and they are often chosen by the public as officials. Taurus being the second sign, which governs finance, they are best suited for all professions in which the handling of much money is concerned. They therefore make good bankers, stockbrokers, treasurers and cashiers. . . . They succeed well as doctors, nurses, and in all agricultural pursuits, such as farmers, fruit-growers, gardeners and florists; also as builders, house-decorators, bookbinders, manufacturing chemists, etc."

We may see from this that it is not in the aristocracy, but in the middle or governing classes that we shall chiefly find Ephraim—the back-bone of the British Empire, or rather we should say, astrologically, the neck and throat, upon which the head rests and turns, it being as true now as in David's time, when he said, "Ephraim also is the strength of mine head" (Psa. lx. 7), the astrological meaning of which he no doubt perfectly understood, as apart from this it is incomprehensible.

"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

—Kipling.

* See "British-Israel Truth: A Handbook for Enquirers." R. Banks and Son. Price 1s.

A Meeting of the British-Israel Association will be held in the Drawing-Room, at Exeter Hall, on Thursday, Feb. 7th, at 7 p.m. A Paper will be read giving objections to Our Identity.

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THE TERRIBLE GAME OF WAR.

With a Convoy Across the Storm-beaten Veldt.

By a C.I.V.

The sun is setting with the glorious radiance characteristic of the South African sunset in the rainy season. Old Sol is rapidly nearing the horizon, and it seems as though he is trying to surpass in beauty all his previous efforts during the day. The clouds form a handsome proscenium, the colours varying from the brilliance of blazing gold to deep crimson, finally merging into a plum colour, bordered with the inky blackness of a stormy night.

It is a scene surpassing all others for colour, grandeur, and impressiveness, but to the troops it means a bad night, discomfort, and danger. But the insatiable appetite of Tommy Atkins must be attended to, and so the convoy must go on and on, irrespective of weather, carrying, as it does, the food for 40,000 men. The work has to be done principally at night, as bullocks cannot work in the stifling heat of the day.

THE ORDER TO INSPAN.

The wagons are in laager, the bullocks have been driven in, and everybody is resting, when the commanding officer gives the order to inspan. Then ensues a scene of activity for twenty or thirty minutes, troopers saddling up, examining rifles, and packing up their kitchen utensils, consisting of a mess-tin and perhaps a "billy" made out of a bully-beef tin. "Dicksies" (camp kettles) are being stowed away in wagons. Kaffirs, making as much row as possible, are yoking up their teams of oxen. Everything seems to be in a most fearful muddle, and one wonders how on earth the whole concern can ever get on the move; but in an incredibly short space of time troopers are formed up in sections, bullocks stand quietly in teams of sixteen, and everybody is in his place.

The advance guard sets out, a body of mounted infantry, hardy, bronzed warriors, who by this time can go through anything, but who do not relish the important work allotted to them, because the people at home think only of the men actually in the fighting line, and ignore the men who carry out the more arduous and equally dangerous task of escorting the convoys.

The order is given for the convoy to advance. The Kaffirs scream at the oxen in a peculiar way which no living being but a bullock can understand. Magnificent specimens of manhood are these Kaffirs.

Wrapped in nothing but a loin Cloth, or perhaps a pair of trousers with both legs amputated above the knee, they look like bronze statuary. They walk with magnificent carriage, carrying a huge bamboo whip with a lash about ten yards long, which they ply freely.

And so the convoy moves slowly on, the rate seldom exceeding three miles an hour, but covering a lot of ground in the twenty-four hours.

DREARY SIGNPOSTS.

Presently a wagon gives a great lurch. There is a prolonged creak, followed by a sharp snap. One of the back wheels has gone into a hole, and the thick pole which runs beneath the whole length of the wagon has snapped like a twig beneath the great strain. Efforts are made to temporarily mend the wagon, but in vain, and, in face of the approaching storm, no delay can be allowed. The load is distributed between the nearest wagons, the team is unyoked, and the wagon deserted.

The distant thunder is rapidly approaching. Suddenly a few huge spots of rain are felt, immediately followed by a torrential downpour. Everybody is drenched to the skin in a few moments. The storm breaks in all its fury, gathering in power every minute. The blinding flashes become so frequent as to make the scene appear like a cinematograph picture, the landscape being lighted continuously for a minute or two at a time.

The downpour continues, and the dry, sandy veldt rapidly becomes sodden, and soon the convoy is labouring in a perfect mire. The mounted escort are getting into difficulties. The men are uncomfortable, disagreeable, and snappish, with the exception of one or two bright spirits, who must be lineal descendants of Mark Tapley, whose good humour is not damped even by convoy work in wet weather.

CAUGHT BY THE STORM.

Splash! A puffing, spluttering sound follows, accompanied by fervent criticisms on South Africa generally. It is a trooper who has strayed a bit. His horse has fallen into a donga with about five feet of muddy water, or, rather, watery mud in it. He scrambles out, dragging his horse after him. He expresses his disgust in eloquent and forcible, but not parliamentary language. Our Mark Tapley friend here shines. He addresses remarks to the section generally about "some blokes as thinks they can get to Bloemfontein quicker by swimming." The victim of the accident gives the delicate humorist one or two vitriolic words in reply.

The rain comes down with increased force, the inky blackness seems to get even more inky. The bullocks cannot do any more work. The noble beasts have been gallantly striving to pull their loads through the clinging slush, but there is a limit even to the patience of a bullock. In vain the Kaffirs cruelly lash their teams. A halt has to be ordered, and a laager is formed for the rest of the night.

If there is one thing in campaigning that damps a man's military ardour more than another, it is bivoucking in the pouring rain on an empty stomach. He feels absolutely miserable. Those men not on duty try to get as comfortable a berth as possible. Some creep under the wagon tarpaulins, wagons loaded with fodder being especially sought after. Here some persevering individual has managed to ignite a fire under a wagon (there are wooden articles subsequently missing). Round the fire are crouched twenty or thirty shivering mortals wrapped in their blankets, their wan, drawn, bearded faces showing the effects of this terrible game of war.

A RESPITE OF SLEEP.

The rain continues falling with a swishing noise, the cold night wind cuts through the wet khaki and chills one to the bone, but no inclemency of the weather can ward off the sleep so sorely needed by the troops on the convoy. Under every wagon are sleeping forms, snatching an hour or two's blissful forgetfulness midst the misery of seven months. Lying in mud or washed by tiny rivulets it is all the same. They are dead tired, and they sleep regardless of thunder, lightning, cold and rain.

What are they dreaming of as they lie there? Of home, perhaps—of the parting from all that made home home. But the reprieve sleep gives them can endure but a little while, with 40,000 men to feed at the further end of the seemingly endless veldt.

Towards dawn the storm abates and the advance is ordered. The troops, chilled and stiff, mechanically repeat the process of the night before, and once more the convoy

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proceeds on its way across the pathless veldt. With the exception of a short halt for breakfast, consisting of a biscuit and a pint (or less) of coffee, the march is continued until about 10 a.m., when the convoy halts for the day, and the bullocks are turned out to graze.

The above sketch is a true representation of an ordinary day's work in rough weather in the transport service. There is also a great danger of attack. Apart from this consideration, however, there is no more trying work on active service. Morale and physique are tested to the utmost, and there is no greater test of the soldierly qualities of a man.

All honour, then, to the Army Service Corps, a corps whose services are absolutely indispensable, and, above all, one of the few whose escutcheons have not been stained in the South African campaign by incompetence and red tape.

PERCIVAL C. FRANKLIN.

The Daily Mail, Nov. 6th, 1900.

A REMARKABLE CASE OF MISTAKEN IDENTITY.

THE *Morning Star* newspaper of Dec. 1st last, contains a paper by R. W. Beachey on China. According to this writer not only are the Chinese largely Semitic, but so are also the people of India, Afghanistan, Persia, Arabia, the Jews, the lost Tribes, and these together form half the population of the globe. Our Lord was also Semitic by birth. But Japheth was to be "enlarged," according to Gen. ix. 27, and therefore dwells in the tents of Shem! Our Lord taught Israel that they must be born again, but the Jews, Shemites though they were, would have none of that teaching, and cried out, "Crucify Him!" and did so accordingly. They judged themselves unworthy of eternal life, and lo! God turned to the Gentiles! What Shem refused Japheth accepted, and "received!" How could this be? Our author shall tell us. God prepared the Anglo-Saxons, or Japhetic race, to receive the God of Shem, and carry out His will. This is how the writer makes it appear that Shem having been chosen and as Israel, till the time of the Lord Jesus, having been nourished and sustained by their God as His people, were after the first Advent cast off by their Redeemer, and the Japhetic Anglo-Saxons, or British folk, were put into their place of distinction and honour by a just and oath-keeping God. It happened thus we are told :—

"*What Shem refused Japheth received.* See again the wisdom of God. In Japheth we find a people prepared to receive the Lord God of Shem in the person of His Christ—a teachable people, an enquiring people, a people fitted by their natural character, acted upon by the Spirit of God to become the leaders and teachers of mankind : the trustees of the Word of God, not of the letter only but of the Spirit which giveth life. Even among the sons of Japheth a special branch is selected as being more capable of great things than the others. Who can look at the history of the great Anglo-Saxon race—their rise from a very small beginning to their present leading position—without seeing God's hand every step of the way. It is this people who have, in the providence of God, developed the highest type of the Japhetic character. It is this people who have spread over and possess two-thirds of the earth. It is this people who have done more to spread the knowledge of the God of Shem, the God and Father of our Lord Jesus Christ, than all other peoples put together. Among them God has much people—living ones to praise Him."

This extraordinary piece of reasoning takes a good many things for granted. Amongst others, that it can be proved that the Japhetic origin of the Anglo-Saxons is a fact. It does not attempt to prove it, but the burden of proof is the author's, in the face of the case we can bring against him. In the first place we show that the Angles, Jutes, Saxons, Celts, the Frisians, Danes and Normans, all came to Europe as a Gothic or Scythian race from Media or Central Asia, and appeared in Europe first, according to Herodotus, during the seventh century before Christ. Media, according to the authorities, was not the cradle of the race. The conclusion of the enquiry is that the Celtic Khumry of Media, of the seventh century B.C., were the same people as the Gothic Sacæ, who were the kinsmen and ancestors of the Anglo-Saxons, Danes and Normans; and that these progenitors of our race were the Israelites of the Ten Tribes, wanderers among the nations, and represented now by the Celtic Cymry of Wales, and the Gothic Anglo-Saxons of our own Island Home. We claim our nation then as Semitic, Israelitish to the back-bone, and there is no room for R. W. Beachey's fantastic idea that the inheritance of Shem was transferred by the Great Giver, the God of Shem, to any Gentile non-Israelite or Japhetic race whatever, as gratuitously asserted by the writer. The latter assumes that the text on which he builds his whole case is, as he reads it, that "God has enlarged Japheth," and that "Japheth now dwells in the tents of Shem!" whereas the true reading is—

"God enlarge (or persuade) Japheth;
He shall dwell in the tents of Shem."

"God enlarges Japheth; God dwells in the tents of Shem." The whole Bible proves that the race selected by God at the first to live among, He dwells with at last. He never changes! History confirms the fact. He abode with Israel according to Exodus xxix. 45, 46. When the Lord Jesus Christ came He dwelt with Semitic Judah—His own, and when they rejected Him, He did not reject the House of Ephraim-Israel, but declared in Matt. xxi. 43 what Isa. xxvii. 6 also predicted, that the kingdom of God taken from Judah would be given to Israel a nation, who would bring forth the fruits of the kingdom. There was no refusal by Shem and acceptance by Japheth here! With God there is no change of purpose. "The gifts and calling of God are without repentance" (Rom. xi. 29, R.V.). God's covenants have been established with Israel of the Twelve Tribes, and they must last for ever, without any shadow of turning (Heb. viii. 10—13, R.V.). The writer in the *Morning Star* simply gives away the faithfulness and truth of God, the God of Israel; but he must learn this, that God has sworn to Abraham His friend to bless his seed for ever, and that oath and promise must endure, for ever and for ever more, as He is true. Mr. Beachey tells us that the Anglo-Saxons being a Japhetic people, were found ready, worthy, and qualified to undertake the custody "of the Word of God, not of the letter only, but of the Spirit which giveth life." Rom. iii. 2, R.V., tells us that unto them (the Jews, a Semitic race) were entrusted the "Oracles of God." Where does Mr. B. find that the oracles once entrusted to a Semitic people, were ever afterwards handed over to the charge of a race other than Semitic? With[illegible] kingdom of God" taken from the Jews by the Himself, doubtless there went also "The Word of [illegible]d in the To whom could "The Word" go, but unto the peo[illegible]at 7 p.r children of Israel, who were destined to bring fort[illegible]

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fruits wherewith to fill the face of the world," according to Isa. xxvii. 6, R.V. Besides, it is declared by God Himself in Psa. cxlvii. 19, 20, R.V., that He ever "Showeth His Word unto Jacob (the Semite), His statutes and His judgments unto Israel (the Semites). He hath not dealt so with any nation; and as for His judgments, they have not known them. Praise ye the Lord."

The writer in the *Morning Star* is wrong. There is no change of plans with God. He began with Semitic Israel, and He is going on still with the same race. The Lord Jesus Christ removed Semitic Judah from the charge of the Kingdom and His Word, and He gave both to Semitic Ephraim, or Joseph. To Him let the Anglo-Saxons, who are the very same race, give all the praise!

"BRITAIN, THE IMPERIAL ISRAEL OF PROPHECY."

Summary of Lecture given at the Clapton Presbyterian Church Lecture Hall, on November 6th, 1900.

By James MacDonald, Esq.

The Abrahamic covenant is the foundation of this great subject. God made an unconditional covenant with Abraham, for just as the latter was about to become a party to the covenant by passing between the divided victims "a deep sleep fell upon Abraham, and lo, a horror of great darkness fell upon him." Thus no sin nor act of any kind by Abraham or his descendants could in any way detract from the agreement, which will be fulfilled to the last letter and endure till eternity itself.

The common mistake is to confuse this transaction with the conditional covenant between God and Israel in the wilderness, in which God made certain promises conditionally to Israel. The conditions of this latter covenant were broken, and the promise, or covenant, became void. The former covenant of God to Abraham never will be void, but His seed shall be a blessing to all nations, and become a great multitude (Gen. xv.).

The history of the chosen people, as far as the reign of Solomon, is well known to every Bible student. Jacob's blessing to his sons is particularly a mark in the history of Israel. He said that the sceptre should not depart from Judah till the coming of the Messiah, but the blessings of the birthright He gave to Joseph and his sons. The totally different destinies foretold by Jacob could not be fulfilled except by the separation of the tribes. Thus when the Ten Tribes of Israel under Jeroboam rebelled against the House of Judah under Rehoboam (1 Kings xii.) the voice of God forbade any war, as the division was from Him. From this time the prophecies to the two Houses are perfectly distinct. The denunciations uttered against Judah are coupled with words declaring the future glory of Israel although reproaching her for her sins. The House of Israel was taken captive and carried into Assyria by Shalmaneser in Hoshea's reign and never returned (2 Kings xvii.). The House of Judah continued in idolatry, and were carried away by Nebuchadnezzar into Babylon in Jehoiachin's reign (2 Kings xxiv.) remaining there 70 years. Josephus writing beneat[illegible] the return of Judah, says of the Ten-tribed House of mend[illegible]rael "they are beyond the Euphrates."
ing st[illegible] There are certain definite marks mentioned in the Bible betwee[illegible] which Israel should be known in "the latter days" (all wagon[illegible]erpretations of this agree (Gen. xlix. 1), viz., that the last or latter days mean the Christian dispensation in which we are now living).

In Gen. xii. 1, they were foretold as becoming in numbers countless. An American writer stated that there was a nation whose territory is not measured in square miles; whose ships are in every sea; whose fleet surpasses all others; whose steamers exceed in number those of other nations; and whose greatness is renowned: and that nation is Great Britain. The House of Israel was never to borrow, but were to relieve the slaves and oppressed; and to be a blessing to the nations. We have freed the slaves and we are the great missionary country of the world. There are no other nations which possess the distinguishing marks of the House of Israel. £1 was offered as a challenge to be given to any hospital if from the Bible anyone could prove any other nation to be the Lost Tribes.

The great stumbling-block to the discovery of our identity as the House of Israel has been the unauthorized spiritualisation of prophecy by all or nearly all divines and interpreters. There is no authority for this act. Doubtless ignorance is the cause of unbelief in our Identity. A learned divine spoke recently of the Twelve Tribes of Judah. It is most important that the fact should be grasped that although all Jews are Israelites, yet all Israelites are not Jews. As a child (the lecturer went on to say) the interpretation of prophecy to me was that Judah meant Judah, but Israel meant the Church. Surely God does say what He means? The two sets of prophecies occur side by side. All acknowledge the literal fulfilment of those relating to Judah. They surely have been oppressed, etc. Why should those referring to Israel be any the less literal? There is no doubt that it is convenient to spiritualise prophecy when one does not realise its fulfilment, but when one reads the prophets in the light of British-Israel truth, there is no confusion. Beware! ye spiritualisers of prophecy. Will you dare to tell a Jew that Isa. liv. means the Church and not God's Israel?

Now one comes to the usual question put by indifferent hearers. If it be true, what is the good of it? The folly is lost in the presumption of the question. Who are we, who are only of the dust, that we should dare to question God's great plan because we cannot see the good of it?

Besides, is it nothing to be a blessing to all nations? Is there no good in forming part of God's great work? St. Paul in Rom. xi. glories indeed in the name of Christian, but he also rejoices (Rom. ix.) in being an Israelite according to the flesh. He says, "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." If St. Paul glories in this, should not we see in these grand words some of the good of it?

Let everyone turn to his Bible and read for himself, praying for the light which shall come, and this lecture will not have been in vain.

Summary of short address given at the close of the preceding Lecture by the Rev. Marcus Bergmann.

Some regard the lack of the ordinary Jewish features a stumbling-block in the way of our Identity. If we refer to the well-known story of Esther we shall find that it was only by self-declaration that she and Mordecai were known to be Jews, and not by their features.

The command to us regarding the spread of the Gospel was "to the Jew first," but it has been to the Jew last.

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The Bible is now translated into the vernacular Yiddish as well as in every known tongue, and thus there are greater opportunities for us as a missionary nation.

The very hatred with which Continental nations regard us bears somewhat on our origin, for as our forefathers, favoured by God, were hated so shall we be hated.

The millennium draws very near to us. According to Jewish reckoning the world is to stand 6,000 years, and of these 2,000 years were void, *i.e.*, without the law. There were 2,000 years with the law, *i.e.*, the law was only known to Israel, and 2,000 years should be the time of the Messianic age. We are now (Nov. 1900) in the year 5661, nearing the close of the dispensation.

Many divines persist in speaking of Abraham as the first Jew. A protest against such ignorant assertions is necessary.

It is a strange coincidence that as in Gen. xii. 1, God said, "I will make thy name great" the name of our islands should be Great Britain. Why is Russia not "Great" Russia, which would be more appropriate as regards size? Our land is indeed "great" in having the favour of God.

Judah is the name of the tribe from which came the Messiah, and it is interesting to notice that in Hebrew forming Judah are the four letters of God's incommunicable name יהוה and the other letter is ד *daleth*—meaning a door.

—*Reported by* Miss C.

EXTRACTS FORWARDED BY E. IRELAND.

THE STUDY OF PROPHECY.

The following admirable observations on the duty of investigating Divine prophecy, are taken from the "Preface" to "Israel's Future," by the late Rev. Capel Molyneux, B.A., Minister of the Lock Chapel, London. This interesting book contains many lucid prophetical expositions, which the writer will (D.V.), with the Editor's kind permission, send from time to time, for insertion in the Banner of Israel, as agreeing with the views held by British-Israelites generally. What a pity that Mr. Molyneux had failed to discern the Biblical distinction between Israel and Judah, and to realise the truth of our Israelitish origin!

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). "All Scripture!" Then there is no exception admissible in this matter; and no exception, either in the estimate we form of it, or the regard we pay to it, must be made. "All" alike claims our attenion; all alike is "given" by the same authority—God's! all alike is "given" for the same end—our profit; and no exception whatever, I repeat, can be admissible, or must be made. Yet exceptions are made, constantly made, and especially to that subject of Scripture revelation—Prophecy! Prophecy is excepted, passed over by many, almost entirely disregarded, yea, practically adjudged of little or no account. And yet, is not prophecy included in "all Scripture?" If not, let us have a new canon! If it be, why is it excepted, and what the plea for neglecting its study? Is it that prophecy is obscure, difficult, "hard to be understood?" Be it so; and so are the doctrines of the Trinity, Incarnation, and New Birth; and, by the testimony of Peter, so are "some things" in all Paul's Epistles (2 Peter iii. 16); and, therefore, some men are sceptics, even Infidels and Socinians; and some men are students—touching the Bible—only of the Proverbs of Solomon, and of the Sermon on the Mount! But are they right? Certainly they are; if others are right in rejecting prophecy and its consideration, because of its assumed obscurity and difficulty; they only carry out the principle of exception, to its legitimate results, the plea of justification is as sound and available in one case as the other.

We are bid to "Search the Scriptures:" Prophecy is a part of Scripture, therefore we are bid to search prophecy. The duty is plain and positive. We sin against God and our own souls if we neglect it. We must therefore discharge it as best we can. We must study prophecy as well as the rest of Scripture; and to help our infirmities, and meet the difficulties, God, who gave the Spirit for the utterance of prophecy, promises the same Spirit for the understanding of prophecy; we must ask for that Spirit, and so enter on the work with humility and simplicity of purpose, and not be afraid. It is better, incomparably better, to study prophecy and make mistakes in the interpretation, than not to study prophecy for fear of making mistakes; in the latter case we run directly counter to God's bidding; in the former, we do what we can, and such effort, whether directed to the obedience of truth, or its investigation, never was and never will be without a blessing. In fact, the very study of prophecy is, in itself, exceedingly beneficial; apart from the question of the amount of prophetical light and knowledge that may be acquired thereby, it directly and necessarily associates the mind with "things to come;" it substantiates invisible things; it converts prospective interests into present realities; it invigorates faith by bringing near to view its proper objects, and of necessity induces in the believer's case a detachment from earthly trifles, a heavenly frame and affection, and a holy, happy anticipation of final bliss. It is, and must be, exceedingly beneficial! Hence, as might be expected, and as if to remove all doubt on the subject, a special blessing is annexed to the reading and hearing the words of that Book, which is not only beyond all others prophetical, but obscurely prophetical, in the canon of Scripture—The Book of Revelation: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. i. 3).

In regard to reading and profiting by man's expositions of prophetical subjects, there is but one rule to be attended to, but that one is absolute—"Search the Scriptures whether these things be so." It is not ingenuity of system, nor plausibility of theory, nor beauty of illustration, nor even apparent consistency of interpretation, but manifold agreement with the written Word of God, and nothing else, that determines the worth of an exposition, or entitles it to our credit. Look for this, and it ought to need but little search; the agreement ought to be obvious, on the surface, and if not there the probability is, it is nowhere! The Book may then be clever, a bright effusion of human intellect, but it is not of God, nor the effusion of His Spirit; it may entertain and gratify the mind, but will not edify and nourish the immortal soul! Search, then, the Scriptures; compare carefully, strictly, what is written by man, with what "is writen" by God, and believe and receive accordingly: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." "Search, then," I repeat, "the Scriptures," and thus separate the precious from the vile; yes! even in the same Book, for there is no book so "precious" but that there is to be found in it also much of the "vile," much

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the result of human ignorance! much the result of human prejudice! much the result of human systematising! much that needs to be winnowed away; and to which the "Fan" of God's Word must be wisely but firmly applied.

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THE KINGDOM OF GOD.

The Church at large appears to be under a cloud with regard to the true meaning of "The Kingdom of God," from which she seems to be either unwilling or unable to emerge. A remarkable instance of this will be found at pp. 24, 25, of "The Church Catechism Broken into Short Questions," from which the following questions and answers on "The Lord's Prayer" are selected :—

Q.—What is the next petition?
A.—Thy Kingdom come.
Q.—What do we pray may come?
A.—God's Kingdom.
Q.—What is God's Kingdom?
A.—The Church of Christ, and we pray that all people may become members of it.

This is undoubtedly a vague and unscriptural exposition of "The Kingdom of God" as set forth in the Bible, from 1 Chron. xxix. 23, where it is affirmed that "Solomon sat on the throne of the Lord . . . and all Israel obeyed him," to Rev. xi. 15, where it is predicted that "the Kingdoms of this world shall become the Kingdoms of our Lord and His Christ."

The Rev. Dr. Hanan, in an able article on "The Kingdom of God on Earth," which was published in THE BANNER of October 31, 1900, has made a move in the right direction; as also the Rev. Mr. Clatworthy, who has likewise contributed a series of papers to that journal on the same theme. And it is to be hoped that the clergy in general will soon give due attention to this most important subject, and study it in the light of God's Word, apart from the prejudice of preconceived opinions.

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JEWISH IMMIGRATION TO CANADA AND THE UNITED STATES OF AMERICA.

The Rev. A. C. Adler, of Amsterdam, writes :—"Never before do I remember so many Jews from other parts, chiefly from Russia and Roumania, having passed through Holland on their way to the United States of America, or to Canada. And the door is now open to go in—we do not know for how long. The poor Jews are so keen upon reading the New Testament, that some of them will pay down their last penny for a copy of the volume—once so unknown, now so much appreciated by them."—From *The Jewish Intelligence*, November, 1900.

The influx of Jews to Great Britain, Canada, and the United States of America, appears to be the "walking of the House of Judah to the House of Israel," as thus predicted in Jer. iii, 18 : "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I have given for inheritance unto your fathers."

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THE JEWISH POPULATION OF THE WORLD.

The "Jewish Year Book," for 5661 (1900), gives the total Jewish population of the British Isles at 144,000, which would probably be well within the mark. The total number of Jews in Europe, is given as 9,282,615. Asia's Jewish population is set down as 363,000, that of Africa as 403,800, America as 1,145,000, and Australasia as 16,000, making a grand total of Jews in the world of 11,210,415. —From *The Jewish Intelligence*, November, 1900.

The total Jewish population of the globe, as given in "The Jewish Year Book," would indeed be a very small number of the descendants of Abraham, through Isaac and Jacob, if the Jews are the only Israelites at present in existence, as some opponents contend, especially in the face of this prediction that "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10; Isa. x. 22). Israel obedient was to be a multitudinous and Christian people in "the latter days" (Hosea i. 10, iii. 5), or the Christian Dispensation (Acts ii. 17; Heb. i. 2). Whereas, Israel disobedient was to "be left few in number" (Deut. iv. 27, xxviii. 62), and should be "bereaved of children" (Jer. xv. 7; Ezek. xii. 16), which is an exact prophetical description of the present condition of Judah-Israel. "The Jewish Year Book" being the witness!

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THE WORLD'S FUTURE LANGUAGE.

Attempts to introduce artificial languages are not only hopeless, but they are unnecessary, for, says the German Dr. Schroer, there is already a universal language, and that is English. But in what sense is English a universal language? It is, says Dr. Schroer, one which, by its spread over the whole earth, and by the ease with which it may be learned, has reached a position so far in advance of all others that neither natural nor artificial means can deprive it of its assured position as the future means of international intercourse. He therefore concludes that "the English language is the world-speech, and will, to all appearance, become more and more so every year."—From *Farm, Field, and Fireside*, Nov. 9, 1900.

The decisive failure of France as a colonising nation has never been more graphically depicted than by M. Myre de Vilers in his report to the Chamber of Deputies on the Colonial Budget. The French colonies are, in fact, a source of weakness rather than of strength to the motherland, whereas it is questionable if the English Colonies are not the real source of the power and might of the British Empire. To maintain her Colonial possessions costs France the formidable sum of 191 million francs annually. But that is not the worst. The Minister admits that it takes 140,000 French troops to hold the tricolour aloft in the Colonies and the Chinese possessions, and, withal, that if France sustained a reverse in Europe she would, in all probability, lose all her property over the seas. When one considers the defective nature of the system of maritime communication which has obtained in France, that probability becomes almost a certainty. The French are a stay-at-home people, and even at that they fail to maintain the population relatively of their own land.—*The Irish Times*, Nov. 15, 1900.

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CURIOUS FACTS RESPECTING THE BIBLE.

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses (an even number), 1,189 chapters, and 66 books; the middle chapter is Psalm c., of which verse 3 is the central verse. Psalm lxxviii. contains the two central verses—32 and 33. The word *and* occurs 46,277 times. The word *Lord* occurs over 5,000 times. The following estimate is the result of the Rev. J. S. Black's comparative examination of the first three Gospels, as set

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forth in last edition of "Chambers' Encyclopædia" :—Out of a total of 1,071 verses, Matthew has 387 in common with Mark and Luke, 130 with Mark, 184 with Luke, only 387 being peculiar to himself. Of Mark's 662 verses, 406 are common to all three, 145 to Mark and Matthew, 60 to Mark and Luke, and at most 51 peculiar to himself. Luke, out of 1,151 verses, shares 389 with Matthew and Mark, 176 with Matthew, 41 with Mark, leaving 544 his own. In many instances all three use identical language. 1 Cor. xv., verses 1—29, contain 583 words; and verses 30—58 (also 29 verses) contain also 583 words.

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THE LATE LORD RUSSELL OF KILLOWEN, LORD CHIEF JUSTICE OF ENGLAND.

The following observations of the late Lord Russell, who was an illustrious Irishman, are taken from *The Review of Reviews*, September 15th, 1900 (pp. 235, 236), and are so thoroughly Israelitish in their sentiments, that they are worthy of a place in the BANNER :—

"HIS DEVOTION TO ARBITRATION.

"He would probably have been nominated as one of the picked arbitrators whose names will have to be placed on the Roster of the International Tribunal constituted by the Hague Convention. He was a warm supporter of the principle of International arbitration, and was the only judge, if I remember aright, who came forward and addressed a public meeting in support of the Peace Crusade. He was much taken with M. de Nelidoff's suggestion of borrowing the institution of seconds from the practice of the duello as a means of averting war. His address to the Law Congress at Saratoga was a noble and eloquent plea for the establishment of peace by mediation and arbitration as the necessary crown of the work of civilisation. He said :—

"'What, indeed, is true civilisation ? By its fruit you shall know it. It is not dominion, wealth, material luxury—nay, not even a great literature and education widespread—good though these things be. Civilisation is not a veneer ; it must penetrate to the very heart and core of societies of men. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, irrespective of race or colour or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorence of what is mean and cruel and vile, ceaseless devotion to the claims of Justice. Civilisation in that, its true, its highest sense, must make for Peace.'

"A GOOD ANGLO-AMERICAN.

"Lord Russell was ever strenuous for the strengthening of the friendly relations between Americans and British. In the same speech he concluded by appealing to the English-speaking nations to unite to promote the peace of mankind. He said :—

"'But if this influence is to be fully felt, they must work together in cordial friendship, each people in its own sphere of action. If they have great power they have also great responsibility. No cause they espouse can fail ; no cause they oppose can triumph. The future is, in large part, theirs. They have the making of history in the times that are to come. The greatest calamity that could befall would be strife which should divide them. Let us pray that this shall never be. Let us pray that they, always self-respecting, each in honour upholding its own flag, safeguarding its own heritage of right, and respecting the rights of others, each in its own way fulfilling its high national destiny, shall yet work in harmony for the progress and the peace of the world.'"

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I desire to bring to your notice some "blind evidence" that may prove of interest to readers of the BANNER.

A special service of thanksgiving and praise for successes in South Africa, and the safe return of some of the Canadian First Contingent, R.R.C.I. (Special Service Battalion) was held on Sunday evening, 11th November, in the Church of the Redeemer, in this city. The rector, Rev. Septimus Jones, M.A., read the Lesson (Gen. xxviii. 10—22) in a very earnest and intelligent manner, also Ephes. vi. 10—20. An anthem was well rendered by the choir, the words used being taken from Isa. xii. 4, 5. The sermon was preached by Rev. G. A. Rix, assistant-minister. After referring to Canada's sharing the burden of the Empire in South Africa, he said that the streams of English blood and the streams of blood shed by the men of the loyal colonies, which flowed and mingled together on the battlefields of South Africa, formed ties, as bands of steel, to hold the Empire firmly together. After touching on the causes of the war, showing it to be a righteous cause, he pointed out that reverses had taught the people that a nation's strength rests not on material things, but upon "the God of battles," and that thanks should be given to God for victory. He prayed for the Boers defeated; although it was necessary to strike the blow, we should now try to heal the wound. He said the situation would require careful handling and patience, not violence, that it might be seen we were truly fighting for the good of humanity. He referred to the shaking and trembling among the nations, and asked what would guarantee the perpetuity of our greatness? He answered, The unity of the Empire and our fidelity to the mission which has been given to our nation. Then he spoke of our mission as follows, which was taken almost verbatim : "In former times Israel was given the duty of carrying the name of God from nation to nation, down through the centuries, and showing forth His glory, and surely the finger of God has stamped a destiny upon Britain of almost the same kind. He has loaded upon the Empire of which we form a part that great duty. When He gave her India, He said, 'Here are some millions of people; take them and nurse them up; teach them what good government means; carry civilisation and good government to them: that is the commission I give to you.' He has now added the whole of South Africa to her burden, with the duty of carrying the Gospel to these peoples and setting an example of a nobler kind of life." He hoped our people would understand it and feel the greatness of the responsibility and be loyal to our country and loyal to our God. He then concluded :—"If we endeavour to fulfil the commission He has laid upon us, look to Him as the Power that keepeth nations secure and bow before Him, the time will never come when the capital of the British Empire will be in ruins, or her people a subject people, but shall be as it is to-day, the nation that is great above the nations of the earth, until this world shall end and the new kingdom come of which Christ shall be the glorious King."

Truly "blindness has happened to Israel!" Yet how wonderfully the great facts are recognised and acknowledged! Yours sincerely, J. T. EVANS.

The Court House, Toronto, November 21st, 1900.

TITLE AND INDEX to 1901 Volume of the BANNER OF ISRAEL may be had, post free, from the Publishers for 1½d.

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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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IS BRITISH TRADE FAILING? AND HER POPULATION TOO?

THE CHEERFUL SIDE, AS TO TRADE.

By the Editor of Feilden's Magazine.

"IT is a state of war and not of peace just now, and to some extent a war of all against all, since so many nations find themselves simultaneously so situated as to be obliged to import their food and pay for it by their manufactures, and naturally those who have the best for sale and offer to sell it at the lowest price, will rule the market.

"This refers, of course, mainly to the European countries; in the United States and the colonies the situation is somewhat different. That the former, for instance, has developed into a powerful manufacturing country is not due to the fact that they are unable to find the food they need at home, but because, as I must emphasise, the extraordinary natural resources of America naturally tempted a nation so active and vigorous as that which has developed under the unexampled conditions of freedom still prevailing on the North American continent, to show what they could do in fields of activity in which Britain heretofore took the first place. Considering the immense area still but sparsely settled, the wealth of fuel, of minerals, of almost every kind of raw product known, it would have been strange if even a less superior race had failed to produce, cheaper and easier, what is produced in Europe under conditions so difficult and in face of so many obstacles.

"GREATER BRITAIN TO THE RESCUE.

"For the time being, therefore, there is no doubt that manufacturers on the other side of the Atlantic are able to undersell us and to produce quicker in some branches of industry. But of all the nations of Europe, none need be alarmed at this so little as Great Britain, and this for one reason—namely, that there is a Greater Britain, an Empire of colonies which together represent all the advantages possessed by the United States, in a fourfold manner, and enable the Mother-country to look with equanimity into the future as long as the sentiment of loyalty to the home of their fathers inspires the living generation of Britons abroad.

"A far-spreading Empire places this nation in a position totally different from that of many of its most able competitors—for instance, Germany, for which country a constantly increasing industrial progress is a vital question, and a period of stagnation, however short, is a dire calamity. The note of warning, therefore, that has been heard announcing the rapid advance of America should cause no alarm; the world is large, and there is no fear of Britain being crowded out as long as the British race remains what it is.

"LESSONS TAKEN TO HEART.

"I have said that in certain lines, particularly light machine tools and in electrical apparatus, the United States has excelled what has been produced in Great Britain. This, I might observe here, is partly owing to the cheapness of raw material and of transport. Americans can furnish some articles at prices that Britain cannot furnish them. But, after all, we can count on the fingers of one hand the few lines of production in which home manufacturers have temporarily lost their former position; while to state where they are doing well would require a volume.

"What distinguishes British manufacturers is not so much the kind of work as its quality. Even in machine tools we have held our own by the solidity, accuracy, and careful execution of our work, failing only for some time on account of the fact that our products were strong at the expense of lightness. Many of our manufacturers are beginning to rectify this fault and are already turning out tools which combine with lightness and elegance, solidity and accuracy. As regards electrical machinery and apparatus, there is also a decided improvement perceptible, although, excepting some of our largest firms, manufacturers will have a hard struggle to regain the lost ground. It is absurd, however, to pretend to see in the fact that we have remained

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behind in this line, a sign of industrial decay. In reality our defect in this special instance is due to one of our best national characteristics—our aversion towards innovations unless absolutely needed.

"VIRTUE IN CONSERVATISM.

"Our American cousins rushed into electrical enterprise in the beginning with a reckless haste that in any other country would have been followed by disaster, but the United States as yet offer facilities for safely experimenting that are unique. Let them once be populated to one-half the extent that Europe is populated, and the irresponsible haste and hurry of the inhabitants will bring with it the punishment that follows such impetuosity in all other countries.

"I have stated, and have heard it reiterated again and again, that it is due to our over-conservative attitude and our unwillingness to go ahead with the times that we have lately been beaten, and it is well that we have been severely criticised for this, for there is no doubt that we have been too reluctant to adapt ourselves to the characteristics of an era unsurpassed in history as far as the rapidity of its advance is concerned. It is time, however, to look at the other side, and to realise that after all British carefulness, conscientiousness, and thoroughness are the characteristics that have created a demand for our work all over the world, that are still securing the very best class of clients—*i.e.*, those who know how to distinguish excellency and are willing to pay for it, and will ever secure the victory to those who possess them over those who have the talent to render their work attractive, but not the skill and knowledge to render it reliable.

"THE LEAD IN THE TEXTILE TRADE.

"So far, British industry in nearly all branches holds its own, with the exceptions which I have pointed out again and again, knowing that when once the facts were realised the remedy would soon be found. Thus, for instance, Great Britain still rules the textile trade. We possess as yet nearly 70 per cent. of the world's export of cotton, and that we do so is above all due to the fact that we excel our competitors by the quality of our goods and the honesty of our trade principles. In the Southern States of the American Republic a textile trade is coming into existence that for some time will probably represent a powerful competition. But on what is it based? On the willingness of the thousands of poor and helpless persons who have not been able to find employment since the war ruined the trade of the South, and who work for starvation wages. Add to this the unparalleled natural resources, and a temporary success is a foregone conclusion; but let us not forget the word "temporary." Like all success derived in an illegitimate manner, it will soon create conditions that will entail a dangerous reaction.

"Where we are doing well, therefore, is in our stubborn adherence to trade principles, that may not be very profitable in times like ours, when so much is sacrificed to appearances only and whatever glitters is taken for gold; but this, combined with the efforts required by the situation, will carry us through in the end, and British products will be more than ever in demand when the ephemeral products of this transition period are being estimated at their true value. It is really time to bring out this feature of the competition question. Our friends on the other side of the Channel and beyond the Atlantic are beginning to take our constant self-reproach too seriously, and do not realise that many of us feel a kind of morbid enjoyment in exaggerating our faults, while our cousins in the United States, in whom the Celtic temper of sanguine hope prevails, not only see their own conditions and achievements in a rosy light, but believe it to be almost a duty of patriotism to discourse in superlatives, to praise to the sky all that is ever so distantly connected with their own country, and cannot comprehend our lugubrious tirades unless they forbode our approaching doom. "THEO. FEILDEN."

—*The Daily Mail.*

The above gives us a little of the comfort which our nation requires in this time of depression, and self-abasement which a large portion of our people exhibit, much to their own discomfort, and discouragement. We are troubled also just now by a very dismal outcry, that the British birth-rate has fallen below that of the French, and that for a long time the German birth-rate has exceeded our own. The Germans, therefore, are an increasing people, having a more rapid doubling rate than ours, which means that we, like the French are on "the down grade." In short all European races, even the French, show a better reproducing form in the matter of population than our own home British do! This is indeed a complete turning of the tables against poor Israel! It shows that in the matter of population increase, the chief and oftenest repeated promise to Israel of God Himself, given on oath too, we are now not the head, but the tail, beneath only, but (for the moment) not at all above in this matter!

The *Globe* of January 7th, quoting Mr. J. Holt Schooling's paper, published in the *Daily Mail* of the same date, declares that the latter's figures are incontrovertible, whatever may be their significance. The opening of the 20th century tells us that "although our population is still increasing it is increasing at a much slower rate, and that the declining tendency is still in operation, or was only two years ago."

"In Austria, not including Hungary, in Germany, Italy, and France, there has been a falling-off in the birth-rate during the last five and twenty years. The decline, however, is greater in the United Kingdom than in any other country, with the exception of France. The figures for comparison with the last-mentioned country must be given a little in detail that we may appreciate the degree in which we are approximating to the French conditions. The returns for the last five years of the twenty-five show that there was a much smaller difference between the English and French birth-rates than existed at the beginning of the period. In 1874-8 the disparity between the births per thousand in the two countries was 8·5 in favour of England; in 1894-8 the disparity had been reduced to 6·8. Nor can there be any reasonable doubt that if the figures of 1900 were before us, the difference would by this time have become yet smaller. In any case the difference has been disappearing concurrently with the continuous and material decline of the French birth-rate. The natural growth of population has been steadily declining, and is apparently still declining in both countries, but the process has been accelerated faster in England than it has been in France. To quote Mr. Schooling:—'The United Kingdom has sustained a larger degree of loss of the reproductive force of the population than has been incurred by any of the four other nations, not excepting France.' The unsatisfactory comparison with foreign nations holds good if we extend it to the smaller European countries. In all there is shown a smaller decline in the rate of growth than has occurred in these islands; in most cases a very much smaller decline."

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The above is a serious and alarming statement, if strictly true and founded on unanswerable statistics. At the same time we must observe that while no promise is so certain as that which gives Israel a large population increase, "like the sand of the seashore," "the dust of the earth," and "the stars of heaven" (Gen. xxii. 17, xiii. 16, xv. 5; Exod. xxxii. 13; Hos. i. 10, R.V.), there is still nothing to intimate that the increase of the birth-rate shall always be constant, but never intermittent. It may well be, that to exercise our faith, the Lord, having given us a great increase of the birth force (as He did during the Nineteenth Century), should, when the work for the time was done which needed the increase, had provided that the birth-rate should be allowed to fall here, and throughout the world (if that be the fact), till a new and future generation of Israel should experience the blessing again, and carry out here a new work designed by God for it to accomplish. Further, we must recollect, that to carry out God's promises to "the daughter nations" of Israel of the Isles the population of the daughters has been rapidly increasing, while our own has been falling for a time, so equalising the increase of the race throughout the world. This consideration puts it out of the question that the birth-rate of the whole "nation and company of nations" belonging to Israel can be now dangerously decreasing, or proving as a fact that the British are not Israel.

France has decreased rapidly, because of her falling birth-rate. But we cannot be so falling because we have, what France does not possess, "a company of daughter nations of our own blood," who for the moment are supplying our falling birth power, and raising our proportion or percentage of this vital force, as among the other nations of the world, Germany among the rest. Germany and France have no "daughter nations" like ours, of the same blood and stock as the old Mother in the parent home.

The *Globe's* explanation of our birth decrease is not very comforting, but it puts God, and His promises to His people, out of the question, and it cannot therefore be very reliable. We give it for what it is worth, as under:—

"These unwelcome facts need not very much surprise us. After a long period of national prosperity, inducing general comfort, and even luxury, it is to be expected that young people will shrink from early marriages and the burden of large families, and this tendency has become apparent in all but the very lowest classes. It has been intensified by what is called the emancipation of women. An ever-increasing proportion of English girls have ceased to look upon marriage as their natural destiny, and to seek to make a career for themselves; and with the spread of education this disposition may be expected to operate in a yet larger degree. But if we need not wonder at what has happened, it is none the less disquieting. The arrest of growth in the French population has long been looked upon by thoughtful Frenchmen as the most alarming feature in the social conditions of France. It is now only too plain that whatever reasons for anxiety exist on the other side of the Channel exist in an equal degree in England. We may not forget that while our old enemies in Europe are steadily losing in numerical strength, our newest rivals are gaining upon us. Although Germany's birth-rate shows an absolute decline, relatively to our own it shows an increase. That is to say, while neither English nor Germans are multiplying as fast as they did some years ago, Germans are multiplying faster than English. While England is sinking to the level of France, and may, to all appearance, fall below it before long, Germany is year by year increasing in her own favour the disparity between her rate of growth and ours. If the process goes on, it is plain that the German people will vastly outnumber the English before the century is very far advanced. The Germans are to-day our greatest competitors in commerce, and may one day be our most formidable rivals in arms, both by land and sea. We have not done much more than summarise Mr. Schooling's valuable paper, which deserves to be carefully studied. The subject is one to which no statesman can afford to be indifferent. If France has fallen in the scale of nations, as even Frenchmen are constrained to admit, it is largely because France is ceasing to grow Frenchmen. Have we any reason to believe that a like cause will not produce a like effect in England? The absence from this country of nearly a quarter of a million able-bodied men during the past year is not likely to improve matters."

"THE SECRET OF ENGLAND'S GREATNESS ALLEGED."

A Paper read before the Ramsey (Isle of Man) Church Institute, December 3rd, 1900,

By H. A. Pearson, of Port-e-Vullin.

Twelve months ago, or thereabouts, speaking roundly, it was my privilege, by the courtesy of the Rev. E. C. Paton, to read in this place a paper, the subject of which, cast in the form of a question, you, who were then present, may perhaps remember was—"What can possibly be the secret of England's greatness?"

My audience on that occasion was pleased to accord my paper a very flattering reception, and appeared to be much interested in some few particulars of the British Empire's greatness which I at that time endeavoured to focus for intelligent consideration. I do not for a moment pretend that I was then able to indicate all the developments—material, moral, and spiritual—which combine in the British Empire of to-day, placing it at the head and in the very forefront of all human progress upwards, unequalled as that progress is in all the history of the race. Nor did I, for it would be quite impossible to exhaust all the points worthy of notice in those features of development which I then brought under the attention of my audience, but what at that time I did do was to indicate a few sober facts of our Empire's development, and not fancies. And those facts were rather understated by me than otherwise.

The Ramsey Courier of April 27th last honoured me by publishing my paper *in extenso* in its columns, and, as a consequence, the further honour was done me of a republication of my paper in the columns of the Banner of Israel of May 30th last, a periodical of long standing, of great literary merit, most ably edited by a scholar—a gentleman of great experience—and, finally, with a circulation in all parts of the world, the result being that my paper came under the notice of, and was no doubt read by, many people in all parts, and most out-of-the-way parts of the vast British Empire.

The development of that Empire is constant through all vicissitudes, and its advancement to some supreme standard of perfection, although apparently retarded at times by untoward happenings in the world, is not ever really stopped. Indeed from my standpoint, which I take deliberately, it never can be stopped. Adverse happenings seem only to possess a power of bracing up the spirit of our people to

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greater and more sustained effort, which in the end is always crowned by glorious success.

The oppositions of timid and misjudging folk within the motherland, and the undisguised hatred and but feebly veiled hostility of malignant foes without, alike must fail to prevent the British Empire from her manifest destiny—that of evermore being what she so deservedly and worthily even now is—the head and not the tail of all the nations in all the world.

> Britain! it is of thee, O country of our birth, we speak:
> Thou home of freemen! thou land of liberty!
> Thou motherland of nations in farthest East and West,
> Whose sons leap to thy services at love's behest.
> Constrained to dare and do and die,
> That thou mayest live—for aye.
> The chiefest, best, and noblest of all peoples,
> The world's imperial race.

My business this evening is to declare to you where I believe the secret of Britain's greatness is to be discovered. That greatness must, of course, have a cause, and the cause must necessarily be commensurate with the effect. In other words, the cause, like all causes, must unfold itself in the effect and constitute it.

After my former paper was read, two or three friends who were present at the reading were interested enough to express their opinions as to what was the cause of Britain's greatness; and I recall one very decided expression of opinion made to me on the subject by a well-known and much-respected lady, and do so all the more readily because I am bound to concur with it—viz., that God is the cause of Britain's greatness. Certainly He is the Great First Cause, the Primal Cause of all. But WHY of Britain's greatness so particularly? Previously someone had ventured the opinion that the possession of the Bible was the cause of Britain's greatness. But while I demurred to that, I freely then acknowledged, and I still hold, the cause is to be found clearly formulated in the Bible.

Some other nations possess the Bible, and own it to be—what in very truth it is—the Word of God, as we do, yet not one of them is distinguished as Britain is self-evidently distinguished for surpassing greatness in every direction in which greatness is capable of being and development.

But while the secret of Britain's greatness is to be found in the Bible, it is secret there, and must be sought for. True, it lies on the surface of the sacred page, and has always done so; but men's eyes have been holden so they could not see it. "Seeing they have seen, but not perceived." And it is only in the latter half of the century now so nearly at its close that the truth has been discovered and widely proclaimed, and I thank God, to-day has continually-increasing adherents—very many of whom are among the learned and honourable and highly-placed—as well as of the devout and trusted of our countrymen and women.

Nevertheless it is so, that while believers steadily increase in all ranks of society, there are those who honestly doubt, and there are many who, without the slightest justification, openly deny and deride this truth; but neither doubt, denial, or derision can stay the development of a truth once it is discerned: it must advance and prevail.

The eye can only see what it brings with it, the power to see. There are problems in the sphere of mind which only the educated mind can comprehend the terms of, whilst the few, gifted intellectually for the work, are alone able to present the solution.

Responsibility must lie on those who, having eyes to see, deliberately close them against seeing, and, having minds to understand, perversely refuse to receive instruction. The overwhelming collective fact, if I may so express myself concerning Britain to-day, is in brief this—that in geographical extent and population, in material resources, in moral excellency, and in spiritual development—all combined, she is far and away beyond any comparison whatever with other nations of the past or present, or combination of nations—the greatest world-power that has ever appeared, and, having regard to the virility of her people and earth's limits, is ever likely to appear.

Indeed, in all soberness I say, to me it seems that "the kingdom and dominion and the greatness of the kingdom under the whole heaven" is destined to be Britain's. And let what forces oppose that may, and in whatever combined and organised form from time to time manifesting their hostility, the mighty and ever-continuing development of the now vast but yet to be still vaster British Empire will be found absolutely irresistible.

No force, nor combination of forces known to man and available by him, could be employed in the natural world so to resist a rising tide as to compel it to recede, and in like manner there is no earthly nor earth-born Power that can prevent, be the effort to do so ever so strenuous and long-maintained, British dominion and supremacy to their fullest possible extent the world over.

To some here to-night my language may seem overwrought, and to them be as the idle vapourings of a boastful rhetorician. But I employ it in all sobriety, and only because I am not gifted nor informed enough to express my convictions in stronger and more emphatic terms.

It is a common thing with some people to talk of the Empires of the Old World as of marvellous proportions and influence, and in their relatively short day, and even with their restricted territory, no doubt they do stand boldly out in the view of the historian of the remote past, and challenge his admiring regard. But how puerile in every respect and from every point of view they appear now when contrasted with the British Empire at the close of the nineteenth century!

The very greatest of all the Old World Empires, beyond all cavil, was the Roman; yet it in the very zenith of its power and glory (*anno urbis conditæ* 724) and under the government of the most distinguished of its rulers—by name Octavius Cæsar, surnamed by his people—Augustus, meaning venerable, grand (by which surname he is referred to in the Gospel of St. Luke)—was after all but of very limited extent. It was bounded on the North by the Danube and the Rhine, on the West by the Ocean, on the South by Mount Atlas and the deserts of Africa and Arabia, and on the East by the Euphrates. The Mediterranean Sea was to all intents and purposes then a Roman lake, for the Empire surrounded it.

To-day one colony alone of the British Empire would readily include in its expanse all the territory within the limits quoted, and then have abundance to spare from which might be carved a second territory of similar dimension. And the Mediterranean Sea to-day is patrolled by British men-of-war, and its waters are ceaselessly churned by almost innumerous British merchant steamers pursuing their untiring course hither and thither over its entire length and breadth as they convey the merchandise of the world from port to port. In deed and truth the Mediterranean Sea is practically a British lake now, as in the ancient time it was a Roman.

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And in our time, as I write, the British Empire, with its twelve millions of square miles of territory, and its probably five hundred millions of subjects, is amongst all the Nations and Empires of the world as some mighty colossus in the midst of pigmies.

The United States--which undoubtedly is of us, and went forth from us, having a common language, laws, literature, and religion, with that ambition so proper to youth—national as well as individual—boasts, and indeed well may boast, of her marvellous development within the century, or a little more, of her national existence. Her population has progressed to the great total of 76,500,000, as per the census just completed, and her natural wealth and resources are vast indeed. The intelligence and energy of her people is simply extraordinary. But, after all, the people of the United States are only British folk under another name, and though their vast numbers are recruited from all peoples, and tongues, and kindreds, and tribes, out of most every nation under the sun, a process of assimilation to British language and characteristics is all the time in operation; even as also it is in the case of the great British Empire itself, with its polyglot sixfold more population.

Ultimately, for so it would seem to be destined, the grand English language shall become the one language of the world, and in its vocables so affluent shall be voiced to all peoples the glorious brotherhood of man in the sublime revelation of the all fatherhood of God.

Russia, in vastness of territory and of populations subject to her rule, does no doubt far surpass the United States; but in every other respect she is infinitely behind that great country. And when in our minds we tag on to those two great nations the other, and in every case lesser nations of the earth, and combine them as one whole in thought, and then institute a comparison with Greater Britain—our own beloved Empire—the latter still stands out "clear as the sun, fair as the moon, and terrible as a bannered army."

Think of the extraordinary rushing nature, if I may so term it, of Britain's development—how small a hundred years ago! How relatively unimportant then in territory, population, and developed resources! How restricted in material, well-being, moral status, and spiritual life! But now the contrast, for it is futile to speak of comparison, is overwhelming: it must, it does, stagger the thoughtful mind.

Twelve months ago we were marching with set teeth and fixedness of purpose through disaster, following upon disaster, such as possibly would have spelt revolution and ruin for any other European country, to an expected and determined end—viz., the conquering and annexation of two countries to the Empire whose combined territory is, I suppose, double in extent that of France; and now, as I read this paper, you know that work is practically done, and, although the clouds of conflict still lower, not war exists; that has passed, it is more a conflict with desperate outlaws and murderers, which at the present time compels our effort: but shortly, and that necessity will be successfully accomplished, and it will be as safe for peoples of all colours and of all languages to dwell in the Transvaal and Orange River Colonies of the British Empire, as in any other part of that Empire, for the Pax-Britannica will reign.

Sir Michael Hicks-Beach, the Chancellor of the Exchequer, at the banquet given in his honour by the Liverpool Chamber of Commerce, at Liverpool, on the 24th of October last, in the course of a speech (reported in the *Liverpool Daily Post* of the day following) which he made on that occasion in reference to the expansion of the Empire (*inter alia*) said:—

"I do feel this that we have been compelled by the irresistible force of circumstances to extend our Empire. This is not merely a question of party politics. We have increased under successive Governments, some of them by no means favourable to any increase at all. You cannot help extension with an Empire such as our own."

Suffer me to read you a short excerpt from the speech of the Right Hon. Joseph Chamberlain, the Colonial Secretary, made at a banquet in his honour on the occasion of his receiving the honorary freedom of the Worshipful Company of Fishmongers, at the Hall of the Company in London on the evening of October the 24th last, and in answer to the toast of his health given by Mr. R. B. Martin, M.P., which was pledged with enthusiasm. My excerpt is from the *Liverpool Daily Post's* report of that speech, as published in that paper on October 25th, the day following. It is as follows:—

"A great change has come over our people. I think myself that it came over the people before it came over our rulers. (Cheers.) And now it has come over both, we are all Imperialists (hear, hear), and we have at last abandoned 'the craven fear of being great,' which was the disgrace—I can call it no less—of a previous age. (Cheers.) And now we find that our people—the democracy—understand the nature and the extent of the possibilities of this great Empire of ours. Think once of it, gentlemen—an Empire such as the world has never seen. Think of it as covering a great portion of the globe. Think of its population embracing 400,000,000 of almost every race under the sun. Think of the diversity of its products. There is nothing that is necessary, or useful, or grateful to man that is not produced under the Union Jack. (Cheers.) Think also, gentlemen, of the responsibilities and the obligations which the possession of such an Empire entails. We have to bring to all these races—to all our kinsmen abroad we have already brought—freedom and justice, and civilisation, and peace (cheers); and we recognise now that all these varied peoples have become one family. We recognise that their good is ours, and our strength is theirs (cheers), and we see that we are bound to them by interests, as they are bound to us. What should we be without our Empire—two small islands, with an overcrowded population in the Northern Sea? What would they be without us—fractions at present, nations, indeed, but without fulness of national life, without the cohesion that enables them to look the world in the face. (Hear, hear.")

Now, in these quotations we have NOT the frivolous utterances of irresponsible and unknown speakers, but the sober speech of experienced, well known, and very responsible members of Her Majesty's Government—speech which expresses their patriotic convictions of the facts distinguishing the great British Empire, and of the spirit animating the people of that Empire to keep what they have got and continue growing into the possession of more.

Touching on the point of geographical extent and population of the British Empire, and some of its material resources, a few brief extracts from the published utterances of leading men may interest you. I quote the words of the Right Hon. Sir R. Temple, Bart., as published in *The Englishman* newspaper of Calcutta, December 8th last. He says, *inter alia*:—

"In 1800 the area of the British foreign possessions out-

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side, and exclusive of the British Isles, but including Canada, the West Indies, and India, may be set down at about 3½ millions of square miles, with a population of less than two millions of white people and perhaps 45 millions of coloured races. These figures, though little as compared with those of 1899, are yet quite respectable; they were vastly greater than other nations of that time could show. Indeed, they are greater than any nation can even now show for foreign possessions. In 1899 the British Empire contains over 12 millions of square miles and 410 millions of population, of whom 55 millions are white people, that is, 40 millions in the mother country and 15 millions in the colonies, while the remainder are of coloured races. This represents about nearly one-third of the habitable globe, and shows an amazing expansion within the hundred years.

* * * * *

"Then see how this Imperial frame-work, almost embracing the world, is held together by a system of what are called by the modest name of coaling stations. The British navy cannot be content with superiority: it must have what it has already got—or is fast getting—supremacy. For the maintenance of that the coaling stations are needed. But they serve as fortified positions on all the most strategic positions on the globe, including it in a vast girdle. Start from Gibraltar, Malta, Aden (Red Sea), Colombo (Ceylon), Singapore (Straits), Hong-Kong, Wei-hai-Wei, Thursday (between Australia and New Guinea), St. George (south west corner of Australia), Mauritius, the Cape, Vancouver (British Columbia), Halifax, Sierra Leone, and so home again. These represent a circle of positions, the like of which no other nation has or can have.

"The advantage, even the necessity, of this is manifest to everyone who knows the condition of our Money Market, our trade and manufactures, our shipping interest. We must send away something near 250 millions worth of our manufactures yearly in order to pay for our national food. So great is the food item that besides the goods exported we must do a vast freight business as most of the world's shipping flies our flag. We must find a field for profitable investments for our capital so that a great annual sum shall be due to us for interest. Now, the greater part of our custom is from our empire and colonies, they are by far our best customers. The total external trade of India and the colonies cannot be worth less than 300 millions sterling annually. It is often estimated that England has lent 2,500 millions sterling to other countries. If of that total some 1,000 millions have been lent to America, the remainder, somewhere about 1,500 millions have been lent to the colonies and to India. The railway miles open will be 21,000 in India and 35,000 in the colonies, 56,000 miles in all." Thus far Sir R. Temple.

Mr. H. H. Pain, of the London Stock Exchange, I understand, and, as I believe, in reply to an enquiry made of him by the Editor of the BANNER OF ISRAEL, says, as printed in last June's monthly part of that most excellent publication, page 217,—

"The broad fact remains that our Official Foreign Loan List records loans to all nations; and that there is not a single English loan from abroad in existence."

This gentleman goes on to say, "Some people regard the Jews alone as the money-lenders of the world, but any business man should know that such an idea is absurd. The Jews lend to individuals, not to nations. The British alone do the latter, as witness the columns of the daily Press under the head of Money Market Reports."

(To be continued).

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND FIFTH MONTHLY REPORT.

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

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"A Singer in Israel"...		0 5 0
Mrs. H.		0 6 3
H. P., Barnsley		0 1 0
Miss L.		2 0 0
Surgn.-General H.		0 5 0
W. H., Chesterfield		0 2 6
H. C., N.Z.		5 0 0
H. C., For Workers Fund (N.Z.)		1 10 0
J. P., Dunedin (N.Z.)	0 7 0	
Mrs. E., Roxburgh (N.Z.)		0 1 2
Miss K., York		1 0 0
Mrs. P., ...		0 5 0
Miss W.		0 10 0
J. R. M.		0 2 6
E. A., Bradford		0 12 6
J. M., Sunderland		0 5 0
Mrs. C., Distribution of BANNERS... ...	1 0 0	
Miss D.		0 3 0
Mrs. T.	1 10 0	
J. S., Cambridge	0 5 0	

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	£ s. d.	£ s. d.
Nurse P., Bournemouth	0 7 6	
E. C. S....	0 10 0	
Sale of Pamphlets		0 1 6
T. R.		0 5 0
P.J., Malta		0 3 0
	£9 12 10	£40 0 1

Total, £49 12s. 1d.

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

Lee House Watford, January 19th, 1901.

SOWING THE SEED.

WITH expression of deep gratitude to God, and many thanks to our friends this first Monthly Report for the New Year is issued. Our work was so beautifully supported at the close of 1900, after a period of shrinkage of our Fund, just as so many others had suffered which are supported by voluntary contributions, and a splendid donation of literature from H. H. Pain, Esq., of his own publications, and some others, came as a very valuable aid at the time of our need.

The New Year has opened for us very hopefully, seeing that many friends have voluntarily started us with their usual subscriptions, and others have sent donations. We miss one subscription sadly from a warm friend, who, a few years ago, strongly recommended that we should try to obtain not only donations but also subscriptions for the Fund, and very generously headed the list, and continued to subscribe the same amount yearly. As these gifts were sent as almost anonymous, we have no means of knowing if our true friend is still in this life or has been called home by our Heavenly Father, but in thankful remembrance of the past it is good to put on record that which this Subscriber initiated, and which has been carried out by others as thoughtfully and kindly for the benefit of our Fund.

The year having opened well for our work, it has now been possible to purchase literature that it had been necessary, in the time of dearth, to wait for.

A presentation of 100 of "Ecclesia Dei" (Oxonian), by the British-Israel Association has been extremely acceptable. A gift, most kindly sent by Mrs. Reep, of 100 copies of her work, "Is British-Israelism True?" has been most welcome and valuable for distribution to various Sowers. Another such kindness has been shewn by Mrs. Meakin, who has sent three dozen of the New Year's BANNER OF ISRAEL; these have been a great help to supplement our own extra expenditure for this special Number of the BANNER, and a money gift of ten shillings for the expense of postage of the journal was also most thoughtfully sent, and heartily appreciated. Our own order to the publishers was for 12 dozen copies.

A donation from New Zealand, of £1 10s. 0d. towards the salary of our packing Clerk (*i.e.*, "Workers Fund") has been very gratefully received.

The number of Book Packets of the BANNER OF ISRAEL despatched during the past five weeks have been 688, and the packets of the "Covenant People" with leaflets, in addition numbered 200. The number of general literature parcels distributed came to 76. We have sent to the following places:—

ENGLAND:—Acton, Ashburton, Aldershot, Alvaston, Barnsley, Barrow-in-Furness, Barugh Green, Basingstoke, Bexley, Bidford, Birstall, Birkenhead, Birmingham, Bradford, Brighton, Bristol, Bromley, Bure-St.-Mary, Canterbury, Carlisle, Catford, Cavendish, Chatham, Cheetham, Chelmsford, Chester, Chesterfield, Chippenham, Chorlton-on-Medlock, Clifton, Crawley Down, Crewe, Dedham, Derby, Devonport, Dover, Dunster, East Chorlton, Exmouth, Falmouth, Gainsborough, Gloucester, Gosport, Hampstead, Harpenden, Harpurhey, Harwich, Hastings, Haverthwaite, Heaton-Chapel, Hendra, Hendon, Hove, Hull, Ivy Hatch, Leicester, Lewisham, Liverpool, London, Longford, Loose, Lowestoft, Ludlow, Moreton-in-Marsh, Northampton, New Brompton, Normanton, Pinner, Poole, Portsmouth, Quemerford, Ramsgate, Redbourne, Rettendon, Richmond, Salisbury, Sheffield, St. Cleer, Shepherd's Bush, Southampton, South Benfleet, Southport, Steeple, Streatham, Sunderland, Tempsford, Tooting, Tunbridge Wells, Twickenham, Upper Parkstone, Wandsworth, Walthamstow, Waterlooville, Watford, Wellingboro', West Cowes, Willesden Green, Wimbledon, Winchester, Wolverhampton, Woolwich, Worthing, York, Isle of Man.

WALES: Dolgelly, Maesteg, Merthyr Tydvil, Monmouth, Pembroke Dock.

SCOTLAND: Dundee, Edinburgh, Fort Augustus, Hamilton, Moffat, Kilmonivaig, Paisley, Selkirk, Stirling, Spean Bridge.

IRELAND: Belfast, Dublin, Fermoy, Whitehead.

FRANCE: Dunkerque.

BELGIUM: Antwerp.

ITALY: Trieste.

MALTA.

S. AFRICA: Beaconsfield, Bloemfontein, Bulawayo, Cape Town, Douglas, Durban, Fort Beaufort, Hanover Road, Kenilworth, Kimberley, Oo'Kiep, Port Elizabeth, Port Nolloth, Wynburg.

INDIA: Bangalore, Benares, Chatrapur, Colaba, Comilla, Mean Mir, Moultan, Mussoorie, Whitefield.

BURMAH: Mandalay, Rangoon.

CEYLON: Colombo.

AUSTRALASIA: (N.S.W.) Coolamon, Dubbo, South Kurrajong, Sydney; (Victoria) Bendigo, Broughton, Melbourne, Victoria; (W. Australia) Perth, South Yarra; (Tasmania) Hampden, Hobart, New Norfolk, (Queensland): Brisbane, (S. Australia): Adelaide.

NEW ZEALAND: Anderson's Bay, Auckland, Athenree, Dalkeith, Dunedin, Gisborne, Invercargill, Kaikorai, Kumara, Milton, Napier, Newstead, North-East Valley, Oamaru, Opunaki, Orapuki, Otakia, Patutahi, Puerua, Ravensbourne, Roslyn, Roxburgh, Southland, Te Aroha, Thames, Wellington, Whangara, West Taieri.

HAWAIIAN ISLANDS: Honolulu, Makaweli.

WEST INDIES: (B. Guiana), George Town, BARBADOES: Bridge Town. GRENADA. IRELAND ISLAND. JAMAICA: Kingston.

UNITED STATES: Albion, Aberdeen, Ashton, Anacostia, Baltimore, Charleston, Chicago, Colorado, Cripple Creek, Denver, Detroit, Hastings, Philadelphia, Washington (D.C.), (Texas) El Paso (California) Pacific Grove.

CANADA: Ben Miller, Burlington, Carnduff, Castright, Edmonton Gravenhurst, Gruber, Hamilton, Killarney, Markdale, Mitchell, Preston, Prince Albert, Strathroy, Toronto, Theodora, Woodstock.

NEW BRUNSWICK: Richibucto, St. John, St. Martin's.

NOVA SCOTIA: Annapolis, Halifax, Yarmouth.

NEWFOUNDLAND: St. John's.

B. C. AFRICA: Zomba.

SOUTH AFRICA: "Absent Minded Beggar Relief Corps," at Cape Town, Durban.

"Mission to Deep Sea Fishermen." "Thames Church Mission." "St. Andrew's Waterside Mission."

S. S. "Orion," for Rev. J. Idrisyn Jones, sailing for W. Indies.

"Having been anxious about the safety of a missionary in China, to whom we used to send, friends will rejoice with us that enquiry has elicited that she and her husband, also a Missionary, have been spared the horrors which so many have had to suffer; they are safe at home on furlough, but by now would have returned, could their Society have seen it to be possible." Meanwhile, my friend writes who has supplied the information, "Mr. J. has taken a Curacy, where they have been very well received, and have much spiritual work to do." As this gentleman and his wife are now within reach of some active Anglo-Israelites, I trust there will be opportunity for them to meet. Our Sower, to whose letter I have referred wrote also as follows, "You will be wondering how I am going on with my sowing; I wish I had more definite progress to report. Many tell me they believe we are Israel, but they go no further; still I am hopeful and still trusting."

It is very generally agreed that it is required of us that we pray for the Holy Spirit, to awaken in the hearts of the people such a real interest in the revelation of Israel that they shall become true workers for God; but is there not one thing more in connection with this for which we need to make definite prayers? Is it not necessarry that we pray to be *enabled to respond* to the influence and teaching of the Holy Spirit? There are plain admonitions in Scripture, surely intended for all of us, as well as for those to whom the words were originally penned, "Stir up the gift of God that lies within thee, by the putting on of my hands" (2 Tim. i. 6). "Neglect not the gift that is in thee" (1 Tim. iv. 14). "Quench not the Spirit" (1 Thess. v. 19).

Our Sower continues, "I have lately given three Addresses on the Jews at our Cottage Meeting, shewing that they alone can never be the messengers of the Gospel in a national sense.

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As this was the work God covenanted to do through the seed of Abraham, there must be another part of Israel through whom the world should receive light. The lady I told you of as having become a believer never misses an opportunity of speaking of our being Israel. Only yesterday she spoke of it to a Meeting of women she was addressing. The young man who bought the Handbook from me is now reading the articles on "The Kingdom of God" in the "Covenant People." I am hoping much from him. Another to whom I had often spoken and given literature is now a Curate; he became a believer after hearing Mr. Idrisyn Jones, when he lectured in our Mission Room two years ago. I think it likely we may have Mr. Deutschberger here, when he comes to Manchester. I bought a dozen Sheet Almanacks, and sold them to our Meeting people, and am forwarding £1 16s. 6d. to Mr. Puleston for the North of England Anglo-Israel Forward Movement, being three subscriptions which I have been able to get for the last three years, and two more have yet to come in." I think our actively interested Sower may well feel greatly encouraged with results attained, the above mentioned indications being only of work done by the way, while her life is crowded with other and necessary business.

While our people are still distressed with many a trouble, and the shadow of a culminating sorrow hangs heavily over Israel, a sorrow that must come sooner or later when our God sees fit to change the earthly occupant of the "Throne of the Lord," and will call to Himself our beloved Sovereign who has so long borne the burden of life, a heavier burden than could possibly press upon any of her subjects, a word received but a few hours ago, should draw our hearts in thankful adoration to our Heavenly Father who has given us the cheer of knowing that we are "His people," and the assurance of the enduring stability of His kingdom.

"The world witnessed two unique things last year. For the first time in history, 'A nation and a company of nations' of the same race gathered together and fought shoulder to shoulder on the same field of battle, and for the first time in history an entire army was clothed in one colour, and, strange to say that colour was 'Stone.' It was the 'Stone Kingdom," does, it strike you?"

May our God help and strengthen us in heart, and mind, and body, to be diligent to perform all the work that He has designed and committed to us to do for His glory.

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

Watford, Jan. 19, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report ten have joined our Union, making a total of 1,861 members, representing Halifax, Nova Scotia, Staple, Liverpool, Bristol, Willesboro', and Cheltenham.

Donations were kindly sent by Mr. H., 3d.; and Miss W., 6d., towards the funds of the Union.

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 would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

The New Cards for 1901 are now ready, and the members who have not yet renewed their membership will they kindly do so?

Mr. J. May, 3, Cottage Place, Stone-street, Maidstone; Mr. J. R. Banks, 2, River View, Penryn, Cornwall, and Mr. H. G. Locke, 115, Choumert-road, Peckham, S.E., would be glad to assist any enquirer in the study of British-Israel Truth

Subject for special prayer on last Sunday in February: "The tour of the Rev. J. Idrisyn Jones to Canada and West Indies; that great impetus may be given to the spread of the knowledge of God's faithfulness to His people Israel."

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, 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, 49, Harvist Road, West Kilburn, London, W.

LORD ROBERTS A GOD-FEARING CHRISTIAN.

A MOST interesting address was given by the Rev. H. T. Coney, for eight months chaplain to Lord Roberts, who said that the Commander-in-Chief was a man of sound commonsense, and a thoroughly God-fearing Christian. In all that long series of treks after Paardeberg only once had Divine Service been omitted on Sundays. Once at Zands River, when a march had to be made at daylight, service took place by Lord Roberts's order at four o'clock. When the Vaal River was crossed a service was held on the first day that the Transvaal was occupied, and the regular lesson of the Church for the day was the first chapter of Joshua, with its description of the promised land. The following day Lord Kitchener came to him and said, "Mr. Coney, did you select that lesson yesterday?" He replied no, and that it was the right one for the day. "Then," said Lord Kitchener, "it is the most remarkable coincidence that I have ever known." Lord Roberts himself was not a teetotaler, but he was one of the most abstemious of men, ever thoughtful of those with him. In the course of some reminiscences of the field Mr. Coney said that was quite a characteristic story of the invalid who, when a lady said she was delighted to make the acquaintance of a South African hero, answered, "I ain't no 'ero, ma'am; I'm just a bloomin' Reg'lar."—*Daily Telegraph*, December 12, 1900.

VICTORIA.

MAY 24TH, 1819—JANUARY 22ND, 1901.

DEAD! and the world feels widowed!
Can it be
That She who scarce but yesterday upheld
The dome of Empire, so the twain seemed one,
Whose goodness shone and radiated round
The circle of her still expanding Rule,
Whose Sceptre was self-sacrifice, whose Throne
Only a loftier height from which to scan
The purpose of her people, their desires,
Thoughts, hopes, fears, needs, joys, sorrows, sadnesses,
Their strength in weal, their comforter in woe,—
That this her mortal habitation should
Lie cold and tenantless! Alas! Alas!
Too often Life has to be taught by Death
The meaning and the pricelessness of Love,
Not understood till lost. But She—but She,
Was loved as Monarch ne'er was loved before,
From girlhood unto womanhood, and grew,
Fresh as the leaf, and fragrant as the flower,
In grace and comeliness until the day
Of happy nuptial, glad maternity,
More closely wedded to her people's heart
By each fresh tie that knitted Her to Him
Whose one sole thought was how She still might be
Helpmate to England; England then, scarce more,
Or bounded by the name of British Realm,
But by some native virtue broadening out
Into an Empire wider than all names,
Till, like some thousand years out-branching oak,
Its mildness overshadowed half the globe
With peaceful arms and hospitable leaves.
But there came to her an hour,
When nor Sceptre, Throne, nor Power,
Children's love nor nation's grief
Brought oblivion or relief,
When the Consort at her side,

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Worthiest mentor, wisest guide,
Was by Heaven's divine decree
From her days withdrawn, and She,
As dethroned by her distress,
Veiled her widowed loneliness;
And, though longing still to hear
Voice so reverenced and dear,
All her people understood
Sacredness of Widowhood.
Then when She came amongst them yet once more,
She came in Autumn radiance, Summer gone,
Leaf still on branch, but fruit upon the bough,
Fruit of long years and ripe experience,
A shade of grave bereavement on her face,
Withal more wise, more pitiful, tender more
To others' anguish and necessities,
More loved, more reverenced, even than before;
Till not alone the dwellers in Her Isle,
But the adventurous manhood of its loins,
In far-off seas and virgin Continents
They won and wedded to domestic laws
And home's well-ordered household sanctities,
Hailed her as Mother of the Mother Land,
Queen, Empress, more than Empress or than Queen,
The Lady of the World, on high enthroned
By right divine of duties well fulfilled,
To be the pattern to all Queens, all Kings,
All women, and the consciences of men
Who look on duty as man's only right.
Nor yet alone to those empowered to be
The subjects of her Sceptre, proud to pray,
"God save our Empress-Queen Victoria!"
But those, our kinsmen oversea, that cling,
With no less pride, to Kingless government,
Honoured and loved Her, hailed Her Queen of Queens,
Peerless among all women in the world.
And long and late this happy season wore,
This mellow, gracious Autumn of her days,
This sweet, grave Indian Summer, till we grew
To deem it limitless, and half forgot
Mortality's decree. And now there falls
A sudden sadness on our lives, and we
Can only bow disconsolate heads and weep,
And look out from our lonely hearths and see
The homeless drifting of the Winter mist,
And hear the *requiem* of the Winter wind.
But from that Otherwhere man's Faith and Hope,
And mortal need for immortality
Invisibly conceive, I seem to hear
A well-remembered voice, august and mild,
Rebuking our despondency, and thus
Bidding us face the Future, as She faced
Anguish and loss, sorrow of life and death,
The tearful sadness at the heart of things.

"Dry your tears and cease to weep,
Dead I *am* not, no, asleep,
And asleep but to your seeing,
Lifted to that land of Being,
Lying on life's other shore,
Wakeful now for evermore.
Looking thence, I still will be,
So that you forget not me,
All that, more than, I was there,
Weighted with my Crown of care.
Over you I still will reign,
Still will comfort and sustain,
Through all welfare, through all ill,
You shall be my People still.
I have left you, of my race,
Sons of wisdom, wives of grace,
Who again have offspring, reared
To revere and be revered,
Those on Mighty Thrones, and these
Doomed thereto when Heaven decrees.
Chief amongst them all is One,
Well you know, my first-born Son,
Best and tenderest son to me,
Heir of my Authority.
He through all my lonelier years
Tempered with his smile my tears,
And was, in my widowed want,
Comforter and confidant.
Therefore, trustful, steadfast, brave,
Give Him what to Me you gave,
Who am watching from Above,
Reverence, Loyalty, and Love!
And these gifts He back will give
Long as He shall reign and live."

ALFRED AUSTIN.

[From the London *Times* of January 24th, 1901.]

"JACOB HAVE I LOVED."

THE days shall come when the Union Jack
And the Stars and Stripes shall be one
In a bond of peace for the world's release
From the sway of the sword and gun,
In the day that the chosen race shall rule,
As foretold by seers divine;
And the scattered flock of a kindred stock
In a league of peace shall join.

A fulness of nations shall one branch be,
The other a nation of might,
In the day when the Lord shall fulfil His Word,
And the twain in a bond unite.
Then shall mankind fear no iron rod
In the hand of tyranny;
But the earth shall be filled with the knowledge of God,
As the waters cover the sea.

"'Tis a dream," say they, the blinded ones—
"A vision of fantasy;"
But God's own ways in the latter days
Shall cause the blind to see;—
Till the earth itself shall awake in joy
For Israel's triumph won;
And the tribes of the earth shall publish forth
What Israel's God hath done.

REV. J. R. NEWELL.

Markdale, Ontario.

TO THOSE WHO CONDEMN THE SOUTH AFRICAN WAR.

"WE do not wish to fight," Old England, sighing, said;
"We fain would love and help our brothers—not deal wounds
And death." But God replied, In yon land justice and rights are dead.
And to my ears have come of natives' cries the sound
Wrung from their patient lips by anguish and by pain.
While with long yearnings for some help they looked in vain
To those who ruled them with the cruel power of laws unjust
To which they felt, in agony, submit they must.
Then did the Lord fill the British heart with pity,
And Israel's sons left country, home and city,
To give their time, and strength, and life, if needed be,
For others' good, and win for them true liberty.
If God vouchsafes them in His time to reach the goal,
Shall we not with David sing with gladsome heart and soul,
God taught our hands to war and our fingers, too, to fight,
And shall not the Lord of heaven and earth do right?

January 3rd, 1901. L. P.

A Lecture and Debate is to take place on Thursday, Feb. 7th, at Exeter Hall Drawing Room, when Rev. G. Mackey is to be allowed an opportunity to state his objections to Our Identity. Will friends please come in good numbers and bring others.—[See Advt.]

REV. M. BERGMANN will lecture on "The Early Settlement of the Jews in Britain," at St. Paul's Mission Room, Hounslow, on Feb. 6th, at 8 p.m. The Vicar of St. Paul's to preside.

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BRITISH-ISRAEL COLONIAL TOUR MISSION TO THE WEST INDIES AND CANADA, BY THE REV. J. IDRISYN JONES.

DEAR FRIENDS,—Referring to the Finance Statement herewith, I beg to offer you sincere thanks for kind responses to appeals made for this Fund, and to say that our ambassador sails on the 16th of this month for the West Indies.

May I further request that each individual interested will seek that the light of God's countenance may rest upon him, and that he may be blessed in this pioneer mission.

You have given the money required—but I ask more—your daily prayers.

In Israel's hope,

R. A. WHYTLAW.

Broomfield, Row, Dumbartonshire, 14th January, 1901.

BRITISH-ISRAEL COLONIAL TOUR FUND *Re* WEST INDIAN AND CANADIAN TOUR, BY THE REV. J. IDRISYN JONES.

FINANCE STATEMENT.

	£	s.	d.
Subscriptions received up to 24th August, 1900, and reported in BANNER, of 12th September.	127	5	0
Subscriptions received since 24th August, 1900 :—			
Mr. James Short, Frome	0	5	0
Mr. and Mrs. Hind, East Croydon	2	0	0
"C. C. H." (no address)	0	5	0
R. E. Chambers, Esq., Brighton	0	10	0
John G. Winckworth, Esq., Enfield Lock	1	0	0
Mrs. Sarah Hill (2nd sub.), Stratford-on-Avon	1	0	0
Mrs. P. Calvert Jones (2nd sub.), Brecknell	1	1	0
Charles Wardlow, Esq., Sheffield	5	0	0
"Ashton-under-Lyne," (no address)	0	10	0
Mrs. E. W. Findlay (2nd sub.), London	1	0	0
Misses Foot, Sussex	0	10	0
W. L. Blore, Esq., Isle of Wight	0	10	0
Miss Smallwood, Isle of Wight	0	2	6
Mrs. Groome, Eastbourne	0	5	0
J. H. Weldon, Esq., Kilmallock	1	0	0
Miss Rhoda Cecil Norris, Llanrwst	2	2	0
Rev. C. F. Thorndike, Trieste	1	1	0
Mrs. Hosking, Bedford	1	0	0
Mrs. Elizabeth Pearse (2nd sub.), Bedford	5	0	0
Donations from friends at Rev. Idrisyn Jones' lecture in Burgh Hall, Glasgow	1	17	6
Mrs. Travers (2nd sub.), Bridge of Allan	5	0	0
Mrs. C. Hall, Oldham	0	10	0
Misses Berney, Norton Hall, Norwich	4	0	0
Collection at Rev. Idrisyn Jones' Address at Drawing-Room Meeting, Helensburgh	1	1	6
Miss E. M. Rush (2nd sub.), Watford	1	0	0
Miss E. Stripp, Winchester	0	3	0
Miss Bell, Dumfries	0	10	0
Wm. Moule, Esq., Redditch	1	4	6
Mrs. Isaac Hartley, New Millerdam	0	10	0
Miss F. Hartley, New Millerdam	0	2	6
Mrs. John Inkpen, Leamington	0	5	0
W. E. Bennet, Esq., South Shields	1	0	0
James Simpson, Esq., Edinburgh	0	5	0
Gilbert J. McCaul, Esq., Chislehurst	2	2	0
Edward L. I. Blythe, Esq., Edinburgh	5	0	0
Mrs. M. Blake, Suffolk	0	2	6
H. B. Marshall, Esq., Bristol	1	0	0
W. P. Alexander, Esq., Glasgow	2	0	0
M. and S. Pownall, Bath	0	10	0
Mrs. Barton, Egremont	0	7	6
Miss Lewis, Isle of Man	0	7	6
Robert Brodie, Esq., Glasgow	1	0	0
"A Friend," Bournemouth	1	1	0
Mrs. Morling, Peterborough	1	1	0
H. W. Laurie, Esq., London	2	2	0
Miss E. Simmons, Totnes	0	2	0
Robert Neil, Esq. (2nd sub.), Birkenhead	0	5	0
Miss Gertrude Smith, London	0	2	6
Mrs. Hill (2nd sub.), Stratford-on-Avon	1	1	0
Mrs. S. Boulderson, Bath	1	0	0
Landseer Mackenzie, Esq. (2nd sub.), Bournemouth	2	2	0
Mrs. C. Johnson, Stamford Hill	0	10	0
Misses Thompson, per Association, Leicester	1	0	0
Mrs. Norman ,, ,,	0	3	0
Mrs. Black ,, ,,	0	1	0
Mr. T D. Brown ,, ,,	0	4	0
Mr. G. Martin ,, ,,	0	5	0
Mr. H. Beckwith ,, ,,	0	2	6
Mr. W. H. Anderson ,, ,,	0	5	0
J. D. Rankin, Esq., Hamilton	1	0	0
Travis Platt, Esq., Lancashire	1	0	0
Capt. J. Fielding, Dublin	1	1	0
Miss E. M. Babington (2nd sub.), Notting Hill	0	10	0
Alex. A. Ferguson, Esq., Glasgow	1	0	0
R. Smith Canington, Esq., Melton Mowbray	3	0	0
Mrs. Harriet Gordon (2nd sub.) Exmouth	2	0	0
John Somerville, Esq., Edinburgh	2	0	0
Mrs. Albert Rodgers, Tunbridge Wells	1	1	0
Miss J. Ball (2nd sub.), Eastbourne	0	10	0
Misses E. and H. Parsons, Ohio, U.S.A.	1	1	0
Mr. John P. Bastard (2nd sub.), Streatham	0	5	0
Mrs. E. Jones (2nd sub.), Biddenden	3	0	0
Dr. Dyce Brown, London	1	0	0
Walter Waddington, Esq., York	1	0	0
John Millican Esq., Cumberland	1	1	0
Mrs. Eaton, New Zealand, per Miss Rush	0	2	6
"A Well Wisher," Southport	0	2	0
Miss B. E. Williams, per B. I. Assoc., London	4	0	0
	£217	5	6
The Terms of Conditional Offer, from "A Lady in Scotland" being complied with, a cheque has been received for	90	0	0
	£307	5	6
Interest on Deposit a/c	0	17	2
	£308	2	8
	£	s.	d.
Outlay for Circulars and postage of same	1	8	6
Postage of Receipts for money received	0	9	0
	£1	17	6
	£306	5	2
Sent the Rev. J. Idrisyn Jones for Tour Expenses	300	0	0
Balance in Treasurer's hands	£6	5	2

R. A. WHYTLAW, *Treasurer.*

Broomfield, Row, Dumbartonshire, 14th January, 1901.

Correspondence.

THE PARTING WORDS OF THE REV. J. IDRISYN JONES.

To the Editor of the "Banner of Israel."

S.S. "Orion," Mersey River,
Wednesday, January 16th, 1901.

DEAR PHILO-ISRAEL,—You will see that my Tour has begun, and my face is toward the West. The storm signal is hoisted, and winds and waves may be contrary; but it is easier to brave them as I think of the lands beyond, where many are waiting for the message, the good tidings of their Abrahamic origin, and of God's great faithfulness to His people Israel. May He keep you, and keep me, to meet again along the journey of life. Kindest regards.

Yours most truly,
J. IDRISYN JONES.

NOTE BY THE EDITOR.—Our friend asks our prayers daily for the success of his mission, and that his message may be received (to God's glory) with joy by those he is about to address in the West.

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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 FUNERAL OF ISRAEL'S BELOVED QUEEN VICTORIA.

ON February 2nd, 1901, the nation assembled in its masses to offer its last sad homage to the remains of its beloved Queen Victoria, "the greatest and best of England's Sovereigns." Surely never before had such world-wide grief and heart-felt sorrow been experienced among our widely scattered race, spread abroad now "to the West, to the East, to the North, and to the South." Throughout the Canadian Dominion, even in the United States of America, among our Anglo-Saxon kith and kin there, to the West; in India, in Burmah, in the Straits Settlements, in Ceylon, in Egypt, Cyprus, Hong Kong, and in the Chinese settlements of Great Britain, to the East; from the North West territory of Canada in the North; from South Africa, Australasia, the Islands of the Atlantic, and of the South Pacific in the South, there have come words of mourning, sorrow, sympathy, and consolation in the parent mother's bereavement. From the East the Indian feudatories are reported by Lord Curzon to be showing and expressing their feelings of sorrow and regret at the death of the Empress of India, whose cause they lately expressed their wish to assist by arms, in South Africa, in proof of their loyalty to the great Empress' cause rudely challenged there last year by the Boer Government.

On the 1st February at 11 a.m. the coffin enclosing the remains of the Queen was carried from Osborne, placed on a gun carriage en route to East Cowes, between the lines of British troops 3,000 in number, which kept the road for the Royal procession. King Edward, the German Emperor, and Crown Prince, the representatives of many Continental Kings and Princes, followed by Queen Alexandra and the Princesses, made up a Royal mourning procession, which modern times has never paralleled. The *Alberta*, with the Queen's remains, carried its precious burden past a long line of powerful British and Foreign warships (thirty in number of the former), with eight torpedo destroyers, minute guns from the warships accompanying the journey. The whole constituted a scene of "solemn majesty never to be effaced from memory." The sight was one "without parallel in the history of mankind, and it moved strong men almost to tears." This is the testimony of the *Times* of February 2nd, a paper not given to extravagance of language. During the night of February 1st, the coffin of the Queen remained on the yacht in Portsmouth Harbour, waiting its removal on the morning of the 2nd by rail to Victoria, and thence in the grand procession across London in the forenoon to Paddington Station, whence it was conveyed onward to Windsor for the funeral service, which was the last public function before consigning the late Queen of England and the Empress of India to her last resting place in Frogmore by the side of Albert the Good, whom she loved so well. Her's has been a noble life, whose end was peace. She was loved by a vast Empire, the largest the world has ever seen, and her subjects looked on her as their mother.

The obsequies of Jacob, which occurred 3690 years ago at the threshing floor of Atad, beyond Jordan, a great distance from Egypt, furnish us with the example of a great and grievous mourning in the House of Israel, then under the rule of Joseph, the Governor of Egypt, under Pharoah. Genesis l. gives us the account of that national mourning which then took place. The people of the land beyond the Jordan seeing the great assembly, the chariots, and the horsemen, and observing "the great and sore lamentation of the mourners," lasting seven days, said, "This is a grievous mourning to the Egyptians" (ver. 7—13).

The mourning on the present occasion exceeded that for "our forefather Jacob," great as that was. It included the whole of the British Colonies, now five great daughter nations, four of our own blood, the fifth a cluster of 16 to 18 native coloured races, ranking as nations in India, Burmah, and Ceylon. The 40 millions of home born mourners are joined now by 300 millions of British and Indian subjects of the late Queen, who mourned her loss as the loss of a loving mother. In all manner of ways respect has been shown to her memory at home and abroad alike.

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Throughout one of the Australasian Colonies an order prescribed the stoppage for ten minutes of every train, tram car, and public carriage, working for hire at the hour of the funeral service at Windsor, on Saturday, February 2nd, in the public roads and railways, as a mark of respect for the great Monarch now passed away. The same order was given and observed in the City of Bristol Tramway Company's immense field of operations, on that day, at 3 o'clock in the afternoon, also as a humble proof of deep regret and sorrow, at the loss the nation has sustained. During the great procession in London on February 2nd, strong men were affected even to tears during the march, and our great warrior, Earl Roberts, was deeply affected that the Queen he honoured so greatly, should thus suddenly have passed away.

Throughout the whole civilized world men have grieved for our national loss, and they have come to understand that a Queen and a great one hath "fallen" on the 22nd January in Israel (2 Sam. iii. 38, R.V.). The Lord gave us our Queen of blessed memory in 1837. The Lord hath taken her to Himself in 1901. Blessed be the name of the Lord. In her place He has raised up her son Edward VII. to reign over us. The nation desires to sustain him with its prayers, and it prays accordingly, in the words of the National Anthem—"God save our gracious King!"

"THE PRECIOUS THINGS OF THE EARTH AND THE FULNESS THEREOF," ARE ISRAEL'S POSSESSIONS.

THE Boer war, in its second or guerilla stage, is dragging along, and does not seem likely to come to an end for a very long period of time. But as the British Government, backed by the British people are resolved, with God's help, to see this thing through, we may rest assured that with time and patience, and reinforcements of cavalry and mounted infantry, the end will come in good time, which is God's time. Meanwhile, it is a comfort to know that God is fulfilling to us still His promises, some of which are recorded in Deut. xxxiii. 13—17, R.V., as the blessings of Joseph. The search for gold in the Rand is at present in abeyance because of the mad folly of the Boer leaders and their scattered commandoes, who imagine that Kruger and his followers at the Hague are working wonders for them and will presently return to the Transvaal at the head of a large army and fleet to turn the British troops out of the country and reinstate the oligarchy who in fact have ruined the late Republics and are keeping 19,000 or 20,000 Boer prisoners languishing in St. Helena, Ceylon, in the unhealthy shores of Delagoa Bay and Cape Town by their resistance. We hope the time will come when even the Boers will see that no help will reach, or will deserve to come to them from Europe, while the splendid, God-blessed British navy is supreme at sea. At the same time it is satisfactory to learn from competent sources that "a huge coal-field" exists in Rhodesia, which is situated on the line of railway about to be commenced "from the Cape to Cairo." This, then, is a British asset, which may be also recognised as one of "the precious things of the earth, and of the everlasting mountains" and "hills" of Deut. xxxiii. 15, 16, R.V., appertaining to Joseph's blessings as described by Moses under God's inspiration.

The *Glasgow Herald*, of November 5th last, gives us a short description of the possibilities of this grand discovery which we may regard as one of the fulfilments of the splendid national promises we have quoted. The newspaper does not recognise God's hand as any way concerned in the matter, nor our nation's identity with the Lost Ten Tribes. His statement amounts, to our view, to a great and striking fulfilment of a Divine promise to God's chosen people, a promise being now fulfilled before our very eyes in what is distinctly a portion of the British Empire. Thus:—

"A HUGE COAL-FIELD IN RHODESIA, ON THE LINE OF THE CAPE TO CAIRO RAILWAY.

"Reuter's Agency is informed that the report of the experts sent out by the British South Africa Company to inquire into the reported find of coal in Rhodesia practically confirms the original statements made. The coal-field is situated some 180 miles north-west of Buluwayo, and is known to extend over at least 400 square miles. Seams vary from five feet to fifteen feet in width, and as coal lies within forty feet of the surface it will be worked by means of inclines instead of shafts. It is estimated that at least 1,500,000,000 tons will be available, after making allowance of 20 per cent. for loss. In so large an area, the quality naturally varies, but the experts declare that the coal is better than that now in use in the Transvaal, Natal, and Cape Colony, and in some cases compares favourably with the best Welsh coal. In view of the confirmation of the value of the discovery, it has been decided to take the Cape to Cairo Railway through the centre of the coal-fields and on to Victoria Falls. The survey of this line is almost completed, and the commencement of the works of construction has only awaited the confirmation of the value and extent of coal deposits."

The "huge coal-fields" in China, which it was believed would be reserved for British operations, have dropped out of recollection since the Chinese rebellion and war; they are never mentioned now. They exist outside British armed influence and consequently cannot be depended on as affording an opening for British labour, and enterprise, humanly speaking. All things, however, are possible with God, though of course we have no right to expect miracles, when by patient and earnest endeavour and discretion, mining operations conducted under such adverse circumstances as have lately existed in China, may, in spite of the obstacles, succeed.

Israel's inheritance which has given her many of the richest gold and diamond mines in the earth has been really the cause of the Boer war. The vast quantities of gold hidden under the soil of these two Republics attracted the multitude of the Uitlanders, who soon had dug out of the soil such boundless wealth that the fortunes of the Boers was made and they were able to commence the importation of vast quantities of guns, mausers, ammunition, and military supplies which encouraged them in the idea that they could drive the British into the sea and become themselves the masters of the whole of South Africa. In vain! They have had every advantage that the possession of the mines could give them. But they effected only their own ruin. The cry of the Uitlanders went up to heaven for vengeance, and last year the Boers madly brought down their house in ruins by defying the power of the British, and proceeding to occupy and annex the Queen's territories in Natal and Cape Colony, after insolently and outrageously declaring war against them.

The British Empire flew to arms forthwith, and we see to-day the Boers defeated and driven from their homes, many thousands of them captives in distant British Islands, and the Republics, now British Colonies, lying in ruins,

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suffering still at the hands of the Boers, miseries untold, imagining that they are destined to recover their loss by continuing a hopeless war. The blessings which God has given to our nation, being Israel, have enabled us to realise another of the prophecies. We lend to many nations—we do not borrow of them—but only from our own children—our own kith and kin. The Rev. Henry Roe, in his excellent little treatise on "Israel's World," (R. Banks and Son. Fourth edition), writes thus on this point:—"Nearly every nation is begging this little Isle to lend them wealth, and nearly every request is granted. Besides the many millions of pounds sterling we have lent to Russia, France, Austria, Italy, Spain, and Egypt, for which interest is being paid, we have also lent various nations and States £335,094,428, for which no interest is paid. Such was never so seen in the history of any other nation, and never will be; for God says this is His special mark upon Israel, and no other nation is ever to take her place, for she is the last of the kind the world will ever see. Do you know the meaning of millions? Very few do. Try a second, and you will find that the commonly reported age of the world is not yet three million days! Then what do you think of Great Britain having lent to other nations, more than a hundred pounds, for every day of the world's age? Surely, there is no money at all left in this land after such a draining? Lift up your eyes, and see how every British field, and river, and sea, is still overflowing with wealth. It is the wealth of Israel. It is the fulfilment of covenants made with ancient patriarchs and prophets. It is the faithfulness of God. Do you believe in God? I know you do. Then believe all His works!" To the Lord be all the praise for His kindness to His people, even to Israel!

"THE SECRET OF ENGLAND'S GREATNESS ALLEGED."

A Paper read before the Ramsey (Isle of Man) Church Institute, December 3rd, 1900,

By H. A. Pearson, of Port-e-Vullin.

(*Continued from page 72.*)

The *Glasgow Herald*, of July 4, last, commenting on the mercantile marine of the world, as tabulated in the issue of a new edition of Lloyd's Register Book, has a very interesting article. I avail to quote from it "that about forty nations possess trading ships of one kind or another the total of which is gradually assuming colossal dimensions."

In the middle of 1899, these vessels numbered 28,180, with a tonnage of 27,673,528; in July, 1900, the figures were 28,422 vessels, and 29,043,728 tons. And almost one half of this enormous tonnage is owned by Great Britain and her colonies! It is worthy of notice that Britain's sailing tonnage is rapidly diminishing and has sunk to some two million tons, which is only about a third of the whole throughout the world. But our steamer tonnage has expanded to upwards of twelve million tons, leaving only ten million tons amongst all the other 39 nations. The overwhelming superiority of the British empire in this material resource is simply astounding.

It is interesting to note we own 1,600 steamers of 3,000 tons and up. Germany comes next with 127, the United States with 120, and France with but 60. And of vessels of 10,000 tons and up, Britain, at the present time, leads all other nations in the ownership of those leviathans of the ocean.

I am interested to give you, in of course a very greatly condensed form, some remarks made by the French Rear-Admiral Dupont, who is said to be the chief French authority on naval matters. His remarks, made for the benefit of his own countrymen, found their way into the London *Daily Telegraph*, of November 9, last year. He owned England is mistress of the sea: and foretold that the result of the Transvaal war would be the extension of Britain's empire and the blotting out of Boer rule in South Africa, by which prophecy he at least indicates his possession of a faculty which is able to reason from a given cause to a certain effect.

He further owned that England has always perceived that the masters of the sea are the masters of the universe,—meaning, of course, by the last term, our poor little globe only, and not even inclusive of its lunar satellite. He also warned his countrymen that the British fleet is in a position to close all an enemy's ports, and cut off his ships from all supplies—by which he clearly appreciates our overwhelming strength, and demonstrates that for himself he will domicile no fool's paradise in reference to it. Once more, he says, "England possesses all the Gates," meaning, of course, the strategic positions of the world, and in this thing he speaks truly. Of these Gates, quoting from Sir R. Temple *(ut supra)* I have named many.

Again, he goes on to say, that Britain's splendid navy is sufficient to keep her shores inviolate and makes her indifferent about the millions of trained soldiers kept by the Continent. A few poor (as he calls them) militia battalions being all that is necessary for her home defence.

He says, Britain's influence extends like a streak of oil from Egypt to Tripoli, and even to Morocco. A curious expression, by the way, as indicative surely of the placid and soothing character of that influence which our Frenchman evidently regards as so effective.

The French Rear-Admiral concludes what he has to say in a rather despairing kind of spirit, "It is," says he, "a case of all or nothing; better have no navy than a second-class one." And perhaps he is right. Happily, however, for his country, as well as others, the spirit which animates Britons is far from being a wantonly aggressive one, and therefore, the grand, great navy of Britain, so mighty a material force as it is, at her command is not likely to be used as a means of provocation, but only and always as a powerful means of protection to all parts of the empire in all the world.

I have claimed the moral superiority of the British Empire. And this superiority is significantly manifest in the material blessings which become the heritage of all peoples who, happily for themselves, come under her beneficent and righteous rule. It would be wholly impossible for any nation, not even excepting the United States, to compare with the British Empire in this most distinguishing effect of her reigning influence.

Moral excellence and material benefit are more closely allied by way of necessary corollary than most people perhaps think. That saying of the Psalmist, "A fruitful land maketh He barren for the wickedness of them who dwell therein," involves no arbitrary act on the part of the Deity: it is the simple statement of a great philosophical truth—of cause and effect.

It is hardly requisite, I am sure, for me to cumber my Paper with examples in proof of the moral superiority of the British Empire as evidenced in her dealing with her own people, and aliens who, as I have said, happily for themselves, come under British dominion. Such examples must

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crop up to the mind of any ordinarily well-informed person in this company here to-night. Think of India and Burmah with their nigh on to 300 millions of people. Think of Egypt and the Soudan. Nay, of anywhere in all the world, where the Pax Britannica obtains, and there is security for life and property; and for peaceful and prosperous development.

The London *Daily Telegraph*, of August 21st last, testifies to this fact, and speaks with approval of the general verdict that "British rule has indeed been beneficial to the alien races." It illustrates it by quoting the testimony regarding Cyprus, afforded by an American writer, well acquainted with the benefits flowing from British rule to that island and people. The gentleman in question wrote as follows:—"The island of Cyprus is just now an object-lesson of the kind of government England can give. It has been for twenty years an English possession. An American observer, Dr. George E. Post, of the College, at Beirut, who knew Cyprus well, under Turkish rule, has recently been writing in enthusiastic terms of the astounding transformation wrought by English occupation. The Government has but a small *personnel*—only about 100 officials, all told—but it has simply revolutionized the island for the better. Taxation has been lightened and made a fixed and rational system, instead of a means of rapacious extortion; agriculture has been improved, and trading put on a securer basis; while a complete system of public schools is in operation. Dr. Post saw on all sides, in a recent visit, contentment and prosperity, where, thirty years ago, only terror and wretchedness were visible. No wonder that every oppressed people in the world, dimly awakening to the possibility of better government, prays for English intervention and English rule."

And, once more, I may most justly and soberly glorify our grand, magnificent British Empire. This time on the ground of its indisputable pre-eminence as the greatest spiritual force in the world in the solemn and God-ordained work of evangelising the peoples of the whole earth. I speak with deepest reverence and with profoundest conviction, when I say, I believe the Spirit of God is upon our nation, inspiring and fitting its sons and daughters for the preaching of His Gospel without limit in all directions; thus healing the broken-hearted, and bringing freedom to the spiritually enslaved, and light to those who sit in darkness and in the shadow of death—the misery and chains of spiritual ignorance.

The various Churches of Christ in the empire are lovingly emulous of each other in this glorious work, sharing as they do in its perils and labour, in its sorrows and joys; but it will suffice for my purpose, now, merely to instance the work of our Bible Societies, and I venture here to quote, in condensed form, from the British and Foreign Society's latest manifesto: "This Society exists for one supreme object—to exalt our Lord Jesus Christ. It labours that His Word may have free course and be glorified throughout the world." "That Book, which is able to make men wise unto salvation through faith in Christ Jesus, has, by the help of the Society, been translated—more or less completely—into over 350 different languages, and is being circulated from the Bible House at the rate of nearly 4,500,000 copies every year."

"Translations and revisions under the Society's auspices are now in progress in 130 languages, dialects, and characters. Every one of our great Foreign Missions draws from the Bible Society the chief supplies for its work abroad. More than 700 Colporteurs and 550 native Christian Bible women are employed in carrying the Scriptures into homes where, otherwise, it would be unknown."

And now, having stated the present-day position of the British Empire—all too imperfectly, I am quite conscious, owing to my deficiency in the requisite ability to do the subject adequate justice, and not because there appertains to that subject itself any element of weakness whatever, I would like to close this part of my to-night's work by quoting a few words of the Rev. Prebendary Webb-Peploe, who, when preaching the annual sermon, on Sunday evening, May 20 last, at St. Paul's, Onslow Square, London, on behalf of the Colonial and Continental Church Society—as reported in the *English Churchman*, of June 7th following, said:—"From being the least and the smallest of the nations among the civilised peoples of the world, England stood forth this day, numerically and potentially, as the very greatest people of the earth. We could not deny either the dignity of our position or the feebleness of our origin. For what purpose had God appointed this nation to take the place it now occupied?"

It is thus manifest the Rev. Prebendary appreciates the unique position of our nation "as the very greatest of the earth."

The most natural enquiry which must present itself to the thoughtful reflective mind pondering over the manifest colossal greatness of the British Empire, is, what can possibly be the secret of that greatness?

I observe in a recent issue of the London *Morning Herald*, a writer to that newspaper, over the signature of Frederick Aston, who I have reason to believe is a Midland Vicar of the Church of England, voices in effect this enquiry in the following words:—"Is it not remarkable that the greatest Empire which now exists, larger than any of those which have ever gone before it, is not referred to in Scripture, unless it be the Israel of 'the latter days,' which is an exact picture of Great Britain to-day?"

What Mr. Aston suggests may be the case, I very deliberately affirm is the case. The great British Empire of to-day has all the marks which are to distinguish Israel obedient in the latter days, and, therefore, God being true,—is Israel, God's elect people. Chosen by the eternal wisdom to be the channel of all blessings to the human family, of which God Himself is the Father, the Holy Scriptures being the witness thereto. I am very far from being alone in this conviction, which has slowly, but firmly taken possession of me. Let me quote the words of General G. R. Roberts, brother of Lord Roberts, as reported in the Belfast *Northern Whig*, of August 31st last:—

"General Roberts, in an interesting address, said that no one could have been more sceptical about the connection of the Anglo-Saxon race with the Ten Tribes of Israel, than he was when he first heard of the subject; but, after careful study, he had long since been thoroughly convinced of the absolute truth of the 'Identity,' and was prepared to stake his very existence on the fact. He had been the humble means of leading others to the same conclusion."

This gentleman, however, is only one of very many others whose ranks are daily increasing in numbers, recruited as they are from the most thoughtful members even of the highest society in the land, who, after careful examination of the subject, have felt compelled to receive the truth of the "Identity," which may well be described, as, indeed, it has been described by a Church of England Vicar,—"as a 19th century revelation."

In the simple fact that Britain is Israel, and Israel is Britain—using these terms in their very widest significance

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—we have the secret of the British Empire's colossal greatness, and are brought back to God, and to the realisation of His gracious interest in the affairs of the world, and His children inhabiting it; and to a magnificent demonstration of His unfailing faithfulness, and the truth of His Holy Word.

I have now reached what may prove to be debateable ground with most, if not all of you, in this meeting, and I shall not regret it if you are disposed to question my allegation, if only you be at the trouble to first fully acquaint yourselves of the wonderful value of the "pros" and the equally as wonderful poverty of the "cons" in the matter.

I ask you to make yourself familiar, if you are not already so, with the fact that Israel and the Jews, though springing from one common stock, have been almost from the first regarded as separate in their political status and relations. The former nearly invariably being denominated "All-Israel," and the latter, "Judah."

Previous to the Prophet Samuel, the Twelve Tribes, who had been settled, as to nine-and-a-half tribes in Canaan, and as to two-and-a-half tribes "on the other side of the Jordan" (Josh. xxii. 4), by their leader and commander, Joshua, after his death, and that of the elders who outlived him, seemed to have existed in more or less of tribal separation from one another, and there was no real confederation amongst them. The very last verse of the Book of Judges would appear to imply this.

Under Samuel the tribes apparently became more or less confederate, and seemingly, for a time at least, acted under his headship. I think the first marked appearance of the distinction as between the children of Israel and Judah, is to be found in 1 Sam. xi. 8, where it is most emphatic. And the careful student of God's Word cannot but be struck with the ever increasing and very impressive nature of the distinction in question, so carefully instituted between the two Houses:—The House of Israel, or as it is sometimes emphasised, "the whole House of Israel wholly," and "the House of Judah." A distinction manifestly purposed, and of the last importance as affecting the Divine design throughout.

All-Israelites (I use this term as a compound denominative, in which sense it is evidently so used by the Bible writers), are not Jews any more than Britons are all Manx-men. It would be absurd, ridiculously so, to say whenever a Briton is spoken of "O, you mean a Manx-man." And it is still more ridiculously absurd, as being the offspring of a crass stupidity, to say, when it is affirmed, the British of to-day are the Israelites of yesterday, "O, you mean Jews."

A man may be an Israelite, with eleven chances to one he is not a Jew tribally. What then? Is a Jew not an Israelite politically? No, certainly not though through his father Judah (in whom he obtains his tribal name of Jew), he is a descendant of Jacob, who became Israel when he was probably an old man, as we count age. Who then are to be distinguished as Israelites? I reply, those whom the Scriptures so distinguish. And who are at times "headed up" so to speak in the name of Ephraim—the younger son of Joseph, who with his brother Manasseh, both, by the way, Egyptian half-breeds, were especially distinguished by Israel himself, who said, "Let my name (that is Israel) be named upon them;" and again, "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh."

Ephraim of the two was by far the more favoured. Under his name, and referring to All-Israel, God calls him His first-born; and, although at one time having to say, "Ephraim is joined to idols, let him alone!" yet very speedily, in the language of deepest parental love, crying out, "How shall I give thee up Ephraim? Mine heart is turned within me. I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim."

The House of All-Israel has been ever the object of the Divine solicitude, all unworthy as its history, from first to last, has ever proved it to be. God has never cast away His people whom He foreknew; and I say to anyone of you here, who may be sufficiently interested to put yourself to the toil of a thoughtful perusal of the last chapter of the Book of the Prophet Hosea, you will quickly see with what gracious affection the Most High regards His chosen, His elect.

I will only detain you for a very brief while further to tabulate for your consideration, the promised special blessings to "the whole House of Israel wholly," not inclusive of the House of Judah; blessings to be fulfilled to Israel obedient, in the latter days, and which blessings are, every one, in the present possession and enjoyment of the British Empire.

To accomplish this object conveniently and effectively, I avail myself of a splendid article in the BANNER OF ISRAEL of August 22nd last, at page 348, and here let me first pause to say, that most all my quoted matter in this paper is from that very valuable publication, and I venture to very strongly recommend it to your reading; but I have purposely given you the original sources of that matter as more likely to impress you with its unquestionable worth.

The article which I now quote is entitled:—"Distinguishing marks pointedly indicating that Ephraim-Israel, or the Lost Ten Tribes, are discovered in the British nation," and I condense from it the following:

"The *Jewish Chronicle* for May 2nd, 1879, said, 'The fate of the Lost Ten Tribes is a mystery which has a peculiar fascination for some minds . . . the Scriptures speak of a future restoration of Israel. . . . The problem then is reduced to the simplest form: the Ten Tribes are certainly in existence; all that has to be done is to discover which people represent them."

Let it be clearly understood that the House of Judah and the House of Israel are two separate and distinct Houses. Judah has never been lost. Israel, or Ephraim, comprising the Ten Tribes, were lost—as the writer in the *Jewish Chronicle* puts it,—"As though the land of their captivity had swallowed them up." We have, therefore, only to search for the House of Israel, viz., the Ten Tribes.

Now the prophets foretell, that the House of Ephraim-Israel—the Ten Tribes—in the "latter days," shall be found just what the great British Empire is to-day, viz.:—

1. A great and mighty nation.
2. Possessing "the Gate of his enemies."
3. A nation and company of nations.
4. Under the new covenant, and therefore Christians.
5. The chief of the nations.
6. A fulness of nations.
7. Immensely populous.
8. Planted in a place of their own to move no more; to be no more afflicted by the "children of wickedness," their enemies. To dwell alone; having been wanderers among the nations, out of which they have been sifted and gathered.
9. In "the islands of the sea;" the "isles afar off;" in the "North country;" also in the "West;" the "appointed place," which is to become too strait for them, owing to their immensely increasing numbers.

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10. Pushing the people together to the ends of the earth.
11. A great maritime people whose "seed shall be in many waters," and the chief navigators of the world.
12. Unconquerable as a military power; their national emblems—the lion and the unicorn.
13. A means of blessing to all other nations. Blossoming and budding, and filling the face of the world with fruit.
14. God's witnesses to the world, and His messengers of salvation to the heathen.
15. Possessing a great heathen or non-Christian Empire.
16. Possessed of enormous wealth; lending to many nations and borrowing of none. Ruling over many nations; but never to be ruled over by them.
17. Possessing "the ships of Tarshish" in order to be able to take back their brethren of Judah to Palestine.
18. Observing the Sabbath, that sign given only to Israel a sign between the Lord and the children of Israel for ever, for a perpetual covenant.
19. So highly blessed above all people as to be known ultimately "as the seed whom the Lord hath blessed."

My paper is now finished, and I thank you for your kind and sustained attention to it. I close by alleging that the secret of England's, by which I mean the British Empire's greatness, lies entirely in the fact that that Empire is "Ephraim-Israel," or "All-Israel," or "The whole House of Israel wholly;" whichever designation you prefer, and that our faithful covenant keeping God has fulfilled, and is fulfilling in these "latter days" His oath of blessing, which He sware to His friend Abraham, and to his seed after him for ever. SOLI DEO GLORIA.

BRITISH PRESTIGE ABROAD: THE GATES AND THE LANGUAGE.

Vanity Fair of January 10th last comes to the rescue of poor, depreciated Israel. She is declared by her own sons to be declining in all ways as "a great and mighty nation," falling away as an hitherto increasing State, declining in commercial supremacy, declining as a mercantile, manufacturing people—in fact, as badly off as France for population and as Spain for national grandeur. The fact is, those who say, and write, and imagine these things have not been abroad, they have not seen and examined the Gates, the British "daughter nations," her own fleets afloat everywhere, and her manifest wealth in the four quarters of the earth.

Vanity Fair, without intending it, and quite as a blind, unconscious witness tells us the truth. Seeing is believing! We beg our readers to study the following, and be wise:—

"OF BRITISH PRESTIGE ABROAD.

"DEAR 'VANITY,'—Having recently returned from a prolonged tour in the Far East, you may feel interested in some facts which impressed me during my travels. On returning to England after an absence of fifteen months, I can hardly take up a newspaper without reading articles relating to subjects like the following: 'Decline of British Influence Abroad,' 'Commercial Supremacy of the Empire Dying Away,' 'Weakness on the Part of the Government,' 'The British Merchant and Manufacturer Outpaced,' etc., etc., *ad nauseam*. What, my dear 'Vanity,' has come over the autocrats of Fleet-street, whose Imperial edicts diurnally provide food for the brain, direction for the intelligence, and subjects for conversation to the inhabitants of Great (and Greater) Britain? I must paraphrase Horace Greeley's pithy advice, and beg them to 'go *East*.' Let me lead you by the hand on a journey from London to Vladivostock, the 'Star of the East' and the capital of Eastern Siberia. You, with your great acumen, will at once observe that in every port at which we are *compelled* to touch, for either coal or supplies, the position of the Englishman is unassailable; his commercial supremacy a fact, and his language (like his money) sought after, and used daily by the native inhabitants, who appreciate that possessing the same assures both mental and material comfort to the user and holder of these commodities, as they are not subject to daily fluctuation and depreciation, both being 'good current coin.' It is impossible for you to query these facts after a visit to, say, Gibraltar, Malta, Port Said, Suez, Aden, Colombo, Malacca, Penang, Singapore, Hong Kong, Shanghai, Chefoo, Tong-ku (*i.e.*, Tientsin), and Nagasaki. These ports are the recognised milestones on the great highway to the Far East. Many of them are British colonies or settlements, but some are not.

"Come off this highway with me, only a few yards, and look over the garden walls of Alexandria, Cairo (we have no time for either India or Burma), Borneo, Canton, Kobe, Tokoi, aye, and even of Peking, and what do you see? The same striving after English manners, customs, food, dress, productions and language on the part of the indigenous population. Listen to the language used in the Board Schools—I beg your pardon, I mean in the gutters of the bazaars of the East—(East and West attain the same ends by different means)—it is the same which greets you in the shop of the merchant, in the reception-rooms of the princely (mercantile) houses, or at the counter of the great banking establishments; it is *English*. The words are enriched perhaps by different terminations in many cases, and the language lacks those brief, pithy, epigrammatic sentences which assail the ears of an intruder into the sanctum of one of the demi-gods of Fleet-street, but it is the English language, for better or for worse. I grant you that by imitation and flattery our great Empire might in time be absorbed, but what is the logical sequence of such a conclusion? We should be a *greater* Empire. Look how even the gods fight for us Englishmen. I do not pretend that Japan is Fleet-street yet, but give it time. What do we see there to-day? Laws modelled after our own; a universal striving on the part of men, women, and children to learn the English language; why, everything *is* English, except the faith, and for that—

'For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.'

Where will you see a more peaceful, law-abiding, intelligent and charming nation than the Japanese? They preach a certain faith, and they *practise* what they preach. It may be wrong in our eyes; if so, they are taking the greatest possible step towards meeting our views by carefully sitting down—as a nation, mark you—and studying our language.

"Come to any port in China. English newspapers, English society, English customs, and English language are either studied, made up to, followed, or learned by the native population. A sigh wafts to us one word, Peking. Well, come there and learn some English. What, my dear 'Vanity,' do you suppose sustained the refugees at the British Legation during the recent troubles? What cheered the sentries on their midnight beat? What enabled Sir

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Claude Macdonald and his gallant band to lay fresh plans daily for the defence of the Legation? Why, the one phrase, heard perpetually whenever the firing ceased proceeding from the mouths of the Chinese hawkers, 'Wantchee eggs,' 'Wantchee eggs.' Of course, they wanted eggs, and they bought them and paid for them, too, during the whole of the siege.

"Think of our gallant countrymen, many thousands of miles away, dealing through the medium of their own language, too, with an enemy in a commodity which recalled to them similar dealings at home! How English hearts must have glowed, and English palates trembled when material facts (and odours) proved that the enemy—like the salesman at home—knew that the commodity dealt in was capable of being classed under the following heads: 'New-laid eggs,' 'Fresh-laid eggs,' 'Imported eggs,' 'Cooking eggs,' and, finally, 'Eggs.'

"But, there, I am delaying you on your journey. Let us take a look at the colonies of other nations—only a stone's throw off the high road. There is Saigon, a French colony. You ask if the French army is there? Not at all. The multitude of uniformed gentry whom you see are the officials, gendarmes, douaniers, etc., of Republican (?) France. Where are the settlers? you ask. Why, in the English settlements and colonies dotted on the great high road. We saw a French settlement, so-called, at Shanghai; but the Frenchmen all live next door in the English settlement, and all belong to the English clubs. Well, how about Germany? Look at Tsintau. More uniforms—bigger ones, of course, and surmounted by spectacles; but no settlers. They (wise men) are pushing us hard in our own settlements and colonies.

"You may talk of figures, but figures can be brought to prove anything. Look at the High Court of Bankruptcy. Figures there prove a man to be a pauper; but facts prove that he drives in a carriage. No, my dear 'Vanity,' I have tried hard to believe in the dictum of Fleet-street as to the decline of our prestige and influence abroad, but I cannot do so; and now that you have taken a magic, mental journey under my guidance, can you conscientiously declare you are a disciple of this cult?

"Now that we are home again, sit down in my armchair, light up, 'say when,' and tell me what you think. Silence gives consent. I thought so.

"If you have any final doubts, I can dispel them. Why, when at Vladivostock, were Englishmen's passports examined first? Why was our luggage not pulled 'topsy-turvy' by the officials of the White Czar, as was the case with travellers of other nationalities? We were merely travelling 'nobodies,' but we were Englishmen, protected by the shadow of the uplifted arm from Downing-street. It is not in Pall Mall, Piccadilly, or even in Fleet-street that one appreciates the world-renowned importance of being even a humble citizen of the British Empire. At home we are bothered with dog taxes, cat-calls, and streets which are perpetually 'up.' It is when we clear our lungs of our native fog and smoke; when we shake from off our feet the virgin soil (as we are told in Fleet-street edicts) the health-promoting mud of Britain, that we understand what has been handed down to us by our ancestors, and our heart voices the cry, 'Thank God I am an Englishman!'

"I presume I must close this letter in what I see is now the fashionable way; I therefore assure you, my dear 'Vanity,' that neither I myself nor any member of my family have ever had, or ever hope to be lucky enough to have, any connection with any member of the present Government. There may have been differences of opinion on my part (mental) between the present Chancellor of the Exchequer and myself; but these are capable of amicable adjustment any day, when 'conscience' moves me. Did not one of our great poets write—

'Wisdom is folly, ignorance is bliss?'

"Very truly yours, dear 'Vanity,'

"RESTING.

"Carlton Club, S.W."

THE GREAT QUEEN.

IT is not yet possible to realise that the reign of sixty-four years has really come to an end, that the Victorian era is closed for ever.

Queen Victoria had so intimate a place in the hearts of her people, she was so much a part of their daily lives, if it may be so phrased, that her death seems to change the very face of the world.

A GOOD WOMAN.

In sober truth the world has seen few men or women who could be called her peers; we may search the pages of history long before we shall find a personage who has wielded such an influence over the world as Queen Victoria, an influence not confined even to the great Empire over which she reigned. In social life, for instance, she has brought about a revolution. She was a great woman, quite apart from the fact that she was also a great Queen. As a Queen we might, perhaps, find one other English Queen, Elizabeth, worthy to be compared with her, but as a woman Elizabeth cannot be mentioned in the same breath as Victoria.

From the day when Queen Victoria ascended the throne, as a girl of eighteen, she has held up before the English people a splendid example of personal character, a high standard of right conduct. Her home-life was a model of all that home-life ought to be; her Court was pure and above reproach. As a woman, a wife, a mother, she won the hearts of the British people.

Only, perhaps, when the secret history of the nineteenth century comes to be written will it be fully realised how great a Queen we are now mourning. Much of her work was done in private and, so to speak, behind the scenes; we have had glimpses of it now and again in a memoir or autobiography of a politician or a courtier. The very force of her personal influence has more than once averted awkward consequences and unravelled serious complications; and successive Prime Ministers have borne witness to the value of her judgment on the most important occasions.

But much, if not all, of her greatness as a Queen is patent to every observer. The story of her reign is the story of a long and momentous epoch of English history, an epoch of extraordinary change, activity, and enterprise, with which only the Elizabethan era can be compared, though it did not equal it. It has witnessed a stupendous expansion of the Empire, the growth of new nations in Australia, New Zealand, Canada, and South Africa; it has seen great and far-reaching political, social, and economic reforms; it has been marked by commercial development, by scientific investigation and discovery, by fertile invention, by a new renascence in art and letters.

A GREAT QUEEN.

To every effort that made for progress Queen Victoria

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gave her approval and encouragement; under her gentle sway England became the greatest Power in the world. Her tact and sympathy have never failed at times of national stress or emotion, and she has shown a readiness to interpret the feelings and wishes of her people which has never been more conspicuous than in the past year of trouble and anxiety.

When she ascended the Throne the Monarchy was far from popular; the country was in the throes of industrial revolution and political change, and large masses of the people held the Monarchy responsible for the miseries of their condition. Indeed, there was no sort of loyalty to the Throne except among the titled and wealthy classes. All that is changed, and the change is, to a great extent, the work of Queen Victoria; to her it is mainly due that the Throne has never been more firmly established than it is now, "broad-based upon the people's will."

We may well wish that Queen Victoria could have been spared to see the end of the troubles that have torn her heart and hastened her end. But that might not be. She lays down her burden with the consciousness of having carried it to the last with a faithful and single-hearted devotion to duty.

"So strong a spirit is not of the dead."

Hers is the life, and—may we not believe it?—the reunion for which she looked with a simple and loyal faith; and she will live, too, in the hearts and memories of a grateful people.—*The Evening News*, of London, January 22, 1901.

RANDOM SHAFTS.

I HAVE always considered the Saxon week of seven days a strong piece of evidence in confirmation of our Hebrew descent, and Dr. Titcomb was apparently of that opinion too, as he puts it forward in his "Anglo-Israel Post Bag," pointing out that neither the Greeks nor ancient Romans had such a division of time. There was a possibility that the Assyrians or Babylonians possessed a seven-day week; in fact, that is one of the matters which Assyriologists hoped to establish; and had they succeeded it would of course have been maintained that the "Teutons" derived their week from Chaldea. But they have entirely failed. In the September issue of a German publication called the *Zeitschrift für deutsche Wortforchung*, Professor Jensen discusses the whole subject, coming to the conclusion that there is no proof of the existence of a seven days' week among Assyrians or Babylonians, nor any proof that they named their days as we do, indeed, he doubts whether they had names at all for their days.

* * *

But the professor goes a step further, and plainly affirms that our week may be of purely "Jewish" or West Semitic origin. He thinks it an open question. Even if it be objected that the number seven betokens a connection with the seven planets and the worship of them, Professor Jensen sees no difficulty in assuming that the Israelites once worshipped the planets, and believes he can show traces of an early worship of Saturn. However, the professor does not regard our day names as Hebrew, but holds that they were introduced near the time when they first appear in our records, and were a posthumous product of the Babylonian system, which arose on the shores of the Mediterranean. The position, then, as arrived at by scholars, is this: (1) No week of seven days can be found in Assyria, Babylonia, Egypt, Greece, or ancient Rome. (2) The Hebrew week is similar to our own in division, and is probably the source of it. (3) The names of our days may or may not be drawn from Hebrew gods, but they are a comparatively modern addition. It seems to me we could not have a much more satisfactory case.

* * *

The following extract is given for the sake of a single word contained therein. What that word is must be left to the combined ingenuity and intelligence of my readers unaided by pecuniary inducements, as the editor, unfortunately, is unable to offer a series of "valuable prizes" for its discovery on "missing word" lines, but the "successful competitors" in this important contest will not be altogether unrewarded. The quotation is from a recent address by the Rev. Alexander Maclaren, D.D., at Manchester:—"Who knoweth whether thou art come to the kingdom for such a time as this? said Mordecai to Esther; and surely we do not presumptuously read the meanings of providence when we apply these words to ourselves. And let me put it into a more clear word than that. Do we not submit to the will of our dear Lord and Master, when we say that England has been placed where England stands, that English Christians may be God's witnesses to the end of the earth? They tell us that one religion is as good as another; that the religion of such and such a people is as fit for them, and is the product of their thinkings, and suits their mental condition, and I know not what. But it is not a question between different sets of minds; it is a question between men's opinions and God's revelation."

* * *

Retrospection would convey some relief to the pessimistic Briton, and perhaps it would also abate the prophetic zeal of optimistic foreigners, as on looking backward they would learn that a hundred years ago the British Empire was about to smash up, just as it is going to do now. Having entered the twentieth century, the *Times* is reprinting news which appeared in its columns at the commencement of the nineteenth, and at that remote date it would seem an orator—doubtless one of many—was dilating thus in the French Legislature: "England, groaning under the weight of debt and taxes, undermined by a system of bankruptcy which is practised by its bank, is labouring under a progressive dearth of provisions. Its bloated power has hitherto maintained itself by practising illusions on the cabinets of Europe, and by its tyrannical dominion in India, which, while its point of contact is distant six millions of leagues from the metropolis, will totter upon the first breaking out of her intestine dissensions in Europe. The possessors of capital in England have many causes of disquietude and alarm; it is already proved that movable fortunes have been taken away even from London, in order to be placed in the public funds of France."

* * *

The trend of Biblical exposition is distinctly on the side of Israel. That is, it restores to Israel her rightful prominence and pre-eminence, and declines to accept the Church as a proper substitute. John Gilder Shaw identified Daniel's "Ancient of Days" with Israel (chap. vii. 13), or a representative of Israel, and argued that the "everlasting dominion" was bestowed on Israel in verse 14. This was accounted a most profane idea, but Professor Schmidt, of Cornell University, propounds a view which is not far removed from Mr. Shaw's. In the "Journal of Biblical Literature" for 1900, he contends that "one like the Son

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of Man" (ver. 13) is the angelic representative of Israel, this phrase being regularly applied to angels in the Book of Daniel (chap. viii. 15 ; x. 16). And he deems the angel to be Michael, since "no other angel is so closely identified with Israel." "It is Michael who everywhere represents the new world-power, Israel." Moreover, Christ designated Himself the "Son of Man," and Professor Schmidt reasons that the work of Michael, the guardian angel and celestial prince of Israel (Dan. x. 21) was transferred to Messiah. There is food for reflection in this ; and it must be classed as a very noteworthy approach to Anglo-Israel theology.

* * *

In a work by the Duke of Argyll entitled, "Canadian Pictures," the author expresses amazement at a characteristic of our race which the secretary of the British-Israel Association might explain to him. The Duke (then a Marquis) is at the Vale of Sussex, in New Brunswick, and says—"Here, too, you have beautifully situated lands for sale, because the young man who owned them has taken a fancy for wilder life and still larger returns on the north-western prairie, and yet you wonder he could leave a place so enticing by its beauty, and so certain to give the comforts and requisites of domestic family life and of a civilised community; and as you go on down this valley to the south, and arrive at another great harbour which is never sealed in winter, and which is surrounded by the buildings of the flourishing and enterprising town of St. John, you marvel yet more at the restlessness of mankind, so conspicuously shown by your own race, which seems never to be content unless it is browsing like a horse against the wind, and will go on moving westward until it knocks its head against the Rocky Mountains." JOHN SHOOTINGHAM.

ENGLAND'S BIRTHRIGHT.

ADDRESS BY REV. S. J. DEUTSCHBERGER, B.A.

A MEETING of the Bristol and Clifton Branch of the British-Israel Identification Association was held in one of the smaller Victoria Rooms on January 22nd. Philo-Israel presided. The lecture was given by the Rev. S. J. Deutschberger, a Christian Israelite lately appointed General Secretary of the above Association. After a short address from the Chairman, introducing the lecturer, Mr. Deutschberger began his lecture by stating that he was not going to try to convert those present, to make them Jews, but to try and prove that he and they were cousins. He did not know whether they were proud of that—at any rate, he was. His subject that evening was "England's Birthright." He was going to prove something from the Word of God. It was a remarkable thing that when he was a Jew, he believed in the Identity. The Jews distinctly say, "We are only two tribes ; ten have been lost ;" and every Monday and Thursday they pray that "God would again bring out of obscurity the Lost Ten Tribes." You may say, Then how is it they do not look for them? This is why. They do not believe the Messiah has yet come, and until then they know they cannot be found. But her enemies say, "You see England is not righteous in herself." Would to God she were more righteous. Englishmen may be ungodly, may cut themselves off from the promises if they will, but the nation must survive, because God has sworn He will not let it fall. The difference between our nation and France and other nations is that we have God's unconditional promise, and we are His covenanted people. This is a very important fact, for if the promise was conditional, as soon as we should fail to walk in the ways of the Lord our God, we should be disqualified. (The lecturer quoted the leading article in the BANNER OF ISRAEL for November 28th, 1900, No. 1,248, p. 486, col. 1, as expressing his views, and commended it.) Again (he said) we must remember the Bible is not a book for the Gentiles primarily. If you take Israel and Judah out of its covers, you have nothing left but the covers. Firstly, every promise and prophecy belongs to Israel and Judah, and then to the world. People are very fond of spiritualising the parts of the Bible they cannot understand. Let us see how the men of the Bible understood God's promises—literally or spiritually? God promised Abraham a son in his old age, and he had Isaac in consequence. God gave him a very strange command, "Take thy son, thy only son whom thou lovest, and get thee into the land of Moriah, and offer him for a burnt offering upon one of the mountains I will tell thee of." And we read, "He rose up early in the morning." Now suppose an old friend had met him and asked where he was going? and on his telling him he had said, "Oh! God doesn't mean you to take it literally; you must spiritualise it." Abraham would have replied, "No, God said sacrifice, and sacrifice He means." We must take God's promises literally. Thus it is not our righteousness that preserves us, but God's covenant. In short, Great Britain of history is Ephraim of Scripture. God has been faithful to the part of the covenant with regard to the Messiah. Jesus Christ, our Saviour, came in the fulness of time. It is strange that God should be faithful in one thing and not in another. This covenant then embraces three parts: first, "The promise of the Messiah ;" secondly, "The birthright"—"Thou shalt be a multitude of (Gentile) nations ;" thirdly, that part which belongs to both Houses—"Possession of the promised land." Look now if you can see the characteristic features. We know we are Israel by our likeness to our portrait in the Bible. First, we are "a great and mighty nation." People ask, "Why should Britain be called 'great?' a few small isles called 'great!'" He did not believe some of our Englishmen know what we do possess. When people look for Israel they look for Jews, which is quite a mistake (Isa lxv. 15), "They shall be called by another name." So when they say, "Judah includes the Twelve Tribes," they are wrong. Jer. xxxi. 10, Hos. i. 10, Gen. xxii. 17 ("They shall possess the Gates of their enemies) : this is one of the strongest proofs. 2 Sam. vii. 10, Isa. xxiv. 15 ("the islands of the sea"), Britannia=land of ships, or the land of the covenant. This distinctly proves that the inhabitants of England are the descendants of Ephraim or Israel. Another blessing—Deut. xxx. 3, 5, Micah v. 8, Numb. xxiv. 7 (we are to be a maritime people on many waters). Here you have a portrait of the blessings and promises of Ephraim and Israel and the characteristic features of the inhabitants which combine to prove that Britain is Israel. In conclusion, there is another promise which is yet unfulfilled—"the possession of the land for ever." Mr. Deutschberger concluded by begging the audience not to forget poor Judah.

During the course of his most interesting and well-delivered and telling address, Mr. Deutschberger mentioned and enlarged on the following points. delivered in clear and distinct eloquent tones, carrying his audience—a fairly large one—with him:—Great Britain's prosperity and greatness is a puzzle to our continental enemies. They hate us heartily, and they cannot understand why we are still "the chief among the nations." The Boer war was their last hope, but they were sadly disappointed. Their accepted rule is that a nation will always rise to the highest pinnacle of its glory and power, and then begins its downward career. It is not this nation's righteousness which preserves its greatness, but it is God's faithfulness to His everlasting covenant made with our progenitors (whose descendants we are), and who will bring us into the paths of righteousness. In short, Great Britain of history is the Ephraim-Israel of Scripture. If Great Britain be not Israel, the characteristic features which she exhibits, and which so minutely agree with those belonging to Ephraim-Israel are nothing less than a miracle. The Bible presents us with a portait of the lost House, and thus we are able to find it. We are told that, first, the lost House was to undergo punishment for its sin, and be made wanderers amongst the nations, and become Gentilized; but in the "latter days," or our Christian dispensation, Jehovah would

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again remember His promise to our fathers, and be merciful unto His people. He would cause them to dwell in a place of their own, in these isles of the sea, their home. Ephraim-Israel was then to become a great nation and a multitude of nations, they would possess "the Gate" of their enemies; also the ships of Tarshish, enormous wealth, be witnesses of the Gospel, and be greater than Manasseh (America). Our hope rests in God's covenant with Abraham and the guarantee for the fulfilment of the temporal birthrights belonging to Ephraim-Israel is the fulfilled promise of the Messiah through Judah. That the Word of God, and the promises and blessings given in the covenant, cannot be spiritualised is proved by the fact that those to whom they were given understood them literally; for Abraham took the command of God to sacrifice Isaac literally. Being then the Ephraim-Israel of the Bible, God's peculiar and chosen people, there is yet one great promise which we hold in common with our brethren of the House of Judah—viz., "the everlasting possession of the land." God is gradually giving it into our possession, but we must remember that Judah also has a share in it. Scattered and afflicted, he is coming to his brethren for help and protection against his enemies. Let us take him into the ships of Tarshish (our fleet) and go and receive the Land of Promise for an everlasting possession.

Correspondence.

H. A. MARCHANT'S REPORT FOR 1900.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have to thank God for sparing me to work through another year, and that a most eventful one, and I pray it will please Him to spare me for future service, as I have no wish to slumber or neglect to bear my testimony to His love and mercy to His unworthy people. A new century has dawned upon us, and who can feel it is full of assurance to our nation and race if God is not amongst us. "The Lord will not forsake His people" is full of promise to our race. May He open our eyes, and if ours are open, Lord help us to try and open others. I have done my best during 1900. No less than 110 times I have proclaimed this truth on Brighton Beach, Hyde Park, Copthorne, Turner's Hill, West Hoathley, and in various local rooms.

Our dear friend, Mr. R. Mackworth, who is now in the Argentine, spent nearly all August and September in Brighton. He had previously been with us a few days in June, and wherever Mr. Mackworth is, there is a fire burning for God and Israel; he must be at work. So we spent night after night on Brighton Beach, and during his visits we had a most glorious time, and Brighton was full of light on Israel.

Mr. and Mrs. Vince paid us a visit at the same time. My method is to hang up a banner, British-Israel Lecture, Union Jack, and Stars and Stripes. I am sending you a snapshot, taken unawares to me, by Mr. F. De Gerdon, of London. I guess I was just telling the people Israel's seed was to be in many waters, for I am pointing to the mighty ocean, and Mr. Mackworth is sitting by my side. On the beach in front of the seat on which I was standing, is a map which the Rev. Robert Douglas kindly presented to me. If you look at it through a glass you will see it is "The Chain that Binds the World," and every link is a British colony or possession; it is all locked together by the Union Jack padlock. Some of the links have keys in them to show that they are Gates; thousands have seen and heard about that wonderful chain as the map has lain upon the beach. This method must make the subject known, and if one were to see the enormous quantities of literature eagerly taken by the people, they would say, Certainly you are sowing the seed. I also post special literature to enquirers. Mrs. Richardson and her little daughter, Florence, have helped splendidly, by sorting and distributing the enormous quantity of literature which many friends have sent. Funds have not been over plentiful, so I have economised all I could, and I thank most heartily all the kind friends who have helped with cash and literature. Subscriptions and donations are as follows:—

R. E. C., 10s.; Philo-Israel, £1; Mr. Richard Morris, £2 2s.; Mr. Charles G. Porter, £3 3s.; Miss S. H. Pownall, £1 15s.; Mr. J. C. Farme, 5s.; Mr. H. H. Pain, £2 2s.; Mr. H. Harrison Smith, 10s.; Mr. Hannaford, 10s.; W. W. £1 1s.; Mrs. Taylor, 2s. 6d.; Mr. Isaac Loveland, 10s.; Mr. W. E. Bennett, 10s.; Ashton-under Lyne, 5s.; Miss Hamblin, 5s.; Mrs. C. Hill, 3s.; Mrs. Moody, 5s.; Mrs. Herd, 2s. 6d.; Mrs. M. E. S. Coope, 10s.; Mr. J. G. Taylor, £2; Mr. Reep, 13s. 6d.; The Misses Foot, £1; Mr. L. McKenzie, £1 1s.; Mr. T. P. Shaw, 10s.; Ashton-under-Lyne, 10s.; total, £21 5s. 6d.

Expenditure. Balance from 1899, due to me, £1 4s. 10d.; R. Banks and Son for literature, £5 6s. 9d.; British-Israel Association tracts, £2 10s.; carriage of parcels, 7s. 6d.; travelling expenses, £4 14s.; postage and stationery, £2 12s.; Mr. Taylor, beach seat owner, 12s.; Miss Florence Richardson, for sorting and folding, £1 6s.; "Handbooks" posted to clergy, 4s.; sundries, £1 1s.; sheet almanacks, 10s. 6d.; balance in hand, 16s. 11d.; total, £21 5s. 6d.

If ever I hear of a clergyman or minister, or leading Christian worker passing remarks on this truth's *pro* or *con*, I immediately post a "Handbook" or some other literature, if I have not done so before. I cannot estimate the enormous quantities of literature used in Brighton and London by Mr. Mackworth and me, and alsotaken to the country places where Mr. and Mrs. Vince are labouring. The parcels, postman, and railway van is continually at the door, and to sort and distribute all this mass of leaflets and literature is no light task. Mrs. Richardson and her daughter have given valuable help, and I have only given the little girl 26s; she earnes her 6d. a week.

Some years ago I was distributing BANNERS which I had not time to sort, and on a Sunday morning I thrust a copy of *Punch* into some one's hand; I just saw it in time. Another day I found a very low comic paper. This shows the need of a sorter and folder. I cannot give the names of all who send literature, for much comes anonymously. I will ask my friends to kindly try and find time to pack it and tie it up, for some of the parcels are falling to pieces ere I get them. The friends of the Distribution Fund are always thinking of my work. I do not know how to thank Miss Rush and Miss Fitzpatrick: I try to thank them by doing all I can for the Cause. Mr. H. H. Pain sent much, and a splendid supply for our London campaign. The following also have helped considerably: Mr. R. Banks, Captain Barrett, Mrs. Mansell, Mr. W. E. Bennett, Mr. J. G. Reed, Mr. W. T. Wardell, Mr. E. Huxley, Mr. J. Reve Banks, Mr. I. Loveland, Mr. P. Townend, Mrs. Halsey, Mrs. Woolcott, Mr. H. Morgan, Mrs. Dymond, Mrs. Dundas, Mr. J. Robinson, Mr. Boyd Bayley, Mrs. G. A. Rogers, Miss Stripp, Mrs. Thompson, Mrs. Koe, Mrs. A. C, Bauke, Mrs. Shields, Mrs. Fead, Miss James.

I thank all the above and many more. A list of my lectures and addresses is always published in July "Covenant People," in the British-Israel Association's report. I thank God the Association has found a splendid new General Secretary. May it prosper is my prayer. Thanking you in anticipation, also for all past kindnesses,

I remain, your faithfully,
H. A. MARCHANT.

171, Waldegrave-road, Brighton, Jan. 21, 1901.

THE Drawing Room at Exeter Hall was crowded out on Thursday last for the debate on Our Identity, and the only regret was that a larger room could not be obtained. Rev. G. Mackey dwelt at great length on some of his objections, and held over the remainder till next month's meeting, when the debate will be continued and in a larger room. So far the objections are very weak, and easily answered. More cannot be said till the debate is concluded; but we hope friends will keep it in mind, and come in even larger numbers to the next debate, which will be duly advertised.

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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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PROGRESS IN THE BRITISH CENTRAL AFRICAN PROTECTORATE.

THE Mombassa railway from the coast to the Victoria Nyanza has been projected, and is now under construction, in order to benefit and enrich our Protectorate, Uganda. The report of the Commissioner in charge of the neighbouring Central African Province gives some interesting statistics regarding Nyasaland, which will be satisfactory to our readers. Up to the end of the Revenue year, which closed on March last, the exports of that Protectorate doubled, and the imports increased by 50 per cent. There was an unlooked-for increase in the revenue collected, and a crop of coffee was taken three times the size of the crop of the previous year. The exports and imports together were £255,384; being exports, £79,349; imports, £176,035. The increase of the coffee crop has been remarkable. In 1898 the coffee produced only 350 tons; in 1899 it was 1,100 tons. The estimate for the present year is 1,200 tons. The quality is good, and the sum realised in the market very good. The first operations on Lake Nyasa and in Blantyre in the pursuit of trade were few and of small account. There are now fourteen steamers plying on the Zambesi and on the Lower Shire, and eight on the Lake. Tobacco is doing well. Last year 4,207lbs. were exported, a rise of 2,427lbs. from the year before. The people are paying their Hut tax in larger numbers and greater regularity, and are doing so without discontent. What the Protectorate now wants is a railway from Chiromo to Blantyre, and thence to Lake Nyasa. The population is at present largely employed as porters on the plantations, and to set these free a railway is wanted. The country is not unhealthy. The malarial fever which prevails is not of a deadly character. These details furnished by the *Glasgow Herald* describe an advancing British possession which good government is rapidly benefiting and rendering prosperous. When it is realised that it is a Central African possession, which not long ago was under the destructive influence of the slave trade, we may feel thankful the blessed influence of Israel has been exercised upon it, and that God has not withheld His blessing. In all directions God is working out the salvation and resurrection of Africa from the blight and miseries into which it has fallen during thousands of years.

It is a comforting thought that God has used our nation (being Israel) to carry out His purposes of mercy towards the native Africans according to His promises. He uses us, as He declared in Jer. li. 20, et seq., as "His battle-axe and weapons of war" to break in pieces the kingdoms, the nations, the governors and deputies of the earth; but He also makes us His messengers for good and for mercy—"a blessing in the midst of the earth" in respect to Egypt and Assyria at the last (Isa. xix. 25). We have seen accordingly that by events which took place in Egypt in 1882, that land was placed under British power and protection, then and since, and that now the Sudan also has been given to the British and the Khedive of Egypt in union, to benefit and bless; first, by the destruction of the Khalifa and his army, and then by the measures by which education and Christianity will, with civilisation, work changes there which will alter the face of the land.

Next we observe that the Boer war, now drawing to its end, will bring good government to bear upon the Boers; and with the aid of large English and American settlements of Colonists in the late Republics, the Boers will discover that government by murder and oppression brings with it misery and such horrors as they have just passed through but that self-government by freemen, under the equal and just laws of God, is the sure road to happiness and contentment, God's blessings, and earthly prosperity. The Pax Britannica gives this, and will give it to the misguided Boers of the Transvaal and Orange River Colony, who only need the blessing of God upon them to secure them happiness such as they have never experienced yet. At present the Boers are utterly ignorant of the will of God

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in this matter, and know not that their lives hitherto have been opposed to His laws and mind. They have treated the native races around them with cruelty and barbarity. Their object is to exterminate them in order to enter on possession of their lands. They believe themselves to be the modern representatives of the children of Israel, and the African native races they regard as the Canaanites, the Hittites, and the Jebusites of modern times, given over to them by God to destroy and exterminate as a meritorious act, preparatory to entering themselves into their heritage as the appointed heirs! Not such is the recorded purpose of the Lord. "God so loves the world"—the African races among its inhabitants—"that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16, R.V.). The Boer leaders who survive must know that their opposition is futile, and that their resolve to continue the war is bringing misery on their own people and the land they have so horribly misgoverned. The neighbouring British Central African Protectorate on the one side, and the Province of British Natal on the other, show how good government has blessed these two parts of Africa under British rule. The only enemy which hinders the two new British Colonies enjoying the same prosperity is the Boer race, who therefore must be deprived of the power to continue the struggle, and will be so deprived we may be sure. Then will Israel praise the Lord for His goodness to His people, and to the native inhabitants of South Africa as well!

THE BRITISH AND FOREIGN BIBLE SOCIETY'S 96TH ANNUAL MEETING AT EXETER HALL, ON MAY 2ND, 1900.

THE *Christian World's* report of the above meeting contains the following sentences from Bishop Ingram's speech, moving the adoption of the Report, which we gladly reproduce in the columns of the BANNER. The idea that from the moment our nation obtained the Scriptures in our own vernacular, "God seemed to trust us," is both original and consolatory. Being Israel,

"He sheweth His Word unto Jacob,
His statutes and His judgments unto Israel.
He hath not dealt so with any nation:
And as for His judgments, they have not known them" (Psa. cxlvii. 19, 20, R.V.).

The Report reads thus:—

GOD'S TRUST OF ENGLAND.

In moving the adoption of the Report and the election of the committee for the ensuing year, Bishop Ingram, D.D., late Bishop of Sierra Leone, thought it was refreshing to find, at the great meeting of the British Empire League recently, the Heir Apparent of these dominions speaking with reverent feeling of the good hand of God that stayed the assassin's shot; and Lord Salisbury's words at the same meeting deserved to be repeated, and published throughout the country. "The course of events, which I should prefer to call the acts of Providence, have called this country to exercise an influence over the character and progress of the world such as has never been exercised in any Empire before." From the moment that we had the Scriptures in our own vernacular, God seemed to have trusted us. Not only the knowledge of the world, but the knowledge of the way to get about the world and to speak by the telegraph to the uttermost parts of the earth, had gone on growing and increasing until it had brought us to the point that astonished Lord Salisbury. Do let us remember, said the Bishop, we members of the English-speaking race, that behind it all was the Bible. It was God's Word that quickened us, and it is only as the law of His mouth continues to be dearer to us in this money-greed age than thousands of gold and silver, that our candlestick will be kept in its place.

Not only has God trusted His people Israel, but He has made them His witnesses that He is God! In Isa. xliii. 10 and 12, and in xliv. 8, R.V., we have a threefold repetition of this astounding truth, that the Lord relies upon Israel, His people, to prove to the world, standing in its unbelief, that He is God. Viewing British-Israel, the atheist and infidel must be ashamed and confounded. For while He denies the existence of God, the nation of Israel stands before him to prove by historical facts, which he dare not deny, that Israel is in existence, and that the prophecies are true, and therefore God is existing, and has proved Himself, by Israel's history, to be faithful and true.

It is indeed singular that as soon as we nationally were able to read in His Holy Scriptures that He had purposed to give us as His free gift certain splendid national blessings, He enabled us to see, by actual facts, the agreement between the blessings promised to us, and the exact performance in fact. This would prove to them and to the world that He, the Author of the Book, had not only foretold thousands of years before it came to pass what would be their destiny as the heirs of the promises, but that He must be also the Omniscient, all powerful, God, since what He foreordained and recorded in writing is now the admitted fact. He promised Israel that they should become "a great and mighty nation, like the dust of the earth, the sand of the sea, and the stars of the heaven for multitude," "possessing the Gate of their enemies," and behold! each thing has come to pass as promised. The daughter nations are here; the wealth is ours; our Gospel evangelization throughout the world is our characteristic; our success in war against all odds is a sign realised by our race; and the Sabbath, the Book of the Lord, the Commandments, are just as predicted, in the possession of our race exclusively.

The Lord having first bestowed all this, according to His oath, upon "Abraham and his seed forever," "trusts England" to read it in her own vernacular that He may thus constitute them, in spite of themselves, "His witnesses that He is God." Great are our nation's responsibilites, therefore, to come forth as God's servants, messengers, and stewards, to tell the nations that He is their God, as well as Israel's, and that He claims their obedience as their Father, and their love, because "He so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16, A.V. and R.V.). As an instance of how God impels us as His people to benefit and bless a nation—Egypt—on which His heart is set (because we believe they once were kind to Israel, and again offered an asylum to His own well-beloved Son), we quote a short statement from the *Irish Times*, of November 21st, respecting the blessings we have bestowed nationally on Egypt in fulfilment of Isa. xix. 19—22:—

Since England went into Egypt the country has prospered. No longer now do such abuses exist as those which even in the days of Mehemet Ali, a liberal-minded ruler, constituted a source of such mal-administration and wrong. We have changed all that. The incubus of the Dual Control has been thrown off. Financiers of the highest ability have set themselves to solve fixed problems, and with such success that the monetary obligations of the country have been reduced to a sum easily borne. Districts once scourged with taxes, and in which the fellaheen were ground to the earth, have been delivered from oppression. Justice can no longer be purchased

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or delayed. Principles of equity are proclaimed and insisted upon, and justice reigns in a land which, for a thousand years, has had no knowledge of it. Little wonder that the Egyptians should now place their utmost reliance upon the continuance of British supremacy. There is no modern writer and astute observer of facts who expresses any other opinion than that if England were to withdraw from the land of the Nile, it would speedily revert to its old condition of barbarism, and become immediately the prey of all nations. What now, it may be asked, is the British Government doing in Egypt? We have before us Sir William Garstin's annual report on the administration of the Egyptian Public Works Department for 1899, and what do we find? There is a description of the initial measures taken by the irrigation officials to minimize the evil effects of the lowest Nile on record, and an account of the first year's progress with the masonry of the great reservoir works at Assuan and Assiut. A good Nile is the life of Egypt, a bad Nile is its bane, and spells famine. England in Egypt knows that the question of irrigation is paramount, and that it is possible to solve the national problem by mechanical means. The Egyptians themselves never could have faced it. They never had either the energy or the resources to meet it. For centuries past the people of Egypt have lived from hand to mouth. A high Nile meant to them comparative prosperity; a low Nile well-nigh absolute poverty. But since the British entered into occupation of the country all former conditions have been altered. A case in point may be taken. The Nile flood of 1899 proved to be the lowest recorded during the century, and yet the distress was vastly less than upon all previous occasions of a failure. Here is what Sir William Garstin says:—In Lower Egypt the situation was "saved by the Barrage, which for the first time in its history was regulated upon throughout the flood. Had it not been for the work done by this structure there is little doubt that large areas of crops would have been lost. As it is, the cotton crop is very nearly the largest on record, and the maize crop is up to the average." But for the enterprise and efficiency of British Statesmen and engineers, Egypt would not be in so good a case. We are the only nation in the world that could have done so much in so apparently hopeless an instance, and within so comparatively short a space of time. Not only have we taught Egypt the meaning of Magna Charta, the noblest document which unassisted lay humanity ever devised, but we have instructed the country how to live, how to make ends meet, and last and best of all, how to stand upon its own feet. We know very well that France will always have and profess a grudge against us so long as we remain in Egypt. It is not a grudge which is shared in by any other country in Europe, for all are very well aware that if England were to abandon Egypt that policy would be to the detriment of the Egyptian people, and all who deal with them. That England should possess the land of the Nile seems to be a law of destiny. The country has enormously profitted by our occupation of it, and those who wish it well and who are anxious to promote its advancement are more than satisfied with the *status quo*.

But Egypt is not the only country that has benefitted from British rule. India has derived enormous help from the protection of the Lord's people. We have not only given the land the *Pax Britannica*, but the Gospel, civilisation, railways, the telegraph and the telephone, a splendid trade, education free to the whole native population, steam navigation, and every other blessing conducive to the prosperity of a nation, or cluster of nations, about 250 millions in number—not including the independent but protected states. We thank God for the influence the Lord has given to our nation over the countless peoples of the world. But we are His trusted ones, whom alone He instructs and teaches in the Word: "As for His judgments, the nations have not known them!" It is ours now, as His messengers, to endeavour to bring them to the knowledge of these aliens from the commonwealth of Israel, and to Him shall be all the praise!

MR. WINSTON CHURCHILL ON THE BOER WAR.

THE interest in the war is felt deeply by all classes, and certainly by our readers in all countries. Mr. Winston Churchill has had such varied experience in Pretoria, Natal, and throughout the campaign, that we are sure the report of his lecture in St. James's Hall will be welcomed by our friends as it is, wherever he repeats it. We take the report from the London *Times* of Oct. 31, which was as follows:—

"The parts played by Mr. Winston Churchill are already so many and so various that it is a matter rather of interest than of surprise to see him assume yet another character. Having passed almost at once from the war correspondent to the political candidate, he now as readily leaves the hustings for the lecturer's platform; and during the winter months he proposes, in a tour which will extend as far as America, to recount to popular audiences his impressions of the Transvaal campaign under the title of 'The War as I saw It.' The large and appreciative audience who filled St. James's Hall last night to hear Mr. Winston Churchill's first lecture in England augurs well for the success of his latest enterprise; and it says not a little for his qualities as a lecturer that for an hour and a half he was able to hold fast the attention of every one in that very spacious auditorium. The Commander-in-Chief occupied the chair, and among others on the platform were the Duke of Marlborough, Mr. and Mrs. George Cornwallis-West, Lord Annaly, Mr. and Mrs. Leopold Rothschild, and Sir Howard Vincent, M.P.

Mr. Winston Churchill, who went out to South Africa in the same vessel as Sir Redvers Buller, begins his account of the war with an exposition of the critical situation in Natal with which General Buller found himself confronted on landing at Cape Town, and gives a fitting emphasis to the patriotic attitude of the Natal Government in consenting to sacrifice the immediate interests of the colony to the general plan of campaign. Before the Army Corps had landed, and while General Wolfe Murray was striving at Estcourt to show a bold front to the invaders with a mere handful of troops, the armoured train disaster in which Mr. Churchill was taken prisoner occurred, and from this point the lecturer's narrative is necessarily purely personal. But for that reason it is, perhaps, all the more interesting, for it is illumined with all those sidelights and little touches of human nature which a more detached observer would miss.

"CAPTURE AND ESCAPE.

"Mr. Churchill was taken, as all the world knows, round the Boer lines investing Ladysmith to Pretoria, and there lodged in the State Model School along with the captured British officers. His stay in Pretoria enabled him to see much of the Boers and of the war from their point of view, and the many excellent slides which illustrate the lecture include a number of most interesting photographs of Boer artillery and of life in Pretoria. With Mr. Churchill's escape from the place of confinement began a series of adventures which, as Lord Wolseley remarked afterwards, had all the features of a stirring romance. The account of these adventures Mr. Churchill prefaced with the dry observation that, though not the first, it was the true one. Some of the incidents are already familiar to newspaper readers, though possibly in a less authentic form, but those who were present at St. James's Hall last night would hear much that had not been told before, in an easy colloquial style, and with all the fluency and interest of one who

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speaks from his own experience. Mr. Churchill related how he escaped from Pretoria; how he left the train which he had boarded, to find himself stranded in an unknown country; how he wandered towards habitations, and blundered by chance on the one Englishman's house within an area of twenty miles; how he was hidden for days by his English friend in the depths of a coalmine, and how at last he was consigned as 'wool' to Lorenzo Marques; and how, finally, he arrived at the port just in time to take the last berth in a vessel on the point of departure. The many remarkable coincidences which alone rendered his desperate attempt to escape successful have been described as 'extraordinary good luck.' But Mr. Churchill says that he finds that to be a wholly inadequate explanation. By the way, it is curious to note that the man who lowered the fugitive into the mine was an Oldham man. The lecturer was able to show a portrait of the 'dog-man,' as he was called—the Englishman in Pretoria who managed to communicate news to the British prisoners in Pretoria. It is a pity that a similar compliment cannot be paid to Mr. Herbert Howard, the manager of the coalmine, through whose good offices the escaped prisoner was finally enabled to leave Transvaal territory.

"SPION KOP.

"On returning to the front in Natal, Mr. Churchill found the British lines but little advanced beyond the point at which he had left them some months before. With the aid of maps the lecturer there takes up the story of the attempt to relieve Ladysmith from the first disaster at Colenso; and, dealing with the great flanking movement which began with the seizure of Potgeiter's Drift, and which ended in the withdrawal from Spion Kop, he comes to what is the most vivid and enthralling part of his whole narrative. Probably few people in this country, outside official and professional circles, have understood the Spion Kop affair as clearly as Mr. Churchill was able to present it to his auditors last night; and certainly none but those who took part in the action can have realised so fully all the dramatic and tragic significance of the struggle. Every one in the hall hung almost breathless on the lecturer's words as he told the story of that great and costly effort; how Spion Kop was seized; how on that narrow plateau the devoted British troops held on grimly in the face of an almost enveloping artillery fire, in trenches that enabled the enemy's riflemen to approach within a hundred yards under cover; how, once and again, some desperate private, with his officers and comrades all dead or wounded around him, hoisted the white flag; how nearly the determined Boer assaults succeeded; and how, by the personal heroism of Colonel Thorneycroft, surrender and disaster were more than once averted. But in all the lurid tale of battle and sudden death—a tale so graphically and convincingly told that the very incidents seemed to be real again—nothing was more moving than the touching incident of the gallant young lieutenant of the Middlesex Regiment, whose name unhappily is not known, though the manner of his heroic death will long be remembered. His troops were young, and excited the derision of some of the veterans of Thorneycroft's Mounted Infantry. Their officer was indignant at the slight upon them, and to encourage them, though the Boer riflemen were barely 200 yards away, he walked up and down along the trench, speaking to the men and seeing to the sighting of their rifles. Wounded, he yet would not take shelter, but continued to draw the enemy's fire till he was shot dead. Mr. Churchill has many incidents of that kind to tell of the struggle which went on for twenty-four hours on the summit of Spion Kop, and they help to show how desperate that struggle was, and how, when darkness fell, the retirement from the position so dearly won seemed inevitable. Whether it was inevitable or not, Mr. Churchill, with becoming reserve, does not give an opinion; and, indeed, not the least commendable feature of his lecture all through is the absence of criticism on those in responsibility. At the same time, Mr. Churchill tells a plain, unvarnished tale, and he is studiously fair to, and appreciative of, the character and acts of the enemy.

"THE LAST STAGES OF THE WAR.

"After the stirring narrative of Spion Kop, Mr. Churchill recounts the movements which finally culminated in the relief of Ladysmith, giving special prominence to the battle of Pieter's Hill and the attack of the Irish Brigade. He notices, by the way, the indignation of the men in General Buller's army when, after opening the road to Ladysmith, they heard that the London newspapers had described Ladysmith as being "automatically relieved" by Lord Roberts's advance in the Free State. After the relief of Ladysmith Mr. Churchill accompanied the main army to Pretoria; and he has many interesting slides to show and many striking incidents to relate of that stage of the campaign. His lecture concludes at the hoisting of the British flag in the Transvaal capital, and with an exhortation to the British public not to allow that act which has cost them so dearly ever to be undone.

"In proposing a vote of thanks to Mr. Churchill for his lecture,

"Lord Wolseley said that the narrative of Mr. Churchill's escape from Pretoria was like some old epic; while the history of what occurred at Spion Kop was a most valuable contribution to our knowledge of a very important event. He had had many letters about the action at Spion Kop; and he doubted whether in all the long annals of our Army there was a more conspicuous instance of the pluck of the British soldier. He was glad that the lecturer had done ample justice to a class whom some writers found fault with—the British officer. He believed the British officer to be not only the finest specimen of humanity, but the finest fighting man in the world. As a leader of men, take him for all in all, he was not to be beat in any army in the world. (Loud cheers.) It would not be becoming to go into questions of strategy, but he would say that the British troops had had to face a novel species of warfare and enemies who were all born soldiers. The Boers from their earliest days were trained in fighting either wild animals or nature in some form. He had had some experience of them, and, although he should not put such a high military value on them as some did, yet he knew what splendid men they were, what capital sportsmen, and what extraordinary eyesight—the eyesight of the wild man—they possessed. He had known a Boer to sight game in all directions when he and other Englishmen could see no living thing. But then the Boers lived all their lives in the open air, read no books, and never injured their eyes by using artificial light. The Boer had thus an enormous pull over the soldiers of all civilised races; for his remarkable eyesight accounted for his good shooting.

"The vote of thanks, which was seconded by Sir H. Vincent, M.P., was accorded with acclamation, and a vote of thanks to Lord Wolseley brought the proceedings to a close.

"Mr. Churchill's lecture is to be repeated at the St. James's Hall on Monday afternoon next."

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We are glad to read the high praise which Lord Wolseley expressed regarding the British officer, whom some have lately been ready to disparage. He is, in the Field Marshal's opinion, "the finest fighting man in the world!" "a leader of men, not to be beaten in any army in the world." He is found to be that, when leading the native soldiery in India, China, Egypt, West Africa, and in the West Indies. Leading his own countrymen he is deemed by the military men of Continental armies to be the bravest of the brave. The following, which comes from Paris, and is a French officer's experience fighting against our troops on the side of the Boers during the war, ought to be convincing to those who have recently spoken and written in a depreciative manner of the British officer. The *Western Morning News* published the extract on October 23, 1900:

"FRENCH TRIBUTE TO BRITISH VALOUR.

"The *Echo de Paris* yesterday published a letter from a French officer who fought with the Boers, protesting against the aspersions cast on the British soldiers by the Continental Press. The British soldier may know nothing about the art of war, he says, but he is the personification of personal bravery. Tommy Atkins goes into battle as if he were going on to parade, steady, self-possessed, and marching with an amazing regularity though shot and shell may be falling all around him. The British officer, as a military leader, is of no account, but as a brave, courteous, generous man he stands conspicuous. The British soldier, either officer or private, is a typical man of his race, and has never done any act to merit the abuse that is heaped upon him by some Continental critics."

The Commander-in-Chief gave one of many causes why our troops made such tardy progress in the field at first. But there were other reasons too which fought against our troops. The country itself, well known to the enemy, lent itself to the Boer tactics. It consists of a series of natural fortresses, which the Boers and their European Continental friends made almost impregnable to any attack. Behind these ramparts they were able to do great execution against our troops. But the Boers have their weaknesses. They dare not leave their fortresses and advance to the attack of their enemy in open ground. They cannot endure being surrounded or finding armed horse in their rear. They break and fly when so met, and therefore when properly attacked they are bound to be overcome at last. They have a great aversion to the British bayonet, and cannot await its approach when in the hands of the British infantry.

We have had an arduous task in subduing our enemy, and we must persevere till his power of resistance has broken up. God has fought on our side and given us the victory. Our hope is that He will speedily restore the blessings of peace to South Africa, and hasten the day when His people shall finally prevail over those who now hate them in the two late Dutch Republics. To Him shall be all the praise.

MODEL OF CORONATION CHAIR.—We have received a plastic reproduction of this remarkable chair from Messrs E. & C. Osborne, of the Art Studio, 8, Alexandra Terrace, Canterbury, who will gladly give all particulars as to size, price, and other information. Queen Victoria and all Sovereigns of England for 600 years past, have been crowned in this Chair, and under the seat is the remarkable stone upon which the ancient Monarchs of Scotland were crowned at the palace of Scone, and by tradition also the Kings of Ireland previously at the Hill Tara, and which was brought to England by Edward I. in 1296.

THE LATE EMPRESS-QUEEN VICTORIA AND THE THRONE OF DAVID.

FORWARDED BY E. IRELAND.

THE Rev. Dr. Talmage, the eminent pulpit orator of America, has made these appropriate remarks relative to "the Throne of England," as recorded in *The Irish Times* of January 24, 1901. Dr. Talmage said, "The mightiest champion of Christianity for sixty-three years was the Throne of England. I believe that no Throne since the Throne of David, the Throne of Hezekiah, the Throne of Esther, had been in such constant touch with the Throne of Heaven as the Throne of Queen Victoria. Queen Victoria surpassed all Queens in nobility, grandeur, and thoroughness of character." These are truly most remarkable words uttered by the eloquent American Divine, and would almost lead one to hold the opinion that he is a believer in the late Queen's royal descent from King David the Psalmist. But, however this may be, it is well-known that Her Most Gracious Majesty was fully convinced that she was descended from the Royal House of David, as the accompanying "Scrap of Evidence" will abundantly prove,—

A SCRAP OF EVIDENCE OF OUR BELIEF THAT WE ARE THE HOUSE OF ISRAEL:

One of the most sacred adornments of Windsor Castle is the Royal Family Tree. In 1869, a Mr. Glover, a clergyman of the Church of England, expected to surprise Her Most Gracious Majesty Queen Victoria, by informing her that he had discovered her to be descended, in an unbroken line, from King David.

Her Majesty sent for Mr. Glover to Windsor, and he was astonished when shown this Tree, and told that the late Prince Consort and herself had known this for many years.

This tree has "David" inscribed at the root, and "Queen Victoria" at the top (see Jer. iii. 17).

. . . . . .

The following is a portion of a leading article which appeared in *The Irish Times*, of January 23, 1901:—"The closing scenes in the life of the Queen in so far as they have been revealed are full of pathos. Around her death-bed were gathered her children to the fourth generation. The blessing of Solomon, wealth, honour, marriage-blessing, was hers, and more also. A modern religious writer has pointed out that a fourth grace, that of long life, was promised to Judah's King, if he religiously kept the Divine commandments, but in this he failed, and died about sixty years of age, whereas our beloved Queen, having faithfully served God and set the whole nation an example, has reigned longer than Solomon lived. Her whole life has been an exemplification of the Divine promise—'Those that honour Me I will honour.' The Queen—our Queen—the Sovereign of Ireland, as well as of all the vast British Empire, has passed away in the plenitude of years and honours, the ruler whom great States and Confederacies delighted to honour, although they were not always with her in political profession. Now, when the public mind is startled by a great historical event, it behoves us to think of what the Queen has done for us during the long years of her governance. Even yet we but dimly appreciate the excellence of the service that she has rendered to the humanity of the time, the beauty of that unselfishness which she offered for the advantage of her people."

There are three points in the above extract to which the writer would direct attention. First, the author affirms that "the blessing of Solomon"—the blessing promised to

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Israel's greatest Monarch—was bestowed on, and enjoyed by her late Majesty, as if to show that she was a descendant of that illustrious king, and therefore the most noble Empress-Queen of the world-wide Empire of Israel. Second, where "a modern religious writer" is represented as designating Solomon "Judah's King," as if he had reigned over the tribe of Judah only, and not over the Twelve Tribes of Israel. Every student of the Bible is well aware that Solomon was the third King of Israel, and that he reigned over "all Israel" forty years, as recorded in 1 Kings xi. 42. How is it that modern clerics and "religious writers" so persistently misrepresent this Scriptural and historical event, and so blindly ignore the Biblical distinction between Judah and Israel? The third point is where the Editor emphatically calls the late Queen Victoria "our Queen—the Sovereign of Ireland." The Editor has truly stated an historical fact which is not generally known, that the deceased illustrious Monarch was verily the Queen of Ireland, not only by conquest, but also by lineal descent from the Irish Kings through the Scottish Sovereigns, as any one can verify by the impartial investigation of the evidence connected with that subject.

. . . . . .

The following cutting from *The Christian Herald*, of November 15, 1900, shows unmistakably the friendly feeling which exists in America at large towards Great Britain, in spite of the influence of the anti-English section in the United States and "the Emerald Isle":—"The re-election of President McKinley by an increased majority over that of 1896 has an important bearing upon the friendship of England and America, for it is well-known that Mr. Bryan was by no means so amicably inclined towards us. The United States of America have had four-and-twenty Presidents, the first being Washington and the last McKinley. Fourteen of these have been sons of planters and farmers. Eight claim Scottish and Irish descent, one (Madison) Welsh, one (Van Buren) Dutch, and the remaining fourteen English. They all married American-born women, however, except John Quincey Adams, whose better half, Louisa Johnson, was born in London, where the twain were wedded. Three of those who attained the highest position in the Government of the States were self-taught men, five received their education at public schools, and fifteen were college-bred men. President McKinley's father was the only one of the four-and-twenty male parents who had followed the calling of a manufacturer; while Harrison's father was himself a statesman, like his son after him. Grant's father was a farmer; Johnson's a sexton; Arthur's and Cleveland's clergymen; Tyler's and Adams' were lawyers; and Buchanan's and Hayes' traders. It is remarkable that five of the Presidents' mothers bore the name of Elizabeth, and four the name of Mary."

THE REV. JOHN WILKINSON.

THE above-named opponent of our Identity views, of long standing, is again aiming blows at our belief, in a magazine called *Trusting and Toiling*, with which he is, we suppose, connected. The December Number, dated the 15th, begins with an article from his pen entitled, "Who are Israelites?" In the early part of the paper these words occur: "Others hold and propagate the notion that the Anglo-Saxons are Israelites. This we regard as an unscriptural and mischievous craze; see my pamphlet, 'The Ten Tribes, where are they not, and where are they?' Who, then, are the Israelites? Not Anglo-Saxons; not converted Gentiles, but the people of whom Paul speaks in clear and powerful language, and by the authority of the Holy Spirit, in the context from which our motto is taken" (Rom. ix. 1—4, R.V).

The writer, having established from this passage that the Jews are Israelites, because St. Paul was the brother and kinsman of the Jews, being both a Jew and an Israelite, and because our Lord was also a Jew, comes to the conclusion that "the promises of God to the nation, of national restoration and conversion, are good to the Jews of the present day." Now no one denies this; and Mr. Wilkinson never can see that fact! We believe "all Jews are Israelites," as he also declares. But we add what he cannot see, that though all Jews are Israelites, the world contains many millions of Israelites who never were Jews, but are "God's First-born," as Jer. xxxi. 9, R.V., declares,—even Ephraim, the possessor of the birthright.

Many years ago, on Sept. 1st, 1880, we reviewed Mr. J. Wilkinson's book he names, in the pages of the BANNER, Vol. IV., No. 192, pp. 353, 362, and 371; and these completely destroyed the validity of Mr. Wilkinson's five points with regard to which he undertook to show that our contention respecting the Anglo-Saxon identity with Israel was untrue, and not supported by any credible evidence. His first objection was that the Anglo-Saxons do not "dwell alone" as the Jews do, and, therefore, cannot be Israel. We showed that the Jews do not fulfil the prophecy, but that the British Anglo-Saxons do. The heathen prophet Balaam described an immensely numerous people, which the Jews are not, but the British are. The Anglo-Saxons are in isolation as regards the other nations, and deem themselves superior to all. This describes not the Jews of modern times, but the British of to-day.

The other points taken up by Mr. Wilkinson in his book were noticed and answered in 1880, and we see no advantage in repeating the arguments on our side now. On one point we think it well to repeat Mr. Wilkinson's objections and our reply. He maintained that to find Israel you must look for them where they were lost in Central Asia and the neighbouring countries, not in the British Isles and Empire. But in maintaining this, Mr. W. contradicts Scripture. In the latter God declares distinctly that Israel of the Ten Tribes, were not to be fixtures, but wanderers among the Gentiles (Hosea ix. 17, R.V.); they were to be swallowed up by them (Hosea viii. 8); to be buried among them, outside Palestine (Ezek. xxxvii. 1—12); to be found praising the Lord "in the Isles of the sea" or "west" (Isa. xxiv. 15); in the north country (Jer. iii. 12—18); in the West (Hosea xi. 11; Isa. xlix. 12); in the Isles afar off from Palestine, in the Isles of the West (Jer. xxxi. 10; Isa. xli. 1, xlix. 1).

Here is a body of Scriptural proof to show that Israel were to migrate, and that westward, and towards Islands in that direction, which causes the negative testimony of historic silence to which Mr. Wilkinson appeals, "to kick the beam." The Scriptures also describe Israel thus scattered and gathered in the Western Isles as a Christian people, "sons of the living God" (Hosea i. 10); particulars which in no way apply to the Jews, but do accurately describe the British House of Ephraim or Israel, blessed as Balaam (in Num. xxiii. 9, 10), spoke of them:—"dwelling alone," blessed with a countless seed, called "the dust of Jacob," whose fourth part it was impossible for men to number. In fact both Balaam and Hosea described Israel as a blessed people; the latter saying that "in the place

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where it was said to them that they were 'not God's people,' there it should be said of them that they were 'The sons of the living God" (Hosea i. 10, R.V.)

These descriptions of Israel blessed of God, cannot apply to the Jews, who now confessedly are not under blessing, but under the frowns of God's displeasure, "for the wrath is come upon them to the uttermost," because they killed the Lord Jesus and the Prophets—"drave out" the apostles, "please not God, and are contrary to all men" (1 Thess. ii. 15, 16, R.V.). Mr. Wilkinson has yet to learn that God has two sections of His chosen people—the one, Israel of the House of Joseph, presently under blessing as Ephraim and Manasseh, fulfilling their respective prophecies—but the other, the House of Judah, or the Jews under disabilities and sorrows untold, because they rejected and killed the Son of God, the Lord Jesus Christ, and are without a home or settled habitation and government—waiting the advent of the glorious day when the King of Israel and Judah shall return in glory "to assemble the outcasts of Israel"—yet expatriated, "and gather together the dispersed of Judah, from the four quarters of the earth" (Isa. xi. 12 R.V.) 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 that I ('The Lord') gave for an inheritance unto your ('Israel's and Judah's') fathers" (Jer. iii. 18 R.V.)

This verse gives us the key to the whole subject. The event is yet future to-day. Then Israel in the Isles afar off (Jer. xxxi. 10, R.V.), will receive Judah, then in separation, at her island house, and after that united with their brethren, will proceed to the Land of the inheritance, to occupy it, in union with Manasseh, for ever. Mr. J. Wilkinson sees much of these truths; but on one point he seems both blind and deaf. He cannot see Ephraim in exaltation under God's blessing now! May God open his eyes to enable him speedily to see!

THE CAUSE OF CLERICAL DISTRESS.

By the Rev. W. C. Battiscombe,
Rector of Warehorne, Kent.

I have been wondering why the clergy, as a body, have been suffering so much during the last twenty years or so? Tithes have depreciated year after year, until now the value of £100 worth of tithes only realises £66 10s. 9d., *i.e.*, two-thirds of what they should be, and what they were intended to be, at the time the Tithe Commutation Act was passed. That there is very great distress amongst the clergy, there is no doubt whatever.

All admit that in years gone by many of the clergy were to be blamed for their neglect to tend their sheep, and for their easy-going, comfortable way of living, looking upon their benefices chiefly as a source of income, with little regard to the clerical duties attaching to their spiritual cures.

Now-a-days, however, such abuses are comparatively rare. The chief complaint made at the present time is based on ritualistic practices. To this ritualistic tendency may, in part, be attributed the present distress amongst the clergy, for such practices border on idolatry. But it appears to me that there may be another cause. May that not be the apathy shown by the clergy generally with regard to the redemption and recovenanting of Israel?

It is many years now since the subject was first brought before them; yet, as a body, they put it from them. They do not search and examine to see if those who proclaim that Israel has not been cast off, and that another people has not been substituted, have any sound basis for their statements; they simply ignore the subject and dismiss it with a wave of the hand, and they maintain their old theory that Israel is gone, and that the promises to Israel have been transferred to a "Gentile Church." And the clergy are the legally-appointed and publicly-recognised defenders and teachers of the Holy Scriptures!

The seriousness of this apathy lies in the fact that, by continuing to propagate a false theory, and to shut their eyes to the light which has in these latter days been revealed, they practically declare, without indeed intending to do so, that God has changed His purpose concerning the people of His inheritance and broken His promise, the fulfilment of which He secured or ratified by an oath. Thus the greatest dishonour is done to Almighty God by the very people set apart and dedicated to promote and maintain His honour.

This present distress may be the means God is using to arouse His blind but earnest shepherds to a sense of the importance of examining, with less prejudice and indifference, the question of lost Israel found in the Anglo-Saxons. The question really amounts to this, "Is God true or false? Are we to believe what He has told us in Holy Scripture, or only as much as it suits us?"

The fact that so many differ from the body of the clergy regarding their interpretation of passages concerning Israel, involving so vital an issue, should be to them a sufficient reason for examining the subject with the care and earnestness worthy of those who have been appointed "watchmen" over God's inheritance.

"A COMPANY OF NATIONS."

By John P. Bastard.

The Bible and the newspaper might with advantage be often read together: there are so many unconscious corroborations of Scripture in the daily Press.

Our Colonial Secretary, a few weeks ago, in speaking of our Queen's dominions, used the expression "a company of nations." This was rather startling, when we consider that it was an expression used by God Himself, to Abraham and the fathers (Gen. xvii. 4, 5, 6, 16); to Jacob (Gen. xxxv. 11); and through Jacob to Ephraim (Gen. xlviii. 19). One of our good bishops says "it is always best to keep as near as possible to the literal interpretation of Scripture." We have no warrant to spiritualise the above promises; if we take them as they are it will certainly be more comforting to ourselves, and more honouring to God, who has condescended to speak to man in human language.

Our statesmen are often using expressions the full import of which they so little understand. One said, lately, "We are finding out the infinite potential resources of the Empire; we are advancing steadily, if slowly; to the realisation of the great federation of our race, which will inevitably make for peace, liberty, and justice." This looks very much like what Isaiah (xxvii. 6) said of Israel, that they should "blossom and bud, and fill the face of the world with fruit." Look at the remarkable scene at Jacob's death-bed, when Joseph brought his two sons to receive the Patriarch's blessing. Joseph's idea was that the birthright should descend from himself to his elder son, but here comes in God's sovereignty: "Ephraim is My first-

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born!" And so Jacob was constrained to give Ephraim the prerogative, "He (Manasseh) shall be *great*, but Ephraim was to be *greater* than he, and his seed was to become the fulness of the nations."

This gives the idea of an overflowing multitude, filling up waste places, energetic, pushing together to the ends of the earth, as promised to Joseph. We must remember that these multitudes and nations promised to Joseph's children were not Jews, nor ever could be; they are never called so in Scripture. Notice other great blessings promised to these same descendants of Joseph, in Deut. xxxiii. 17, by Moses, and in Gen. xlix. 22—26, by Jacob; these blessings are expressly stated to be fulfilled in the "last days." In the Epistle to the Romans (xv. 8), and Gal. iii. 17, we are taught that "Christ came to confirm the promises made to the fathers." Most authorities agree that we are now in the "latter," or "last" days, and if these promises required practical confirmation, they had not been enjoyed or acted upon before Christ's advent. We rightly look upon Messiah as the greatest gift of God to man; eternal life is in Him. But the other promises confirmed in Him also—some of them enumerated above—literal and earthly as they may be (filthy lucre, some call them), are, nevertheless, worth looking at, and to be gratefully accepted by us who enjoy them. They, at least, are the envy of other nations. Moses said (Deut. viii. 18): "He giveth thee power to get wealth," (why?) "that He may establish His covenant which He sware unto thy fathers;" their seed was promised to be "a nation and a company of nations;" why? that they should be God-witnesses in the world. Over and over again are the "two families," Israel and Judah, called "My witnesses;" and so to-day the Jew is mainly a witness of God's wrath against unbelief, as Israel is also, to-day, a witness of God's faithfulness to His promises (Isa. xliv. 21; xlv. 13, &c.).

Thank God for our "company of nations!" Where can be found a more striking fulfilment of Scripture? this being one of the promises made long ago to Abraham and the fathers, and of which, St. Paul says, neither the Covenant of Sinai nor the non-performance of the Law could affect in any way, the whole duty and responsibility of which the God-Man, Christ Jesus, took upon Himself.

THE BISHOP OF RIPON AT THE DIOCESAN CONFERENCE ON "IMPERIALISM."

THE Bishop of Ripon at the Diocesan Conference held there on Nov. 29th last, discoursed on "The Development of Imperialism," and among other matters stated the following:—

"He said that Englishmen during the last year had been compelled to face, as they never had before, Imperial ideas. The men who fifteen years ago were content to discuss the latest village scandal or the rota of the crops were now talking familiarly of distant States, of Empires, and events which touched the future welfare of the world. The whole scale of national thought and idea had been inevitably enlarged. The outlook of Englishmen might once have been narrow and confined, bourgeois and insular. It was no longer so. They had shaken hands with their fellow subjects across the seas. They would measure things henceforth by another, by a larger standard; they could be provincial no more. They were citizens of the world, and their outlook must be wide as the world. In this sense he hoped Englishmen had become Imperial, that they would put away little things and mean things, that they would dismiss, above all, petty jealousies and puerile causes of division; that the sense of the high duties and far-reaching opportunities which spread before the nation might lift all into dignity of purpose, magnanimity of judgment, and solemn realisation of the duty of service; that they might go forth to meet the enlarged responsibilities with minds freed from trivialities, frivolousness of taste, sectarianism, and above all from all sordidness of aim, from the pestilent worship of wealth, from arrogance, and from low selfishness of spirit. (Applause.)

"GREAT BRITAIN'S RESPONSIBILITIES.

"He asked them to consider the magnitude of the task which was entrusted to them, and to this end he quoted some statistics, compiled by an Italian, setting forth the responsibilities of European States in other parts of the world. France, Italy, Germany, Holland, Spain, Russia, and Denmark, with a united population of 287,275,000, had a Colonial population of 99,140,000—that was, for three Europeans, there was one Colonial dependent. Great Britain, with a population of 41,220,000, had a Colonial population of 348,496,000—or for every one of her home population she had eight in the Colonies; and the population ruled by her, therefore, was nearly four times that ruled by all other European nations put together.

"'To recognise the significance of these figures,' said the Bishop, 'is to feel a deep humility and reverent awe passing upon our spirits. Who, with the lessons of the past year in his heart, and the awful vision of these enlarging responsibilities widening before his eyes, does not feel that these things should call forth from the heart of the nation the prayer of the wise monarch of old—'Give me wisdom that I may judge aright this Thy so great people?'"

BATH ANGLO-ISRAEL ASSOCIATION.

ADDRESS BY THE GENERAL SECRETARY.

ON Monday evening there was an enthusiastic meeting of the Bath Anglo-Israel Association in the Jubilee Hall, when a most interesting lecture was delivered by the Rev. S. J. Deutschberger, the General Secretary of the British-Israel Association. Being by birth of the tribe of Judah—born in Germany—and now a naturalised Englishman and a devoted Christian, the glowing language of this gentleman was all the more telling, and his lecture, given in ringing tones and burning words, was listened to with marked attention, interrupted only by rounds of frequent applause. In the absence of the President of the Bath Association (Mr. Jones-Hunt), the chair was taken by Col. the Rev. V. Rowe, who, after an earnest appeal to the assembly to unite together in supplication to the Almighty on behalf of our beloved and revered Queen, opened the meeting with prayer. Passages of Scripture taken from Jer. xxxi. and xxxiii., referring to the two Houses of Judah and Israel and the two families of Judah and Israel, were read by Mr. Floor, the local Secretary, and then Mr. Deutschberger commenced his lecture on the subject, "Do the Jews represent the Twelve Tribes of Israel?" He dwelt first of all upon the three-fold unconditional covenant made to Abraham concerning the promise of the Messiah, the promise that Abraham should be the father of many nations, and the promise that the land should be given to his seed for an everlasting possession (Gen. xvii. and xxii.). The lecturer pointed out that all were agreed that the first promise had been fulfilled—the Messiah has come; and as God has been truthful in this part of the covenant would He not also be

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true as regards the other parts? He made it clear also that the promises were to be fulfilled in the "latter days" (Gen. xlix.; Heb. i.)—*i.e.*, in the days of this present dispensation of Christianity—so that we must look around now to see the true fulfilment of the covenant promise. Where is the nation and a company of nations occupying the corners of the earth—possessing the Gate of their enemies, overflowing to the utmost wastes of the earth? The only answer possible is to be found in the British nation, with its offspring, the United States of America, and all the British Colonies, who are fulfilling literally the promises made by God. Reference was made most pointedly to the fact of the separation of the Twelve Tribes into the two parties, and then from the days of Rehoboam to the present hour these two parties have been perfectly distinct and separate, viz., the children of Judah with Benjamin, a scattered, despised, ill-treated people for the last 1,800 years: the other Ten Tribes, led by God in His own way to the Isles of the West, blind for a long time to their history and only now awakening to the fact of their high and glorious privileges as the chosen people of God—"His people and the sheep of His pasture," a nation and a company of nations ruled over by a lineal descendant of the House of David in the person of His Gracious Majesty the King. The third part of the covenant promise is yet to be fulfilled, and unquestionably the time is fast hastening on, when the Jews, the children of Judah, will be taken back by the ships of Tarshish—the ships given by God to Israel—and the two Houses of Judah and Israel will become one nation, and the prophecy spoken by Ezekiel (chapter xxxvii.) will be fulfilled—the two sticks will be joined into one stick, and the land of promise will be indeed theirs for an everlasting possession, for our God must be and will be true to His word. —The meeting closed in the usual manner.—From the *Bath Daily Chronicle and Argus*, January 23rd, 1901.

JEWISH INTELLIGENCE.

THE NEW JEWISH FORM OF PRAYER FOR THE KING AND THE ROYAL FAMILY.

May He Who dispenseth salvation unto kings and dominion unto princes; Whose kingdom is an everlasting kingdom; Who delivered David His servant from the destructive sword; Who maketh a way in the sea, and a path through the mighty waters: may He bless, preserve, guard, assist, exalt, and highly aggrandise, Our Sovereign Lord,

King Edward the Seventh,

Queen Alexandra,

The Duke of York, the Duchess of York,
And all the Royal Family.

May the supreme King of kings, in His mercy, preserve the King in life, guard him and deliver him from all trouble, sorrow and hurt. May He make his enemies fall before him; and in whatsoever he undertaketh may he prosper. May the supreme King of kings, in His mercy, put a spirit of wisdom and understanding into his heart and into the hearts of all his counsellors, that they may uphold the peace of the realm, advance the welfare of the nation, and deal kindly and truly with all Israel. In his days, and in our days, may Judah be saved and Israel dwell securely; and may the Redeemer come unto Zion. O that this may be His will, and let us say, Amen.

Victoria the Well-Beloved.

"Give her the fruit of her hands, and let her own works praise her in the gates."

Lay down thy burden now, take thou thy rest;
If good works praise thee, indeed thou art blest.
Quick in thy sympathy, helper and friend;
Thoughtful and true to us right to the end.
How we, thy children, on thy strength did lean;
All a good mother is—that hast thou been.

Zealous for England, her glory and power,
Working and thinking for her every hour,
Never too weary and never too old
To guide the great Empire thy sceptre controlled.
Help to thy councillors, Monitress, Queen,
All a great Empress is—that hast thou been.

True to one love thro' the long, lonely years,
Looking to heaven thro' the dim mist of tears;
Scandal, and malice and envy fell dead,
Scorched by the light thy pure womanhood shed;
High in thy majesty, calm and serene,
All a true woman is—that hast thou been.

Re Henry.

In Memoriam.

Gone to the rest she earned so well,
Gone from her people over whom
She reign'd supreme in light and gloom
As all the world can justly tell.

A Queen, the model of her age,
Whose name for ever 'midst the free
Shall stand as watch-word, and shall be
Revered in history's mighty page.

As mother, guardian, and friend,
A monarch famous o'er the world,
Not only where our flags unfurl'd,
But o'er the earth from end to end.

What shall succeeding ages say,
When speaking of the dead we love,
Whose spirit now with God above,
Shall rest for ever and for aye.

What shall be writ in history then
But words of truth, of praise, of pride,
How well she lived, how nobly died,
Beloved by every class of men.

We think amidst our sudden woe
Of future greatness, and are proud
Because the Queen, now in her shroud,
Has ever taught us to think so.

Joseph Benjamin.

—*Jewish Chronicle*, Jan. 25, 1901.

901—1901 A.D.

By Mary le Mare.

Since "England's darling" laid his sceptre down,
With "legacy of freedom" as historians told,
And our first Edward took his father's crown,
'Tis just one thousand years away have rolled.

A thousand years! what marvellous things
Our land has seen in that stupendous time;
Still ever near the cov'nant King of kings
Has had us in His keeping, thought sublime.

And shall we doubt Him now in time of need?
'Mid blinding tears and heads bowed low in prayer,
We raise our thoughts to Him who gave indeed
Alfred! Victoria! never names more fair.

"O silent Mother of our Kings to be,"
A sorrowing world is weeping round thy bier,
But what of us, thy People, must we see
The grave at last claim what we hold so dear.

"Mother of Nations," Queen of many lands,
Victoria Beloved! thy gentle sway,
Was owned where crystal waves lap tropic sands,
And grim King Frost still bars the icy way.

"Mother of Nations?" yes, the promise said,
To Sara, Abram's spouse, at last fulfilled,

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Thy youngest born thy blessing scarce had read,
When peaceful death thy heart for ever stilled.

Peerless descendant of the "tender twig," *
Erstwhile on Israel's mount by Prophet set,
Now grown a "goodly cedar," 'neath whose boughs
All nations gather—ev'ry creed is met.

A Viking's daughter! thou once more wilt toss
On the salt sea,—and red, and white and blue
Will shroud thee; sure the threefold cross
Did never press a heart more pure and true.

God's finger touched thee gently at the last,
Lying so calm, where thy loved ocean rolled,
Surrounded by thy dear ones—soon was past
The Bar; and now what scenes unfold!

The storm and press are over. God be praised
For that dear life;—we pray Him now to fling
Her mantle on her son;—one voice is raised,
One name, one wish is heard—Edward the tenth—
God save the King!

Vienna.

NOTE.—I hope my readers will understand that in calling our new King Edward X., I have reckoned in the three Saxon kings of that name. The reason is obvious.

L'ARMÉE ANGLAISE PRINTE PAR KIPLING.

AN milieu des pompes du jubilé qui révélait pour la première fois l'immensité, les ressources, les richesses, les splendeurs de l'Empire, il dota l'Angleterre du Recessional hymn, dictant, pour ainsi dire, avec autorité l'etat d'âme qui couvenait à un peuple ébloui de sa propre grandeur.

Ce chant pretendu religieux restera comme un monument d'orgueil incommensurable.

Sous prétexte de demander à Dieu l'humilité dans le triomphe, l'Angleterre y relèque a leur rang, d'un geste hautain, non seulement les Gentils, mais les croyans d'espèce inférieure, les vantards qui se passent de la loi, "Que ceux qui ont des oreilles pour entendre entende." Cela s'etait vu déjà dans l'Evangile: "Seigneur, je vous rends grâce de ce que je ne suis pas semblable à ce publicain" et cela s'appelle, sous quelque apparence qu 'on le déguise le pharisaïsme. Il est curieux de noter les ressemblances entre les deux peuple qui, à des époques differentes, se sont exaltés au dessus de tous les autres.

Vraiment ce serait à croire que les Anglais descendent, comme le vent un tradition, des tribus perdues d'Israël.—From *Revue des Deux Mondes*, 1st Avril, 1900.

[TRANSLATION.]

THE ENGLISH ARMY DESCRIBED BY KIPLING.

IN the midst of the pomp of the Jubilee, which revealed for the first time, the immensity, the resources, the riches, and the splendour of the Empire, he (Kipling) endowed England with the "Recessional Hymn," describing, so to speak, with authority the state of soul which suits a nation, dazzled by its own greatness.

This so-called religious song will remain for ever as a monument of immeasurable pride.

Under the pretext of asking God for humility in its triumph, England there relegates to their ranks not only the Gentiles, but the believers of an inferior kind, the boasters who disdain the law. "Those who have ears to hear, let them hear." This has already been seen in the Gospel. "Lord, I thank Thee, that I am not like this publican," and this is under whatever appearance it is disguised "pharisaicalness." It is curious to notice the resemblances between the two peoples, who, at different epochs have exalted themselves above all others.

Truly, it woul seem that the English are descended, according to a certain tradition, from the Lost Tribes of Israel.—From the *Revue des Deux Mondes*, 1st April, 1900.

NOTES ON THE ABOVE.

Even the *Revue des Deux Mondes*, has learned something of our descent from the chosen people, and although it confuses Judah with the other tribes of Israel, yet the possibility of our being not as the Gentiles "who know not the law," is a thought that causes bitterness.

Kipling's poem was composed in a true spirit of humility, which the French writer distorts into pride. When the poem was published there were many of the readers of the BANNER OF ISRAEL who detected an Identity ring in it. It is strange that a similar recognition was conveyed to its French critic.

We are not reckoned among the nations: our law, our methods, our faith, our national characteristics, our loyalty are not as theirs. Our prosperity arouses their jealousy, and even our recognition of the hand of God in our history is assumed to be a false claim to a peculiar position. Nevertheless it was the purpose of God to choose Israel: "You only have I known of all the families of the earth," and although the responsibility of this election when neglected brought punishment, yet the glory of the selection was not thereby lessened. The danger of a Pharisaic spirit does exist, but it can be cured only in one way, namely, by the national recognition of the election, for then it will be seen that not for our own righteousness have we been exalted, but in spite of our unworthiness. The sinful and thoughtless nation has been accepted, and pardoned, and blessed, through the long-suffering mercy, that instead of casting us off, brought us into the re-covenanted position which was made possible through the work of Him who visited and redeemed His people.

The remarks of the *Revue des Deux Mondes* are evidence of the quiet, but steady advance of the knowledge of our identity with Israel, as being the cause of our national position.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In "Covenant People" for November and December there was an article by the Rev. P. Carlyon, claiming inspiration for Esdras, and also that he and Ezra were one. This view deserves the consideration and study of all Identity believers, as it is based on the prophetic visions of Esdras, and their filling up the gap in history since the Roman kingdom of Daniel to the appearance of Antichrist; nearly all of which, if this be true, is fulfilled prophecy. We as Israelites have discovered so much that is new in our Bible, that we are more ready than any other students of God's Word to see truth that others have never seen.* Therefore I hope readers of the BANNER will procure Mr. Carlyon's paper (a reprint; his address is Falmouth), study it, and work out his suggestions for the benefit of your readers.

Yours sincerely,
F. THOMPSON.

January 7th.

To the Editor of the "Banner of Israel."

DEAR SIR,—On the coloured Supplement to the BANNER for January 2nd, in that portion showing, British Isles 1600 to 1900, is it not an error to show Hanover? Was that not lost to us in 1837, when our good Queen ascended the throne?

Yours respectfully,
L. BIDEN.

Ivy Crag, Polruan-by-Fowey, Cornwall, Jan. 21, 1901.

RECEIVED with thanks, communications from J. F. FERRABEE, of Chalford, *re* Empire Flag.

Ezek. xvii. 22, 23.

* The chapters referred to contain "Identifications."

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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 BOER WAR, A FIGHT TO THE FINISH.

THE idea has got abroad that the death of our beloved Queen is likely to make a difference in regard to the conclusion of the Boer war. There is really no foundation for such an expectation. No one desires peace more than the British nation and Government do. But it must be "peace with honour." We do not wish for a repetition of the peace with dishonour of 1881, and its sure sequel—a fresh war, its carnage and its cost. Besides, the matter does not rest with this country! The Boers prepared for the war and deemed the hour for its arrival had come when in October, 1899, with insult, and contumely they declared it, proceeded at once to invade and annex British territory, and announced their intention to drive us into the sea, in order to bring the whole of South Africa under the Boer flag. They are not prepared to sue for peace, but on the contrary demand as the first preliminary of peace, that their two Republics must be restored to them, their independence secured to them, but the shadowy suzerainty, if desired restored, whatever it may be worth!

The British nation will never accede to those terms or make peace on these conditions. The whole Empire is one on that point. The Boers must submit unconditionally, and then those stipulations which Mr. Chamberlain explained in the House of Commons, will be carried out. The British will rule the annexed country, give equal rights and privileges to all the inhabitants of the two new British Colonies ruled as Crown Colonies till the Boers show that they may be trusted with representative Government in common with all the other inhabitants of the British Colonial nations throughout the world. Let the Boers accede to these terms and they can have peace to-morrow. But they are not willing, and, therefore, war on a national scale being impossible, they are fighting us now as guerilla bands of robbers, who murder, rob, and pillage their friends and foes alike, imagining that by laying waste their former lands, they are making Government impossible.

They will secure a famine throughout the land, and the 20,000 Boers, now prisoners of war, in British possessions in St. Helena and Ceylon, with some thousands in Portuguese territories, interned at Lorenzo Marquez, will remain in foreign lands, cut off from their families and homes because of "the irreconcilables" in South Africa. The fault is not ours!

Sir H. Fowler, M.P., spoke last month at Willenhall, N.B., on the subject of the war and the Boers' conduct in regard to it. After a warm approval of Lord Kitchener, the present distinguished Commander-in-Chief, he addressed the meeting in the following terms. His words show very clearly why this must be "a war to the finish." Our motto is "Never again! Never again!"

Sir Henry then proceeded to speak in high terms of praise of a phrase in the address which the burghers in the Orange Colony issued to their Boer citizens in South Africa with a view of promoting the restoration of peace. The paragraph had said in one sentence, which disclosed very clearly one of the controversies and perplexities which had prevailed some time, "We have fought to have South Africa under one flag." There was no talk there about franchise, of independence, of capitalists, or Outlanders; they had hit the right nail on the head; they had revealed the truth, and were honourable men. They had been fighting to have South Africa under one flag, and England had been doing the same. (Hear, hear.) That fight was inevitable. No diplomacy could have prevented it. The contest was bound to come sooner or later. It might have come at a time when they in England were involved in difficulties elsewhere. Their position in the matter, however, was very clear. They were fighting for South Africa to be under one flag, and that flag the Union Jack. (Cheers.) Why were they fighting for it to be under the flag of Great Britain? Because it was the property of Great Britain. It had belonged to it by every title by which a country could be acquired. They acquired it by conquest, they acquired it by treaty and by purchase, and they had strengthened and maintained it. English capital, English blood and brains had been combined in making South Africa

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what it was to-day. (Hear, hear.) They could not let any body of men snatch their Empire away. Those brave Boers said, "We have fought to have South Africa under one flag; we have done our best, and we have lost." Nobody could utter anything of a sneering or derogatory manner to men who confessed that they were beaten. (Hear, hear.) They had to recognise, and they wished Europe to recognise, that the people of this country and the Parliament of the country had definitely made up their minds that the fight in South Africa was a fight to the finish. (Hear, hear.) They in England must put aside party recriminations and differences, and determine upon the supremacy of Great Britain in South Africa. We had also made up our minds that all sections of the residents in South Africa, be they Boer or natives, should enjoy all the rights, all the liberties, and all the equality in every respect which had been, and was, the right of all the other subjects of the British Crown in every part of the world, and the sooner the better. We meant that the people who inhabited South Africa should be endowed liberally, amply, and not grudgingly with those institutions of self-government, that freedom of management of their own affairs which had redounded so much to the happiness of the British colonies, Australia, New Zealand, and elsewhere, and which had not only benefited the people who lived under them, but had also strengthened, as they had seen in that hour of stress, the whole of the British Empire. Passing from this subject, the right hon. gentleman said he did not intend to indulge in views of a pessimistic character. They had entered on a new century. A hundred years ago the people of Great Britain were passing through the most serious and dangerous crisis that had ever beset them. The Empire was emphatically at stake. All the Powers of Europe were combined against them. That great French General Napoleon said—"Let us concentrate all the active powers of our Navy and destroy England, and Europe will then be at our feet." Our Army was not what it is to-day, but our forefathers faced the difficulty. They faced all Europe, they faced Napoleon, and they went through dark and dreary hours when they saw on the opposite shores of the Channel a vast flotilla prepared for the invasion of England. But the British Army of that day never flinched. They went through campaigns of misunderstanding, of calumny and falsehood—the same had been experienced lately—and, like the Army of to-day, they stuck to their colours, they stuck to their flag and their tradition, and at last they triumphed. And what a calamity it would have been to the world at large if at the commencement of the nineteenth century Great Britain had been blotted out or put under the control of a foreign nation. (Hear, hear.) Let them answer that question by asking themselves what Great Britain had been in the past, and what Great Britain had done, what Great Britain was, to the civilised world to-day. What would have been the history of the nineteenth century if the great scientific, commercial, constitutional, and religious work of this country in the last hundred years had not appeared on the pages of modern history? (Hear, hear.) No, they were not ashamed of their country; they were not ashamed of what they had done. (Hear, hear.) We knew that better citizens, freer, happier, or more prosperous subjects could not be found in any part of the world than those who owed allegiance to the British Crown. In support of his argument the right hon. gentleman proceeded to quote statistics as to the enormous growth in population, in wealth, in trade, and in general prosperity that had marked the history of the last hundred years of the various countries in the British Empire. The population of England at the commencement of the century was 15¾ millions, at the end of the century it had increased to 41¼ millions; but whilst the population of the Empire at the beginning of the century was only 18 millions at the end of the century it had increased to over 300 millions. That was as regarded the population. Now as to the wealth. The most competent statisticians put the wealth of this country at the commencement of the century at £2,200,000,000, and the lowest computation of our wealth at the present time was £12,400,000,000. (Hear, hear.) Then, again, the revenue of the country at the commencement of the century was £37,000,000, whilst in the last year of the century it was £120,000,000. (Applause.) At the end of the present year it would be considerably more. That amount of money was raised by taxing almost everything that was above the earth, on the earth, and in the waters under the earth. (Laughter and hear, hear.) Man could hardly breathe without being taxed for it. (Hear, hear.) Then as to our trade, we were a trading nation, and upon the extent of the trade depended the prosperity. Take the amount of their exports and imports at the commencement of the century. Put those two together, and they amounted to 67 millions for the year, whilst in the year just closed the Board of Trade recorded it as 815 millions. That told a story of progressive industry, commercial enterprise, and success which he ventured to think had never been paralleled by any other country in Europe, either in this or any other century. That was not all. They had seen the development of steam and almost the creation of electricity. They had seen developments and discoveries which had made the lives of the people more useful and more happy. They had seen an enormous diminution of crime, and an enormous diminution in the number of prisoners, accompanied at the same time by an enormous increase in population. When the Queen first came to the throne she had 53,000 subjects convicts: at the present time there were not more than 6,000. With regard to pauperism, they had no statistics of the numbers at the commencement of the century—they were under a Poor-law then which was worked not so much for the benefit of the poor as for the relief of the ratepayers. He might state that the number of paupers of all descriptions, able-bodied and otherwise, men, women, and children, fifty years ago was 50 per 1,000 of the population, whilst now it had dropped down to 25. After referring to the advancement in education, he said they had one black spot—it was not so black to-day as it was a hundred years ago. The one black spot in our civilisation which showed no improvement was the question of intemperance, and he sincerely hoped that a satisfactory dealing with that gigantic evil and crime would be one of the trophies of the twentieth century.—*Scotch paper*, January 15th, 1901.

The story of the progress and prosperity of the people of these Islands is astonishing indeed. That of "the wealth of the nation" and "its power to get that wealth," reminds us of God's promise to Israel in Deut. viii. 18, R.V., and the fulfilment of it to our own nation. Verily, this one point in our nation's condition, almost suffices to prove that we are Israel. Add the 15 or 20 other stupendous facts connected with our race on which we often dilate, and we get a mass of cumulative evidence which must satisfy any reasonable mind, reasonably exercised, that the British Anglo-Saxons are the lost House of Ephraim-Israel, as God is true!

No doubt our great Queen now gone to her rest, passionately longed for peace, but she too, knew it could not be attained under the circumstances, without the submission of the Boers. The risk is too great of any solution of this quarrel, which does not include also the unconditional surrender of our present enemies. It was this weakness on the part of our rulers which failed to settle this quarrel when Earl Roberts went out 20 years ago to conquer the Boers then. But the delay was permitted no doubt to secure the Federation of our daughter nations and their loyal co-operation with us in destroying the far greater power of the Boers, now, which induced them to defy the British Empire in arms. They must now be conquered—or they will still endeavour to destroy the Empire! That is impossible, with reference to the promises of God in Isa. xli. 8—15, R.V. Let Israel, therefore, praise the Lord.

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A GLASGOW BELIEVER SENDS A QUESTION TO THE "BANNER OF ISRAEL."

We have received the following from Mr. Thomas Kerr, of Glasgow, dated January 16, 1901, who requests an explanation. He writes :—

"In the Banner of Israel, Vol. VIII., 1884, p. 354, writing on the subject of the Queen's descent, the late Surgeon-General Grant says, 'Zedekiah and his sons having been slain, the nationality was maintained, according to our view, by the transfer of the sceptre in the female line, to a portion of the other House, established in some other part of the world.' Now since 'the kingdom' remained evidently with the Jews till Christ came, and took it from them (Matt. xxi. 43), what I wish to ask, are we to understand is the difference between 'Nationality' and 'Kingdom?'"

Before we give Mr. Kerr an answer to this question he puts to us, it would be well to set out afresh the late Dr. Grant's definition of "nationality" as it appears on page 353 of Banner, Vol. VIII., referred to above. He defined it thus :—"Nationality may be defined as a state of a people of a common race or origin, inhabiting a particular territory, and governing themselves by their own laws. Monarchy is not necessary to nationality; but in the case of a people so scattered as Israel was after the Assyrian captivity, and as the Jews are now, it becomes an essential condition of national life, and, indeed, the only bond of union by which it can be maintained; for it will not be disputed that however much a people may be scattered, if a portion of them is found established in one particular locality, and that remnant, however small, is governed by an old established dynasty of successive kings kindred to the people themselves, the nationality of the people is established on that spot or territory where such a condition of successive Monarchial Government exists. Now, the Sovereignty of Israel—that is the united Houses of Israel and Judah—was established by the most solemn decrees of God, for ever in the line of David, and accordingly we find that when Israel of the Ten Tribes was carried captive (B.C. 720) and Ephraim was broken that it was not a people, the nationality was preserved by the union of Benjamin to Judah, which had been accomplished by the direct intervention of Almighty power, when the two Houses separated, as we read in 1 Kings xii. 24, and it continued with Judah until the Jewish polity was overthrown in the reign of Zedekiah, after which event Zedekiah and his sons having been slain, the nationality was maintained according to our view, by the transfer of the sceptre in the female line to a portion of the other House established in some other part of the world, to which the prophets give a clue by referring to it as "the Isles afar off," situated in the "north," and "west," of course from Palestine.

The question now put to us is "what is to be understood by the difference between nationality so described, and 'the kingdom' which was with the Jews till the Lord Himself took it from the Jews or House of Judah, and then transferred it to the 'nation bringing forth the fruits of that Kingdom of God,' which is evidently the House of Israel of Isa. xxvii. 6, R.V.? Our suggestion in regard to the point stated by Mr. Kerr is this: allowing the correctness of Dr. Grant's definition of Judah's nationality up to the death of Zedekiah, and of Israel's in Ireland from that time till our Lord's first advent, it is obvious that "the Kingdom of God" was still with Judah till the day of the Lord Jesus, and the transfer of it from the latter to Israel was to take place at a time future even then. "The Kingdom of God" being with Judah, the Lord came to "His own" and would have established the kingdom with that House, had the Jews received Him. But they rejected and crucified Him. The kingdom which was His, the Lord then transferred to the other Hebrew "nationality" then growing up in the "Isles of the West," and its function was, as "the Kingdom of Christ" to evangelise and bless the whole world and at last to bring it under His rule. This kingdom was linked to, but independent of, the "nationality" of the Hebrews established in Judea first and then in Ireland—and by the decision of the Lord Jesus it fell finally to Ephraim, after its removal from Judah. It was independent of the Kingly power which ruled the Hebrew nationalities in Jerusalem and the Isles of the Sea or West—for its function was not so much the government of the Hebrew Houses developed into nations, but to do the work of Christ in the world,—to blossom and bud—to fill the face of the world with fruit, to publish His Word and to build up the kingdom of the world, to join it together and fashion it, so as to fit it to become the Kingdom of the Lord and of His Christ.

MAX NORDAU ON THE WAR.

The South African War naturally occupies a considerable space in the reviews of the past year published by the Vienna papers. The most interesting article, from this point of view, is one in the *Neue Freie Presse*, which appears over the signature of Max Nordau. In this the readers of the paper will, for the first time, perhaps, have found the real truth about the Boer. Herr Nordau says :—

"We behold the rare spectacle of the whole world being at one in condemning British policy. We see a massed and terrible hatred of the English, who by many are considered no better than cold-blooded robbers and murderers. On the other hand, the British nation has almost unanimously declared for the policy of its present Government, with which it means to share the moral responsibility for the war. So convinced is nearly everyone in England of the justice of the British cause that I think, if we except Mr. Stead, there is not a single prominent politician or writer in England who would be ready to subscribe to another Gladstonian Convention of Pretoria. The unanimity of a nation like the English, in a case in which the whole world is also unanimous in condemning British policy, ought to make sensible men reflect; because the English, after all, were for centuries a bulwark of freedom. They are a nation whose sense of justice and equity is proverbial, whose high civilisation only a fool would deny, and whom to treat as a band of robbers and thieves is such an absurdity that only bad faith or utter imbecility could be guilty of it. Any one not led by blind hatred, and with enough reason left in him to reflect, will find, in seeking for the cause of British pertinacity in this war, that England is simply actuated by a very natural motive—namely, the instinct of self-preservation. To understand this, however, one must know how methodically the Boers had made their preparations for driving the English into the sea; how, since the death of John Brand, the Dutch of South Africa sought the means of driving out the English, first, by the ill-treatment of the Uitlanders, and, at the right moment, by using force; and how the motto 'Africa for the Africans' was interpreted to mean 'South Africa is for the Dutch, and there is no place here for the English.'

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"Other nations may be indifferent about it, but the English are convinced that they must not lose South Africa. Not only is their territory there five and a-half times as large as Germany; not only are there one million settlers of English blood or English speech, and space for a hundred times as many British settlers, but South Africa is still the most important station *en route* to India and Australia. Its possession in English hands is almost a condition of the possession of India and the defence of Australia. Its loss would, therefore, inevitably bring about the disruption of the British Empire; and for this reason—for one, that is, which is at the root of all human relations—British policy must be what it is—simply the question—'You or I.' To those magnanimous persons who ask why is not the formula 'You *and* I' used, I would simply reply, 'Address yourself first to the Boers,' because it was they who wanted to exterminate the English in South Africa, and, until they succeeded, to make at least helots of them; whilst the English offer the Boers full British freedom, and as much independence as any loyal subject of the Queen enjoys in the British Colonies. No Englishman ever thinks of depriving the Boer of his place in the South Africa sun.

"There is no doubt that the South African undertaking is a terrible ordeal for England, and there is no lack of prophets who triumphantly foretell that it will be the grave of the British world-power. I am not of that opinion, because England, under Elizabeth and under George III., had to face far more terrible dangers, and overcame them: and I am convinced she would rather spill the last drop of her blood than allow herself to be ousted from her present position in the world. And, highly as I appreciate the heroism of the Boers, I find the heroism of the English deserves just the same admiration.".

Herr Max Nordau writes from the same town where Henri Rochefort has just explained to the Correspondent of a Vienna paper his plan for raising 12,000 French Volunteers for South Africa. He proposes to send them unarmed to Madagascar, as simple travellers, to equip them from a secret depôt of arms and ammunition on the Portuguese coast, and then to send them to help the Boers in driving out the English. For all this he only wants the modest sum of 20,000,000 francs, to be raised by public subscription in all the countries of Europe, Austria-Hungary included.—*London Standard*, January 2, 1901.

Max Nordau testifies in the Austrian newspapers that the British people is hated and condemned "by the whole world." Verily she is a nation "dwelling alone," whom the Continentals and others prove that they detest by describing them as "cold-blooded robbers, and murderers!" The fact is the nations are eaten up with jealousy of our Race. They envy its vast expansion, its immense wealth, and are jealous of its success in colonising the desolate regions of the earth, and making them like unto the Garden of Eden for beauty and prosperity.

It is a fine point that Max Nordau makes when he recognises that South Africa is the key to our road to India and Australia by the long sea route from the West and the North. Were we to lose South Africa we should very likely lose India, too, and force the Australian Colonies, probably, to declare their independence. It is certain, then, that this quarrel must be fought out till the Boers submit. They have "a nation and a company of nations" against them. The God of Israel, too, is on our side, according to the promises, because the British are Israel, that is, Ephraim, His firstborn, and He will never, no never, leave us or forsake us, but will, as He has done a thousand times in days past, subdue our enemies under our feet (Isa. xli. 8—20, R.V.). The Boers are fighting a losing cause against us and they know it. They mean to bring on us as much loss of life and treasure as they can before they submit, knowing that they will involve their late country in absolute ruin, famine, and desolation, by their insane hatred and hostility towards us.

OUR SPLENDID HERITAGE.

By John S. Anderson.

You rarely now-a-days open a newspaper, daily or weekly, without finding something in it of a strictly Identity character, written, no doubt, by someone who has not the slightest idea of the origin of the Anglo-Saxon race.

In the *Daily Telegraph* of the last day of the last century there appeared a very good leading article on the New Year—and with it a New Century—in which they predict the discovery of fresh marvels and new wonders. We wonder if one of these will be the "general" discovery that the British nation, our Colonial Empire, and the United States, are Israel? They then proceed to show that our progress has been much more rapid in every way since the middle of the last century than from the commencement of the Victorian era to that time, and conclude their remarks on this subject with the following observations:—

"Whatever may be accomplished in the ages to come, eclipsing the progress which the last three generations of men have made, posterity will at least never be able to speak of it with disparagement. It has witnessed the beginning of a new order of things in politics, science, and thought, a new grouping of the nations, the rise of gigantic empires, the full development of the potentialities of steam, the birth of electricity, and the first bold definite challenge of the West since the days of Alexander to superimpose its civilisation upon the East. That Great Britain has profited most from the Nineteenth Century is patent to all the world. The problem before her in the coming century is to hold and develop her splendid heritage!"

"Her splendid heritage!" Here is a topic on which they might have enlarged to advantage, but "no!" They say, that is a problem upon which it was unnecessary for them to enter there, and they enlarge upon the difficulties with China, where all is chaos and confusion, at the same time admitting that it is pleasant to turn to Australia, where the New Century will witness the beginning of a new career under the most favourable auspices. They also allude to having won the friendship of the United States, "and though it cannot be said that the New Century opens with the assured prospect of peace, yet the hazards of war are so dangerous, and its cost so overwhelming, that there is fair hope that the mammoth struggle for which—as Lord Roberts pointed out in his speech at Gibraltar—the men of every nation are preparing, may be indefinitely postponed."

Here is again reference to more involuntary evidence of the events foretold by God's messengers of former days. But our present object is simply to exemplify the idea left unfinished by the secular writer who recommends Great Britain to "develop her splendid heritage." To accomplish this, we have only, as most of your readers are well aware, to turn to Holy Writ, and there read the commands of the Almighty, as well as consider His gracious promises to Israel and his seed for ever, as it is written:

"For Thy people Israel didst Thou make Thine own

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people for ever; and Thou, Lord, becamest their God" (1 Chron. xvii. 22).

"He hath showed His people the power of His works, that He may give them the heritage of the heathen" (Psalm cxi. 6).

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me saith the Lord" (Isaiah liv. 17).

"Then shalt thou (the house of Jacob) delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah lviii. 14).

We do not think we can do better than conclude with a quotation, which seems to convey the pith of the whole matter. It is from Deuteronomy xxviii. 1 to 14, from which verses we abstract the following:—

"1. And it shall come to pass, if thou (Israel) shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"2. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"3. Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"7. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

"9. The Lord shall establish thee an holy people unto Himself . . .

"10. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

"12. . . . and thou shalt lend unto many nations, and thou shalt not borrow.

"13. And the Lord shall make thee the head and not the tail; and thou shalt be above only and not beneath; . . .

"14. And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them."

Streatham, January, 1901.

THE PAINLESS DEATH OF FRANCE.

M. Bertillon, the well-known French statistician, in an article on the population statistics for 1899 in France, declares that they show the country to be in the same position as a man dying under the influence of chloroform. It is painless, but still it is death. The figures from which this gloomy prognostication is drawn prove that the births for the year were 10,000 less than the average for the preceding decade. The excess of births over deaths was no more than 31,394, although the number of marriages was the largest recorded since 1876. The rate of increase of the French population has been steadily diminishing for some time, and will apparently soon have disappeared altogether. The population of the country does not now exceed thirty-eight millions, whereas that of Germany, which is rapidly growing, has now reached fifty-one millions.—*The Irish Times*, November 27th, 1900.

AN ISRAELITISH WILL.

Forwarded by J. G. T.

The will of Mr. Robert Arthington, who was a generous supporter of Missionary Societies during his life, and left them three-quarters of a million sterling at his death, contains a passage which appears to be a truly Israelitish response to the prophecies that lay on Israel the duty of blessing "all the families of the earth." A letter written by his solicitors states:—

"The will contains an expression of the testator's wishes for the guidance of the special committees to be appointed as before mentioned as follows:—'That if practicable the said shares and legacies and the income thereof shall be applied for the purpose of giving to every tribe of mankind that has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of John and the Gospel of Luke, together with the book of the Acts of the Apostles, printed in the language of that tribe, and to teach some, say, at least ten or twelve persons of each such tribe, how to read, and in some cases perhaps one tribe of people some of whom know how to read, and have printed Gospels, may be urged to evangelise some other tribe or tribes moved by a faithful request, and may teach them to read, but it is my wish that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian Archipelago all tribes and great populations destitute of the said Gospels in print should by some means be reached promptly (the actual heathen first), and put in possession of the said Gospels, outward, indeed, it may be if only in print, but available to some if God shall give them repentance and faith, but I desire that Mohammedans everywhere should be left to the various Bible agencies, and that all tribes thus blessed with the light of the Gospel, the light of life, as a lamp placed and left standing among them, should by means of such shares and legacies hereinbefore bequeathed, for some considerable period, say until each tribe has formed a church, be visited at regular intervals by devoted teachers of some tribe or people, till every tribe in every land shall have the Gospel in print, or in the hearts of some of each tribe, and no delay should occur in taking the inestimable treasure to every unreached tribe, and wise economy should be used in the administration of such shares and legacies. And an early or first labour of love should be to map out the world in its parts unreached by Holy Scripture, and to supply such parts with at least printed Gospels of John and Luke, and with the Acts of the Apostles, so far as it may be found practicable to do so.'"

The above, which is forwarded to us by our friend Mr. J. G. Taylor, of Newcastle-on-Tyne, is a very remarkable paper indeed. The testator literally desires to carry out after his death—which has already occurred—the Divine injunction to be "a blessing to all the nations" (Gen. xxii. 18, R.V.), the more degraded and ignorant especially; thus "blossoming and budding and filling the face of the world with fruit" (Isa. xxvii. 6, R.V.). Surely such a will as the above has been the work of "an Israelite indeed, in whom is no guile"—who, with his vast wealth, desires to consecrate it all to the Lord after his departure by making known His salvation to every inhabitant of the globe in need of its consolations. To the Lord be all the praise!

We would call the attention of our readers to the Meeting on March 7th, advertised this week, as a good attendance is expected.

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THE FEDERATION OF THE BRITISH EMPIRE AS SEEN IN TASMANIA.

THE *Mercury* newspaper of Hobart, Tasmania, published on October 22nd last, contains an article on the Federation of the Empire, which is good reading, and we pass it on to our friends. It furnishes us with some useful thoughts to explain why the Continentals hate us as they do. And Federation is the great defence we have, humanly speaking, to rely upon, to defeat the machinations of our enemies.

In all this, of course, the main defence on which we may safely rely, namely, our Israelitish origin, is ignored because totally unknown. It stands, however, to reason that we could not have acquired such an enormous Empire as we have done, unless God had been on our side and given it to us. Such an Empire could not have been ours unless the Sea Power, resting on the Gates, had been granted to us by our God under the circumstances recorded in Gen. xxii. 17, 18, as the reward of the faith of our forefather Abraham, "the friend of God for ever" (2 Chron. xx. 7; James ii. 23).

Our Heathen and Colonial Empires in addition to that of the sea, our vast wealth, our God-defended Island Home, our Military and Naval successes which have always been phenomenal, and in the late Boer war have been more marked than ever, all prove that we are a God-defended, God-blessed nation, which must be Israel discovered, and restored to God's favour and blessing. Our Tasmanian writer, however, gives us the solution of the mystery connected with our national condition, and we do well to note that the Federation of the Empire which the writer desires, is also a promise from God to our forefather Jacob in Gen. xxxv. 11, R.V., evidently pointing to a federated Israelitish Empire, as that under which his Israelite posterity was destined to appear in the last days. "A nation and a company of nations shall be of thee." The article we find in the Tasmanian paper was to the effect following :—

"It is curious and instructive to notice that the advent of Federation, now drawing so near, coincides exactly with certain developments in the state of the world, which have been arranged by a special Providence. In spite of the recent great demonstration at the Hague, where the diplomatic crocodiles shed their very best tears, in spite of the many Congresses on the Continent of Europe, at which the very finest profession of a philosophical love of peace was made, there is no escaping from the fact, that the great Powers are in what may be called a chaotic state, and that there is an outburst of hatred against Great Britain, of which, so far, no sufficient explanation has been given. It would be too much to suppose that the Continental politicians and statesmen who inspire the Continental newspapers, and, what is more, allow them to insult one Power with impunity, care anything about the Boers. Foolish as are many of the things which these newspapers say, astonishing as is the way in which they continue to put them in the wrong light, we need not believe that they are thus making themselves absurd for any love for Oom Paul, or the corrupt, ambitious and utterly impossible rule which he tried to inaugurate in South Africa. The Vatican organs and all those which directly or indirectly receive their inspiration from Rome do not, certainly, love the Boer or his ways, but they hate Great Britain with a hate that covers up many differences with one who is believed to be a dangerous foe to that recalcitrant country. The intensity of the desire to see Great Britain humiliated and weakened has been so great, that the military critics even lost all their judgment, with but a few exceptions, and set forth the conclusion, utterly absurd and unwarranted from a military point of view, that Great Britain was about to be signally defeated in South Africa. We may well wonder that men of some sense of the fitness of things, men with some care for their reputation, ventured on such absurd military criticism, when the fact was evident, even twelve months ago, that the Boers had no initiative force, and that the utmost which they could hope to do was to hold the strong positions which they had seized at the outset. Still, even now, when the war is virtually over and the great Boer organisation has been scattered with wonderful ease to the four winds of heaven, we find these foreign writers insisting that the British cannot hold South Africa, and a few bands of brigands described as Boer armies holding their own against all the British forces. Now, we ask naturally what can all this mean? The foreign critics are foolish and virulent enough to sacrifice their own reputation, like some critics in this part of the world, for the sake of saying nasty things, but they are not altogether fools. They can, as a rule, appreciate a military problem, and yet day after day their criticisms on the war are such as to shame a disciple of the Manchester School, or a member of the Peace Society on the rampage. This is a phenomenon which demands an explanation, for such things are not done without a purpose, even though that purpose may be an absurd one from our point of view. The explanation is to be found, we think, partly in religious and partly in diplomatic motives, both of which are congruing to produce a combination against Great Britain; first, as the Power which is supposed to keep the ambition of a Church in check; and secondly, because there is a keen desire to reduce her strength at sea, which practically makes her the arbiter in many great questions which affect the Powers.

"This view of the position may seem to some somewhat exaggerated, but it is sustained by a great mass of evidence, and by a number of the most competent observers. And, it is this concurrence of evidence which gives so much force to the inauguration of Federation, which is assumed to be another link in the union of the Empire which is the one essential to a defeat of possible combinations against Great Britain. This danger of a combination has been referred to by many writers, and is now coming to be recognised as something which can be no longer ignored by British diplomacy, and that means, or should mean, its recognition by all the colonies. The basis of this possible coalition is found in the steady propagation of the idea, that Great Britain has a desire to ruin both Germany and France, and is a selfish, aggressive, and ever-growing Power. This is the theme of countless articles in the German and French newspapers, and the basis, also, for the proposal of an alliance, for which many astute diplomatists are working, between France and Germany, by which France is to be compensated for the loss of her Provinces by a considerable slice of the colonial possessions of Great Britain. A writer in the last number of the *National Review* quotes 'the astounding statements' made by educated Germans in the leading periodicals of Germany, in which a perfectly wild hatred of Great Britain is displayed. The statements, too, about the German Fleet, which is to sweep the British Navy from the sea, are, also, very striking and altogether wonderful, but they denote a foregone conclusion. The writer referred to says:—'The moral of the present outlook is, that many of our accepted notions of foreign policy will have to be reconsidered.'

"On this point there can be no two opinions. Great

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Britain will have to play the game. She will have to set the ambition of one Power against that of another, and thus neutralise the force of the combination sought to be made against her. The Cobden or Manchester School creed that Great Britain could hold aloof from all foreign affairs and simply attend to her own business is thus shown to be fallacious, as others will not let her alone. But, since the Cobden days the whole aspect of the case has changed. The colonies, which were then regarded as merely a source of weakness, have become a tower of strength, much to the amazement of the enlightened foreigner, and it has become the business of Great Britain to see that she organises the power at her command. And here, once again, we come upon the conclusion reached by some of the most careful observers, but which has not yet become a portion of the diplomatic *vade-mecum*. This is how the case is put by the writer already quoted, and who has gained authority as an acute and profound observer. Speaking of the duty of Great Britain, he says:—'She must proceed to knit more and more firmly together the young, vigorous, and free nations that honour and love her glorious colours.' This is the one essential fact, which includes all others. Alliances come to the strong. The British Empire united into one compact and organised whole will not want friends, nor will there be combinations against her when it is seen that her power to resist renders them extremely dangerous. The way to avert threatened evils is to show that we are ready to meet them. Hence the great significance of Federation."

FROM CAPE TO KHARTOUM.

THE "D. T.'S" EXPEDITION ACCOMPLISHED.

INTERESTING AND IMPORTANT REPORT.

THERE is a danger that amid the public concern concentrated at the moment upon South Africa adequate attention will not be given to a fact of considerable importance now in course of execution at the other end of the Continent. Since it published the despatches of Mr. H. M. Stanley from the same field, the *Daily Telegraph* has seldom presented to its wide constituency a communication of such interest and certainly none so indicative of the measure of journalistic and pioneering enterprise in these days, as is contained in the report from its Cape to Cairo expedition, issued this morning, despatched from Khartoum yesterday, at "5.0 p.m."

Mr. Lionel Decle's cable, important in a variety of aspects, is as follows:—

"The *Daily Telegraph* expedition has arrived at Khartoum after a magnificent journey of 1,200 miles along the Nile.

"The British African Empire from the Cape to Cairo is now a solid and tangible fact. Everywhere the British flag is hailed with gladness by the natives, who view it as the emblem of peace and security.

"Looking back on my journey and upon the work which has been carried out in every region I have crossed, I do not hesitate to proclaim that nothing equals the results achieved by the British South Africa Company and the Soudan Administration. Their work is real colonisation, while in Portuguese, German, and Congo territory I found nothing but military occupation, more or less firmly established.

"North-eastern Rhodesia is a most promising colony.

"Sir Harry Johnston's administration will mark a new era in the history of Uganda, but the country will require careful nursing to recover from the effects of its previous rule.

"North of Equator the opening of the sudd blocking the Nile by Major Peake and Lieutenants Fell and Drury can be regarded as one of the finest achievements of our officers in Africa. It is evident that this is but the precursor of gigantic works which will be undertaken sooner or later to divert into the channel of the Nile the thousands of square miles of water which are now lost in the immense lagoons that spread on each side of the Upper Nile for 200 miles before it receives the Bahr El Gazal. The water wasted in these lagoons ought to be able to insure a constant and uniform supply of water to Lower Egypt all the year round."
—*Westminster Gazette*, January 4, 1901.

THE "WESTMINSTER GAZETTE" TESTIFIES TO GREAT BRITAIN'S GREATNESS.

THE *Westminster Gazette* lately published the following striking remarks:—"Not the least impressive feature of the most impressive funeral pageant we have just been witnessing was the presence of representatives of such distant lands as Siam and Japan, which, when Queen Victoria came to the throne, were almost as mysteries to Britain. Yet even these were scarcely as striking as some of the messages of condolence which have come to the King from far-off tribes. That which, through the Governor of Sierra Leone, has arrived from the Mandings headman, that from the Maories of New Zealand, and a third from the Boer prisoners of war at Ladysmith, indicate in themselves a range of empire almost beyond prophetic dream. Yet not altogether, for in Matthew Prior's poem 'Solomon,' much praised by John Wesley, the wisest of the Jewish kings was made to forecast the greatness of Britain in the lines:

> From pole to pole she hears her acts resound,
> And rules an empire by no ocean bound;
> Knows her ships anchored and her sails unfurled
> In other Indies and a second world.
> Long shall Britannia (that must be her name)
> Be first in conquest and preside in fame.

And it seems fitting to-day that the prophecy of a poet of Anne should have been literally fulfilled in the times of Victoria."

* * * *

Not the least remarkable of Britannia's acts in recent days is the construction of the new Barrage or Weir across the Nile at Assuan, reported laconically thus:—

"THE NILE BARRAGE.

Sir John Aird, M.P., telegraphing to us from Cairo yesterday, says:—'The last channel has been closed at Assuan. You can now walk across the Nile.'"

If the last feat performed by our hydraulic engineers is referred to in the prophecy of Isaiah xi. 15, R.V. (which may be admitted to be very doubtful) we have here a performance which allows men "to march over the Nile dryshod." Sir John Aird reports the completion of the "Annicut" or weir across a mighty historical river, which by imprisoning the water, will give it a higher permanent level, and so enable Egypt to benefit enormously by giving her, in lieu of rain, the river water she needs so greatly for extended irrigation. At present a large proportion of the river water which rises and is stored in the equatorial lakes of Uganda, runs away uselessly into the Mediterranean—

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but when the Nile Barrage works are completed, the waters of the Nile held back beyond Assuan, will be conducted by canals which will supply Lower Egypt and Upper Egypt as well, with the water that will give that land the riches it wants, as well as the food supplies, and cotton so needful for its prosperity.

A correspondent, at Cairo, sent *The Times*, on February 7th, a short account of this great work which will be found interesting and instructive. It was published in London on the 8th :—

"THE NILE BARRAGE.
(*Through Reuter's Agency*).

"Sir John Aird and Sir Benjamin Baker start for England on Sunday next, having completed their visit of inspection to the great engineering works at Assuan, where the immense dam to hold up the waters of the Nile is being constructed. The total extent of the dam is one mile and a quarter, of which one mile and an eighth of the foundation is finished. Temporary dams enabling the remaining section to be put in are now carried across the channel. Pumps for getting in the permanent dam foundations will be started next week. The whole of the granite masonry required for the dam is cut and ready to be laid in its place. The parapet alone remains to be prepared. The portion of the dam remaining to be built is that across the well-known deep western channel. The work is of considerable difficulty, but the experience gained last season in dealing with other channels has rendered the engineers and contractors confident that equal success will be obtained this year in the western channel. The dam is pierced with 180 openings, about 23 feet high and 7 feet wide, which openings are controlled by steel sluices. The work for the latter is now well advanced. The discharge through these sluices at high Nile may reach 15,000 tons of water per second. The navigation channel and chain of locks are equally advanced with the dam itself, and the lock gates will also be in course of construction in about three months. Unless anything unforeseen occurs the reservoirs will be in operation for the Nile flood of 1903. This will be well within the contract time, although owing to the increased depth of the foundations the work done by the contractors has been largely increased.

"At Assiut the great regulating dam across the Nile approaches completion, the foundations being practically all in position, leaving a portion of the superstructure to be completed. The sluice openings here number 119, all 16 feet wide. The delivery of steel work has begun. This dam is somewhat similar in principle to the well-known barrage near Cairo, but the details of construction are entirely different, as the foundations are guarded against undermining by a complete line of cast iron and steel-piling above and below the work. The barrage itself is constructed of high-class masonry instead of brick-work as at the old barrage. Although the Assiut barrage is overshadowed by the greater magnitude of the Assuan dam, it will, doubtless, rank second as the monumental work of Egypt. A supplementary work to the resevoirs-dam is the new headwork to the Ibramieh Canal, consisting of regulating sluices and a lock. To permit of the commencement of this, a diversion channel has had to be constructed for the Ibramieh Canal, where from 4,000 to 5,000 men are engaged in the cutting."

Cairo, Feb. 7.

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"AN AWE-INSPIRING HERITAGE."

BY E. REEP.

AT this moment the British Empire is mourning with profound sorrow the death of the most beloved Sovereign that has ever ruled in British-Israel. Queen Victoria "fell on sleep" January 22nd, and her son, Edward VII., reigns in her stead. What an inheritance and what responsibilities have fallen on the new King! Fortunately he understands his high position, which is declared to be "the proudest in the world." It is so great and the Empire, of which the King is a symbol, so magnificent, that the *Jewish Chronicle* of February 1st compares the throne of Victoria with that of David, King of Israel, "whose glorious rule presents many points of comparison with the reign that has just drawn to a close."

In the current issue (February) of the *Nineteenth Century* a writer speaks in the same laudatory strain, designating King Edward's regal inheritance, as 'An Awe-Inspiring Heritage;" and the *Morning Post* of January 30th expresses the same idea in assuring its readers that slowly the mission of Great Britain in the world is being realised, that this country must fulfil its destiny at whatever cost.

But what is our destiny? British-Israelites alone set forth a satisfactory answer to this question. It is that the British, as the descendants of Jacob, are to be a blessing to all peoples (Gen. xxviii. 14). For this reason was the Bishop of Winchester able to tell us in his sermon, preached in the little church at Whippingham that our departed Queen saw grow up under her beneficent rule "an Empire which has no parallel on earth." Think what her reign was, said Lord Rosebery in proposing an address of sympathy with the new King. "She was chief of all the European Sovereigns (chief of the nations—Jer. xxxi. 7), she worked daily and hourly for her country's good, and never allowed anything to interfere with the discharge of duty. Under her auspices we have climbed the path of Empire and witnessed the consolidation of the British Monarchy to an extent that is incredible."

Inasmuch, then, as the British Empire has during the sixty-three years of the Queen's reign lengthened its cords and strengthened its stakes as never before, it must be that there was a great purpose to fulfil in God raising her to be the Defender of the Faith and the symbol of good and wise government. All who believe in her Israelite origin, and in the Israelite descent of the British race, have no doubt of this. That it should be so is, of course, marvellous in our eyes; but in the eyes of God it is no marvel at all (Zech. viii. 6—13). What saith the Lord? "Listen, O isles, unto Me; and hearken, ye people, from far. . . . Thou art My servant in whom I will be glorified. . . . In an acceptable time have I answered thee, and in a day of salvation have I helped thee." These words of Holy Writ apply to the House of Israel, whose kings in ancient times were known as merciful kings (1 Kings xx. 31). And as the remnant of Jacob was destined to be in the midst of many peoples as a dew from the Lord; to be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest; we are justified in looking for a throne in these latter days which established in mercy, shall sit in the tent of David, ready and swift to do righteousness (Isa. xvi. 5). For it is for the princes of the House of Israel to know judgment if they are to establish the earth and cause the people to inherit the desolate heritages (Isa. xlix. 7—23). Under the rule of Queen Victoria God has planted our race

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in islands and continents wherein they have visibly become a fulness or company of nations, according to the House of Israel's destiny (Gen. xlviii. 19); hence, we repeat, the Empire that has no parallel on earth, and the awe-inspiring heritage of Britain's King. This being so, we may, under the rule of Edward VII., hope to see prophecy further fulfilled: we may even hope to see the two families (Israel and Judah) which the Lord hath chosen, honoured, despite anti-Semitism, with the praise of all nations. Be this as it may, whether they are acknowledged or not as a seed which the Lord hath blessed (Isa. lxi. 9), both peoples will be gathered out of the hands of their enemies and constrained to fulfil their mission and destiny at "whatever cost."

But the House of Judah is not yet united with the House of Israel as predicted in Ezek. xxxvii., nevertheless the Jews feel they have an affinity with the English-speaking race. We can discern this feeling even in the following extract from the *Jewish Chronicle* of February 8th, which draws a historic parallel thus:—

"Much importance has rightly been attached to the unique spectacle of the Queen's remains being conveyed from Osborne to Portsmouth through the line of warships arrayed on either side. For the Royal lady who was Mistress of the Sea (Israel was to sow beside all waters—Isa. xxxii.) this last passage across the waters was undoubtedly a most fitting scene in the closing act of a long life full of incident and homely adventure. But it is a strange coincidence that, on the succeeding day, during the hour in which all that was mortal of the Queen of the Sea was being borne through the lines of the people in the capital on its way to the last resting-place on earth, her Jewish subjects were reading, as the fixed lesson of that Sabbath, a portion of Scripture which bore a striking similarity to the occasion of the day. It was that portion of Exodus which tells of the passage of the Israelites through the Red Sea, bearing in their march the mortal remains of Joseph, their ancestor, in obedience to the express desire of the dying patriarch. Joseph at one time wielded a power equal to that of the King in Egypt, and his goodness and fame were not forgotten for generations after. Even so the name and fame of Victoria will endure while history is written and kingdoms stand."

In the loss of the Queen the Jews have not only felt their oneness with her people, but they have seen in her person "the greatest human unifying force that the world has known."

Is not the day approaching then when we shall see Ezek. xxxvii. fulfilled, and Israel and Judah together rejoicing in belonging to Britain's "Awe-Inspiring Heritage."

UNITED STATES A PART OF GREATER BRITAIN.

Benjamin Ide Wheeler so Declares in an Address in San Francisco to British-American Union.

"San Francisco, Nov. 9th.—President Benjamin Ide Wheeler, of the University of California, addressing the British-American Union of San Francisco, Wednesday night, said:—

"'The British Empire was never so strong as it is to-day. It is truly the strongest organisation that ever existed in the history of the world. It is a remarkable natural growth, without a written Constitution, but joined by a common sympathy, a common belief in law and order, and a common love of the British Crown.

"'In some ways it may be said the United States forms, with Australia, and Canada, and Egypt, and India, a true part of the Greater Britain. Yet it is probably best that we broke away from the mother country. This country has educated the world in the idea of freedom.'"

Sitting in my library in Philadelphia, two thousand five hundred miles from San Francisco, or nearly midway between the City of the West and London, the evening paper gives me the above details from the Professor's address. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Job xxxviii. 35). By telegraph the words came, and they seem to say, "Here we are;" "The United States is a part of Greater Britain." Speaking of this organisation, the Professor said: "It is the strongest that ever existed in the history of the world." He adds: "It is a remarkable natural growth." Verily one might reconstruct Daniel ii. 34, and say to the lecturer, "Professor, thou seest till that a stone is cut out without hands, which will smite the image of Empire upon its feet that are of iron and clay, and will brake them to pieces." Yea, verily, Israel is a strong nation, and the prophets said that it should be so (Isa. lx. 22; Micah iv. 7, 8, v. 8). Israel is also law-abiding (Isa. xlii. 4, li. 7; Jer. xxxi. 33); and the tie which binds this race together is Christianity, the blessed hope of which is the second coming of the righteous David to rule and to accept the Crown of Greater Britain. Joseph T. Wheeler.

Philadelphia, Pa., U.S.A.

A LETTER FROM THE REV. J. IDRISYN JONES.

Dear Mr. Whytlaw,—I now begin my first letter to you, and the great family of Israel in the motherland, from a far country, where my surroundings are all so unlike those which, for a season, I left behind. I landed yesterday morning, after a fifteeen days' run from Liverpool. The superstition of seamen as to a parson being on board has been dispelled, for they have confessed that not for years have they had so fine a passage, and their regret was that I could not continue with them longer, and voyage along the South American seas. But it was not a pleasant journey to me physically, for while we had only one gale of wind and rain sweeping around us, we had a constant swell up to the last hour, as if from the effects of some faraway storm: the ship itself also is known as a "big roller," and she had only a light cargo to steady her, so from side to side we were continually being tossed, making me feel that I could more than ever enjoy the solid land beneath my feet. Added to the discomfort of the motion of the ship was the loss of appetite and of sleep, so that I could not eat one-third the necessary food, or secure one-half the necessary repose: it was only needful to prolong this state of things for a few months, and I should have become almost too slim to be visible, and too weary to work; but twenty-four hours on shore has largely set matters right.

The ship's company became a very teachable one as to our Anglo-Israel doctrine. I found them in the dark, but left them rejoicing in the light. They read the literature I gave them; they listened to my conversations and lecture, and they grew enthusiastic, not one rejecting the truth, for they felt the arguments to be unanswerable. Each one who came thus under the new spell will become active, each in their

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sphere; and through them others will catch the inspiration, and our army will grow, and march along to conquer mankind.

THE QUEEN'S DEATH.

Just before the anchor was let down at Barbados we were suddenly alarmed by noticing the garrison flag half-mast, then an American man-of-war's flag at half-mast, and all the other ships in the bay. We saw that some royal personage was no more, and we feared the worst, and that it could be none other than that dear old Queen, whose years already had passed over the allotted span. Alas! from the lips of a coloured boatman came the words, "The Queen is dead." It was sad news, and a sombre gloom came over all on board. Peace to thine ashes, O noble and glorious Sovereign! But when shall the earth see thy like again? Surely only when the golden age of Christ's Kingdom shall come. It was touching to notice the emblems of mourning all around, even the humblest labourers with a band of black on their arm-sleeve or on their breast. To-day—the day of the funeral—all business is suspended; services are being held all through the island, and I have been asked to conduct a Memorial Service to morrow (Sunday) at the Methodist Church. While we most deeply deplore our loss, we join in the new cry, "God save the King." We who believe we are Israel find how the doctrine serves us at such a time as the present. We meet some who are anxious lest a time of trouble may soon come upon Britain through the death of Her Majesty; but we, knowing our Abrahamic and Imperial destiny, know that the death of any monarch cannot imperil the stability of Israel's Empire. Kings and Queens may die, but the old covenant runs on its course, untouched by the accidents of a changing monarchy.

Yesterday morning, at the Custom House, came the first sympathetic welcome, as one of the officials told me that they had been on the look out for my arrival, and that he was going to attend my meetings. The second gentleman (a Mr. Winter) was so full of our subject that he gave me an enthusiastic welcome. The first meeting I soon fixed, having the Hall of the Y.M.C.A. in which to hold it. Encouraged by the advice of the Minister of the Wesleyan Church I invaded the precincts of the Government Buildings, and was fortunate in securing the Colonial Secretary as my chairman, who most willingly complied. Thus a gentleman of local position in the chair, an important guarantee of success is obtained. The meeting is fixed for Monday next.

I found here yesterday an interesting letter waiting me from Mr. James Francis, of Jamaica, who is deeply interested in my projected visit to that island, and he tells me the friends there are busy in their preparations. I cannot get there till about three weeks from now, as no steamer will leave Barbados till February 18th, and the voyage will occupy some days.

When I contemplate the work before me I already feel the pressure of time. Places are so enormously distant—and travelling takes up so much time,—and the places all along Canada are so numerous, that I shall be in a state of constant employment for some time. May the friends continue to pray that my labours may be well and successfully done. The case of books is here with me, and all is thus ready for the campaign. As I have other letters to write to catch this Mail, I must now close.

Hoping you and all in the family circle are well. With best regards.

Yours most truly,

J. IDRISYN JONES.

s, February 2, 1901.

P.S.—Eight in every ten people on the streets are *coloured*, so that the generous provisions of the covenant, as to the stranger within our gates, is of great significance here.

NOTE BY THE EDITOR.

We are requested to state with regard to the above letter from the Rev. J. Idrisyn Jones, that persons in Canada wishing to engage him for Lectures there, should address to him: "Post Office, Vancouver." From that point Mr. Jones will commence his work Eastwards.

Later on letters should be addressed to the care of "The Rev. Wm. Briggs, D.D., Wesley Buildings, Toronto." This is a Depôt for B.-I. D's. Parties in Halifax, and other towns, should write to the Rev. J. Idrisyn Jones to the addresses given above.—ED.

Obituary.

WE regret to announce the death of Miss Louisa Hope, daughter of Lady Mary Frances Hope, and the late Honourable James Hope, which took place on the day of Queen Victoria's funeral, after an illness lasting nearly two years. She was a staunch believer in our Israelitish origin, and was, as H. L., the author of the pamphlet "Lost Israel," which had a good circulation. She also took great interest in the Tomb of Christ (often called "Gordon's Tomb"), and it was entirely through her exertions that the Tomb and Garden have been purchased and placed in the hands of trustees. To any who are interested about the question of the most probable site of Calvary, and the Tomb which "was nigh unto the place where He was crucified," we would recommend a booklet, "Calvary and the Tomb," by Rev. Evan Hopkins (1s.). The Trustees are very anxious that a sufficient sum of money should be raised to keep it in good order, and guard it from desecration. Contributions may be sent to Mr. Hopkins, 32, Redcliffe Square, S.W.; or to Dr. Heywood Smith, 18, Harley Street, W.

"JEHOVAH."

ALMIGHTY Father, King, Creator, Lord,
Thy Holy Name be praised and Thee adored,
Thine all abounding Majesty Supreme—
We humbly own,—shall be our constant theme
Of praise and prayer, that we Thy chosen race
May see Thy work divine, Thy presence trace
In greater works wrought out in Britain's might—
For freedom high and broad and all that's right—
Beneath Thy grand, supreme, and gracious care;
Thine aid and blessing, power we own, declare,
Still guide and guard, in mercy save and spare
Prince Edward, called to be our gracious King,
With wisdom bless, that he may closely cling
To Thee, our God, the God of Israel,
Of whose great might, Thy holy prophets tell.
May we—Thy people still—Thy name revere,
Thy Word hold fast and prize with love sincere,
Thy Holy Day, Thy covenant of old,
Aid us to keep, with reverence uphold,
So shall our Empire, ever blest of Thee,
The good and right maintain, the evil flee
And find henceforth our stay and strength to be
In Israel's God, Jehovah, ONE in THREE.

GEORGE EDWIN FAIRWEATHER.

Saint John, New Brunswick, Canada, January, 1901.

A FACT, IN TWO ASPECTS.

ONE Joseph, Chamberlain to Pharoah's chief,
Made Egypt's land unto the Crown a fief;
And now that ancient land is once again
Proclaimed a fief by Joseph Chamberlain.

Markdale, Ontario. J. R. NEWELL.

ANGLO-ISRAEL DISTRIBUTION FUND.—I have no words to express adequately my thanks and gratitude for the great kindness, interest, and trust of my anonymous contributor N. E. V., shewn once more by letter, and goodly gift of £25 to our Fund, both of which have been most warmly welcomed. I reciprocate the serious thoughts and good wishes, with best thanks to my friend.—E. M. RUSH, Hon. Sec., Feb. 21, 1901.

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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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"ALL THE JEWS ARE ISRAELITES."—"THE ISRAELITES ARE ALL OF THEM JEWS."

THE first of the above sentences is true. All Jews are Israelites, because the descendants of Judah, the son of Jacob, are obviously the latter's descendants, and therefore sons of Israel. But the remaining eleven tribes who were and are Israelites, are they all Jews? Most of our opponents say so. But are they correct? This is a point which the Scriptures must decide. We can accept no man's *dictum* on the matter. Any mistake in reference to it is fraught with terrible consequences to mankind, and its elucidation is of the gravest importance.

The testimony of Scripture is that since the disruption of the Hebrew polity in B.C. 975, after the death of Solomon, the tribes were divided into two Houses. "All Israel," or Ephraim, being the House of Joseph, was the main body or Ten Tribes; and Judah, the House of that name, remained subject to the rule of Solomon's son, Rehoboam, at Jerusalem, being the Jews.

The tendency of modern times is to forget this distinction, and to speak of the Jews or Jewry as the united Twelve Tribes, and to ignore the House of Israel or Ephraim because incorporated, as supposed, with the Jews at the present time. Here, however, is the difficulty. Who can prove to us that the Israelites, or Ephraim of the Ten Tribes, once separated from the Jews in B.C. 975, ever were re-united with the House of Judah, and now are one with them? No evidence is forthcoming on that point. History and Scripture are both against the assertion, and it falls to the ground. The consequence is that Israel of the Ten Tribes are not to-day in union with the Jews, but they must be in separation from them. Also that, as a separate people, Israel now must be in enjoyment of all her blessings and inheritance, excepting only the land.

It is a grave error to believe and to teach that the Jews, as representing the Twelve Tribes, are heirs to-day of "all Israel's" blessings. Our contention, founded on Scriptural evidence, is well known. We believe that Israel now is living in her "God-appointed place," the "Isles of the West," "afar off" from Palestine, in enjoyment of all her blessings attainable up to the present time—namely, as "a great and mighty nation," abnormally rich, increasing in numbers, with a cluster of "nation"-colonies surrounding her (each loyal to the core), possessed of three empires—the sea power, the colonial and heathen empires—reigning over many nations, reigned over by none; blessed with the custody of the Bible, enjoying the Sabbaths of the Lord, and honoured by being the Lord's evangelists to "all nations," "all families," and "all kindreds of the earth"—their head but not their tail, above them all only, but not beneath, set high by God Himself in that position of great exaltation, and high honour and glory. For each of these statements we have Scriptural authority, as we all well know, and taken together, they make up the portrait of the British nation as depicted in the Bible and in the literature current to-day. But "the President of the Prayer Union for Israel," Mr. James E. Mathieson, in his statement published by *The Christian* on September 13th, 1900, takes a different view of matters, because he regards the Jews as Israel, and takes no notice of the House of Israel as distinct from the Jews. He looks on the British as a mere non-Israelite Gentile race, whose glory in the world will soon be eclipsed by the coming might of Israel—the coming Jewish monarchy. We reprint a few paragraphs of his manifesto:—

"The Church of Christ to a very limited extent interests herself in the present sorrows of Israel, and manifests little anxiety for the hastening of the time when Israel will take her promised supremacy over all the nations of the earth. These nations being Gentiles, and such of them as are nominally Christian holding the Churches within their dominions in a quasi partnership in their ambitions, their wars, and their diplomacies, cannot look forward with equanimity to the day when their pretentions to be called

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'Great Powers' will be swept away, and Czars, and Kaisers, and Kings, and Presidents shall be set aside; when 'there shall be one Lord, and His name One.'

"Multitudes in this country, I am well persuaded, including a good many earnest believers, would pronounce it exceedingly unpatriotic to desire the re-establishment of the Jewish monarchy if it involved—as it certainly will—the lowering of the proud position of the British Empire, not to say its total dissolution."

"The establishment of the Jewish monarchy!" Where does the writer of the above find that a Jewish monarchy, as distinct from an Israelite monarchy, is to cause the British Empire to collapse? The British being Israel, there will be no lowering of its proud position, but only an increase of its strength by the addition which the Jews and the Manassite tribe, now a great nation, will bring it when the great reunion of the tribes takes place. In regard to the restoration of the great Hebrew power and monarchy in the Holy Land, we do not read in the Scriptures of a Jewish monarchy which is to destroy the nations, but of a union of Israel with Judah. Then "the present" to the Lord of Hosts will be brought "of" "a people tall and smooth," and "from" a people "terrible from their beginning onward" (Isa. xviii. 7, R.V.). These will be two portions of the same race—the stronger, Israel, conducting the weaker, and both under one monarch of the race of Judah.

In Jer. iii. 18 (R.V.) we have another picture of the same transaction, and again there are two peoples engaged. "The House of Judah walks to the House of Israel" (the less to the greater), and they go united to Palestine. In Ezek. xxxvii. 15—28 (R.V.) we have the same race, Israel and Judah, divided first and then united as Two Sticks by the Lord Himself. These represent the children of Israel, no longer as two nations but one, and placed for ever and ever upon the mountains of Israel with the Lord as their King. But in this case Israel is the larger and stronger partner, having "the tribes of Israel as Ephraim's companions" (ver. 19), while Judah is alone, weak and powerless in comparison. In Hos. i. 10, 11 (R.V.) we have the two Houses described again: Israel like "the sand of the sea, which cannot be measured nor numbered;" and as regards their spiritual state, "sons of the living God." In the return great will be the day of Jezreel! and Jezreel is not Judah, but Israel. More might be added, but the above suffices. The Jews are Israelites, but the British are Israel too, and Judah's strength is as nothing compared to Israel's. Let Israel praise the Lord.

QUEEN VICTORIA.—AN APPRECIATION.

A VERY interesting feature in the personal records of Queen Victoria is the striking continuity of her character. It is almost astounding to find how closely and in how many respects she who died in 1901 as the aged mother of her people resembled the girl-Queen of 1837. Sixty-four years developed, but did not change, her character. The sweetness combined with dignity which so impressed her Court at the beginning of her reign was reflected to its very close in her unfailing, loving sympathy and tenderness of heart. Her own Journal revealed to her people how great a part deep affection and devotion—love, in fact—played in her life in those days of which she has given us the record—love for her husband, love for her children, love for friends, love for places. Her heart was brimful of love; and the long years through which she lived never seemed to dull or exhaust it; nay, it seemed to expand and take in all her people.

But equally continuous was her strength, her resolute insistence on what was right. Indeed it has been whispered that that resolute assertion of her royal will and rights which the young Queen displayed in the case of the ladies of the bedchamber, and in the case of Lord Palmerston in 1851, did not fail to manifest itself in other less well-known instances in which Ministers found they had to deal with a very determined woman. But this strength of will can only heighten the admiration which all the world has felt for the strictly constitutional limits within which the Queen moved. The true understanding of the duties of a constitutional monarch, and the resolve to observe them faithfully, have in her case kept any instincts of self-will in check. A weak Sovereign might more easily endure constitutional trammels. The Queen, a strong Sovereign, not without a strain of peremptoriness in her character, must many a time have been sorely tried by the trammels imposed on her royal will, but Ministers never had to complain that, directly or indirectly, she endeavoured to break through their toils.

On the great ability of the Queen it is needless to dilate. Men of all classes who have been brought into contact with her have borne testimony to it. But strong common sense was, no doubt, one of the dominant characteristics of her mind, which was clear rather than subtle. On many subjects she would take what may be described as a feminine view; on some, like many strong men, she no doubt had prejudices, but her opinions were always valuable and well-expressed, while her immense experience and wonderful memory gave her an advantage over nearly all the statesmen with whom she had to deal. A reign of 64 years, yet the capacity of recalling all its main incidents vividly and clearly to the last!

It is very remarkable, too, and shows the breadth and the elasticity of the Queen's mind, that she should have lived through such extraordinary economical, social, and political changes, and yet have been able to comment on the latest developments with freshness and understanding without the narrowing effects of retrospect, or of notions imbibed when totally different ideas and different standards of life and action prevailed. No modern reformer belonging to the latest generation of public men could take a deeper or more sympathetic interest in all questions affecting the masses and dealing with the condition of the people than the Queen.

No better index to the mental and moral qualities of the Queen exists than those utterances in letters and messages with which the Queen has favoured her people collectively, or honoured recipients of her friendly sympathy individually. There is about them an extraordinary personal ring which makes them infinitely precious. But her pen had not only the power of expressing sympathy and touching the deepest chords of a nation's heart by its tender and womanly solicitude. It could express other matters very plainly. Her personal letters have been described as extremely vigorous, with much accentuation of important passages and bringing out into unmistakable relief points on which she insisted, and with little toning down of unpalatable truths if the occasion required that they should be told.

One personal characteristic of the Queen may not be very generally known. Her prolonged mourning and seclusion after Prince Albert's death, her constant anxieties and heavy responsibilities, might be thought to have given a tone of permanent melancholy to her whole nature. But it was not so. The Queen could often be very cheerful, interested in all that was passing, conversing brightly with those around

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her, and not without enjoyment of humorous stories. The human element in all its phases was very strong in her.

Much has been written about the family life of the Queen —a life almost patriarchal in many respects. Her own graphic description of her joys and sorrows in the days when her husband still gave brightness and gladness to her existence will recur to all who have followed her personal history. And her own delight in the joys of family life infused into her affectionate heart a very tender and womanly interest in the homes and happiness of all to whom she was attached. Nothing could be more pathetic or more touching than her consoling soothing words—free from all false sentiment and exaggeration, yet profoundly human—for those on whom sorrow had fallen by the death of those they loved. She understood the depths of grief, the gaps in families, and would write as the friend who had suffered similarly herself. There was infinite pathos in her own life, and she felt with the truest insight what was pathetic in those of others. Never was there a simpler, more womanly, more human Queen, and yet a Queen with unrivalled powers of statesmanship, and a real strength of character, in which no King has surpassed her.—The London *Times*, January 25, 1901.

VICTORIA GONE BEFORE.

V ICTORIA vanished from our gaze,
I n Israel's hearts she still remains,
C an time blot out her glory's blaze
T hrough the great Empire's vast domains?
O ld England mourns her absent face,
R egions world-wide her fame will sing,
I mperial Mother of our race,
A nd hail her worthy son, our King.

ALEXANDER DUNN.

FEBRUARY 1ST AND 2ND, 1901.

1ST.

FORTH from her Palace gate
Down to the wintry shore
Bear her with Royal state,
Who comes no more.
Within her swift ship's side
Lay her down solemnly;
Thus when the Vikings died
They sought the sea.
Slide phantom-like, glide slow,
Down the long line and far
Where range in dreadful row
Her fleets of war.
Glide solemnly, glide by
O silent ship, and thread.
Her ironclads, where they lie;
Bearing the dead.
For this was she their Queen
Who three-score perilous years
Fronted whate'er has been;
Hopes, sorrows, fears——
Whom they, four brief years since,
Acclaimed with thunders loud;
Mute now the shouts, the cheers,
The applauding crowd.
Guard her, strong ironclads, well
Safe to her further shore,
For hark the tolling bell
She comes no more!

2ND.

Speed her with all her train
Of Kingly potentates
To where once more again
Her London waits.
And let the unnumbered throng
In this sad pageant see
As slow it sweeps along
Her Jubilee.
A Jubilee of life
Lived well, and therefore blest;
Care, then, at times and strife,
Now peace and rest.
Let her loved soldiers brave,
As when a soldier dies,
Make for their leader's grave
Due obsequies.
The flags, the muffled drum:
The dead, where lay the gun;
Not here her feet shall come;
Her service done.
Lay her beneath the shade
Of Windsor's Royal towers
Where in sad widowed hours
Her tomb she made.
Lay her beside her dear!
Oh faithful lovers twain!
In Heaven above, as here,
Re-knit again!

London *Times*, Feb. 5, 1901.

LEWIS MORRIS.

LORD STRATHCONA'S RECTORIAL ADDRESS ON "IMPERIALISM AND THE UNITY OF THE EMPIRE."

ON Tuesday, December 18th last, at Aberdeen University, the students of that University were addressed as follows:—

"Lord Strathcona, after some preliminary remarks, said:—In thanking you for the support and consideration extended to me by students of both sexes, I desire, at the same time, to express my appreciation of the action of Sir Edward Grey. (Cheers.) I might not admit it in public, but I might be willing to confess in private, that probably Sir Edward Grey would have made a better Lord Rector—(cries of "No" and "Quite right")—in the interests of the University than myself. While comparatively a young man, he has had considerable experience of public affairs, and has won the respect and admiration of his fellow-countrymen, as one who may be relied upon to place the welfare of his country before any local or political considerations. (Cheers.) It is a fortunate thing for the Empire that we have rising statesmen of his calibre, in whose care its interests are sure to be safeguarded, and its integrity maintained. I understand that when Sir Edward Grey learned that the contest would not, in any case, be fought upon political lines (so far as I was concerned), he withdrew his name; and as it left the field open to me, I feel under many obligations to him. There is one other matter to which I must refer before proceeding with my address. I allude to the death of the late Principal, my old and valued friend Sir William Geddes. (Cheers.) He was associated with the University for many years; and his personal character, scholarly and intellectual qualifications, eminently fitted him to fill, with much distinction, the high place which it is no figure of speech to say he adorned. His passing away was a great loss, both to the University and to education generally. We are, however, fortunate in having, as his successor, the Rev. Dr. Marshall Lang—(cheers)—whose attainments, personality, and long experience form a guarantee in themselves that the University of Aberdeen will continue to maintain the position which has given it a reputation far beyond the limits of our own country. (Cheers.)

"SCOTSMEN AND THE EMPIRE.

"When it became necessary to consider the choice of a subject on which to address you, I found myself somewhat embarrassed. I might have spoke on the ethics of rectorial elections, with a reference to famous battles for the standard; or I might have taken one of the more or less abstruse questions of an academic nature, upon which most of you are far better informed than I am. But I decided to deal with a matter which is sure to be especially interesting to Scotsmen, both young and old, and in connection with which I have had some little experience. I refer to the growth of Imperialism—(cheers)—and to the efforts that are being made to bring about the consolidation of the Empire. Perhaps I ought to tell you why I have chosen this particular theme. It is because Scotsmen have had a great deal to do with the development of Greater Britain—(cheers)—more, perhaps, than any other section of the British race; but it might not be wise to say so much to an audience south of the Tweed. (Laughter.) By a wise dispensation of providence, Scotsmen—or, at any rate, some of them—in the past, for one reason or another, preferred to wander

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rather than to stay at home. It might have been for the good of their own country had our people remained at home; but we may say without egotism, for it is generally admitted, that it has certainly proved to be for the good of the Empire that they took with them to the rising colonies, in those early days, their education and their habits of frugality, thrift, and perseverance. They have done much in helping to build up Greater Britain, and to give the flag, in which the Cross of St. Andrew occupies a prominent place, the importance it possesses to-day in the eyes of the world.

"THE COLONIES AND RESPONSIBLE GOVERNMENT.

"It is often said that fifty or sixty years ago the Colonies were not popular, and that there was a feeling in existence that they were likely to be a source of weakness rather than of strength. Their exact position and limits were not always very well known in official circles, if the stories handed down to us are true; and, besides, they gave rise, under the old system of administration, to a great many troublesome questions, which did not make life happier for Ministers or their subordinates. The concession of responsible government was not regarded in many quarters as likely to bring about a close union. The Colonies were still daughters in their mother's house, although mistresses of their own. (Cheers.) It has been stated that this local autonomy was intended as the beginning of a state of things that might lead to their establishments becoming entirely separate; and that the feeling prevailed that, while their relationship and intercourse would, under the new order of things, be of a most friendly character, there would be no other closer connection. It has been contended by some authorities that these steps were taken in order to prevent the possibility of the Colonies becoming a drain upon the United Kingdom—either in blood or in treasure. Imperialism was not yet! Happily, however, these measures, if they were conceived in any spirit of that nature, had an altogether different effect to that which was anticipated; and the grant of responsible government has turned out to be the best thing that could have happened, both for Great Britain and for Greater Britain. (Cheers.) The Colonies were thrown upon their own resources, and they became more independent and self-reliant. I am inclined to believe that the growth of Imperialism, in its true sense, and in its earlier stages, commenced in the Colonies, and that it dates from the time when they received the grant of responsible government. In British North America the desire to promote closer and preferential trade relations between the different provinces at once became a leading question. The proposal was not, in the first place, encouraged by the Imperial authorities; but, owing to the pertinacity of the Colonists, the principle was eventually conceded, and they were given the power to treat one another as members of the same family instead of as strangers. The concession, however, did not bring about any immediate result. At the same time it undoubtedly was the germ from which the Dominion of Canada resulted in 1867; and this union of the provinces of British North America, which is now complete, with the exception of Newfoundland, may surely be regarded as the foundation-stone of that greater federation, now in course of construction, which we hope may, in some form or another, be brought into being long antecedent to the period known as the dim and distant future. Notwithstanding what is sometimes said of us in other countries, we are not an aggressive people. Most of the territory we possess was acquired in times when other countries were not ready, or able, to acquire and to hold it. The justification of our policy, from the points of view of humanity and civilisation, is shown in a comparison of the results of our efforts with those of other nations which now number, or have numbered in the past, considerable territories among their possessions, and by the position of our self-governing Colonies, or rather let us call them the self-governing provinces of the British Empire. We have, in Canada, a federation of all but one of the provinces of British North America. The Australian Colonies are shortly to begin their united career. South Africa is in the throes of trouble at the present time, but out of it good is likely to come. In Canada, and in these Colonies, and in the Crown Colonies, there is probably a population of from twelve to fourteen millions of white people, and they are increasing in a greater proportion than the inhabitants of the United Kingdom. The import trade of Greater Britain is equal to nearly one-half of the imports of the United Kingdom, and their exports are also developing at a very rapid rate, and in every part of the Empire the 'open door' is much in evidence.

"THE GROWTH OF THE IMPERIAL IDEA.

"In my judgment the better knowledge which now prevails in the United Kingdom of Canada and the Colonies is largely owing to the efforts of the Colonial representatives during the last twenty or thirty years. Those who come from Greater Britain are not yet altogether satisfied that as much is known about them as ought to be the case; but they are compelled to recognise the immense progress made in comparatively recent time. It has been a part of the business of these representatives to preach the Gospel of the Colonies for various reasons. One has been with the object of attracting immigration, which is, and must be for many years to come, foremost among the many important questions requiring the consideration of Colonial statesmen. I only wish it had received greater attention in times past, in official circles, in this country. Probably the first practical object-lesson the public received of the potentialities of Canada and the Colonies, and the position they would probably occupy, as producers of many of the articles which Great Britain imports, and consumers of the products of the United Kingdom, was derived from the Colonial and Indian Exhibition of 1886. That Exhibition caused much surprise amongst those who thought they knew a good deal of Greater Britain, and I believe that it awakened an interest in Colonial development and enterprise in this country which had not been apparent to the same extent before. Nothing like it has since been seen in London; and certainly there is no comparison between the Colonial exhibits in South Kensington in 1886, and those at the recent Paris Exhibition. I am glad to notice, however, that Canada and many of the Colonies are making arrangements for representative displays at Glasgow next year. The Colonial and Indian Exhibition was followed by a gathering which will be historical, as the first occasion on which might be termed an informal Parliament of the British Empire met in London. I refer to the Colonial Conference of 1887. It was summoned by the late Hon. Edward Stanhope, then Secretary of State, and presided over by his successor, Lord Knutsford. It was attended by leading statesmen from every part of the Empire, and the questions discussed were of the first importance. Some have been disposed of, and others are still not yet settled; but it is impossible to overrate the significance of the event, as it brought into prominence the idea of an Imperial Council, which some regard as likely to be the next step towards Imperial unity.

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Another step in the growth of Imperialism in the United Kingdom was the celebration of the sixty years of Her Majesty's reign in 1897, when representatives from Greater Britain were invited to London. The Colonial Premiers were present, and there were, as well, representative contingents of the Colonial military forces, of which we have heard a good deal more since. The outburst of enthusiasm which the participation of Greater Britain in that memorable event created will not readily be forgotten. It seemed to bring the subjects of Her Majesty in and outside the United Kingdom closer than they had ever been before. The occasion was also marked by a conference between the representatives of the self-governing Colonies and Mr. Chamberlain, the Secretary of State, who has done much to promote the consolidation of the Empire. (Cheers.) There are one or two other matters to which a brief allusion may be made as bearing on the question. In recent years considerable progress has been made, both by the mother country and by the Colonies, in improving means of communication. This applies not only to Australasia and the Cape, and to Canada, but more recently still to the West Indies. Too much importance cannot be attached to this matter, if we are to continue to say that the seas do not divide us but form a bond of union. It is the most effective means of promoting Imperial trade, and of meeting the foreign competition, which is now growing stronger and stronger. The principle is one which our foreign competitors seem to fully recognise, notably Germany, as their immense subsidies to steamers plying to Australasia and other parts of the world clearly show. Mention must be made also of the Imperial penny post. It was discussed for many years before being adopted, and everybody is surprised now, after the event, that so desirable a change in our arrangements was not brought into operation before. Perhaps it is of even greater sentimental importance than of practical advantage; but it does give the people of the different parts of the Empire an opportunity of communicating with each other at the cheapest rate possible, and is an aid also in the promotion of commercial intercourse. Another and perhaps the most important instance of the growth of Imperialism I have left to the last. At any time within the last two or three decades, and even earlier, when the mother country seemed likely to be embroiled in difficulty, there has been an intense desire in Canada and in the Colonies, to be allowed to take their share in the burdens of Empire. We all remember how the Australians and Canadians fought with the other soldiers of the Queen in the Soudan—(cheers)—and the war in South Africa is too recent to need any special reference. It is sufficient to say that the people of the Colonies are proud of the Empire, and as jealous of its interests as their fellow subjects at home. Events have proved that they are ready to sacrifice their lives and to give their resources for the maintenance of British interests, and for the freedom of British subjects.

"THE POLICY OF THE FUTURE.

"Upon the whole, therefore, we have reason to congratulate ourselves upon the position of Imperialism, both in the Colonies and in the United Kingdom at the present time. (Cheers.) All movements of this kind are naturally slow. Great changes spring from small beginnings, and are gradual in their development, although their maturity, or partial maturity, may come upon us somewhat suddenly. Whatever opinion you may entertain on the subject of my address, I make one claim upon your consideration—I have not given you any of the voluminous statistics which might have been appropriate on such an occasion—(hear, hear)—to illustrate my statements, and to show the progress that has been made, especially by the Colonies, in the last few decades. We have glanced, rather hurriedly perhaps, at some of the milestones along the road which has led to the cross roads we are now facing. And the question before us is, which of them must be taken. Shall it be the one which points to the maintenance of the existing order of things, or the other, which will lead to closer unity for Imperial purposes, for commercial purposes, and for defence? There seems to be a general feeling in favour of the latter, which will assure the different parts of the Empire full liberty of self-government, while giving them a voice in Imperial policy, the desire for which is becoming stronger every year. There are some who think that the solution of the problem is to be found in the representation of Canada and the Colonies in the Imperial Parliament. I am not one of those who share that view, at any rate until a truly Imperial Parliament to deal with Imperial affairs can be established. As at present constituted Parliament is largely occupied with local affairs, of little or no Imperial significance, important though they may be in themselves; and in these circumstances it is not clear to me where the usefulness of Colonial representatives in either House would be apparent. In times to come it is within the bounds of possibility that there may be local Parliaments to deal with local affairs in England, Scotland, and Ireland—(cheers)—and we may also then have a Parliament with representatives from the different parts of the Empire, which will be Imperial in name and in its work. We are approaching a period when all parts of the Empire will seek to have a voice in the foreign policy, and in other subjects affecting the well-being of the community in general. This is not unnatural, and there can be no true consolidation until it is brought about.

"IMPERIAL DEFENCE.

"Then there is the question of Imperial defence. It is very much the fashion to complain that the Colonies do not contribute to the expenses of the army and navy, although the services exist for Imperial purposes. ('Oh.') There may be something in the contention, but it is really only half a truth. They do not, perhaps, except in the case of Australasia, make any direct contribution, but they have been piling up debts, for which they alone are responsible, for works and developments of Imperial as well as of local utility. Their railways, telegraphs, and harbours, subsidies for steam and cable communication, expenses for local defences and Militia establishments, all come under this heading. In Canada the construction of the Intercolonial and Canadian Pacific Railways, as already stated, entails an annual charge upon the country of over a million sterling. These facts should be borne in mind in discussing the matter. I do not mean to say that the Colonies ought not to pay towards the cost of the army and the navy. No such proposal has yet been made to them; but I am sure that, if put forward, it will be taken into serious consideration. At the same time it must not be forgotten that the proposition is only a part of a far larger subject, and really affects the solution of the whole problem of Imperial union and representation. In the meantime, much more may be done than has so far been accomplished in the matter of defence—as viewed from the Imperial standpoint. And I have no doubt that something will be attempted in connection with the military reorganization, which is said to be under consideration. (Cheers.) There seems no reason why there should not be greater cohesion between the military forces in the

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Colonies and those at home. They certainly ought to form parts of the machinery on which the Empire could implicitly rely in times of trouble and difficulty. As to the Navy, much more co-operation is also possible. Up to the present time, or at any rate until quite recently, the large seafaring populations in the United Kingdom and in the Colonies have not been utilised to any appreciable extent for the formation of a trained naval reserve. A beginning has been made in Newfoundland, and may be extended. Speaking of my own country, no better material could be found than among the 70,000 hardy sailors and fishermen who inhabit the long coast lines of the Dominion."

FIVE HUNDRED YEARS OF THE ANGLO-SAXON.

By George B. Waldron.

The blessing promised to Shem seems destined to receive its fulfilment in the dominance of the Anglo-Saxon. Five hundred years ago one of the weakest of European peoples, and practically confined to two small islands, to-day the Anglo-Saxon rules nearly a third of the world's territory and an equal proportion of its people. Three other races only—the Latin, the German, and the Slavic—have any claim to comparison. These four comprise two-thirds of the population of the globe and four-fifths of its territory.

At the opening of the fifteenth century the Anglo-Saxons ruled less than 125,000 square miles of territory and about 4,000,000 people. To-day their flag floats over 15,050,000 square miles of area and 475,000,000 people, a gain of more than a hundred-fold. Then the Latin races—the French, the Italians, the Spanish, and the Portuguese—embraced but 475,000 square miles and perhaps 21,000,000 population. To-day they stand next to the Anglo-Saxons, with 14,950,000 square miles of area and 255,000,000 people. Five hundred years ago Poland was the chief representative of the Slavs. Russia, overrun by the Tartars, was but a fraction of its present European extent. To-day Russia has absorbed Poland and much of Europe and Asia, and the Slavic branch is represented by 9,050,000 square miles of area and 140,000,000 subjects. This is in sharp contrast with the 680,000 square miles and 5,000,000 subjects in 1400. The Germans at that early date had some 10,000,000 people in about 310,000 square miles of area. To-day their domain has extended to 2,350,000 square miles and their numbers to 165,000,000.

With the fifteenth century there dawned a new era in the world's development. The discovery of the compass encouraged the bold sons of Portugal to make voyages of exploration down the African coast. Then followed the crowning achievements of the Columbian discovery of America, and the doubling of the Cape of Good Hope, five years later, by Vasco da Gama. It was the Latin opportunity, and during the following 200 years the race stood at the height of its colonial glory. Nearly all the Americas and East Indies were held by Spain, Portugal, and France. Outside her home islands, England had little more than her New England and Virginia colonies in America. Holland, alone of the Germanic nations, showed a genius for colonizing. Russia threw off her foreign yoke, and began to expand her empire, until, under Peter the Great, the opening of the eighteenth century found her across the Ural Mountains and well on her way toward the Pacific. In 1700, the Latins stood first in area, with 8,050,000 square miles; then followed the Slavs, with 5,960,000; the Germans, 1,100,000, and, last of all, the Anglo-Saxons, with 650,000 square miles. The Latins stood at the head also in population, with 41,000,000; then the Germans, 28,000,000; the Slavs, 14,000,000, and the Anglo-Saxons, 9,000,000 people.

But now the Anglo-Saxon began to forge to the front. The American colonies multiplied in population and wealth, till 1776 saw the birth of a new Anglo-Saxon nation. Seventeen years earlier the British flag supplanted the French in Quebec, and eleven years later the first English settlements were made in Australia. It was not, however, till near the close of the century that the Cape of Good Hope passed from the Dutch to become a British possession, and England began to rule in India. When the present century opened, the Latins still stood first in territory, but the Anglo-Saxons had passed them in population by nearly a half. The Latin area measured 11,450,000 square miles; the Anglo-Saxon, 8,750,000; the Slavic, 7,100,000, and the German, 1,050,000 square miles. The Anglo-Saxon people numbered 96,000,000; the Latin, 65,000,000; the German, 54,000,000, and the Slav, 35,000,000. More than half the world's area and two-fifths of its population were ruled by these four races.

Nor have the developments of this century diminished the Anglo-Saxon lead. Tract after tract of Latin North America was absorbed by the Anglo-Saxon United States until this country's empire extended in unbroken expanse from sea to sea. Alaska, "Steward's folly," was joined to our realm. British vigor and capital subdued the unknown North-west territories, conquered Australia, established new empires in Africa, and extended over the Indies and other nations. In 1850, Anglo-Saxon territory had expanded to 11,250,000 square miles, and a quarter of a century later to 12,200,000 square miles. The population swelled to 161,000,000 in 1850, and to 335,000,000 in 1875.

The first three quarters of this century made little change in the territory of the other three races. The Latin area fell off a million square miles, to 10,400,000, in 1850, and gained but 100,000 in the next quarter century. The Slavs and the Germans, at the middle of the century, held no more than at the beginning. By 1875, the Slavs had increased their area to 7,900,000 square miles, and the Germans to 1,150,000. In population they steadily advanced. The Latins numbered 110,000,000 in 1850, and 155,000,000 in 1875. The Germans increased to 73,000,000, and then to 95,000,000. The Slavs nearly doubled in the first fifty years, numbering 66,000,000, and were 85,000,000 twenty-five years later.

To-day the Anglo-Saxon continues in the lead, with 475,000,000 people, or nearly one-third of the entire population of the world. The three other races together have but 55,000,000 more. The four comprise more than two-thirds of the entire population of the world, and, at the present rate of progress, in another quarter century will control practically the world. Asia and Africa are rapidly crumbling before the vigour of the Occident. Which race will ultimately take the lead in this world empire? If history and present tendencies count for anything, we must answer, the Anglo-Saxons. Surpassing the other races in territory for the past fifty years, and in population for more than a century, there is every reason to believe that this dominance will be perpetuated.

Apparently, the nearest rivals are the Latins, with a

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territory nearly equal in extent and peopled by nearly as many as the Slavs and Germans combined. But this rivalry is only apparent. More than half the Latin territory lies in this hemisphere. It is scarcely a question of centuries when the Anglo-Saxon's genius will permeate the entire area. With a canal across the Isthmus, the United States must, in self-defence, repeat the British history of Egypt and the Suez Canal. Interchange of colonists and goods with South America and Mexico will not necessarily unite all into one nation with us, but it will stamp upon this people of the South the common Anglo-Saxon spirit and institutions. It may be in fifty years or it may be in five hundred, but some time every foot of ground from the Strait of Magellan to the Arctic, and from the Atlantic to the Pacific, will be Anglo-Saxon.

Of the Latin races, Italy, which once held the capital of the world, long ago dropped from the rank of dominant nations. Portugal still holds a colonial empire, but so feebly that only the jealousy of rival nations prevents her despoilment. And Spain, poor Spain! Once supreme in the New World, to-day she holds not a foot of ground in this hemisphere, while her East India gems—the Philippines—are passing to Anglo-Saxon dominance.

The deadness of Spain may find a counterpart in France, now the most vigorous of Latin peoples. Like Spain, she has known how to acquire vast colonial domain and has shown scarcely more skill in holding it. As Quebec fell before the British, so may her African empire vanish before the same power. England will not rest until her flag floats over a continuous country from the mouth of the Nile to the Cape of Good Hope. Where she has the will she has also the power, and woe to the people that stand in the way of her destiny. Torn with dissensions at home and threatened in her posssessions abroad, France may not be able to stand as a bulwark for the Latins against the encroachments of the other races.

But let no one think that the Anglo-Saxon is to have an easy struggle for supremacy. The Germans, next of kin, propose to insist upon a fair division. It was not until 1884, thirteen years after the birth of the empire, that Germany began to seek domain outside of Europe. But in the thirteen years since that time she has acquired over 1,000,000 square miles of territory in Africa and the Pacific, and gained a foothold in Asia in readiness for the coming partition of that country. In the peaceful victories of trade, too, she has made a progress not less astonishing. With characteristic thoroughness and patience, her people have solved questions of production and trade until England, once supreme in the world's commerce, finds herself undersold by the Germans in the foreign markets and is brought face to face at home with the danger of economic death.

More dangerous yet to the supremacy of the Anglo-Saxon is the rivalry of the empire of the Russias. For two hundred years Russia has possessed three-fifths of Europe and more than half of Asia. To-day she measures a sixth of the world's area, and, next to the British Empire, is the largest under one ruler in the world. Diplomatic victories have given her control of one province of China, and have put her in a position to reap the richest rewards when the final partition shall take place.

But on the Eastern battle-ground a new force has arisen. American ships and guns have seized the capital of the Philippines, and henceforth this nation is to have a large voice in that field. The logic of circumstances and destiny demand that the two greatest divisions of the Anglo-Saxon race—England and the United States—shall stand together in this struggle for supremacy.

At the end of five hundred years, the Anglo-Saxon, once weakest of the four races, now leads, while its nearest rival is fast crumbling to pieces. What another five hundred years will bring, or even the fruits of another century, the boldest prophet shrinks from forecasting. Yet, if present tendencies count for anything, before the twentieth century ends, all of the two Americas and Australasia, all of southern Asia, and nearly all of Africa will be dominated by the Anglo-Saxon. And that race will swell in numbers till in another hundred years, it will embrace a population larger than the present population of the entire world. These four — Anglo-Saxon, Latin, German, Slav—to-day dominate the earth; but the greatest of these is Anglo-Saxon.

—Forwarded by D. J. Denny, Fremont, U.S.A.

THE FOUR DOMINANT RACES.

AREA IN SQUARE MILES.

	1400*	1700	1800	1850	1875	1898
Anglo-Saxon.....	125,000	650,000	8,750,000	11,250,000	12,200,000	15,050,000
Latin	475,000	8,050,000	11,450,000	10,400,000	10,500,000	14,950,000
Slav.....	680,000	5,960,000	7,100,000	7,150,000	7,900,000	9,050,000
German.....	310,000	1,100,000	1,050,000	1,050,000	1,150,000	2,350,000
Total.....	1 590,000	15,760,000	28,350,000	29,850,000	31,750,000	41,400,000
World.....	3,555,000	51,239,000	51,239,000	51,239,000	51,239,000	51,239,000

POPULATION.

	1400*	1700	1800	1850	1875	1898
Anglo-Saxon.....	4,000,000	9,000,000	96,000,000	161,000,000	335,000,000	475,000,000
Latin.....	21,000,000	41,000,000	65,000,000	110,000,000	155,000,000	255,000,000
Slav.....	5,000,000	14,000,000	35,000,000	66,000,000	85,000,000	140,000,000
German	10,000 000	28,000,000	54,000,000	73,000,000	95,000,000	135,000,000
Total.....	40,000,000	92,000,000	250,000,000	410,000,000	670,000,000	1,005,000,000
World.....	50,000,000	400,000,000	640,000,000	1,000,000,000	1,400,000,000	1,500,000,000

Europe only. It should be explained that, in classifying any given country, the method has been to credit the whole area and population to the race that clearly predominates in its government and society, as if the whole population and occupancy were of that one race. By so proceeding in all instances, and for one as for another of the four races compared, a perfectly just basis of comparison has been secured. But in many instances, as in that of India, the actual population of the country is not preponderatingly of the race that rules it and to which it is therefore credited. Of a total population in India, estimated at about 330,000,000 for 1898, only a few hundred thousand at most are strictly British, or Anglo-Saxon. The like holds true as to much of Africa, Oceanica, and Asia, so far as they are credited to any of the four races.

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LORD CHARLES BERESFORD, R.N., ON THE ANGLO-SAXON RACE.

THE above distinguished Admiral, now second in command of the British Mediterranean Squadron, is much discouraged at the condition of the Anglo-Saxon race regarded from the national point of view. It is, he fears, doomed to follow all its predecessors in empire, saving that its democracy is of a specially excellent character, and gives Lord Charles some hope, nay, much confidence, that we shall, after all, come out right at last, and so enable us to "hope and pray that there is something in the visionaries' prophecy, that through the race, all the nations of the world shall be blessed." We conclude that the writer of the above words has a vague idea of the Identity, and alludes to the glorious prophecies in Genesis, which so greatly favour the Israel of God, by giving them the power "to bless all the nations of the earth" (Gen. xxii. 17, R.V.), hoping they may apply to us as a nation!

How poor and visionary is Lord Charles' own confidence! The prophecy, according to him is doubtful; and apart from God's promises to our race (being Israel), his hope for our nation is but insecurely founded. Without our Identity, in short, how wretched is our nation's future! If we be not Israel with Israel's prospects, we have indeed no hope of blessing "all the nations of the world!" Lord Charles is, in that case, right in expressing doubts as to our nation's future. But the evidence suffices that we are Israel; and all the blessings that our gallant Admiral seems so doubtful about, are sure to be ours, as God is true.

The *Manchester Evening News*, of December 19th last, published the following, which is the subject of the above remarks:—

"BRITISH SOCIETY CONDEMNED.

"VIEWS OF LORD CHARLES BERESFORD.

"Lord Charles Beresford has given outspoken expression in the *North American Review* to his opinions as to the future of the Anglo-Saxon race, and he deals sledge-hammer blows at British society, as he has seen it. He reviews all the glories of former empires, the monuments of which consist of 'a few hundred scattered blocks of marble and dilapidated statues, a few worn inscriptions, and a few tons of dusty relics, over which the archæologist argues, speculates, and guesses.' Will the Anglo-Saxon race follow in the wake of these peoples of the past? Lord Charles sees many hopeful signs. Despotism, which underlay these ancient governments, is absent, and our race is being constantly invigorated by new blood, and has an 'extraordinary capacity for absorbing and assimilating the progressive forces of other nationalities,' with the result that it rules nearly one-fourth of the earth's surface, and one-fourth of its population. These and other causes for thankfulness this distinguished Admiral, now second in command of the Mediterranean Squadron, does not fail to note, but 'there are rocks ahead,' he cries. 'In the Motherland the corruption of money has wrought fearful havoc in the ranks of society. In the United States there are ominous mutterings of the coming storm. The plutocrat is gaining power each day on both sides of the Atlantic, and the democrat is likely to be crushed under the heel of a worse tyrant than a king who wore the purple or any ecclesiastical dignitary who set up claims to temporal power.' Having thus outlined the danger, Lord Charles proceeds:—'British society has been eaten into by the canker of money. From the top downwards the tree is rotten. The most immoral pose before the public as the most philanthropic and as doers of all good works. Beauty is the slave of gold, and Intellect, led by Beauty, unknowingly dances to the strings which are pulled by Plutocracy.'

"After pointing out that kindly supremacy and infallibility were the 'protectors of chivalry, manliness, and purity,' and that the ideal was always in men's minds, Lord Charles asks: 'What shall we say of the new order of wealth, of the greed for gold, which is its mainspring, of the way in which those who by birth and education should be the sternest protectors of the race, abandon all, and fling themselves on the shrine of the golden god?' Continuing, he says:—This is the danger which menaces the Anglo-Saxon race. The sea which threatens to overwhelm it is not the angry waters of the Latin races, or of envious rivals, but the cankering worm in its own heart, the sloth, the indolence, the luxurious immorality, the loss of manliness, chivalry, moral courage, and fearlessness which that worm breeds. The danger, which overthrew Babylon, Carthage, Athens, Rome, and many other mighty nations and races in the past, now threatens the race to which we belong; but to it we oppose what they never possessed on anything like the same principles or to the same extent as we—the power of democracy. 'The voice of the people is the voice of God,' says an old Latin proverb, and in the main that is true . . . because in the mass they are neither self-seeking nor self-serving, for it is impossible for a mass to be swayed by purely selfish interests. To the masses we must look for the regeneration of the State and the rescue of the race. . . . The mob begin by asking for justice and right, and end by demanding a scapegoat and a martyr.'

"In spite of all forebodings, as he considers the present condition of the Anglo-Saxon people, Lord Charles Beresford thinks that 'we may look confidently forward to its future, and hope and pray that there is something after all in the visionaries' prophecy that through the race 'all the nations of the world shall be blessed.'"

If Lord Charles Beresford will read Gen. xxii. 1—18, carefully through, he will perceive that there is nothing doubtful or uncertain about the history which the chapter deals with. God tried his servant Abraham (called in other passages "His Friend"), and put a heavy trial upon him to test his obedience to the will and command of the Lord his God. Abraham came well out of it, stood the test, and obeyed. In reward for obedience God promised him four splendid blessings for himself and his posterity—namely,

1. God's blessing in a marked degree resting on Him and them.

2. A wonderfully increasing, multiplying, race as his posterity, Israel.

3. The gate of their enemies as a token of Israel's perpetual supremacy over those enemies. And

4. Such spiritual blessings, that Israel should at all times and towards ALL nations of the earth, operate emphatically as a blessing to them.

We contend that these benefits have been bestowed by God only on one race exclusively, since the world began; and that we are that race, because we are Israel. As a matter of fact, we, as a nation to-day, enjoy all these blessings, and many more like them described in the Holy Scriptures as Israel's; and the just conclusion we arrive at from the evidence is, that the Identity is true, and that the British must be Israel, now carrying out their destiny in the world. If Lord Charles will only look on this matter in the light in question, we doubt not that he will see that there is an immense deal in the prophecies of the Bible

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to convince him that "in this, our race, all the nations of the world shall be and are blessed" and, further, that "all who see us do acknowledge us, that this is the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). A nation which the Lord blesses signally, and which in its turn passes on its blessings "to all the nations" "all the families" and "all the kindreds of the earth," so that they are blessed by this race, must indeed be in a happy case. They are God's servants, messengers, and almoners, and as to their own sins and national iniquities, God has revealed a way by which He means to get rid even of them, and utterly to forget them for ever and for ever. The Divine plan in regard to this glorious consummation has been revealed in two portions of the Word, first by a Hebrew prophet (Jer. xxxi. 33, 34, R.V.), and then by a Hebrew apostle of the Lord Jesus Christ, writing in Greek in Heb. viii. 10—12, (R.V.). He means by a covenant which He will Himself carry out to put His law in Israel's inward parts and write it in their hearts; He will be their God and they His people. "They shall teach no more every man his neighbour and every man his brother, saying, Know the Lord, for they shall know Him from the least of them to the greatest of them, saith the Lord Jehovah; for He will forgive their iniquity, and He will remember their sin, no more!" There is thus ample security for the believing Israelites who find favour with God; and Lord Charles Beresford is justified in believing that it will be well with us at the last, nationally. Let Israel, therefore, praise the Lord for His mercy towards His people, whom He so loves!

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Sixth Monthly Report.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 250 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations mentioned in the following list were received very thankfully, between Jan. 19th, and Feb. 16th.

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Total, £33 1s. 1d.

M. A. Fitzpatrick, *Hon. Treasurer*,

Lee House, Watford, February 16th, 1901.

It is very certain that the number of our Sowers has steadily increased, yet, from time to time, I have sadly to record that a familiar friend amongst them has been called away to the higher Service. Just now has come an intimation of the death of a much valued correspondent and friend, Mrs. Herbert, widow of the late highly-esteemed Rector of Ganarew, Monmouth. She was a true, clear-sighted Anglo-Israelite, and thankfully and earnestly tried to do what she could to shew to others that good news for our nation which is being brought out from the Bible, and from the storehouses of the history of our people. Mrs. Herbert had, I rejoice to remember, a warm corner in her heart for the work of our Fund, and others, besides myself, will know her as the sympathetic writer of a book, now, I believe, out of print, entitled, "How the Old Clergy Lived Under Disestablishment," also an attractive little book for children, "Rainy Days, and How to Enjoy Them," published by the Society for Promoting Christian Knowledge. Some other stories she also issued. Mrs. Herbert was a devoted Churchwoman, in real sympathy with her husband, and a staunch Protestant.

Another welcome gift has reached us from Mrs. Reep, who has kindly sent two hundred of her small but useful, leaflet, "The Israel of God—Who Are They?" and Mr. J. S. Barton has also been kind enough to help us by a present of a goodly number of his pamphlet, "Watchman, What of the night?"

Before this can be in print, we may hope that the Rev. J. Idrisyn Jones has well started his lectures in Barbados, the first ground to touch. Friends have been making preparations, and some, of course, have been receiving literature from our Fund regularly for years past, so it may be that there will be many to draw together at this time. Later on, Mr. Jones proposes (D.V.) to go to Jamaica, and on through the U.S.A. by California, to Vancouver, from there to commence his tour through Canada. To his friend, the Rev. Wm. Briggs, D.D., Wesley Buildings, Toronto, Canada, we have sent some literature, and hope to dispatch more as the months pass by, therefore, friends in Canada who need literature will, probably, be able to obtain, on application, a little variety of publications from Dr. Briggs, some free, others by purchase. Letters to reach Mr. Jones, en route for Canada, should be addressed to Post Office, New Orleans, U.S.A.; Post Office, San Francisco, U.S.A., and Post Office, Vancouver, Canada.

SOWING THE SEED.

When writing last month's Report, the anticipation of the coming great sorrow for the people of Israel was strongly in mind, now the "good Queen" has been taken by our loving Father to her rest, and it is for us, while still we mourn, to set our minds to strive, by the help of God, to profit by the example left us of a life devoted to duty for the good of others, never, we may be sure, for personal advantage. And now to us, as *conscious* Israelites, much that is in public evidence at the opening of the reign of our new Sovereign will point admirably to the world-wide power and prestige of this Empire and its people, and surely induce the thoughtful query, "Why has the Almighty put so much honour upon us? Who are we that He thus has dealt with us?" Surely we

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may expect that people will be led more easily to consider that we must be the Israel of old to whom a marvellous future is promised in Holy Writ!

A letter from an old and valued Sower, and contributor to our Fund, according to his limited means, refers to "the loss of our good Queen," and adds, "I had hoped she would have been spared until peace was proclaimed, but God willed it otherwise. I think many an earnest prayer has gone up to Heaven for her successor. I hope the day is not far distant when the truth (the knowledge of who we are) will make itself felt, and so begin to put things straight that are crooked." And our friend goes on to give a peep into his own quiet, and effective work in a country district. "I took tea the other evening with a gentleman, who is in business in London, a Christian man. He told me the doctrine (he had better said *teaching*) of my friend, meaning H. A. Marchant, did not disturb him; he thought the pure, simple Gospel, was the most important, I told him I was very glad to talk to him as a Londoner, as I felt sure he would know if certain matters I would introduce were true or not. So I began about the Company of nations, and went from one thing to another, which, as a business man, I felt sure he would understand and know. It soon began to interest, and at last he said, 'I had just heard of the subject, but I have not heard it put as you put it.' I find it has gone home: for through him a lady, the wife of a Missionary from the Congo is coming to see me to have a talk on the subject; they both are at work in the Lord's work." Our Sower has a son, a minister, now in the United States, who is also a pronounced Anglo-Israelite, and doing what he can to enlighten people.

Here are a few words from another old and enthusiastic Sower on our list, which prove how the subject of Israel can attract the young. "Just a line to say that the gentleman I got to read and take the BANNER, has a class on Sunday afternoons from 2 till 3 p.m., at a Methodist Church. A young scholar told me, 'Last Sunday, teacher gave such a grand address on Israelism; it was half-past three when they broke up; other times they were eager to break up at *two o'clock*.' I gave the teacher Mr. Pain's book, and lent him some."

Another Sower in England has sent word, "Our vicar, to whom I gave one of my Articles, passed it on to his son who is at Oxford studying for the ministry, he came and asked me if I could give him the subject 'in a nutshell.' I gave him 'The Case Put Concisely' (Bishop Titcomb), and other papers, and tells me he 'is convinced.' The news is permeating slowly here but surely. Some are even preaching the truth of 'Our Identity.' One believer is advertised to give an Address at one of the Bible-classes in the town, and has asked me if I can help him to some literature."

Now some little account from Malta will be found acceptable. "We have entered upon a new year, and I desire to thank you very sincerely for the BANNER OF ISRAEL, and all that you have been able to send me for distribution; they have been a great help to me, and have been the means of spreading 'Our Identity.' The papers are carried by all classes of ships to nearly all parts of the world from here. You will be pleased to know that there is great interest taken in it here, and we have had several lectures given to my Bible-class by men, both in the Army and Navy, whom I have lent books to. It has been the means of several taking the BANNER regularly. I shall still be glad of any thing you can send me, at any time, for distribution." I would like to remind our friends that this Sower, on account of special opportunities, can practically make good use of *any amount* of good literature that can be sent him. His own means are small indeed, but he spares a contribution to our Fund, saying "I wish I could send more, but I have need of so many books, that I cannot do more. Trusting that God will bless you in your work."

This month I will not give a full list of the places sent to, as very shortly I hope the year's account will be in the hands of the readers of the BANNER, and two long lists so close together would, probably, be wearisome, but we have sent to the following places, to people who have not been on our roll. I write them in the order sent to:—Bootle, and Anfield (Liverpool), Barnsley, Maidstone, Jerusalem, (Palestine), Dumfries, Lowestoft, Southsea, Cheltenham, Toronto (Canada), Thornville Junction (Natal), Brighton, and Castlemaine (Victoria, Australia). We have also sent to the Base Hospitals at Wynburg, and Durban, and to the "Absent Minded Beggar Relief Corps," at Cape Town, and Durban, South Africa. I have decided that it is better now to send to the troops through such channels as indicated above, rather than to outgoing Transports, for reading matter is less easily to be had from South Africa than from home ports; also because our Colonial troops have an equal chance of receiving the benefit at the seat of war. Cordial thanks have been sent by authority from Hospitals, the "Red Cross Society," and "The Absent Minded Beggar Relief Corps," who now take over from the former Society, the distribution of literature.

The number of book post packets of the BANNER OF ISRAEL sent out has been 564; of literature parcels, including the "Covenant People," 196. The numbers of BANNERS dispatched each week has been 286, and one dozen and a-half of the Monthly issue. Of the "Covenant People," 225, in the month.

I believe I may confidently speak in conclusion, both for the Sowers and the distributors of the Fund, that we shall be thankful for our work still to be helped forward, sure that the spread of the truths concerning Israel has great power for the good of our people, and should ever lead them to give thanks, and to glorify God for His goodness and love to us, and to the whole world.

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

Watford, Feb. 16, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers the London and County Banking Company, Watford, Herts.

Correspondence.

ROBT. A. WHYTLAW, ESQ.—Dear Sir,—I am glad to be able to advise you of the completion of the work in connection with the late Colonel Senior's grave. The contractors were delayed in putting up the curb and railing. Monument was fixed many weeks ago, and of which I duly advised you. A very nice photo has been obtained of it, and photographer has promised to post these direct to you per this mail. If not all finished, a part will be sent, and the remainder next week. I enclose Messrs. Wade's account, and have authorised him to draw upon you for the amount.

The monument stands in a very prominent position in the cemetery, and will be not only a worthy memorial to Colonel Senior, the first special missionary sent out from Israel's home in the "Isles of the West," to those of our brethren who have chosen the desolate parts of the earth as their heritage, and who are here carrying out to the letter what was so long ago foretold, viz., "making the wilderness to bloom as the rose." But it will be a silent witness, and reminder of the great fact that long-lost Israel is found, and is indeed to-day not only a great nation, but a company of nations, in the enjoyment of the blessed privileges covenanted to the seed of Abraham.

Colonel Senior's Mission was not in vain; he sowed the seed which in due time, God's time, will bring forth fruit, and that abundantly.

With all good wishes, I remain,
Faithfully yours,
JOHN T. EDWARDS.

Leolienne, Ridge-road, Berea, Durban, January 5th, 1901.

BY THE EDITOR.—We are requested to state that the print of the monument in Durban will appear bound up with the March Number of "Covenant People."

FUND for Distributing New Year's Number of BANNER OF ISRAEL.—Already acknowledged, £9 10s. 1d. S. Alsop (U.S.A.) 5s. 5d.

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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 SETTLEMENT OF THE SOUTH AFRICAN QUESTION.

ON Wednesday, February 20th last, the London *Times* published a very remarkable epistle, signed P. S., evidently a Boer or Dutchman, whose two previous foul and disgusting letters we refused to publish, because of their insulting tone towards our British folk, and all belonging to us. He has now completely turned round, and while evidently still hating us, sees the advantage of admitting and accepting defeat at our hands, and so advises his people to accept it, too, on our terms of surrender unconditional as a final settlement of our quarrel. The letter of this man has an Identity bearing. He admits that Britain is victorious, and that God wills it should be so. He admits that the two Boer Republics are now British territory, and will remain so, and that the Empire in Africa is not to be theirs, but British. That Boer dream has been defeated, as he admits, and the Boer's fight for Empire has gone with it. These facts have filled the Boers with despair, and nothing is left them, he says, but to accept the inevitable and make the best of it. We have won, he admits, "by right of purchase, by occupation and colonisation, by war and conquest, and by the will of God." Here we see a remarkable fulfilment of the prophecy of Isa. xlii. 16 (R.V.).

Our God has guided us through utter darkness and tortuous paths. He has brought us into victory and light. He has never forsaken or failed us in the trying troubles of the past eighteen months, according to His promise. Had the Boers been victorious, P. S. tells us what they would have done to us, the defeated. It would have been, he declares, *Væ Victis*, with a vengeance. Let our readers acknowledge the mercy of Israel's God towards themselves in bringing them through and wringing from their enemies (P. S. being the chief of them) the confessions he now makes in public.

Let our pro-Boer friends ponder them and note how good and gracious our God has been to us, His people Israel, in the dark times we are just coming through. We have had to deal with a false and treacherous enemy, whom we shall trust in future at our peril. But we have to consider that enemies as they have been, and are still, we have to treat the Boers in what is henceforth to be our land with justice. We shall have to live with them and deal with them with fairness and equity, trusting to time and good government to heal the sores now existing between the two races. Our past sufferings and losses must teach us to be on our guard till they learn, after the war has nominally ceased, that we are the rulers of the land and mean to remain so. It is vital to our interests that we should remain "the head and not the tail" in South Africa, and it is encouraging to read the confession of P. S. that God's Providence is against them and their dreams of African Empire. That Empire is Israel's by God's promise, and we are thankful to know that even such an out-and-out hater of our race admits that God is not on their side, but ours. The cause they will know, too, by-and-bye. It is because the British are Israel, but the Boers are not.

We ask for P. S.'s letter our readers' careful attention. We are sure that its perusal will give satisfaction to some who have begun to doubt among us whether after all we can be Israel when events have at times been, regarding South Africa, so exceedingly unsatisfactory and depressing to our nation and its military strength. P. S.'s letter to the *Times* was this:—

THE SETTLEMENT OF THE AFRICAN QUESTION.

To the Editor of the "Times."

SIR,—Since you published my letter on October 6th last, a very great change has taken place in the condition of affairs, which it would be madness for us Afrikanders to ignore. I failed not to tell you in my former letters the plain and absolute truth about your Government and your people, your vices, your crimes, and your imbecilities, which were as great as those which led to the destruction of the people in the Cities of the Plain. Even as those cities would have been saved if fifty, or even ten, righteous men had been found in

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them, so now it is evident that some righteous men have been found amongst the English, and by them your Empire has been saved from destruction. It is now my last and most painful duty to tell the bitter, but wholesome, truth to my own people and to those fatal friends who have helped us to our present ruin.

1. My visit to the Continent has convinced me that there is no possibility of aid being given by any foreign Power to my people, and that none will venture to propose arbitration. It is childish for us to expect arbitration when, if our position were like yours, we should reject it even if proposed by all the Powers on earth, and it would prove us to be cowards to ask for it now under our present hopeless conditions.

2. The events which we expected to arise in India, China, and Egypt have not occurred, the promised insurrection in Ireland did not take place, and we have not the slightest reason to hope now that any international questions will arise to help the Afrikander cause. We must not be deceived any longer by the false sympathy expressed for us by various parties in foreign States; that sympathy is merely a subterfuge to obtain some political interest of opposing parties, and we are but the tools which our false friends use to attain their ends.

3. That so large a number of Liberal members of Parliament have recently declared their opposition to our independence and have asserted their loyalty to the British Empire has been a most disagreeable surprise to us and an absolutely fatal blow to all our hopes. Finally, the speech of Lord Kimberley on the 14th inst. must convince every sane man that further resistance on our part is not only useless but perfectly criminal madness. Had that speech been made nine months ago, and the intentions of the Liberal party made clear to us, this unhappy war might have been honourably concluded long ago.

4. To prepare the way for a permanent settlement of Africa which shall benefit our children and our children's children, and make our Afrikander blood to take its due place in the future government of the world, it is necessary for me to refer to a little of the history of the last seventy years, and also to first principles, the true foundations of Empire.

5. Fifty years ago, when I was a young man, there was a large number of intelligent African Dutch who respected the justice and power of England, although they loved not the English any more than they loved the white men of other European States, for most of whom they felt only scorn and contempt. Your wars against the Kaffirs had benefited us, and we loyal and far-seeing Afrikanders dreamed, before Cecil Rhodes was born, of a great Anglo-Dutch African Empire stretching from Cape Agulhas to Tunis and from Cape Verd to Guardafui under one flag, the British, and having one language, the English. That dream was dispelled by your giving independence to the two States. Time passed. The wishes of the Cape Colonists were again and again disregarded; England would not guarantee interest on loans for the development of the colony; England would not annex South-West Africa; England would not buy up the Portuguese territory when it might have been purchased for a song; England evacuated Abyssinia after conquering it in a marvellous manner; England contemplated giving up her West African possessions; England fumbled and faltered in Ashanti, in Zululand, in the Transvaal, and in Egypt and Zanzibar. Vast areas of Africa were allowed by the British to pass out of the heritage, the birthright, of the Afrikanders into the hands of the French, the Belgians, the Germans, and the Chartered Company, and our dream of an Anglo-Dutch Empire with its hundreds of millions of united white men collapsed, because of the mean, shifty, and baseless policy of a parcel of mere counting-house clerks, who, occupying the position of Cabinet Ministers in London, refused to listen to the colonists and to those Englishmen who knew Africa and its many peoples, and its vast wealth in minerals and other resources. Those penny-wise and thousand-pound foolish windbags of the Lords and Commons were utterly incapable of understanding the first principles of true statesmanship, and were anxious only to slink away from the responsibilities of Empire so that they might have time to bemuse and bemuddle a silly and besotted electorate.

6. Our dream of a British African Empire being ended, we united our fate with that of our Boer relatives with the view of founding an exclusively Dutch Empire in Africa. To that end it was necessary for us to possess all the East African territory of the Portuguese. Those territories were protected by the treaties you English had made with Portugal, and a war against Portugal would have produced war against you, otherwise we would have swept those monkey-men out of Africa years ago, and now we are very sorry we did not do so.

7. Led on by men whom it is not necessary to mention, we determined to fight you for supremacy in South Africa. We have been accused of ignorance over and over again by your British bookworms, but none of you now can accuse us of want of foresight or want of preparation for war, which we had made through long years of trouble, toil, and self-denial and self-repression.

We had every reason to be confident of success, and, as our best generals well know, we were within an ace of achieving it. Mr. Steyn and scores of others assured us of your complete military weakness, and all the world had ample proof of the wavering, womanly weakness of the British national will, never stable for a single month. It was you who planted the seeds of war and have brought them to fruition by that miserable, cowardly weakness which is more deadly than tyranny or injustice. But you have been saved from defeat. Mr. Kruger informed us that God had told him to declare war against you. If He did tell the late President that, it is certainly evident that God is not with us any longer, and that it is obstinate rebellion against Him for us to continue our resistance until we be all destroyed, root and branch.

8. In this dark hour of defeat and despair it is necessary to put forth the truth for a solid foundation for the permanent settlement of the race question between the British and the Dutch without hypocrisy or maudlin superstition. If we Dutch had won in this game of war we would have claimed and taken every penny of the stakes. I know my people, and I want peace for my grandchildren, therefore I beg you to show no weakness or clemency or conciliation. You have won; then take the stakes as we should have done. Do not sow perpetual disputes, quarrels, and civil war. South Africa is yours now by right of purchase, by occupation and colonisation, by war and conquest, and by the will of God. We Dutch are not cowards to shrink from the consequences of defeat, we are prepared to take them. If we had won, our terms to you would have been certainly not more easy than these:—

(*a*) Every British subject or other enemy who did not surrender by a given date would be outlawed and all his property confiscated.

(*b*) All persons who had been guilty of rebellion or assisting our enemies would have had all their property confiscated, and would have been expelled from South Africa, with the death penalty for return.

(*c*) All other British people in South Africa, except those who had fought on our side and possessed certificates to that effect, would have been disfranchised for life.

(*d*) The use of the British language in all cases would have been strictly forbidden under penalty of fine or imprisonment. All foreign or alien newspapers would have been suppressed.

We Dutch in Cape Colony and Natal had equality of rights and of language with you; that did not satisfy us, for so long as two languages are permitted to be used there can be no peace, no harmony, and no fusion for the people of South Africa. The stern action of the Russian Government in Poland and Finland for the suppression of their native languages is dictated by wise statesmanship, true humanity, and a far-seeing regard for the future welfare of those peoples. The Austrian Empire will probably be split up simply by the diversity of languages.

9. Peace and prosperity can come only by the fusion of the

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two races or by the extermination or exile of one of them. Let the irreconcilables exile themselves, and those who have any wisdom and decency, morality or religion, submit themselves with calm fortitude and cheerful acquiescence to the fate that Providence has decreed. Our language is but a dialect of no use in the great world; the English is the ever-growing language which, if we adopt, will soon place our sons in the seats of the mighty. The descendants of our brave commandants in this war may then in the future command the armies of Great Britain, one may hold the office now occupied by Lord Roberts and another be Governor-General of India. The universal loyalty shown by all your colonies should certainly be a good lesson to us Dutch, if we are not so blinded by Providence that we may be destroyed altogether. I join with P. Botha and the other sane men in South Africa in calling on Mr. Kruger, C. Botha, and De Wet to stop this murderers' work, and to seize that double-tongued man Steyn and to give him his deserts. There are other Dutchmen and half-bred Englishmen in the Cape Colony who should be treated in the same manner as Steyn.

10. All nations thought you English were dead, but unfortunately for us, you were only dead drunk, drugged by the fatal folly of your disarmament craze and love of luxury, and the war has, as yet, only very partially aroused you. I cannot blind myself to the fact, however, that new life has been breathed into the dead bones in the valleys of Great Britain, and that your people are gaining strength and spirit every day, whilst our men are degenerating into murderous bandits and ruining our land, regardless of the fate of our women and children who are now depending upon the generosity of the British for their food and clothing and their very lives. This state of things must not continue unless we desire to prove to the world that we Dutch are worse than heathen savages.

11. I beg for no clemency, conciliation, or soft measures; they would certainly be fatal to us Dutch, for the loyal portion would be always tortured by the irreconcilables, and there would be perpetual strife in public and in family life. The settlement of Africa can be effected only by strict and rigid justice, administered with strength and courage unflinchingly. No more must we see colonials and others who worked for the unity and honour of the British Empire ignored, snubbed, or degraded while disloyalty and barefaced treachery or treason were rewarded or condoned. Justice and righteousness must have strong arms or they are but useless names. Mercy and clemency are too often the names which cloak fear, cowardice, bribery, and corruption. With honest administration South Africa will very speedily recover from the effects of this war, and a more prosperous and a happier future will come quickly for both Dutch and English than could ever have come if the war had not taken place and the colonies and the States had remained separated. The native question will have to be dealt with soon after the war is over, and to do that effectively the Chartered Company must be done away with and its territories united with the great Southern colonies.

12. The petty jingoes who write but do not fight can spare their sneers at me. I have sense enough to accept the logic of facts, whilst they, in their arrogance, required many disasters to convince them that we had been well prepared for war, whilst you were miserably weak and unprepared for a war in your own territories or anywhere else.

Yours, &c., P. S.

February 19th.

Regarding the above, the *Times* makes some pithy remarks, such as the following :--

P. S. is unquestionably right in holding that, in the interests of the peaceable Dutch population themselves, we are bound to make every aspiration hopeless that might in any way perpetuate struggles for racial self-assertion. Strong and just administration, without sentiment or vacillation, together with insistence upon English as the universal official language, is what he now prays for as the only hope of the country we have added once and for all to the British Empire. His language may be strong, but he can lay hold of facts, and his vigorous common sense may be commended to the serious consideration of many flabby sentimentalists among ourselves.

We may all concur in the comments of the *Times*, and trust it will please God to bring this war to an honourable close, that we may begin at once the work of healing to the Boers, and so enable Israel to praise the Lord their God.

EGYPT PAST AND PRESENT.

By John S. Anderson.

We have always considered that there is a great resemblance between our occupation of the land of Egypt and the time when Joseph was governor over all the land; but we do not remember to have noticed in the Banner of Israel, that any mention has been made of a curious circumstance which occurred during the famine in Egypt, which took place after Jacob and all his family migrated to that land.

The famine being very great (Gen. xlvii.), and Joseph having gathered up all the money that was to be found in the land of Egypt and Canaan, and brought it into Pharoah's house, all the Egyptians came to Joseph and asked for bread, as the money had failed. They then bargained with him for bread in exchange for their horses, flocks, cattle of the herds, and for the asses, which fed them for that year.

When that year was ended, they came to him the second year, and having nothing else to give for bread, offered their bodies and their lands, that they would be servants to Pharoah, and asked for seed, as a gift, that they might live, and that the land might not be desolate. This was all accomplished, only he did not buy the land of the priests, as they had a portion assigned them by Pharoah upon which they lived.

Joseph also arranged that of the produce of the seed sown they were to give $\frac{1}{5}$th part of the produce to Pharoah. This was then made a law over the land of Egypt. The priests were free from this tax. Of course the question arises in what position the Egyptians stood in respect to the reigning monarch at that time? for it seems strange that if they were slaves already, they should have to be bought up by Pharoah, but having been so bought up, and if they are now comparatively free men, they must, since Joseph's time, have worked out their freedom in some way or other!

In a very interesting essay on "The Religion and Art of Ancient Egypt," by Martin Brimmer, 1892, it would appear that independence and initiative, qualities essential to political life, or to the action of free association in any form, are wanting in Egypt.

This accounts for the docility and submission of the people, and their abject obedience to the *de facto* government, which under whatever ruler has always been despotic; conditions that also explain the essential qualities of the race, namely, its gentleness, peacefulness, and immobility, augmented with the Mahometan religion, which much resembled their ancient religion, admitting no independent thoughts. The same thirty centuries ago as to-day.

Rameses II. was a typical Pharaoh, he could turn the whole population into an army whenever bent on any scheme of conquest. Enormous power was wielded by these kings, in their own persons the heads of the ruling castes, and by virtue of his office the king was both the first soldier as well as the first priest of the nation. It was the beginning of their traditions that the god Horus was their first King,

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and every king throughout their long history took the title of the golden or victorious Horus, and was believed to have inherited the virtue of his divinity.

Looking at the land, or rather the inhabitants of it in this light, it would appear that our task is not so difficult as many might suppose, but now we are so firmly established and the natives fully understand to what an enormous extent we have benefited the country, their prosperity advancing by leaps and bounds, and with so much in prospect and nearing completion we appear to be in a comparatively better position in the land than was Joseph so many centuries ago.

Another point on which we score is, that in our present occupation of Egypt we are of course fulfilling the promise made to Abram in Gen. xv. 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 unto the great river, the river Euphrates."

Streatham, 11th Feb., 1901.

THE ISRAELITISH ORIGIN OF THE BRITISH PEOPLE.

Interesting Address at West Vale.

Can the British origin be directly traced to the Lost Ten Tribes of Israel? At first glance, one may be inclined to reply by asking another question, What does it matter whether we are or not—what difference does it make? Simply this: that if it can be proved that the promises made by Jehovah to the Patriarchs have been fulfilled, the position regarding them, as taken up by infidels, such as Tom Paine, David Hume, Charles Bradlaugh, and Holyoake, is shattered, and the authenticity of the Bible is strengthened. In order to place the Anglo-Israelitish doctrine before the people, the Rev. J. Idrisyn Jones, Anglo-Israel lecturer to the British Colonies, is making a tour, and he visited West Vale on Thursday evening, and gave a comprehensive lecture on the Israelitish origin of the British people. There was a fairly good audience, presided over by the Rev. D. R. Lewis. The arguments put forth by the lecturer in proof of his theory were certainly reasonable ones, and the subject may be studied with advantage by all who take an interest in the Bible. The Anglo-Israelites have not established a new religion—their theory does not affect the religion of Jesus Christ at all—it is simply a fact in history, showing that the promises made to the Patriarchs are being fulfilled to-day in the British people. The lecturer referred to the case of the infidel, as put by the late Charles Bradlaugh, in the course of a discussion he had with the Rev. Brewin Grant at Sheffield, in which Bradlaugh, referring to the promises made to Abraham regarding the establishment of his kingdom for ever, asked "Where is that kingdom now? Where? Don't tell me that it is meant figuratively; don't tell me that it is not literal. God swore that it should be for ever. He established it and now it is a thing of the past; you tell me that the God of the Bible always speaks the truth." Here is the Anglo-Israelites' reply: (1) Israel was to be the chief of the nations (Deut. xxviii. 1); Britain occupies that position. (2) Israel was to have the dominion of the sea (Num. xxiv. 7; Psa. lxxxix. 27); Britain has the mastery of the ocean. (3) Israel was to be unconquerable (Lev. xxvi. 7, 8); so is Britain. (4) Israel was to be the progenitor of nations (Gen. xvii. 5—16); Britain is building up young nations all around the earth. (5) Israel was to possess the gates or strategic positions belonging to the nations (Gen. xxii. 17): Britain has those gates. We hold Gibraltar, Malta, the Channel Islands, Cyprus, Cape Town, Hong Kong, Peshawur, Falkland Islands, West Indies, Aden, Acre, Socotra, St. Helena, Borneo, &c. (6) Israel was to rule other nations (Deut. xv. 6); Britain sways her sceptre over sixteen nations in India, and over many races in other parts of the world. (7) Israel was to lend money to the nations, but never to borrow (Deut. xv. 6); Britain is the universal banker, but she never borrows. (8) Israel was to be made a blessing to all nations (Gen. xviii. 18; Micah v. 7); Britain is the chief civilizer and benefactress of the world, sending Bibles and missionaries to every clime. (9) Israel was perpetually to keep the Sabbath (Exodus xxxi. 13); Britain, though her Sabbath is not kept as it was even 20 years ago, beyond all peoples of the earth upholds the sanctity of the day. (10) Israel was to grow into a vast multitude (Gen. xxii. 17; Hosea i. 10); Britain at home and abroad is adding to her populations faster than all other nations to theirs. France doubles its population in 140 years; Russia and Germany in 100 years; Turkey in 555 years; the Anglo-Saxons in 41 years. (11) Israel was to be restored to God's favour in their place outside Palestine (Hosea i. 10); the captives of Media were Christianised in the British Islands. (11) Israel was to be addicted to intemperance (Isa. xxviii. 1—3); Britain's shame is her drunkenness. (12) Israel was to inhabit islands north-west of Palestine (Isa. xlix. 1; Jer. xxxi. 10) the British Isles lie in that direction. How remarkable was the resemblance of the two peoples. As there could not be two Israels, it followed that the Israel of the Bible and the British were one and the same people. The descent of the British from the Israelites was traced. The "stone of destiny" was also referred to. The most strange national emblem we possess is an ordinary-looking stone, which forms an indispensable appendage of the British Coronation Chair in Westminster Abbey. It has served the same office in Ireland, where, at Tara, 54 kings were crowned upon it. It was put to a similar use in Scotland for a period of 800 years, and for the last 600 years it has been used for the same purpose in England. It was known in Ireland as the "Stone of Destiny." The legend which is supposed to explain its history connects it with Jacob, who is said to have used it as a pillow on that memorable night spent by the city of Luz.—From the Halifax *Evening Courier*, Oct. 26, 1900.

BRITISH SHIPPING: GAINS AND LOSSES COMPARED WITH THOSE OF OTHER NATIONS.

Lloyd's Register issued on Saturday an interesting return of the losses of shipping sustained throughout the world during the quarter ending 30th June last. The British casualties are, with two exceptions, the lowest on the list. Spain has the best record, with the small percentage of 0·06, while Austro-Hungary comes next with 0·14. The percentage of the United Kingdom is 0·41, that of all the other maritime nations being higher. Of Dutch vessels 0.44 per cent. were lost, of Swedish 0·50, of German 0·52, of American 0·55, of Danish 0·58, of Russian 0·61, of Norwegian 0·88, and of Italian 0·89. France is highest of all with 1·18 per cent. Nearly the whole of the figures are below the average, and thus reflect credit on modern seamanship and naval construction. Terrible narratives like those published on Saturday and to-day of the sinking of the

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City of Vienna, of Dublin, in the English Channel, and of the *City of Monticello*, of Nova Scotia, in the Bay of Fundy, are not unnaturally read with horror. But there is no mystery as to the causes of the disasters. In the one case a collision occurred with an unknown ship; in the other an overwhelming storm was encountered. Both experiences were to a large extent exceptional, and it is only when casualties which are spread over weeks or months are taken into account that any reliable estimate can be obtained of the actual amount of losses at sea. This is one of the benefits conferred by the returns so regularly compiled by the officials of Lloyd's Register. Another benefit is the comparison which it provides between the proportions of the various ocean fleets of the world. At the middle of the present year the tonnage of the steam and sailing vessels of the United Kingdom was no less than 13,241,446. If to this we add the tonnage possessed by our Colonies the enormous total is reached of 14,261,254. What have the whole of the other maritime nations to set against this? Little more than 12,000,000 tons. Germany displays the greatest amount of vigour in adding to its merchant navy, but as yet the tonnage is only about a seventh of Great Britain's. The actual totals are:—

Flag.	Tonnage.
British	14,261,254
German	2,650,033
United States	2,035,062
Norwegian	1,640,812
French	1,350,562
Italian	983,655
Russian	720,901
Spanish	694,780
Swedish	637,272
Dutch	530,277
Danish	519,011
Austro-Hungarian	416,084

The Italians, it may be explained, secure precedence over the Russians and Spaniards mainly by a larger number of sailing vessels. Germany, America, and France also still cling to this class of craft, which is practically neglected in our own country. The result is that if comparisons were confined to steam vessels alone the British pre-eminence in carrying power would stand out much more strikingly. Our steamers have a tonnage in the United Kingdom of 11,513,759, and in the Colonies of 635,331—a combined total of 12,149,090. The steam tonnage of the rest of the world is just a little over 8,000,000. While, therefore, the British total of steam and sailing vessels exceeds by 2,000,000 tons that of all other nations, our preponderance in steamers alone rises to 4,000,000. Both of these totals are proportionately higher than they were a year ago, so that our losses in tonnage are being amply compensated for by our gains.

The above was published in the *Glasgow Herald*, of Nov. 12th last. It is a matter for surprise, and congratulation to know that our nation's property in steam and sailing vessels, measured by their tonnage, reached 13,241,446, but that the total of that of the Colonies added to ours brought the total up to the vast amount of 14,261,254 tons. The drop from 14 million tons belonging to the British at the present time, compared with that of the next in order of the other maritime nations is vast indeed. It is as 14 is to 2; or one-seventh! But our steamers alone exceed those of all other nations together by four million tons! "I will set thee on high above all the nations of the earth" (Deut. xxviii. 1, R.V.). In respect to our maritime commercial shipping the promise has been fulfilled in a very remarkable manner. Our maritime supremacy is marked indeed, and it is God's gift to us His people, according to His promises, and the prophecies of His Word.

GOING SHARES.

By C. P.

Phil. i. 3, 4, "Fellowship in the Gospel" (lit. "going shares.")

"If there's anything good going around, let me know!" The above is the sentiment, the feeling in a business man's mind as expressed in terse Stock Exchange phraseology when anxious to make a good investment.

Here, in this Epistle, St. Paul is writing to the Christians of Philippi, and the chief subject in his mind, and laid stress on in his letter, is his spirit of deep thankfulness, that these Christians had "taken shares," gone into fellowship to spread the Gospel they believed in; that they had realised the "something good" of their day. Whenever I remember you in my prayers, he tells them, it is always to thank God for this fact—your share in the furtherance of the Gospel; and then he goes on to tell them he would "have them know" what a successful undertaking they had "shares" in. I myself, though a prisoner, can tell you how it is spreading even into the Prætorium and into Cæsar's household. Chained as he was to a soldier, that chain "fell out to the furtherance" of the work so dear to his and their hearts.

Six times a day the soldier was changed, and each in turn came under the personal influence of the man to whom to live was Christ. His conversations with his friends; his advice and instructions to his converts; his testimonies to "the excellency of the knowledge of Christ Jesus, my Lord," were all given in the presence of the guard. Glorying, in another letter to the Ephesians, that he was an ambassador, a representative of the King of kings, he seems to hear the clink of that chain on his wrist as he writes, and with bitter contrast adds: "an ambassador in a chain!"

And what had been the power that had led these Christians into thus "going shares" with St. Paul in exploiting this Roman gold mine—this wealth of souls—these "jewels" for their Master's crown, in that unwritten list of names "in the Book of life?" Surely it was that spirit which he prayed might increase in them: "that your love may abound more and more"—"flow over." Nothing can flow over that is not being poured into or constantly supplied from some strong internal spring. Had these Christians not realised the overmastering lovethat commanded them to love "as I have loved you," they would not have overflowed nor "taken shares" in this furtherance of the Gospel and the knowledge of the Christ love dear to them.

"If anything good is going around, let me know." Fellow Christians, will you too "go shares" in the spreading of this same Gospel? The investment is a sound one—the reward a certainty: "in this present time, hundred fold; in the world to come, life everlasting."

Do you know the excellency of Christ Jesus, your Lord? Do you know and value the love that passeth knowledge? Do you know the power of His resurrection, the fellowship of His sufferings? Then you must "overflow," you must be willing to "go shares" in the furthering of that Gospel which brought you peace through the "inestimable gift." With the spring of the Living water in you, you must "bubble over" and bless others. If the Christians of

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Philippi could supply the labour and missionary effort from their small company, what ought we in this 20th century as individuals, as a nation, the chosen people of God for the work, to accomplish? Is it nothing to you as a Christ-follower that in every minute of your God-given, God-saved life, eight souls, dear to the heart of Christ, who never even heard the word Christ, far less the Gospel offer, have passed and still pass in endless procession from the unloved Christ-void life to the cheerless Christ-void grave? 30,000 in one week from India alone—and the same from Africa.

Shall no one thank God for you? always in every remembrance of you, that you furthered this message of life? that you upheld the hands with your substance, the hearts with prayer, that are toiling in the foreign field, seeking souls for the Master, seeking where you will not, or cannot, or do not go?

There is much "good" about. Won't you take shares in it? For Christ's sake, for the love's sake that He pours on you? for the reward's sake? and so keep His last command in thus taking your share in the furtherance of the Gospel of Christ.

NOTE BY THE EDITOR.

Our correspondent, C. P., well knows that the nation selected by the Lord to "go shares" in the glorious Gospel enterprise, is Israel of the House of Joseph. The House of Judah is disqualified by lack of faith in the Lord Jesus Christ our King. In the body of the paper the author declares that, "we in this 20th century as individuals, as a nation, the chosen people of God, ought to accomplish" much for the missionary work of the world. This is true! The testimony of Isaiah xxvii. 6, R.V., is direct and to the point, "In the days to come shall Jacob take root: Israel shall blossom and bud, and they shall fill the face of the world with fruit." The import of Gen. xxii. 17, R.V. is the same: "In thy seed shall all the nations of the world be blessed." The Saviour Himself said to His Israelite disciples and apostles, "Go ye into all the world, and preach the Gospel to every creature" (or the whole creation) (Mark xvi. 15, R.V.)

C. P., however, feels that a nation so honoured as to be the Lord's messengers to the great heathen world, to invite them to believe the Gospel, is not doing its duty fully in this respect, and requires to be stirred up to do its work and strive more earnestly than it does to save some or all the 30,000 unsaved souls in India (for instance) who perish without Christ, every week. God forbid that we should say a word to deprecate such appeals as the above to our nation, to redouble its efforts to carry the Gospel to all nations, families, and kindreds of the earth. We merely remark that the promise to Israel is "This people (Israel) have I formed for Myself (Jehovah); that they might set forth My praise" (Isa. xliii. 21, R.V.). The Lord thus has the matter in hand. He is undertaking for us, and will see that in His own way and in His own time, the people He formed, made, and created for Himself, for the purpose—being Israel—will effect it. We cannot go before the Lord as to time; and He will not be a moment after it, so as to allow the heathen to fail to partake of His grace towards them.

There is also comfort for C. P. in the reflection that the time is at hand, nay, has begun already, when "the women that publish the tidings are a great host." But in reference to that promise contained in Psa. lxviii. 11, R.V., there is this proviso "that the Lord must give the word;" then will follow the glorious publication of the tidings, and the opportunities of the lady missionaries in the C. E. Z. Missions, and other kindred Societies will come. But "the Lord must give the word" first, since we cannot go before Him, or give women the commission to preach the Gospel to their heathen sisters, till He first opens the Zenana doors, and then tells His daughters, "Go ye," and preach and "publish the tidings." "A great host," will then, in obedience to His commands, rise up, and astonish the world by their "great host." But 100 years ago they could not and would not have gone, for lack of the Master's commanding "word," "Go ye!"

THE SHIPS OF TARSHISH, THE ENGLISH LANGUAGE, AND THE DRAGON.

BY E. IRELAND.

THE SHIPS OF TARSHISH.

MANY eminent interpreters of Prophecy, including Identity and non-Identity expositors, have held, and still hold that "the ships of Tarshish" (Isa. lx. 9), are identical with the British Navy; and that "the merchants of Tarshish" (Ezek. xxxviii. 13), delineate the mercantile nation of Great Britain. This has been well explained in Bishop Titcomb's interesting book, "A Message to the Church from the Nineteenth Century," appendix B, which concludes with these words:—"Enough, however, has been shewn to warrant the confident conclusion that the Tarshish of Scripture has always been, and never can be other than Great Britain." The Rev. John Cumming, D.D., the eloquent exponent of Biblical prophecy, has held the same view with regard to Tarshish. He said, in reference to a lecture previously delivered by him on the Russian and Northern Confederacy: "I showed that there was intimation in that chapter (Ezek. xxxviii.), of a check in the midst of its career: that that check should be given by a maritime, commercial, colonising nation, having relations with the East, called figuratively Tarshish: and that this Power in all probabily denotes Great Britain." Bishop Horsly has also made this comment on Isa. xxviii.:—"This country to which the prophet refers is characterised as one which in the days of the completion of this prophecy should be a great maritime and commercial Power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to friends and allies. This Tarshish is to play a momentous part in the last times—a part in which we and ours have a deep and solemn interest." "The End," pp. 312, 272, 273, by Dr. Cumming.

With the sentiments of these three eminent Divines, the majority of British-Israelites will doubtless agree. And should it not afford great pleasure and satisfaction to the people of this mighty empire at large, to know that it is the British Navy—the ships of Israel—which are destined to have the privilege and honour of conveying the scattered and persecuted children of Judah safely back to the Holy Land under the shelter and protection of the Union Jack—"the meteor flag" of the Empire of British-Israel: an event, which the present Zionist movement among the Jews, as also the British protectorate over Palestine, clearly indicate will soon be within the range of practical politics, and will in the near future be an accomplished fact, in fulfilment of the glorious prediction in Isa. lx. 9—"Surely the Isles," the British Isle of the West the island-home and

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headquarters of the House of Israel, "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." For this, and similar promises made by the God of Israel to the Hebrew race, let Judah and Israel praise the Lord.

THE ENGLISH LANGUAGE.

A namesake of the writer, Dr. Ireland, Roman Catholic Archbishop of Minnesota, U.S.A., has made the following remarkable observations with reference to the present and future universality of the English language, as reported in THE BANNER for June 13, 1900 :—

"The English language is circling the globe, ... and very much of the missionary work of the Church is to be done under the ægis of English-speaking countries."

Dr. Ireland, in common with many other learned and public men of modern times, has declared the truth ; for the English language, like the Anglo-Saxon race itself, already belts the earth; is destined to become the universal language of the whole world ; and is manifestly that very language indicated in Isa. xxviii. 11, where it is written that God had said that "with another tongue He would speak to this people :" and as also predicted in Zeph. iii. 9: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, and serve Him with one consent." But was not this a strange admission for a high ecclesiastic of the Latin Church to make in the face of Pope Vitalian's decree, which came in force about A.D. 666, and which had enacted that everything connected with the Papacy should be performed in the Latin tongue, which is at the present day a dead language ? Did Archbishop Ireland mean to show that his Church had failed to carry out this Papal edict, when he affirmed that "very much of the missionary work of the Church is to be done under the ægis of English-speaking countries ?" And did his Grace intend to proclaim the indisputable fact that the Roman Church, like the dead language she is endeavouring to uphold, is herself consuming away in accordance with the predictions of Daniel and St. Paul ? (See Dan. vii. 26 ; 2 Thes. ii. 8). But whatever may be the Archbishop's opinions on this point, it is quite manifest that the force of truth is compelling even Roman Catholic dignitaries, as well as eminent Protestant ecclesiastics and evangelists, great statesmen, learned judges, gallant military men, medical men, men of science, historians, renowned painters, illustrious poets, editors of public journals, and the literati in general, to proclaim from their positions of eminence the world-wide facts which prove the identity of the British and American people with the lost House of Joseph-Israel.

THE DRAGON.

The words uttered some time ago by the Kaiser, on the occasion of sending his soldiers to China, to avenge the assassination of the German Consul, are still fresh in the minds of the public. The Emperor, in addressing his troops, charged them to "give no quarter, and to take no prisoners :" and also said in words tantamount to this, "that the Cross would now be planted in the place of the Dragon," which is the Imperial emblem of China. And now that the armies of the nations of Europe, as well as the American and Japanese troops, have invaded the Empire of the Dragon, and that the Chinese question is now before the world, it may interest the readers of THE BANNER to peruse the following extract from a discourse delivered by the Rev. Joseph Wild, D.D., the eloquent Canadian Divine, and able advocate of British-Israel Truth.

"One thing is certain as to the result of the Battle of Armageddon ; the beast and false prophet are not only conquered, but put out of sight. Popes and anti-Christs will no longer live and rule in this world. This is discovered from several statements such as will be found in Rev. xix. 20. But what about the Dragon ? Here is a remarkable exception : the Dragon is not to be put out of the way, while the beast and false prophet are. The Dragon has a two-fold signification, in the same manner as "the Lion of the tribe of Judah" (Rev. v. 5), represents Christ, and is also the heraldic symbol of the "Tribe of Judah" (Gen. xlix. 9), and "the Remnant of Jacob" (Micah. v. 8). So "the Dragon" not only denotes "that old serpent, which is the Devil and Satan" (Rev. xx. 2), but is also the symbol for China and the heathen or pagan nations. They which will be left after the great battle, will be re-organised and put under British and American protection, and they will have mercy and not wipe them out of existence : and when any of the prophets speak of the results of that great war, they say that the beast and the false prophet are cast into the lake of fire, but not so with the Dragon. Those who are followers of the beast and false prophet have intelligence enough to know better : the Pagans cannot be said to have that knowledge, hence God will not punish them as He did the others. Is it not a remarkable exception, although it is not agreeable with the general ideas of God's government ? After the great battle, the Chinese will be invited amongst the Anglo-Saxon Israelites, and at that time nobody will object, not even the citizens of British Columbia, because by the dreadful war there shall have been lost so many men out of the British Empire and the American Republic, that there will be labouring men wanted throughout these countries : and they will become the servants in general of the Anglo-Saxon race. They are spoken of as ALIENS by the prophet ; and is it not a remarkable thing that this is the very term used in State documents when corresponding with the Chinese ? Britain calls them "aliens." The United States calls them "aliens :" the very word the prophet named them with, as declared in Isa. lxi. 5. "And strangers shall stand and feed your flocks, and the sons of the ALIEN shall be your ploughmen, and your vinedressers." Thus these people shall be brought within the fold of Israel. And so Israel will become the evangelizing and civilizing power of all the world that shall be left after the great struggle." (From *The Messenger*, now "The Covenant People," edited by Oxonian).

The present grave crisis in China, and the military movements of Russian-Gog in the land of the Dragon, are significant facts which indicate that the time of the momentous and final struggle between the Empires of Great Britain and Russia is rapidly approaching—when the Dragon, the beast, and the false prophet shall be assembled in battle array against the Jews, British-Israel, and American-Manasseh. But the permanent victory and triumph of God's chosen people Israel, and the utter destruction of their mighty and sanguinary antagonists on "the mountains of Israel," are assured in the inspired predictions of Ezek. xxxix. ; Dan. xi. 45 ; xii. 1 ; Zech. xiv. and Rev. xvi. 13—16 ; xix. 17—21 ; xx. 1—3 ; for which glorious promises let Israel praise and adore the Lord.

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Sir Henry Fowler, M.P., spoke, not long, but boldly, at the annual dinner of the Willenhall District Council the

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other night, and made it quite plain that he is no subscriber to the revised policy of the *Daily News*. Like every other sound-hearted subject of the Queen, he believes in the future of the British Empire. He sees that the fight in South Africa must be a fight to the finish, and that the supremacy of Great Britain was never higher than now, even in an hour of admitted stress. And, as he asked, what would have been the history of the 19th century if the great scientific, commercial, constitutional, and religious work of the country during the last hundred years had not appeared on the pages of modern history? It is a patent fact that better citizens, freer, happier, or more prosperous subjects cannot be found in any part of the world than those who owe allegiance to the British Crown. That is a circumstance which our neighbour, may well envy. At the commencement of the century the population of England was fifteen and three-quarter-millions; now at its close it stands at forty-one and a quarter millions. Again, while in 1800 the population of the Empire was only 18 millions, now it has increased to over 300 millions. Competent statisticians put the wealth of the country at the beginning of the century at £2,200,000,000—the lowest computation at the present time is £12,400,000,000. Then the revenue was £38,000,000; now it is £120,000,000, and with every prospect of increase. There is no sign of Littleism here, and those who seek to direct the course of popular doctrine in that direction will have a hard way to find. Sir Henry Fowler spoke words of cheer, and they will be listened to in preference to those of the croakers.—*The Irish Times*, Jan. 16, 1901.

RANDOM SHAFTS.

SIR JOHN MANDEVILLE is a well-known name, and his book of marvels was well-known five centuries ago, being for several generations the most popular journal of travels extant. And no wonder, for was there ever such a collection of educational tales? The adventurous knight left England in 1322, and wandered about the world for thirty-four years; living, by-the-bye, three years in Pekin. Now he is a very poor traveller who cannot find the Ten Tribes. Of course he found them; and he gives us quite a little dissertation on them, which might be divided into five heads, viz., (1) Where they are; (2) How they got there; (3) When they will come out; (4) How they will manage it; and (5) What they will do when they are out. All this information is vouchsafed by Sir John. His views are not precisely Scriptural, but we are accustomed to that. As he is said to be the father of English prose, his reference to lost Israel is, possibly, the first of its kind in the English language, which renders it somewhat attractive to us. Nor should our opponents ignore it, for if utilized it would certainly lend variety to their theories, and could not detract much from the credibility of them.

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But, on second thoughts, *have* they entirely ignored it? I am not prepared to answer this question dogmatically, but will just leave the solution of it to others and proceed. To begin with, then, "The Ten Tribes: Where are they?" and our worthy voyager replies as follows:—"In passing by the land of Cathay, towards Upper India, and towards Bucharia, men pass by a kingdom called Caldilhe, which is a very fair country. And there grows a kind of fruit like gourds, which, when they are ripe, men cut in two, and find within a little beast, in flesh, bone, and blood, as though it were a little lamb, without wool. And men eat both the fruit and the beast, and that is a great marvel. Of that fruit I have eaten. . . . In that same region are the mountains of Caspia, which are called Uber in that country. Between those mountains are enclosed the Jews of ten lineages, who are called Gog and Magog; and they may not go out on any side. There were enclosed twenty-two kings with their people, that dwelt between the mountains of Scythia."

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It would seem from this that after all the Ten Tribes are "trusting and toiling" in Central Asia, perhaps actually in sight of Lake Ooromyah, which will please the Rev. John Wilkinson. But it is awkward that they should have such a number of kings. Israel must abide many days without a king. To indulge in one king is, therefore, bad enough, but when it comes to twenty-two the matter is serious. However, that is not our business. But let us carefully note that this extract shows why it is essential to look for the Ten Tribes "where they were lost" and not in the West—a thing I could never understand. The reason is, that they are "enclosed" between mountains, and "may not go out on any side." This is a further confirmation of Mr. Wilkinson's position, and brings us to the next question, How did they get there? Sir John explains it. "King Alexander drove them between those mountains, and then he thought to enclose them through work of his men. But when he saw that he might not do it, nor bring it to an end, he prayed to the God of nature that He would perform that which he had begun. And although he was a Pagan, and not worthy to be heard, yet God of His grace closed the mountains together, so that they dwell there fast locked and enclosed, with high mountains all about, except only on one side, and on that side is the Caspian Sea."

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This story of Alexander's prayer which "God of His grace" willingly granted, undoubtedly expresses a feeling which was, and still is, current in Christendom,—the feeling that Lost Israel is utterly forsaken by God. So abandoned are the wicked Jews of ten lineages, that even a Pagan has but to ask God and He puts them in jail. But they break out, and Sir John relates how and when:—"If you will know how they shall find their way, after what I have heard say I will tell you. In the time of Antichrist, a fox shall make there his trail, and burrow a hole where King Alexander made the gates; and so long he shall burrow and pierce the earth, till he shall pass through towards the people. And when they see the fox they shall have great wonder of him, because they never saw such a beast; for of all other beasts they have some enclosed among them, except the fox. And then they shall hunt him, and pursue him so close till he arrive at the same place he came from; and then they shall dig and burrow so strongly, till they find the gates that King Alexander made of immense stones, well cemented and made strong for the mastery; and those gates they shall break, and so go out by finding that issue."

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I can add nothing to this. It is very remarkable; but we have yet to learn from our courageous chronicler what course the tribes will adopt when restored to freedom,—the destiny that still lies before them:—"Men say they shall come out at the time of Antichrist, and that they shall make great slaughter of the Christians; and therefore all the Jews that dwell in all lands learn always to speak Hebrew, in hope that when the other Jews shall go out, that they may understand their speech, and so lead them into

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Christendom, to destroy the Christians. For the Jews say that they know well, by their prophecies, that they of Caspia shall go out, and spread through all the world, and that the Christians shall be under subjection as long as they have been under subjection to them."

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Mandeville, it will be observed, obstinately refuses to distinguish Israelites from Jews; and he is also abreast of the times—or the times are abreast of him—in another respect, as it is clear from his narrative that the Ten Tribes have not committed the absurdity of "totally forgetting their Hebrew tongue." And all this goes to show that the fourteenth century was nearly as cute as the twentieth, or that the twentieth is nearly as silly as the fourteenth. I must confess I have considerable sympathy with Israel in her determination to slaughter Christians, for the way in which Christians have slaughtered Israel and confiscated her goods deserves fell punishment. But for the sake of peace, and assuming that the Christians will apologise for their misdeeds, I trust the Jews are wrong in their interpretation of prophecy, and that their anticipation of a general massacre will prove to be simply" a craze."

***

Mr. Marchant's report of operations at Brighton, &c., during the past season, which appeared in the BANNER OF ISRAEL, for February 13th, will have been read with much interest. Hard work of that description should have every encouragement, and the least we Israelites can do is to see that the expenses of this campaigning are defrayed to the last penny. It is particularly desirable that the efforts should continue because Brighton is a place where people from all parts congregate, so that the influence of Mr. Marchant's addresses is likely to be far more than local. Apparently he was easily able to cope with the cash which flowed in upon him; and probably an increase would not have hampered his movements. I am sure that all believers wish him success in his exertions, and they can help him to attain it.

JOHN SHOOTINGHAM.

SUGGESTIVE EXTRACT.

[Freely translated from "Voyage en Suisse," by L. Simond, dans les Années 1817-18-19, published 1822.]

"LOYS DE ROCHAT gives on the origin of the languages of Western Europe, an ingenious theory which is drawn from the annexed note. After all, when we speak of the Celts and the Celtic language, we cannot attach any precise meanings to these words, which anciently, simply signified the people and the idioms outside of Greece and Roman Italy."

The note referred to above says, "There were in Gaelic quantities of names of Eastern languages, quantities of Greek words and others that we believe to be Latin, because we find them in the Latin language, which itself derived them from the Celts. The root of the Basque language is almost entirely Oriental; it is impossible to mistake the origin of the people who formed it, if one has any knowledge of the Hebrew and Arabic languages, etc.: one sees in it many Greek words; the remainder is Latin employed according to the genus ('geme') of the tongue which has borrowed it. There is still more Greek in the Celtic of the other Gaelic provinces, as also of the country of Wales and of the county of Cornwall. Casaubon has given an ample list of English words extracted from Greek, and there was scarcely fewer in ancient Irish, which is written with Greek letters. As there are only seventeen, we must believe that they received them before the siege of Troy, as it was during this siege that Palamide added to the Greek alphabet the four letters attributed to him, and of these four Irish has not one, neither of the four of which Simonide is said to be the author; so it is the alphabet of Cadmus, that was received by the inhabitants of Ireland, and not the Ionian alphabet, adopted by all Greece (Pliny, Hist. Nat. Lib. vii. Cap. 57). The Irish have only added the I, and as they write as Latin, and not by Q, it is probable that it was only after the Emperor Claudius had added it to the Latin alphabet. A language which has only the alphabet of Cadmus is assuredly of the highest antiquity, and has preserved it without admixture more than any other that we know of" (Memoire sur l'Histoire ancienne de la Suisse, par Loys de Rochat).—From L. P.

Oct. 1900.

THE POST OFFICE OF INDIA, 1899-1900.

EVEN to those for whom figures have little attraction there is something that is fascinating about postal statistics. A feeling akin to awe is aroused by the myriads of communications which pass easily and silently amongst us, and superadded to this is the strong element of human interest which so often attaches to letters. The vast growth of Post Office work in this country finds some parallel in the progress of the Indian Post Office. In India the work has features of which the British citizen knows little, and it is often carried out under very difficult conditions. The total number of letters and postcards issued for delivery in the Indian Post Office in 1899-1900 was nearly 450 millions. By adding newspapers, book and pattern packets, and parcels we arrive at a grand total of nearly 510 million articles. There was an increase of 6¾ per cent. on the year, the most striking growth being in postcards, which now exceed the total number of paid letters. The Post Office rates are so low that the poorest may take advantage of them. A letter with a half-anna (½d.) stamp or a postcard with a quarter-anna (¼d.) stamp can be transmitted a distance of 3,000 miles. The foreign parcel traffic with the United Kingdom and other countries has grown nearly 9 per cent. There was a distinct development in the parcel traffic with the British Protectorates of East Africa and Zanzibar. The number of money orders issued, including telegraphic money orders, was about 12½ millions, valued at about £17,083,000. In 1880-81 the number was only 1,604,000, and the value little more than one-sixth of what it was last year. The number of orders issued and paid in the Lower Provinces of Bengal taken together was more than one-third of the total transactions for India. But, curiously enough, 43 per cent, of all the telegraphic money orders were issued in Burma. About £206,000 was sent to the United Kingdom, and £109,000 received by sterling money orders. The orders in sterling paid in India also included large remittances from Natal, Cape Colony, New South Wales, Queensland, Egypt, and France. Large transactions in money orders in Indian currency took place with foreign countries and British possessions in Asia and East Africa, especially Ceylon, the Strait Settlements, and Mombasa. The remittances from these countries largely exceeded those sent thereto. There was an appreciable increase in the number of British postal orders sold. Active savings bank accounts numbered 785,729 at the end of 1899-1900, while the amount standing to the credit of

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depositors was about £6,431,000, with an average balance of about £8 3s. 8d. Nearly 91 per cent. of the accounts were held by natives. The largest class of depositors consists of persons of no occupation or whose incomes are derived from others or from their own property. Not far behind come the professional class, followed at a considerable distance by the domestic class. The commercial, industrial, and agricultural classes constitute together only about 8 per cent. of the total depositors. Many people think that the value-payable system, under which the value of an article sent can be collected from the addressee by the postman, might well be adopted in this country. Its popularity and utility in India are shown by the fact that the articles sent have risen from 7,408 in 1878-79 to 2,471,355 in 1899-1900. Among the miscellaneous services rendered by the Post Office is the sale of quinine, an important work in a fever-stricken land. With regard to a public complaint that parcels from the United Kingdom have almost universally sustained damage after reaching India owing to their being opened for Customs examination, a careful inquiry has been instituted, and the following facts established. Of more than 100,000 parcels annually received from the United Kingdom only about 4 per cent. are ever opened for Customs examination. Moreover, complaints of damage have been comparatively few, an average of 38 a year in the last six years. During the year mails were plundered in 56 cases by highway robbers, the most numerous cases being in Bombay, where severe famine prevailed. A mail rider in Baluchistan perished from thirst; while in the Chitral region several mail carriers were buried by avalanches. In Bombay no fewer than 187 Post Office servants succumbed to plague, and a number of postmen were rewarded for their courage in remaining on duty while the epidemic was at its height. A cyclone caused a serious interruption of traffic on the Darjeeling-Himalayan Railway. In India no attempt is made to derive a large net revenue from the Post Office as in this country, but it is satisfactory to find that the net financial result was a surplus of over £137,000.—London *Times*, Feb. 5, 1901.

Correspondence.

THE VERNACULARS OF SOUTH AFRICA.

To the Editor of the "Times."

SIR,—As one much interested in Africa, I venture to address you. Now that we are undertaking the direct rule of so large a province in South Africa it is of importance that some provision should be at once made for establishing in London a centre of instruction in the two or three great vernacular languages of that region.

Those who like myself have spent years in British India in times of peace and war know how important it is that those who are charged with the administration of the country and the development of its resources should have some opportunity of equipping themselves with a certain knowledge of the vernaculars. In India it is a *sine qua non* that all public officers in the civil branches should speak the language of the provinces.

Already private enterprise is trying to open classes in some of the Bantu or South African vernaculars; they are magnificent and highly developed forms of speech. The Bible has been translated into many of them; and teachers will be forthcoming if some encouragement were offered by the State to colleges and schools in London to take up the subject. Young men who propose to go out on this life service would be thankful to have for a few months opportunity to attend classes and receive instruction, which they would perfect on their arrival in the colony.

I write with some knowledge of the subject, as my book on the modern languages of Africa is one, if not the only one, of the books which treats on the whole subject of African philology, with lists of the dictionaries and grammars available. If any of the colleges in London were to be so good as to open their lecture rooms to such classes, they would naturally wish to promote the study from a philological as well as a practical point of view, and they would prefer to have their attention called to the pure Bantu language than to such hybrid vernaculars as the Cape Dutch. There are plenty of Afrikanders who know that dialect.

If we establish, as I hope that we shall, Courts of justice for the content of the native population, it is essential that the Presiding Officer should know the vernacular, and a beginning must be made in the course of instruction of the new class of public servants.

Yours faithfully, ROBERT N. CUST,
Late Member of H.M. Civil Service in India, Hon. Sec. of the Royal Asiatic Society.

63, Elm-park-gardens, S.W. [*Times*, Jan. 31st, 1901.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report seven have joined our Union, bringing the total to 1,868, representing Clapham, S.W., Saltcoats, Folkestone, Stonycroft, Chorton, Todmorden, and York.

A donation of 6d. was kindly sent by Mr. P., towards the fund of the Union.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Mr. J. May, Rose Cottage, Rose Mount, Loose, Maidstone; Mr. J. R. Banks, 2, River View, Penryn, Cornwall, and Mr. H. G. Locke, 115, Choumert-road, Peckham, S.E., would be glad to assist any enquirer in the study of British-Israel Truth.

Subject for special prayer on last Sunday in March: "Prayer for our King, Edward VII., that his reign may be in righteousness, and that the people may be led to seek the Lord, the King of Israel."

The following is a statement of accounts for 1900:—

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
By Cards	2	12	4½	Honorarium to Sec.	3	0	0
„ Donations... ...	0	6	6¾	Postage & Stationery	0	7	11½
„ *Monthly Comments*	0	10	7	Balance in hand ...	1	13	8¾
„ Copies of Prayers	0	2	2				
„ Secretary's Don....	1	10	0				
	£5	1	8¼		£5	1	8¼

16/2/01. Audited and found correct, A. JOHNSON.

During 1900 twenty-five new members were admitted.

The sum of £1 13s. 6d. has been sent to the British-Israel Association, as a donation from the Prayer Union.

During the past year, several letters have been received from members and others. Nearly all testify to the benefit they receive by the study of the Bible in this light, and many tell how that they are trying, in various ways, to tell the good news to others.

A list of persons, members and others, interested in the Identity is kept, and several have been given names and addresses of persons living near, of whom they had no previous knowledge, and, in some cases, has helped in the formation of local Associations.

Let us all unite in prayer to God on behalf of Israel, for our King hath said, "I will yet be enquired of by the House of Israel" (Ezek. xxxvi. 25—36).

Address, Mrs. Woolcott, 49, Harvist Road, West Kilburn London, W.

ON Thursday, the 14th inst., at the Literary Society in connection with the Congregational Church, at Middleton Road, Dalston, N.E., a lecture will be deliverd by Douglas A. Onslow, Esq., entitled, "Jehovah's Oath to Abraham." The meeting will be held in the Bay Street Schoolroom, and will commence at 8.15 p.m. A cordial invitation is given to all who are interested in British-Israel Truth.

WILL friends in the neighbourhood of Hounslow kindly note that on Tuesday, March 19, a lecture on "The Anglo-Saxon Race, the Imperial Israel of Prophecy," will be delivered by James McDonald, Esq., at 8 p.m., in St. Paul's Mission Room, Hounslow Heath. Rev. H. D. Bull to preside.

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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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JINGOISM AND OUR IDENTITY.

THE Glasgow *Daily Mail* of January 15th, publishes two "short articles" under the head of "Personal Notes," which does our believers in the Identity the honor of some remarks, calling them "enthusiasts," jingoes, or very like jingoes, claiming the world as their inheritance, because "the nations have been divinely given to them that they may rule over them." There is some truth in all this, of course, but the conclusions we are sure are not true. It is right, however, that we should quote what the Glasgow paper says before we state our views upon the subject.

"The enthusiasts whose cult it is to identify the British nation with the missing Ten Tribes are, curiously enough, what the world would call jingoes. Their Imperialistic tendencies are abnormally pronounced. They would, it may be assumed, scout the very suggestion that they should be impregnated with anything so rabid, and in every way so worldly as jingoism, but, so far as we can see, their special and specific Identity belief amounts in effect very much to the same thing. With them, Britain is the chosen land, the home of Israel, and so no weapon formed against her can prosper. It has been foretold of her that her people shall be as the stars of heaven for multitude, that they shall possess the Gate of their enemies, that the seed of Israel shall 'increase as do fishes in the midst of the earth,' that the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered, and that they shall become a multitude of nations.

"The belief that Britain is fulfilling her destiny in pushing out her long arms to the ends of the earth, and that she must conquer and overcome because Heaven is on her side, sanctifies the most militant Imperialism. Where, ask the Identity believers, is any company of nations to be found holding the position spoken of in Scripture, if not in the Anglo-Saxon race? Whose possessions belt the world but ours? Who else can be said to dwell in the Gate of their enemies? Seeing, then, that these things are so, that the nations have been divinely given to us that we may rule over them, and that they that war against us shall be as nothing, the promoters of Identity feel justified in being bold and resolute. They are prepared for a hostile world in arms, conscious that Britain could give account of it. Which, if it is not itself jingoism, certainly leads to something very like it."

While the testimony of Scripture respecting Israel and her divine promises are correctly stated by the Northern paper it is a fact which no one can deny that in the many points named, the Scriptural predictions have been, and are being fulfilled in our own nation's present history exclusively. No other has even one of Israel's blessings in possession; ours has them all. We rightly conclude that the facts cannot be accidental, or fortuitous. God's promises must be fulfilled to the nation to whom He gave them, and He cannot promise to one nation, and fulfil to quite another, retaining His character for justice and faithfulness to His oath. This leads us to the conclusion that we nationally must be, nay are, Israel, and heirs of all that God promised to that chosen race.

We rejoice in that certainty as patriots and as Christians, because being Israel, the Lord is our God, and He will certainly perform to us all that He engaged to give us. It is not our desire to possess the nations, "that we may rule over them." Our desire is, as our conduct in India, Burmah, China, Central Africa, Egypt, and the Soudan proves, to benefit and bless all our subject races, make them better, richer, happier, and more prosperous than we found them. Such is our reputation among Eastern, African, and Arabian races, who hear what we are doing for India and Egypt, and ask us when we propose to do the like for them? It is a splendid distinction, and it has no jingo origin at all! We know that this is the destiny God provided for His people Israel, and now that they have been lost to human knowledge so long it is our inexpressible glory, for which we bless God daily, that we are His chosen, now re-discovered people, to whom He has assigned the splendid functions for the

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benefit of the world at large, which He calls us to fulfil. We have to benefit and bless all the nations, families, and kindreds of the earth; and we are doing it, thank God, wherever our influence extends.

It is an honor and privilege beyond all expression, to be God's ministers in such a case, and we joy and rejoice that for Christ's sake He has deemed us worthy to "blossom and bud, and to fill the face of the world with fruit." We have not sought this greatness for our own glory, God knows. We have rather refused it, and incurred God's displeasure by so doing. Witness our reluctance to advance our boundaries in India, when God gave us the Punjab, and previously other provinces, to occupy, and we held back. When again, He gave us the Transvaal in 1880-81, and we declined the gift. He has forced the gift upon us now in South Africa in a way we cannot misunderstand or resist, and have to accept Empire there as we previously had to do in Egypt, and more recently in the Soudan, in West Africa and elsewhere. These facts, which none can deny, do not prove our thirst for Empire and intention to grasp it, but that greatness and vast Empire is being forced on us by the God of Israel to prove to the world that the British are Israel, His chosen, to whom He has assigned a work which they must carry out for Him as His agents and stewards, or suffer for their refusal.

Let those who object to our opinions study the Scriptures in respect to God's intentions towards Lost Israel, and then let them judge from the magnitude of our Empire, and how it has accrued to our nation, whether we are Israel or not. If the study ends, as it must end in the irresistible conclusion that the British Anglo-Saxon race is Israel of the lost House of Joseph, then indeed are all Israel's promised blessings ours—the following among the rest, taken from Dan. vii. 27, R.V., "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; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." If it is jingoism to believe and act upon these words, the British being Israel, then we and those who believe with us are jingoes, but in the Scriptural sense, we are believers in the promises of God, and determined to proclaim the facts that others may see that our God is faithful to His promises, and that as His servants it is our bounden duty to govern the masses of men He has entrusted to us to His glory, and the world's advantage, giving the nations the Gospel, and the Word of God, His Sabbaths, and His Holy laws, with all the good things which He so bountifully gives with these, namely, civilization, wealth, prosperity, morality, and Christianity, and everything included in these good gifts. To God be all the glory.

"THE MELANESIAN MISSION."*

THE introduction of Christianity into the Western Islands of the Pacific is one of the most picturesque stories of the mission field, and it has a peculiar interest because, if the expression may be used, the Melanesian Mission has been run from the first on public-school lines. The islands that stud the Pacific Ocean are in themselves interesting enough, some crowned by volcanic peaks, others a narrow rim of verdure surrounding a lagoon of still water, and on the outside "the league-long roller thundering on the reef." Captain Cook and Herman Melville, George Kingsley and R. L. Stevenson have all sung the praises of these fairy islands and their handsome brown-skinned inhabitants, fierce in war, courteous and hospitable in peace. But it needs books such as Mrs. Armstrong's history of the Melanesian Mission to make us realise how these picturesque savages are likewise the most ruthless of cannibals and head hunters, bound by the sanctity of ancient customs to bury their old people alive, and to immolate hecatombs of slaves at the funeral of a chief and the launching of a war canoe. The history of this mission tells how these islanders are being transformed into decent God-fearing folk without their self-respect or individuality being crushed out of existence by the influence of a superior race or the weight of an alien civilisation.

The problem of the treatment of coloured races is pressing yearly with greater urgency on the white nations, and the way in which the two Selwyns and the martyred Patteson approached the difficulty is a valuable object-lesson.

Briefly, then, they treated the natives as they themselves had been treated at public schools. At Eton, George Augustus Selwyn had learned as a lower boy to behave with due submission to his elders, and as an upper boy to wield considerable authority while still responsible to his master for his use of power. He and his successors in Melanesia, therefore, refused to interfere with the already-organised system of government. We are told "the people always had an inclination to appeal to the missionary as *the* great man, but Patteson declined to give directions which ought to issue from the chief, although he was once asked to do so by the chief himself. He always accorded to persons of rank just such respect as they were accustomed to receive at the hands of their own people" (p. 44). Not only did Selwyn desire that the natives should be ruled by their own chiefs; he also desired that they should be taught by men of their own race, and looked forward to a future when the necessity for the white priest might cease and the Melanesian Church become an independent body, organised much as he had himself organised the Church of New Zealand. The need of native teachers was the more imperative as many of the islands are too unhealthy for a white man to survive long in them. The plan was therefore adopted of inviting boys and girls away from their homes and educating them away from heathen surroundings. In the college of Norfolk Island they learn to be decent Christian men and women, and return to their islands to spread the influence further. The public-school system is in full force on Norfolk Island; the boys are treated not as servants but as gentlemen, and have never been asked to undertake any task the English teachers were not willing to share. The culminating triumph of the public-school training may have been said to be reached when the lithe, brown-skinned lads from Melanesia met the wardroom of one of her Majesty's ships in a cricket match and the Navy had to retire beaten! The missionary who coached that South Sea eleven must have felt proud.—*The Westminster Gazette*, August 7th, 1900.

* "The Melanesian Mission." By E. S. Armstrong. (Isbister and Co).

Are We Israelites?—This article, which appeared in the "Anglo-Israel Almanack," has been reprinted in tract form. (See advertisement).

The Emblem of the Empire.—The tract is now reprinted on primrose paper, for enclosing in letters. Price 1s. 6d. per 100, post free.

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DEATH OF THE QUEEN OF ISRAEL.

The King's Descent from Zedekiah.

"There shall never be one wanting of the seed of David to sit on the Throne of Israel, so saith the Lord;" and He further says, "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."

These words are used on several occasions in the Bible, and in some instances even in stronger language. So if there is any truth in that Book it clearly proves that the kingdom of Israel is in existence somewhere or other, with all its wonderful attributes, such as being a multitudinous people, a company of nations, occupying the waste places of the earth, holding the Gates of her enemies, etc.

The British nation is the only kingdom on the face of the earth that can represent Israel, and therefore I say that the Queen of Israel is dead, and her son, Edward the Seventh, reigns in her stead; and when he is crowned a little later on he will be crowned on that deeply interesting but battered old stone in Westminster Abbey, which was taken from the Scotch in 1296 by his ancestor, Edward the First, and on which every King and Queen since that date has been crowned in England. It is under the seat of the Coronation Chair; by the force of circumstances, guided in some mysterious way by a higher Power, this solitary old stone has become the throne of the mightiest Empire that the world has ever seen. When lecturing upon this stone some years ago, by request of the ever-lamented Canon Cross, vicar of St. Andrew's, he genially complimented me upon my lecture generally, but said he thought, as far as the stone was concerned, I had been kissing the Blarney Stone; but on my pointing out to him that his remarks did not sound very well for the intelligence of the Nineteenth Century, which had placed it under the Coronation Chair in the representative House of God of the Anglo-Saxon race, and that it was beyond the power of any man to remove that old relic from its high position, and that Dean Stanley said: "The chief object of attraction to this day to the visitors of the Abbey is probably that ancient Irish monument of the Empire known as the Coronation Stone"—he admitted that the whole thing was a mystery he could not solve. This stone has been called the Stone of Destiny, because a prophetic rhyme has been attached to it for some 2400 years, to this effect:—

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

It may interest some of your readers to know that this is the veritable stone on which Jacob slept outside the city of Luz when flying from the presence of his injured brother Esau, where he had a fearful and wonderful dream of a ladder reaching up to heaven, with the angels ascending and descending, and where also he received some promises from God of a wonderful character; so much so, that he awoke in a great fright and said, "How dreadful is this place; it is none other than the House of God and the Gate of Heaven." He then took the stone and set it up as a pillar of witness between God and himself; and surely his descendants would never lose the possession of what is really a signet ring to the Almighty, or between the Almighty and His people, as a seal of witness that God's promises to Israel should be verified. Consequently that stone must at the present moment be in the hands of the children of Israel, wherever they are.

Jeremiah was not only the last High Priest, but was also the last Prophet of the Jews before the Babylonish captivity; in fact, it is the only case on record that I am aware of in which these offices were combined in one man, and consequently must have been in possession of this signet stone. When Jeremiah was taken captive with the Jews he was taken to Egypt, but was ordered to leave with the daughters of King Zedekiah for the Isles of the West. He is to go to a city of merchants, and there to replant and raise up a tender branch to David; and we eventually find him landing at Tara, in Ireland, at that time the most civilised and cultured part of the whole world. We find that Jeremiah and Baruch the scribe landed in Ireland about 580 years B.C., and were known by the names of Ollam Fola, a prophet, and Brug, a corruption of Baruch. It is also an historical fact that at this time a princess from the East did arrive in Ireland. Her name was Tephi. The name of the place at which she arrived was at that time Lothair Groffinn, but was changed to Tara, signifying the Tables of the Law. She was, by consent of her guardian, Jeremiah, married to a great Irish King called Eochaid, but who went by the name of "Ollamha Fadhla," signifying a great poet. He reigned at Tara, which is now only a heap of ruins. It was very different in those days, with its royal palaces and perennial Parliaments, in which the nobility, gentry, and priests assembled and all the affairs of the nation were conducted.

Eochaid was evidently a very clever man, and was, moreover, a great king and lawgiver. His wife Tephi was also a wonderfully clever woman, and between them, no doubt directed by Jeremiah, made laws for their country, and established in Ireland the very identical laws of the Israelites of old, such as judges on circuit, judge and jury for trials, schools, Tables of Commandments, etc., etc.

It is somewhat strange that we do not get a clearer account of these matters in ancient Irish history, for Ireland was civilised 3,000 years ago, and had much knowledge, whilst other nations were governed by no better laws than their animal passions dictated.

We no doubt of the present day think ourselves clever and in the van of knowledge, and some of us have thought ourselves in the front rank of intelligence by advocating cremation in this country. I find that cremation was a common practice in Ireland 3,000 years ago, and was continued up to the Christian era, when, for some unexplained cause, it was given up.

King Eochaid lived at Tara, and established annual gatherings of his great people, and if anyone remained away he was a marked man and treated as an enemy of the king. These feasts were followed by great revelry and dancing. Hence the well-known words of Moore:—

"The harp that once through Tara's Halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.

So sleeps the pride of former years,
So glory's thrill is o'er,
And hearts that once beat high for praise
Now feel that pulse no more.

No more to chiefs and ladies bright,
The harp of Tara swells;
The chord alone that breaks at night,
Its tale of ruin tells."

But to go back to the stone. When Fergus, the Irish

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King (a direct descendant of Eochaid and Tephi), conquered Scotland, and became king of that country, there was a certain stone in Ireland on which the kings were crowned, and which was known in those days as Jacob's Stone, and also had the name of Lia Fail applied to it. Fergus sent to Ireland for this stone, so that he might be crowned King of Scotland on it. This was in the fifth century, and it is at this point that the historians disagree concerning this stone.

Some say that there were two stones in Ireland, and that the most important one, or Lia Fail, never left that country. All, however, seem to agree that one stone did go to Scotland for the above purpose; some say it was taken back to Ireland, and was taken a second time to Scotland by Bishop Columba, who used it as a pillow on his death-bed; others say it never left Scotland after King Fergus was crowned upon it until taken by the English in 1296 and placed in Westminster Abbey.

There is no reason why Columba might not have had this stone in his possession, for he seems to have lived in the time of Fergus, and for all we know he might have been the custodian of the interesting stone, which was evidently looked upon as a most important relic, and must be in the care of someone of high degree in the religious ordinances of the country.

The Irish say that they have still the real Lia Fail, or Stone of Jacob; but if this is so, then Jacob must have slept on a stone twelve feet high, for the Lia Fail still at Tara is of that height.

I have given you, Mr. Editor, the result of a somewhat careful study of this old stone, and have consulted in the Royal Academy, in Dublin, most of the authors of ancient Irish history, such as Flaherty, Ledwick, Skeene, Conwell, etc., etc., and I am sorry to record that most of these gentlemen contradict each other flatly concerning the Stone; all say that Jacob's Stone was in Ireland, but are not agreed as to where it is now.

Skeene says there is no connection between the Lia Fail and the stone now in Westminster Abbey, and that there are two stones; and further, that the real Lia Fail is of lime-stone, and that the one in Westminster Abbey is of sand-stone, or what is called freestone, of which there is plenty in the district of Scone, and evidently agrees with Professor Ramsey's statement that there is no freestone in Palestine; but on the other hand he contradicts Dean Stanley when he says that the stone with us shows evidence of great migrations from various parts of the world, by stating that it does NOT show any such evidence, but that the stone was chiselled in the neighbourhood of Scone, and had never left that country prior to 1296.

I have carefully examined the stone, and I do not find any mark of a chisel ever having been applied to it; in fact, Skeene is absolutely wrong in his remarks, and Dr. Loftie, in his interesting book called "Westminster Abbey," says there is plenty of freestone in Palestine, and that the local Memnon is of exactly the same structure as the Coronation Stone in Westminster Abbey.

There is nothing very mysterious in the supposition that our King Edward VII. is a descendant of Zedekiah, King of Judah, and in this way a lineal descendant of David, for he comes in a direct line from Fergus, the first King of Scotland, and, like him, will shortly be crowned on the Stone of Destiny, or Jacob's Stone, in Westminster Abbey, and on that interesting occasion we shall hear prayers offered up such as the following:—

"Bless Thine inheritance,
O Lord, save Thy people,
And make Thy chosen people oyful."

Let there never be one wanting in his house to succeed him in the government of this United Kingdom, that our posterity may see his children's children, and peace upon ISRAEL, so that we that are "Thy people and sheep of Thy pasture, shall give Thee thanks forever," etc.

The above are terms which have never been applied to any people other than the Israelites. We may go further, and declare that there is not a single prayer in the Church Prayer Book in which we do not in one form or other thank God that we are Israelites. Therefore I say:—

"The King of Israel lives,
God save the King."

JAMES WEAVER, M.D.

Southport, February 4th, 1901.

—*Southport Visitor*, February 9th, 1901.

HOW THE PRAYER OF THE NATIONAL ANTHEM HAS BEEN ANSWERED IN RESPECT TO OUR LATE QUEEN'S REIGN.

HAS it ever occurred to you, writes a correspondent, how fully the prayer of the National Anthem has been realised in the person and in the reign of Queen Victoria? The anthem is, strictly speaking, less an anthem than a prayer, an invocation to Heaven to bless the Sovereign; and looking at it in that light, just see how the prayer has been answered, "Long live our noble Queen;" in the term of her life, in the length of her sovereignty, she has exceeded the years of all the Sovereigns that have ever gone before her in Great Britain. "Send her victorious;" from the days when the armies of Great Britain quenched the violence of the Muscovite on the shores of the Black Sea, through many a minor campaign, right up to the day when Lord Roberts stabled his steeds in Pretoria, victory has crowned her arms. "Happy and glorious;" that the Queen, cares and sorrows to the contrary, was happy in the love of her people there is no more reason to doubt than that her reign was intensely glorious in its expansion, in its influence for good, in the blessings and benefits which it conferred on nations, and kindreds, and peoples, and tongues.

"Thy choicest gifts in store, on her be pleased to pour;" Her Majesty could hardly have been better endowed in wisdom, in prudence, in the genius of commonsense, in the capacity to say and to do the right thing at the right time. "May she defend our laws;" has it not been the very strength of her reign that she has been within the laws, that she has honoured them in her own person, that she has served the while she has ruled, and that she has ever been ready to bow to the nation's will as constitutionally expressed in the people's Parliament. "And ever give us cause to sing with heart and voice, God Save the Queen;" that is the sequent of it all. The Queen did indeed give us cause to sing the anthem in its every line, and now that she has joined the majority have we not good occasion to be thankful that the petitions of the National Anthem have been so fully answered by a gracious Heaven?—From the *Daily Mail*, Jan. 25, 1901.

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THE BRITISH GATE GIBRALTAR IN 1900.

Still Prepared to Repel Boarders.

BY FRANK T. BULLEN.

"What is it that constitutes the charm of Gibraltar, if it has a charm, or what is it that strikes even the most blasé globe-trotter with a curious sense of awe upon beholding it for the first time?

"Not that it is the gateway of the Eastern world to-day, not even that it is the very outward and visible sign of the altitude of her might whom so many of her own sons profess to consider effete and voiceless in the councils of the world, but that it is a never-failing reminder of that awful day when the mighty chain of mountains stretching from North to South through the undivided Continent was torn asunder and through the monstrous gorge left yawning the Atlantic came rushing to form the Mediterranean Sea.

"The majesty of those twin mountains, which stand from age to age gazing sphinx-like at each other across the busy Gut, will impress itself upon the most careless—Europe and Africa vis-a-vis, so near and yet so far.

"Then, too, the sublime audacity with which we insulting islanders have dared to hold in our hands the portals of the great sea, and also in spite of all idle chatter to the contrary, to labour incessantly to make this unique possession more and more valuable to us, less and less easy for any so-called Statesman to suggest its bartering away for anything that could be offered.

"A CANARD WITH A PURPOSE.

"This latter idea is fondly dandled in certain quarters, encouraged even to the extent of inventing lies to bolster it, to cuddle it into life. Not so very long ago a telegram went round the papers gravely informing us that the French fleet slipped past the rock unnoticed, and therefore, etc., etc. When that news came back to Gib. from its birthplace, men stared at each other and laughed or cursed, as their bent was, because the passage of that fleet had been duly chronicled in the local newspaper in the usual way in the next issue after its passing. Not that any one is crazy enough to suggest that even this most stupendous fortress in the world, armed with the finest and farthest-carrying guns known, would be able to stop absolutely in any weather or at night the passage of a fleet, even supposing that its garrison was warned of that fleet's approach, which warning they would be most unlikely to receive. But no one would envy the men of such a fleet their task, especially after a visit to the Rock itself and witnessing a field-day, when from base to summit of its rugged mass, from every imaginable and unimaginable angle of it, burst forth the crimson-hearted puffs of snowy smoke or the red flashes of cordite.

"WHAT WOULD IT MEAN?

"But to hark back again to the notion of England ever being mad enough to part with Gibraltar. Do any of the glib favourers of such an idea realise what the transaction would mean?

"Here is a unique naval base where 7,000 scowling Spaniards labour incessantly to atone for many years of criminal neglect. Don't let me be mistaken in my use of the adjective "scowling." These toiling thousands crowd wearily along the dusty road from Spain, driven by sheer poverty to labour nine hours for three pesetas (about 1s. 11d.) Upon the works proceeding at Gibraltar they depend for their daily bread; but that is no reason why they should love the British. Would you know how deep is that hatred it is not sufficient to watch the long lines of faces coming in to work during the early morning and note the expression common to them all, but go about among the Spanish-speaking British subjects of the Rock, and suggest to them the possibility of its being gracefully handed back to Spain. It is really painful to see their blanched faces at the bare idea. What they say only can be hinted at. But they immediately comfort themselves with the assurance that no Government, however inane, would contemplate such a thing, at least not until Britain's debacle had really come.

"THE DAILY SEARCH.

"One scene that may be witnessed daily is intensely interesting—the return of the labourers to their homes in Spain, and their reception at the frontier. Every individual is subjected to the most careful personal search for possible smuggled goods. Think what that means to those weary thousands tramping five miles to their homes after a long day's work in the fervent heat. And when they tramp in again next morning refreshed by a night's rest, and come to British territory, no man taketh any notice of them. One would think that this would appeal to them, but it only seems to develop their detestation of the people that can afford to be so careless, independent, and coolly insolent, as they term it.

"It is said, slanderously I hope, that these sturdy thousands who are building this magnificent harbour and dry-dock for us at such low wages, are mainly recruited from the criminal classes. I must say that I do not believe it. If they are, then their looks stand them in good stead: for, except in rather rare instances, they are as respectable in appearance as any body of workmen in our own islands, and, taking the average of them, rather better dressed.

"THE GARRISON'S HARD LOT.

"With regard to the personnel of the garrison at Gibraltar, one cannot but feel considerable sympathy for them, 7,000 or so splendid fellows shut up in this practically desert island while so many stirring events are going on in other parts of the world. Strangely enough, their principal complaint is that they have not enough to do.

"At this time of the year, owing to the intense heat which the Rock stores up, its barren sides catching every sun-ray, and holding it until the whole mountain is like a vast oven, only about three hours a day are taken up by regimental duties. For the rest of the time the men are thrown upon their own resources for time-passing, and they do not feel very successful at it. When they do get an opportunity for target practice their keenness is great and their pride in their undoubtedly good markmanship is most pleasant to see.

"Perhaps it would be unwise to give the details of a system by means of which every square yard of the surrounding sea is mapped out, so that in a moment the fire of thirty or forty heavy guns can be concentrated upon it, and the tiniest object passing through its area be utterly destroyed. Or the way in which every craft, however small, coming within range of these great telescopes up there among, and often above, the clouds is immediately scrutinised and classified.

"Sufficient to say that those of our dear friends and neighbours who should be led to believe in the possibility of taking advantage of carelessness or bad markmanship to make a dash upon Gibraltar would receive such a rude shock to their rash confidence as would last them for what a sailor calls 'a full due.'

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"'H.M.S. GIB.'

"The splendid reception afforded to Sir George White and the positive affection with which he is regarded by all the classes here make it difficult to enlarge upon what is undoubtedly a very strong feeling in naval circles—viz., that Gibraltar should not be under a military Governor at all. As a centre for military operations it is naught, as a naval depot it is invaluable. Therefore, naval men argue, with what seems a great show of reason, it should be under the control of an admiral, and the development of its unique naval advantage pressed on with all possible speed."

The above account of our splendid Gate into the Mediterranean is interesting in many respects. It shows us the invincible character of this splendid Gate. It was taken from our enemies by a sudden attack in A.D. 1704, and ever since we have never relaxed our grasp of it. Mr. Bullen tells us how the Spaniards hate us for holding it still. They detest us from one end of the land to the other, because Gib. in British hands is a standing insult to the proud Spaniards. They are our enemies still, and they wish us gone. The Americans have humbled them by taking their distant possessions from them in Cuba and in the Philippines as well. But their brethren of the House of Ephraim have humbled the Spaniards more because Gibraltar in British hands is a standing proof to the world that the Spanish people, much as they desire it, cannot shake off the British, who are adding daily to the defences of their highly-prized Gate, which they look on as God's gift to them, on oath, that their enemies everywhere shall acknowledge that British-Israel's power over them is given to them by God Himself, and cannot be shaken off.

We are glad to notice that the writer of the article (which appeared, by the way, in the *Daily Mail*, of October 18th) describes the Gibraltar Rock as "the gateway of the Eastern world to-day." Here the writer hit the point. It is as God Himself named it, and scores of other places besides on the earth, the very "Gate" of one of Israel's enemies, and with other such places, exclusively theirs. He proves infallibly that they are the House of Israel, detected largely by this very sign to be "the Lost Ten Tribes of Israel, now found."

Once upon a time it was reported that the late Mr. W. E. Gladstone was inclined to restore the Gate to the Spaniards; but he could not do it, and did not. The retrocession of Gibraltar is, in fact, impossible. The retrocession of the Transvaal to the Boers, our nation's enemies, was attempted and indeed carried out; but not for ever. God gave the land to us, and our title was good. But man thought differently, and the consequent surrender of it had, as a national act, to be reversed. It was so done, and with the reversal there were chastisements to be borne by us as disobedient sons of a loving Father. These have been suffered, and now the end of the war approaches. The two Boer Republics have been added to the Empire to be governed as Crown Colonies in the name of the King for the present; but when the rage of the Boers has subsided, they then will be able as Provinces to enjoy under the Crown, representative Government like the other "daughter nations" of Israel. We thank God for the gift of the Gates, and trust that to "the company of nations" of Israel South Africa will soon be added, as one of the most loyal and contented of the number.

THE Egypt Research Account recently announced the discovery, in Upper Egypt, of the royal tomb of Neter-Kha, the king credited with the building of the famous step-pyramid of Saggara.

THE ROYAL FAMILY OF IRISH DESCENT.

IN a recent number of the BANNER OF ISRAEL occurs the following passage, speaking of the late Queen:—"The deceased illustrious monarch was verily the Queen of Ireland, not only by conquest, but also by lineal descent from the Irish kings through the Scottish sovereigns, as any one can verify by the impartial investigation of the evidence connected with that subject." This is true enough; but the late Queen had a more modern connection with the old Irish kings. She was descended from Eva McMurrough, daughter of King Dermot, of Leinster, the wife of Strongbow. The line of descent is through Isabel Marshall, one of their five granddaughters, who married Gilbert de Clare, Earl of Gloucester, and perhaps through the families of De Burgh, Earls of Ulster, of Plantagenet Dukes of Clarence, of Mortimer, Earls of March, to King Edward IV., who was probably the first English King of Celtic-Irish descent. The line of descent is very direct, being that in which the House of Clare or Clarence in Suffolk, which has occasionally given the title of Duke of Clarence to the Royal Family, has descended, and the Earldoms of March and Ulster have for a considerable period followed the same line. The home of Eva's ancestors was in the province of Leinster. Our King should still have his Irish home there.

Another pedigree of the late Queen is as follows, clearly showing her Irish blood and strain. She was one of the royal O'Connors. The last Irish sovereign of the whole island was Roderick O'Connor. His daughter married Hugo de Lacy. Their daughter married a De Burgh, Earl of Ulster, from them descended Ellen, wife of Thomas Bruce, King of Scotland. The granddaughter of Robert Bruce, the princess Margery, married the Lord High Steward of Scotland, and through her the Stuarts claimed the Scottish crown; from thence it is easy to trace how the royal blood of Ireland, Scotland, and England, and Wales, meet in the person of the late Queen.

A third pedigree is this:—

Furlough O'Connor, King of Ireland.
Cathal Red-Hand O'Connor, King of Connaught.
Odo O'Connor, King of Connaught.
Una O'Connor.
Hodernia de Gernon.
Richard de Burgh, Lord of Connaught.
Walter de Burgh, Lord of Connaught and Earl of Ulster.
Richard de Burgh, Lord of Connaught and Earl of Ulster.
William de Burgh, Lord of Connaught and Earl of Ulster.
Elizabeth de Burgh.
Philippa Plantagenet.
Edmund Mortimer, Earl of March.
Anne Mortimer.
Richard Plantagenet, Duke of Cambridge.
Richard Plantagenet, Duke of York.
Edward IV.

The connection of Queen Victoria with King Feargus More, of Argyllshire, and his connection with Ireland seem doubtful. If, however, such a connection does exist, the royal pedigree would run in this way:—Queen Victoria was in the direct descent from King James I. of England and Sixth of Scotland. James' pedigree can be traced back to King Kenneth II. of Scotland, and his ancestors through a long line of Irish kings date back to B.C. 580, by a more or less ascertained chain of descent, till we arrive at Heremon, King of Ireland, who is said to have married Tea Tephi, a Hebrew princess, and daughter of a king of Judah. The Irish fancy they are under a Saxon rule, at any rate the Irish Nationalists are of that opinion. This is not the case.

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The Irish in the person of their king rule the Saxons of Great Britain. A portion of the Irish people believe that they are a conquered race, serving an alien king. This is not so. They are the conquering race, whose king of Irish descent, rules the British Israelites to-day. Is not this honour enough to keep them loyal, and contented, and happy?

The royal line of David was reigning in England long before the advent of the Stuarts. Taking David's line from princess Tea Tephi, it descends straight to King Malcolm III. of Scotland, who married princess Margaret of England, descendant of King Alfred. The daughter of Malcolm and Queen Margaret was the princess Matilda, who married King Henry I. of England. Their daughter was the Empress Maud, and her son was King Henry II., from whom was descended our late Queen.

Apart from these pedigrees, it is plain that our royal family has coursing in its system good old Irish blood. The Irish are the same race as the Welsh and the Highlanders of Scotland. Inasmuch, therefore, as the royal family has Scottish and Welsh blood in its veins, it has Irish blood. The Danes invaded Ireland, settled there, and became intermixed with the Irish people. The royal family have Danish blood flowing in their veins, and in that sense they are like the Irish, who also have Danish blood.

O'Halloran, in his "History of Ireland," says:—"Most writers have been remarkably severe in their censures of the Stuart line; yet by their accession to the English throne, the brightest jewel in the British diadem was secured. The Irish, who, before this period, were perpetually in arms struggling for their liberties, the moment they beheld a prince of the royal line of Milesius, father of Heremon, who married Tea Tephi, wear the British crown, immediately declared themselves peaceable subjects, and what force for four hundred years could not accomplish, the simple accession of one prince completed. By the compacts between him and the Irish, all distinctions were for ever to cease, and the laws of England, or rather those of Ireland, were to be implicitly obeyed over all the kingdom, as may be seen in the Acts of James I. and Charles I. Since that day all ranks of Irish own the power of the kings of England as monarchs of Ireland—the Irish of British origin do so from natural affection, and those of the old stock from the pleasing consideration that they are still governed by a prince of their own blood. Such is the light in which they behold his present Majesty, and warmer or faithfuller subjects his extensive dominions cannot produce." Dublin one time had every chance of being the capital of the empire, and it was by mere good luck that London was fixed upon. Ireland was once known as "the island of saints," that sent forth missionaries everywhere, and was the pioneer of education and culture. England is not only indebted to Ireland for its kings and queens; but for a greater blessing still—viz., its conversion from heathenism to Christianity, and from the worship of idols to that of the true Deity. Especially is northern England obliged to Ireland for the Gospel and the way of salvation, which that Gospel points out. The mission of the Romish Augustine was in a great degree a failure and the English people owe their Christianity to the missionary spirit and enterprise of Welsh and Irish propagators of Christ's religion. Gratitude should now prompt the English people to do all they can for Ireland, cure its wounds, heal its divisions, give it the light of truth, and make it a united and prosperous country.

LUDOVICUS.

NEWS FROM THE REV. J. IDRISYN JONES.

(SECOND LETTER.)

DEAR MR. WHYTLAW,—I now, in anticipation of the next homeward mail, write again from this sunny land. I cannot help at times contrasting the British winter with the Barbadian winter. While at breakfast this morning the thermometer registered 81 degrees of heat, with the prospect of its registering some additional degrees by the afternoon; I am wondering what it is at home. But they say that it is unusually warm here at this season. I am in a state of chronic perspiration, and have experienced a considerable loss of appetite, which I must look to Canada to restore, as the colder climate suits me better. But I am thankful to say that my work goes on without any hindrance, and I find myself in the midst of kindest friends, and the attendances beyond expectation.

My first public services were on Sunday, Feb. 3rd, when I had 1,000 people to preach to. The following night we had the first Anglo-Israel meeting ever held in the Island, at the Hall of the Y.M.C.A.; over 400 were present, forming as intelligent and earnest listeners as I have ever addressed at home. I spoke for about an hour-and-a-half, but some complained that I finished so soon. An unmistakable reception of the truth became manifest, while some present were veterans in the belief; and in their deep and irrepressible enthusiasm recalled to my mind some whom I met in Australia, and New Zealand, and Tasmania. I am convinced that the fire is better kindled in the far-off regions, than in the mother land. Why should there not be equal zeal at home? But we had a few coloured people present who were altogether out of sympathy with the theme, because the theory does not include them as being also the seed of Abraham by lineal descent, equally with the Anglo-Saxon race. Opportunity was given at the close of the meeting for questions. A smiling negro, although a man of some intelligence, put his case thus: Referring to my remark, that we had come from the East, as our ancestors were once in the Garden of Eden, and in the Ark of Noah, he said his ancestors were also in Eden, and in the Ark; why, therefore, was he not one of the Ten Tribes of Israel? He seemed unable to perceive that on such a plea, he ought to be a Frenchman, and a Chinese, and a German, and a Laplander, and a Red Indian, and a Maori, &c., for these all had their ancestors in Paradise, and the Ark, and he would thus be a human conglomerate fearful to contemplate: many races represented in his single personality. But all argument is thrown away on such men.

A devoted lady, long a worker here, in a note sent to me, writes, "It was a surprise to me to see so many people, for I have tried my utmost to interest people, and have lavished my books, and dragged in the topic on every possible occasion, and I do not know of one person the better for it." That must have been discouraging, but who can say how much her fervent labours of love, may have prepared the way for my mission? "Ye have laboured, and others have entered into your labours." A lady (formerly Miss Daubney, of Cheltenham), whose mother was the authoress of the little booklet, "Jeshurun," addressed me, and expressed her personal knowledge of our theme, but had somewhat laid it aside, but who now hoped to renew her interest in it. Thus up and down the earth our adherents are to be found. What a total would they amount to if we could find and count them all. I am kept here waiting for the steamer to Jamaica, which leaves on the 18th instant,

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but this delay enabled me to have a second public meeting in the same Hall, when hundreds again were present, manifesting the deepest interest in the subject. The local Press does not seem to give extended reports of such meetings, but the following paragraph appeared in one of the newspapers :—

"THE BRITISH-ISRAEL.

"The Hall of the Y.M.C.A. was crowded on Monday evening to listen to the lecture of the Rev. J. Idrisyn Jones on the 'British-Israel' question. The lecturer is evidently an expert on the matter; and his deductions added to his judicious use of native Welsh persuasiveness and wit, tended apparently to have carried away his audience, to most of whom the subject was probably new."

The chair was occupied at the first meeting by a local solicitor, M. Trimingham, Esq., and at the second meeting by Dr. Taylor, an Anglican clergyman. Both these gentlemen acted in a most friendly way, and displayed an intelligent sympathy with the question.

A very useful plan adopted here is to invite me to spend the evenings at various private homes, to which friends and neighbours are invited to meet me. This not only brings me into contact with our adherents, but also with those who are not yet in the light, and thus an opportunity is given to win over those who have hitherto rejected the theory, or have been ignorant of it. Can we wonder that there are so many of the latter? The very day before I started on this tour a clergyman of Northampton paid me a friendly call, and said, when the subject was mentioned, that he had never before heard of it.

Among friends whom I have met with on these occasions, were some of the relatives of the late Sir Arthur Sullivan, the eminent musician. Their ancestors came originally from Haverfordwest, Pembrokeshire. My remaining few days here will be thus filled up (D.V.): to-night, Thursday, I shall be in the country taking tea with Miss Richards, a native of this island, and one who has been for many years praying that the Lord would send one of His servants here to unfold the theme of our origin and destiny. This lady for over 20 years has had an intelligent grasp of the subject, and she has longed for others to hear about it. After tea, I go to hold a Drawing-room meeting about two miles distant, at the home of her sister. Returning here to-morrow, I go in the evening to another home where several are to meet me, and especially some who do not fully accept the truth on this question. On Saturday night, I go to another home to meet an Anglican clergyman, whose home-circle wish him to have conversation with me on the matter. On Sunday, I am again to preach at 11 o'clock to the same congregation whom I addressed on my first Sabbath here; at 4 o'clock p.m., I hold an Evangelistic Service in the Hall of the Y.M.C.A., and at 7 p.m., I am expected to officiate to a numerous congregation worshipping in the Moravian Church. It is thus my privilege to have plenty to do, and there are encouraging tokens that the words of life are blessed to many.

I am so glad to have paid this visit to the Island of Barbados. The welcome has been so cordial, and such valuable helpers have been found in Miss Allder, who is brimful of zeal, and Mr. Winter, and others. Mr. Winter has been of great service in regard to the public meetings. An organization will probably be soon started; this will open up the way for a stream of literature. The BANNER and the "Covenant People" are already here, and good Miss Rush is keeping her eye upon this Island. The old Flag of England is here, and waves over a most loyal people, and many covenant blessings shall be in store for them.

I must now shortly part with them forever here, but all Christians are bound for the bright home beyond, and we part in hope of meeting for ever.

I am now setting my face towards the heat and toils of Jamaica, "not knowing the things that shall befall me there." But its cry is, "Come over and help us," and in the Name of the Master I will go.

Kindest regards, yours most truly,

J. IDRISYN JONES.

Marine Hotel, Barbados, Feb. 14th, 1901.

"SIGNS OF THE TIMES."

SIR,—Kendal in its "new departure" respecting the attendance of the Mayor and Corporation at the service in the Parish Church on New Year's Day, with the union of Christians of various denominations and the reading of the lessons by Nonconformist ministers, has undoubtedly given significant proof of a "sign of the times," which might well be followed in the future by every town in the kingdom, and indeed throughout the world.

In your report of the sermon preached by Canon Trench I notice these remarkable words :—"Some day, perhaps, some great test question would bring them all together on the right side who now differed in the understanding of Scripture and in the reading of history, and who in quiet times exaggerated their differences. He at least hoped for this time of re-uniting those who perforce are separated now."

With your kind permission, Mr. Editor, I should like to point out to the Canon the importance of being accurate in the quotation of Scripture, and bearing in mind the time is approaching when the House of Israel and the House of Judah will be united to the praise and glory of our covenant-keeping God.

The Lord is now moulding and preparing the mind of the Anglo-Saxon race to recognise themselves as the long-hidden people of God when He shall see fit to remove the veil. We have hardly let go the old century, or fairly got hold upon the new, and we find Christians of all denominations looking with increasing expectancy for the second coming. The sound of the Gospel has gone out into all lands. The "latter rain," which has been withheld these centuries, is prophetically (Jer. iii. 3, and Joel ii. 23) coming again with regularity to re-convert the Holy Land into the garden it once was. And, moreover, missionary work among the Jews is less stagnant and meeting with more success than ever before; whilst the fierce intolerance of Christianity is plainly giving way with some of their leading men. The great Max Nordau writes (*Jewish Chronicle*, December 15th, 1899) :—

"Jesus is soul of our soul, as He is flesh of our flesh. If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name."

Such is the confession of one of the three great leaders of the Zionist movement. Mr. Claud Montefiore speaks of the New Testament as containing "much that is great and noble, much that is sublime and tender, much that is good and true." And our Lord he describes "as the most important Jew that had ever lived, to whom the sinner and the outcast, age after age, have owed a great debt of gratitude." Mr. Oswald Simon declares in one of his recent sermons: "No Jew can contemplate that life, and its immeasurable personal influence upon mankind, without a deepened and quickened sense that, after all, the religion of Israel is essentially and incomparably a universal religion."

An association of Jewish women in America were assembled in Convention last year to the number of 3,500, when one of the delegates urged on her sisters "the loving study, in circles, of the New Testament as well as of the Old; the

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study of the beautiful teachings of John, of Paul, and of the Man Jesus." Grand signs of the times are these! in fact, there are numerous signs throughout the world—political, racial, and theological—which show to those who "watch" that things are focussing for the complete and literal fulfilment of prophecy.

The bitter recrudescence of anti-Semitic hatred amongst the continental nations, leading to crushing stringency in their laws against the Jews, is driving the latter, in increasing numbers, to fly from a condition little better than bondage to the sheltering arms of the Anglo-Saxon people, with whom they enjoy that sympathy, tolerance, and equal citizen rights denied them by all besides. Surely the House of Judah is coming to the House of Israel, as predicted in Scripture.

Yours truly, JOHN SCOTT.

Cheetham-hill, Manchester, 7th January, 1901.

—[From the *Kendal Mercury and Times*, January 11th, 1901.]

Correspondence.

THE REV. S. J. DEUTSCHBERGER'S LECTURE AT PECKHAM.

To the Editor of the "Banner of Israel."

SIR,—I was present at the lecture on "Israel's Wanderings," given at Modena House, Peckham Rye, on February 22nd, by Rev. S. J. Deutschberger, and cannot sufficiently express my sense of the deep interest aroused by the subject, and of the very great appreciation shown by all who were present; but I much regretted to hear the usual allusion to the Canaanitish origin of the inhabitants of the South of Ireland.

After telling us that the Irish in the South of Ireland were descended from the Canaanites, the lecturer concluded his sentence thus: "Fenians—*i.e.*, Phœnicians—the men who speak Irish in Parliament."

Burton, in his "History of Scotland," Vol. I., page 188, writes: "It is not etymological science to assign relationship to words merely because they are alike in sound and spelling."

May I point out that, according to this ruling, there is no connection between the words "Fenian" and "Phœnician?" In Irish the prefix "Fen" means white or fair; the word now pronounced "Fenian" was originally written "Feni," and pronounced "Fianna." It was the name given to the militia of Ireland in ancient times, taken from the name of their leader "Finn" (pronounced "*Fionn*"), and which literally meant "the fair-haired." (*Vide* "Celtic Ireland," by S. Bryant; or "Old Celtic Romances," by Joyce.) "Phœnician" means "the man from the Land of Palms." (*Vide* "Races of Old Testament," by Professor Sayce; or "Fifty Reasons why the Anglo-Saxons are Israelites," page 39, by Dr. Poole.) The word "Feni" was pronounced "Fianna;" there is, therefore, not even a resemblance in sound.

In "Races of Old Testament," and "Higher Criticisms," etc., Professor Sayce tells us that the Phœnicians were of Semitic origin, while the Canaanites belonged partly to the Mongol, partly to Libyan type. In "Races of Old Testament," chapter i., Professor Sayce impresses upon us the fact that the Canaanites and Phœnicians belonged to distinct and different nationalities. It is obvious, therefore, that the Irish cannot be descended from both; and the confusion on this point shows that very little attention has been given to the subject.

It has been argued that the Canaanitish origin of the Irish has been foretold in Scripture. This contention has been very ably refuted by Mr. Stewart in the BANNER OF ISRAEL, Vol. XXIII, No. 1,178, July 26th, 1899. The case breaks down entirely when we are asked to accept the "Fenian-Phœnician" theory, because the Israelites were nowhere commanded to drive the people of Tyre and Sidon (*i.e.*, the Phœnicians) out of Palestine. Exodus xxiii. 23, and Deuteronomy vii. 1 mention by name the seven nations who were to be expelled from Palestine.

The theory that the Irish are descended from an inferior rece has been assumed by many British-Israelites. It is, perhaps, an easy way out of a difficulty; but no one single good argument has ever been brought forward in its support. The study of Irish tradition and Irish history would knock the bottom out of the whole contention at once.

Yours faithfully, H. A. SKEY.

A WORD FROM JAPAN.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In forwarding the accompanying letter to you, may I draw the attention of the readers of the BANNER to the reference I made last autumn to the writer, then starting for Japan, as being the first missionary who has gone out from us? "F. C. P." has been known as a contributor to the BANNER during some years, and wrote the admirable series of leaflets, Nos. 1 to 4, entitled "An Englishman an Israelite" (R. Banks & Son), in response to a need, felt by many, that an easy introduction for working people was required on the subject of our being Israel. The BANNER is now to go regularly to her, and I would again ask our friends to remember her and her work in their prayers; with a hopeful prayer also that even in the midst of her fully occupied time, she may be able to say a word now and again to her fellow-labourers that will enlighten them as to the present existence of Israel. Faithfully yours,

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

Anglo-Israel Distribution Fund, Feb. 23, 1901.

DEAR SIR,—I intended to write a letter to the BANNER this month on the subject of Japan, but my thoughts are full at the present moment of our beloved Queen. It is sad to hear so soon after arriving in this distant country that she has passed away; but I, for one, have always felt that one who has served her God and her country as she has done would not be allowed to live till dotage and infirmities overtook her, and that therefore the time could not be very far off when all Israel would mourn. We cannot help feeling that she has died for her country as much as her soldiers in Africa, for it is the splendid way in which she has responded to duty, faced difficulties, borne sorrow, and sympathised with the mothers, the widows, and the orphans during the past year, which has proved too great a strain for her overtaxed and enfeebled frame.

I should like to suggest that all Anglo-Israelites observe the 24th of next May as a day of thanksgiving for this great Queen of Israel of whom we say she was a woman "after God's own heart," and of prayer for our new Sovereign and for God's people Israel.

The signs of the times point to the days of our "trouble" being near at hand, and possibly our good Queen has been called away before it comes upon us, so can we not use her next birthday as a day of thanksgiving for the past and prayer for the future?

Quite lately I have heard again that she took the deepest interest in Anglo-Israelism, and, as it was expressed, "Some of her ladies get rather too much of it."

Sometimes we hear, What good does this theory do? In my own case it has, at all events, been the main reason which has made me for many years anxious to take up missionary work, and which has now brought me to Japan, since home ties have set me free.

As Israel, we must preach the Gospel to all the world, and it is not our business whether we do it with any great success or not. We have only to sow the seed, the fruit will come in God's own time.

It would interest me greatly if someone would write in the BANNER what ancient people the Japanese are supposed to represent! In character there is a good deal of the Celt about them. If it would interest our readers, I may at some future time send a paper to the BANNER about them.

The Mission I have joined seems to me to be conducted on

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the right lines, for there is a large school, an embroidery school, an orphanage, and a mission house for training Japanese Bible-women, all in the same "compound" and under the management of five or six English ladies and Japanese teachers. Bible instruction is given every morning, and those who are not Christians need not arrive till it is over, but they always come in time for it—a fact which speaks for itself.

Believe me, yours faithfully, F. C. P.

St. Hilda's Mission, Tokyo, Jan. 24, 1901.

AN ADDRESS OF THE NATURE OF BLIND EVIDENCE IN REGARD TO THE BRITISH AND BOER CONTENTION.

['The following was written in reply to a lecture by a lady who took a pro-Boer view of the war now coming to its conclusion. The writer of the reply knows nothing of our Identity, but his views are nearly ours, and are worth perusal. He wrote it some months ago when our prospects in South Africa were dark and depressing indeed.—Ed.].

I have read your address with deep interest, and I may say, with admiration. It has always been woman's honour to be the better half of man. You draw no "parallel," but you naturally see the strong reflection of one.

"Both profess to fear God;" but you do not forget that many professsors on either side have ever been without the spirit of "godly fear." It is a solemn moment, hollow profession is awfully apparent in both; but as God chose Israel to evangelise, so now, He chooses England—praying Israel will prevail. Your premises, however, are incorrect.

I am a very old man, and a sixty years' watcher of events which make "history." The Cape Dutch possessed their territory in deliberate and perpetual murder throughout that period and before, of the native races; and they will do it again if not brought under British law. The Lord says, "I will requite." Shakespeare points out that in saying "The wheel has come full circle:" the day of account is here.

"Our Neighbour" was the Cape Dutchman, and the native races were theirs, and they shot them: we saved him in his need. He was a viper, and repaid us (his neighbour) by twenty years at least of foul conspiracy, corrupting and inciting to rebellion, and treachery, our own people, sworn to loyalty, which they knew, and enjoying the just rule of Great Britain; for remember, England has, for seventy years, given her sons, and spent her treasure to rescue the oppressed in Africa; and the oppressed and distressed of the whole world find "a city of refuge" under the shadow of England's Queen. Hence God has blessed us above nations, and is blessing.

The present chastisement is direct evidence of Almighty love. "If ye be without chastisement whereof all are partakers, then are ye bastards and not sons" (Heb. xii. 8).

It is untrue that "England made great preparations." She made none whatever, but it is true that her deceitful and unjust neighbour had prepared mightily and was powerful, not "petty," and when ready, declared war. It is also untrue that England is the greater, in the sense of a combatant. Satan's agents are all engaged, and bribed with the money obtained from English toil and skill. The God-denying and God-defying refuse of all nations are supplementing, supporting and providing, with malignity, these ungrateful men who, with falsehood, have practised on our credulity.

It is also untrue that these men, Steyn and Kruger, have any blessing thus far, or have prevailed, or that our army has failed. They thought "to drive us into the sea," but have not, and will not. We are not yet "prepared," but soon shall be. Our Heavenly Father has not forsaken us, but has "steeled our arm" so that the whole nation has drawn the sword in the confidence of a just cause in the sight of God: rely upon that (Judges v. 9).

Our enemy is God's enemy, our foe is the united army of Satanic power against God's holiness and authority: "liberty to the captive" and "to let the oppressed go free."

Love is expressed in union of hearts at this time wherever a Briton breathes, the whole world round.

William Booth and (the late) D. L. Moody are of English blood, and all England's missions, for Christ, are at work with God's blessing. Tell your readers to pray for England's valiant sons in the field: self-denying in a way which only faith in God could possibly inspire. Self-renouncing, not as these oppressors, who compel their men to fight, with the vain promise of rewards (and gains to follow) by the destruction of the native races.

You overlook that you endorse the vile calumnies of bad men against our Queen and her advisers—men of singular honour and integrity, who did not desire war, but on the contrary, with exalted magnanimity in the face of the most arrogant insolence, offered every possible concession, and said it could be "with no light heart that England would enter into a war on behalf of the oppressed." It was in defence of a helpless few, they would take up arms against an oppressing neighbour, and these arms cannot be laid down until this injustice is cast out, once for all.

While I am sure you will understand I would not say a word in vindication of our faults, neither would I charge these supposed innocents with a wrongful accusation, I would warn you of those advocates of these so-called Petty States that they are the opponents of the men of God (evangelists) who proclaim the Christ of God to a perishing world.

Will you note that England's Standard is "the Lion" and that our gold coin, again, bears the symbol of Satan overcome.

And now, commending to your careful perusal the pious and unanswerable testimony of the "Natal Congregational Union" just issued,

I remain with much respect and regard,

Yours truly, A. B.

MANCHESTER AND SALFORD BRITISH-ISRAEL ASSOCIATION.

Dear Sir,—The following is the correct list of Officers for the Year 1901:—

President:—Mr. John Scott.

Vice-Presidents:—Messrs. W. Wallis; Thos. Leigh; E. B. Woodruff; J. F. Sanderson; Walter Hull; F. Graham; J. W. Puleston; F. S. Gandy.

Hon. Treasurer:—Mr. S. Broughton.

Acting Treasurer:—Mr. F. Graham.

Hon. Secretary:—Mr. F. S. Gandy, 7, Conran-street, Harpurhey, Manchester.

Committee:—Messrs. J. W. Rigby; S. Rigby; J. F. Thompson; J. Cassidy; J. Crompton; J. W. Spiller; Mr. Bateson; Mrs. Henderson; Mrs. Cochrane; Mrs. Wallis; Mrs. Dunn; Miss Grundy.

Meetings held at Religious Institute, 135, Deansgate, Manchester (near School Board Offices), at 7.30 p.m., first Tuesday in the month. Identity Literature on sale at Meetings.

F. S. Gandy.

"Speak to the Children of Israel, that They Go Forward."—London officially welcomed the New Century this morning, when the Lord Mayor and Sheriffs went in State to service in St. Paul's. About 2,000 people attended the service. The Dean of Windsor preached. Basing his sermon on "Speak unto the children of Israel, that they go forward," he appealed for unity at home in order to oppose effectually the grave dangers threatening the nation from abroad. There were many serious social, political, and national problems to be faced; but the war in South Africa had proved that Britons had not lost their good qualities, and he was confident that the difficulties would be surmounted.—*The Irish Times*, January 2nd, 1901.

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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. XXV., No. 1,265. Entered at Stationer's Hall.] WEDNESDAY, MARCH 27, 1901. [PRICE ONE PENNY

EDITED BY PHILO-ISRAEL.

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WHY THE NATIVES OF SOUTH AFRICA REMAINED LOYAL TO THE BRITISH AUTHORITIES.

IT has exercised many minds while the Boer war has been dragging its slow length along why it has come to pass that the native races have taken no part in it, for or against us. Why have they remained loyal to us? While it is pretty clear that they have given the Boers a certain amount of help on occasions, they have steadily remained neutral all through, giving the British troops no help directly or indirectly, and none of importance to our enemies either. Could we have used native help in our battles, no doubt the Basutos, for instance, could have given us material aid. It has been felt, we suppose, that the native tribes with their old blood feuds against the Boers would not have hesitated to murder their women and children, and to destroy their farms and property after a wholesale fashion.

The British authorities gave a promise to the Boers that they would not call the natives to their aid in this white man's war, but do their utmost to keep them strictly to defend their own lands and property if attacked, but otherwise to be absolutely neutral. We have carried out our engagement strictly, and no complaints have been made by the Boers that we have been false to our covenant in any respect.

We observe that the Rev. J. S. Moffatt, the well-known South African missionary, has been approached by the *Daily Mail* to clear up this interesting matter, and to explain why the natives among whom this great conflict has been carried on have remained loyal? The answers he gave were published, and we refer to them now, as his replies may give information and comfort to many who reflect on these things. The Rev. J. S. Moffatt spoke after this fashion:—

Some will say, But are the natives loyal? Yes, I answer unhesitatingly, they are.

South Africa is a large country, and a general statement like this has its limitations. Every rule has its invariable exceptions. There have been natives, we know, in the Boer commandoes, if not actually fighting, at all events acting as drivers, after-riders, scouts, and servants. Some of these we have good reason to believe had no choice in the matter. They lived among the Boers, they had wives and children to think of, and possibly some little possessions in the way of cattle and garden-lands. To have refused to go with their masters would have meant to them death and destruction.

Many others, as I know, from the Orange River to the Zambesi, by hearing it from their own lips, were possessed with the haunting fear that of the two white Powers contending for mastery the "Amabulu" might after all prove to be the stronger, and that the "Amanglese" might eventually be driven into the sea. Would it not be wise then to temporise and to be guided by probabilities? for the Bantu races are very much like any other children of Adam, and are given at times to sitting on the fence.

WHAT THE NATIVE REMEMBERS.

I am not speaking of the working of the native mind only to-day, but any time the last twenty years, since that tremendous shock to all men who desired to be loyal to Great Britain, the retrocession of 1881.

Then also I do not doubt but that there may be cases of personal devotion to individual men. There is a strain of faithful loyalty in the Bantu character which is not to be surpassed. There are some Boers, like some Britons, who have the power of attaching these people to themselves and securing their devotion, and a wonderful devotion it sometimes is!

But allowing for all exceptions, it is a fact as big as Table Mountain, to which it is no use turning a blind eye, that the vast majority of the aboriginal and also the coloured races are on the British side in sentiment during the struggle which has been going on for a year and a-half. By the coloured races I mean the mixed people in the colonies and sometimes republics, beginning with full-blooded Hottentots and the imported aborigines up to the almost white, whose fathers, whatever their motives may have been, were Dutch or English. You need not go far to find which way the sympathies of these people run, for many of them have not yet forgotten that it was the British who came and broke the

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chains of slavery and set their grandparents upon their feet as free men and free women.

FAITHFUL TO THE PLOUGH.

Nor will they soon forget that when they crossed the Vaal River to push their fortunes under a "Republican" Government, they found themselves at once relegated to a lower plane of human existence—they were no longer men, they were mere "kleurlingen."

The conditions of life would have been intolerable but for the attraction of high wages in Johannesburg and the hope of a speedy return to the land under the Union Jack, where all men have equal rights of justice.

And as to the Bantu within the borders of the Cape Colony, will anyone explain how it is that while it has been necessary to proclaim a wide-spreading martial law the three seaport divisions are excepted and the whole of the vast native territories, which latter contain a substantial half of the population of the Colony?

Then again, Basutoland, with its virile population thirsting for a scrimmage, stood looking on with intense interest at the fighting within sight of its very frontiers, but loyally obeyed the voice of the Resident and kept the border—one of the finest pieces of administrative control that we have seen in South Africa.

In Natal and in Zululand, with a population of Bantu outnumbering the white people by ten to one, our Zulus have sat still, or might have been seen peacefully driving their ploughs within sound of the guns round Ladysmith, giving us no trouble, simply doing what we told them to do.

THE ANSWER OF KHAMA.

The Bechuana tribes all along the western border of the Transvaal have been loyal to us, though many of them suffered the loss of their stock, which we could not defend for them. Further north a message was sent to the well-known chief, Khama: "We don't want to interfere with you, but we want to come and rout out the English in your country." The answer was: "If you cross the Crocodile River, we will speak to you with our rifles."

All these tribes of the Bantu race, millions of men, have helped us, not by taking part in the conflict—that we could not allow them to do—but by keeping quiet in obedience to us.

So much for the fact, The answer to the question is not far to seek, and will not take many words to state.

The native of South Africa knows what justice is, and keenly appreciates it. He is able to discriminate. Long experience has told him that, upon the whole, the Briton is just to all men, and reckons him as a man, too. Granted that we often trample our own ideal under foot; granted that our national record is stained with many a deed of aggression; granted that many of our people are brutal, that just as cruel things have been done by individual Britons as by individual Boers; the native knows that, but he has learned that behind the Briton there is what there was not behind the Boer of the Transvaal—a great Power, dim, indefinite, but yet real, and making itself felt—the Power which insisted upon justice to every man, the Power which to the native mind dwelt in the "Inkosikazi" or the "Mohumagadi," the "Great Lady" whose passing away has awakened a solemn, mournful echo in the remotest native kraal up to the very banks of the Zambesi River.—*Daily Mail.*

It has no doubt been God's purpose to give us South Africa, including the two late Boer Republics, to add to the Empire, in order that the whole, under the dominion of the Lord Jesus Christ, may enjoy the blessings He gives with the Gospel of peace. It would be a cruel thing on our part to raise a fresh blood feud between the Boers and the native races, by arming the latter against the former now.

The natives will have to live in peace with the Boers under the British flag, and it will help the Pax Britannica if the Boers hereafter have nothing to avenge in this time of their defeat and humiliation, in respect to the conduct of the natives now. The latter have behaved well in our time of trial, and the result ought to be in the time to come a better feeling between the Boers and natives than has existed hitherto.

PREBENDARY H. W. WEBB-PEPLOE'S SERMON* ON "ENGLAND'S INHERITANCE."

"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but——."—Deut. ix., part of the 5th verse.

SHORT extracts from the following remarkable sermon have already appeared in the BANNER, but not the whole sermon, as corrected by the preacher. The point of the matter is, that the preacher admits that God has given to the English people as their "inheritance" what He promised to Israel of the Ten Tribes. These, he remarks, God "abandoned for a time, and then, as far as we can judge, permanently." The conclusion rests on the fact that "for hundreds upon hundreds of years" these Ten Tribes have been "lost to sight and no man can discover them!" If that be true (which it is not) it surely does not follow that God does not know where they are? If we must not deny "the direct Divine inspiration" of the prophecies as they bear upon the history of the Jews, how can the preacher consistently affirm that God's promises to the Ten Tribes have utterly failed? The sermon was to the following purport:—

"And the application of that word is in no way whatever to be limited to the thoughts that immediately succeed, either in regard to the people of Israel, or in its reference to ourselves and to all mankind. Had these words not occurred in the lesson for the day, doubtless, some of my readers would think that they were hardly an appropriate utterance for the minister who is called, by special request, to speak upon this occasion in reference to a Society that has been constituted for one purpose—namely, to guard the spiritual interests and to see to the spiritual needs of ourselves and of our fellow-countrymen when travelling upon the continent of Europe, and to look to the spiritual requirements of those who, as emigrants, pass to our colonies in all parts of the world. What, it may well be asked, have the conditions under which Israel entered into the land of Canaan, as an inheritance given to them by God, to do with this particular society for which I plead this evening? What have these conditions to do with our own existence, whether as a nation or as part of Christ's Church? Why should we think this evening with regard to the people of Israel as to the claims which God established upon them, having chosen them for His own, and in regard to the things they were required to do when they entered into the inheritance God was preparing for them?

"The answer is that the history of Israel has much to do with us in every way, and you will permit me to seek to prove this to you, not forgetting the primary duty of every preacher of the Gospel to seek the edification of those who hear him, through the Lord Jesus Christ. No charity sermon, as it is called, should ever be preached, I believe, that does not first appropriate and apply the thoughts of God to those to whom the minister is speaking, and we should but little fulfil our duty or stir the hearts of our hearers

* Preached in St. Paul's Church, Onslow Square, on behalf of the Colonial and Continental Church Society, on May 27, 1.00.

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to give and to take their part in the work connected with any particular society did we not first see to their own spiritual interests and offer to them the Gospel of our Lord and Saviour Christ. I propose, therefore, to help my people while I plead for the Society entitled the Colonial and Continental Church Society, which seeks the interests of travellers and the interests of emigrants. I suppose there is no history so remarkable as that of the people Israel, recorded as it is in this book we entitle God's Word, setting forth all that occurred to them from the time when God in His infinite mercy redeemed them from bondage in Egypt, whom on a dark day, on account of their depravity, He sent into captivity for a time in Babylon, and afterward, because of their continued iniquity, and the rejection of God's beloved Son, they were scattered throughout the length and breadth of the world, till they had become a proverb and a by-word of reproach among all the civilized nations of the world. No such history as this can be found. It is indeed remarkable in every one of its features, and the more we study it, the more we are driven to the conclusion, either that this book is an idle, empty tale, or that there is remarkable adhesion between prophecy and fact. It has ever been a puzzle, ever been a difficulty, in the face of those who seek to deny direct Divine inspiration to solve this problem as to the close coincidence between what we term—or what they must allow to be—prophecy, and what is clearly before us as fact; unless the so-called prophecies were fabrications of an after date, to suit the events which were clearly happening in regard to Israel. There is no middle course to be adopted upon this matter. Either a man must admit Divine inspiration—and that is what we as believers glory in when we turn to the pages of Scripture—and they must admit that prophecy is no greater difficulty with God than the record of facts; or they must boldly challenge the existence of God and the possibility of revelation given to man from without this world; and then they settle down deliberately into the position of rejectors of what we entitle the true revelation of the Godhead, and true doctrines that are for salvation. But we thankfully recognise the fact that God did speak to the fathers by the prophets, and we ask: What is there in this striking history that can bring blessings to men in the present day, and also set before us the pathway of privilege and of power, in which we, having inherited some of the riches of Israel, may be enabled to glorify God as a nation and as individuals in the Church? And the more we study this remarkable history, when we bring prophecy into connection with it, the more we are taught that there is in this revelation, first, a marvellous parallel, a parallel between the purpose of God concerning the people of Israel and His purpose concerning the Church of God in Jesus Christ; a marvellous contrast in the fact that though the law and the Gospel may seem in their workings to have directly separate intentions and references to men at large, they evidently were one in their origin and in their original idea, if that had been rightly carried out; and thirdly, a marvellous instance of pattern or example in the actual facts that were connected with the history of Israel according to the way they received the revelations of God. And what shall we say of God's direct dealings with this people? They are indeed most striking, and we are told by St. Paul that they are instructive for the Church of the living God in every age.

"ISRAEL'S GUIDING TO GREATNESS.

"If we look first to their origin, nothing can be more feeble, nothing more remarkable for its apparent want of greatness, of dignity, and of power in every sense of the word. Commencing, as the people of Israel did, in a single man called to leave his own native country, and to travel forth, not knowing where he went, but simply to be guided by God as God, carried on in the history of people who were compelled to leave their adopted land on account of famine, and to pass into a condition of some four hundred years of bondage and distress; and, at length, taking their existence as a nation by the events of a single night, they are called forth, neither more nor less than a mere horde of slaves, to be called a people, if we will, but a people so feeble, so helpless, that they would rather return to bondage than go forth upon their journey. Surely the history of Israel as regards its origin exhibits to us the fact that it is not from human greatness that the people of God have their start when He calls them to glorify Him. When we turn from the mere origin to consider the purposes for which God was pleased to call these people to be His own inheritance and glorify Him, we find that though they were but a horde of liberated slaves, with no dignity or greatness, no military, social, or intellectual power, we see that God, in His revelation to Moses, declares that this people was intended by Him to be the inheritors of most of the greatness of earth, to be not the tail but the head. It says, in Deut. xxviii., to be rich, exceeding rich, surpassingly rich, even at the expense of others, to stand forth in the eyes of the world as a chosen people filled with power, glorifying all the time their God Who has thus called them into existence by the exhibition of His greatness, and manifesting to the world at large that they were a chosen people, chosen by Jehovah Himself, to be something magnificent in the eyes of all other nations so that they should be the very cynosure of all beholders, and practically in one sense the envy and the glory of the heathen. And when we ask for what reason this people was thus chosen, is it because of their human greatness, is it because of their intellectual, or their military, or their social, or their monetary greatness? We are told, on the contrary, in every part of this Book that God did not choose them either for their power or for their numbers, or for their greatness, for we are told again and again, as in the seventh chapter and seventh verse, that they were the smallest, and weakest, and feeblest of all nations when God put His hand upon them for good; that it was not for their military power—they were but ignorant, helpless, slaves, unprovided with military knowledge. It was not intellectual greatness, for they had altogether been, as slaves, untaught and unlettered in Egypt. There is nothing whatever about them that can qualify them to take a stand before the world as regards their own particular power. On the contrary, all we read as the reason given for the choice of His people to be the special inheritors of power in the world was simply that God loved them with a peculiar love, such as has never been given to others upon earth, and for the sake of their fathers, Abram, Isaac and Jacob, upon whom God had put His special choice.

"And when we ask in what way they were intended to be great, the answer is clear that in regard to themselves they were meant to have direct personal contact and communion with God, to enter into the closest possible relations with Jehovah, so that they might know the Lord and love Him, and find in intercourse with Him the absolute satisfaction of all their spiritual interests. In regard to Jehovah Himself they were intended to be His own inheritance, in whom He would delight, a people whom He had chosen for Himself, that they might walk before God and bring joy and satisfaction to the Lord Himself. In regard to their neigh-

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bours they were intended by God so to have greatness that all should quail before them, and, if necessary on account of wickedness, those whose lands they were to inherit should be absolutely cast away and destroyed; while, if any of those round about them would learn the lesson in time, and would bow to God's chosen people and submit themselves thereto, then they were to love these their neighbours as themselves, remembering that the stranger was to be one whom they should thankfully help, because they had themselves been strangers in Egypt, and they should deal with them as brothers in the power of the Lord. All this was the purpose of God for Israel. "Not for their own righteousness, nor for the uprightness of their heart, but"—because these things were the purpose of the most high Jehovah.

"GOD'S CALL TO BRITAIN,

"But when we turn from purpose to facts, it is here that we begin to see the connection between prophecy and history; and here we begin to realise God's call to ourselves to take a warning by His people Israel. No sooner were they delivered from the bondage of Egypt, and set apart by God to be a chosen inheritance, and to be blessed of God, than, as we have already heard in this evening's Lesson, they dared to make the molten image, dared to mock the most high God by making sacrifices to idols, they dared to live among the heathen; they forgot the high calling God had given them, that they should be a chosen people, until at length God cast them away from their own inheritance in Canaan. He abandoned them for a time, and then, as far as we can judge, permanently. For hundreds upon hundreds of years ten tribes of that chosen people have been lost to sight and no man can discover them, and the remaining tribes have stood forth before the nations of the earth as a scorn and by-word of derision.

"Is it nothing of a lesson to us, my brethren, and especially in connection with the subject which I am to bring home to myself and my hearers to-night if it be possible? I answer again: 'Much every way,' for if we look back upon ourselves as a nation and as a special part of the Church of Christ, and inquire what has been the origin of this people, the answer is just that of God's chosen people Israel. Not for our own greatness, not for our own dignity, not for our numbers has the English nation been chosen, apparently to occupy the wonderful position she holds to-day, or the Church of England been chosen to enjoy such privileges as she possesses in the eyes of almost all the enlightened people of the earth. Chosen not for greatness, for if ye look back and see what we were but a hundred years ago, we people of England were assuredly the smallest almost of civilised nations of the earth. Eight millions we were at the commencement of this century, and yet now not merely forty millions of people within the British Isles, but our brethren, our children are scattered in all parts of the earth, and outnumber the people of the Motherland altogether. And we have under our blessed Sovereign, Queen Victoria, no less than a fourth part of the population of this globe—it is considered and believed that that is the right number. No less than a fifth part of the surface of the earth has God bestowed upon us as our inheritance; being the least and the smallest of nations among the civilised peoples of the world, we stand forth this day numerically and potentially the very greatest people on earth. We cannot deny the dignity of our position, we would not attempt to deny the feebleness of our origin, and when we ask, 'For what purpose God has appointed this nation and this beloved Church of ours to take the place that they occupy,' the answer is surely exactly the same as was given unto Israel. The Lord called our forefathers—and He has called the Church of England—to be as a burning and a shining light in the world, to stand forth, as one unceasing testimony to the greatness of God, to the loving mercy of our Father, to the beauty, and the wisdom, and the grace of the Saviour; to the teaching, and the power, and the enablings of the Holy Ghost. The Lord has called this people of England, and especially those who constitute the Church of Christ in this land, to be unceasingly declaring to whom they belong, and what their Lord Jehovah is, and what He can make even the feeblest to be in the world. And as we look abroad through the length and breadth of the earth, and ask what has been the choice made by God to be His particular people, to be His witnesses in the world, we carry our eyes on to the Continent for a moment where multitudes of our countrymen have either settled or are travelling, and ask, What is the spiritual condition of the great majority of those for whom I plead? What have we done to hold up the standard of the Lord Jesus Christ before Englishmen at large? My own thoughts travel back to the time when I served as chaplain in Lille, in the north of France. I looked round upon the population of that great merchant city, and discovered that, apparently, there were none who had even the smallest recognition of the great high God, or of the privileges of Christianity touching their hearts, so that they thought of going to a place of public worship. For twelve months while I laboured there, I searched and searched throughout the great city, throughout the courts and alleys and streets and lanes, and hunted up our people, who cared little for God, because they had never been cared for themselves, and had been allowed from the time of the Peace in 1815, when they went across there to establish the lace trade, to pass into godlessness, into almost practical heathenism, until they scoffed and scorned at the very idea of the Lord Jesus Christ being their Redeemer, and that they owed a duty to Him. Most of the people laughed at the message brought to them—'God so loved the world that He gave His only begotten Son.' And yet there came the blessed reward that in twelve months I could see the church filled with people; I had a Sunday-school with no less than sixty children. This Society exists, not merely to provide chaplains for travellers, but to carry on such work as this. From 1864 to 1865 I held the chaplaincy of Lille in the North of France, and I can testify that had it not been for this Society your brethren and sisters in that place might have perished spiritually, for they lacked altogether provisions of grace, mercy, and peace from God, as far as outward tokens were concerned. It was but this last week that, having made special application to the present chaplain of Lille, I received a copy of the baptismal certificate of one whom I then baptised, in '65, and for whom by necessity I had to stand as godfather. I appealed to the chaplain to discover for me, if possible, whether the family still existed, for I had been praying for thirty-five years for my godchild, without knowing anything whatsoever with regard to that one. The chaplain answered that, though I had so long been removed from work in that town (on returning to England I had been seized with rheumatic fever which prevented my resuming duty in Lille), my name, and what I was permitted to do, are still remembered by our brothers and sisters, and fellow-countrymen there.

"BRETHREN IN CANADA.

"Then I cast my eye rapidly across the water towards Canada, a country entrusted by God to this nation, a country as large almost as the whole of Europe. How little

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we have realised that! Our Australian colonies are actually twenty times the size of the United Kingdom. Thinking of Canada, recalls my own experience there, how we spent four days in one train without relief, and then three or four days and nights again until we reached Vancouver, on the further shores, and I found myself at last in a wild district, in my son's newly-made hut, to which he has now lately added a church of logs, both of which will be given over to this Society when he is called to leave at any time or to die. And then I found myself among your fellow-countrymen, your brothers and sisters, ladies and gentlemen, by birth for the most part, but now reduced to the condition of hard-working farmers, with no attendants or servants of any kind to wait upon them, but doing everything for themselves, and so scattered that when I left my son's door I had to walk one and a half miles to another hut, and from that six or seven miles before reaching another. These people settled upon that great wide prairie—till my son went there—without any spiritual provision whatever, or any Gospel preaching to lift their souls to God, until at length they had sunk, one by one—slowly, if you will, but surely—to that low level in which knowledge of the Gospel of Christ is passing rapidly away. They had no longer any recollection of Sunday from Monday, or Monday from Saturday, for each day brought nought to them but hard work. But we bring them together by special messengers. There is no post, there is no road, there is no property division—simply the great wide prairie. But so clear is the air that a voice can be heard one or two miles. A shout is given as one is seen rapidly crossing over the plain. He rides up to the house and asks, 'What is the trouble?' The answer is, 'Will you kindly make it known throughout the creek wherever you go that my father will speak on Sunday next in the house.' And eighty-three have gathered to-day into the little parlour of my son's log hut. There is a small harmonium, and we commenced to sing from the hymn-books distributed round, and these great strong men who quail not before a wolf, or a bullock or a wild horse, or an Indian in any sense whatever, begin gradually to wince, and there comes over their faces at last that look that tells that a sob has begun within; and as we sing of the wondrous love of God the tears begin to course down their cheeks, and their fingers begin to twitch. When all is over, these great powerful men come up one by one, and all use much the same words, 'God bless you, sir, I never thought to hear that again in this world, never, never,' and they wring my hand, till they almost crush it, with joy.

"Those are the brethren, those are the men for whom we plead. They are helpless altogether to provide for themselves. If my son could not have built that church they could not have had provision for their souls made for them. They had not, in a sense, a shilling, and with emotional gratitude as we went from house to house the next week they offered various tokens; one gave a box of eggs, another a pair of owl's claws, another a small stuffed weazel. They may seem things to laugh at, but you would not laugh if you had been there. I shall never forget the heartfelt gratitude of the men that had had no Gospel preached to them for years, and who just felt their whole soul go out to the poor man who had come like a messenger from God to speak to them, and who tried to express their gratitude and joy in offering to the preacher some little token of their thankfulness. These are the men for whom we speak. You say, 'These colonists can well look after themselves.' It is impossible: they have not the money, they have not the power; they have not the call in one sense, for they are so occupied in earning their daily bread with difficulty from the soil. We ask you to help to provide for these men such churches as my son has built, and not only to help them in Canada, but in all our colonies, remembering—and it is an almost incomprehensible fact—that since the year 1885—in the last fifteen years—it has pleased Almighty God to add to the Imperial dominion of our beloved sovereign no less than twenty-two times the surface of the whole of Great Britain. And in this vast inheritance which God has bestowed upon us there are people who have no knowledge whatever of Christ. But we are hardly a Society that works for the heathen; we ask for those who are our beloved brethren in the flesh. On the Continent we seek—alas! too often in vain—to save our countrymen from sinking into conformity with the carelessness, godlessness, and frivolity of the nations among whom they live, and in the colonies we seek to save our beloved brothers and sisters from sinking into absolute hopelessness and despair, until they almost forget that they are born of Christian parents. Give to them, brethren, and you shall be blessed. I am not ashamed to say it is our duty—I would rather say, it should be our joy to take our part in ministering to those spiritual needs. For if they perish before our eyes, our responsibility should be that of Israel favoured of God, called to high places, dignified with every gift God can bestow, with ten thousand times the blessings Israel enjoyed until the Lord Jesus Christ came from heaven to earth. And we are called to this high dignity, not because of our righteousness or the righteousness of our heart, but that we may be a blessing, that God may be glorified, that the world may be the richer and better for our existence, and that the kingdom of our Lord and Saviour Jesus Christ may come right speedily in all its magnificence.

"May I leave the case in your hands? May I remind you of the dignity which God has bestowed upon us a nation and as a Church? But oh! beloved, it is our dignity as individuals, remember, and the man that will rise to his share in the national and in the ecclesiastical honour which God has bestowed upon us is the man who, first for his own soul, and then for his family, takes and exhibits to others the gift of God, which is eternal life through Jesus Christ our Lord."

ABYSSINIA.*

It is a wonder that British travellers and sportsmen do not find their way to Abyssinia. The route, through British Somaliland, is now safe and fairly accessible; and the semi-barbarous country to which it leads is one of the most interesting in Africa, whether to the archæologist, the politician, the hunter, or the student of the obscurer forms of Christianity. Mr. Vivian's visit was only a short excursion, which brought him as far as Addis Ababa, the present capital of Menelik, "Negus of Ethiopia, Lion of Judah." But it has afforded him the materials for an interesting book. His route led him from Zaila, in British Somaliland, through Harrar, which is the only town, in the ordinary acceptation of the word, in Menelik's dominions, and which before the Mahdist rebellion was under the flag of Egypt, and has since, for some not easily understood reason, been given up to the Abyssinians. Mr. Vivian draws a contrast

* "ABYSSINIA. Through the Lion Land to the Court of the Lion of Judah." By Herbert Vivian, M.A. With Illustrations and Maps. London: C. Arthur Pearson.

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between British and French colonisation as witnessed in Somaliland, which is flattering to our national pride. In the French Colony there is no effective dominion for more than a mile or two inland, yet it "affords occupation for a whole army of greedy French officials—governors, prefects, judges, soldiers, 'Customs' men, with their deputies and subordinates—and it costs the home Government no less than 400,000 francs a year." We, on the other hand, exercise a very real and efficient rule over a country of 80 miles by 160, and containing two large towns, the smaller of which has 10,000 inhabitants. "All this is administered by four Englishmen, and is quite self-supporting, the whole expenses being defrayed without a pennyworth of help from the British Exchequer;" life and property are protected and order kept within and on the frontier by a small force of Soudanese and Somali police. On his arrival at Addis Ababa, which is a district rather than a town, the author was accorded a forty-minutes' interview by the Negus, who impressed him as a man of acuteness and kindliness, with "rather an ecclesiastical manner." The Ethiopian Court is a hot-bed of intrigue; and until lately the French and Russians, who work into each other's hands, have had things much their own way. But since the arrival of Captain Harrington as our representative, the influence of Britain has been "raised to a position equal, if not superior, to that of her rivals." "Flags show which way the wind blows, and it is significant that at Harrar the French and Russians have vainly craved leave to hoist their standards, while the British flag floats regularly as a matter of course over the British Consular Agency." There are notes on Abyssinian sport and climate, of which Mr. Vivian thinks highly; and on Abyssinian customs and character, of which, like previous travellers, he has the worst possible opinion.—*Scotsman*, Feb. 4th, 1901.

LENGTHENING AND STRENGTHENING.

By J. G. Taylor.

PART II.

(*Concluded from p.* 19.)

Even the appropriation of India's huge peninsula did not content these peculiar clerks. The East India Islands are stepping-stones between Indian, Australian, and Chinese waters, and in the opinion of Mr. Stamford Raffles it was imperative that Great Britain should control them. Concerning the wisdom of that opinion there are, to-day, no dissensions whatever, but men of prescience have a habit of living a hundred years too soon for their well-being. Raffles is said to have been the only Englishman of the period who foresaw the potentialities of this Archipelago, and that scramble for "stations" in the Far East which has lately become acute. At first, however, events smiled upon his aspirations. Hostilities broke out with Holland, which was then a pawn of Napoleon's, and as most of these islands belonged to that country they were naturally attacked. Raffles planned the expedition against Java, and on its capture was appointed Lieutenant-Governor. With true Israelitish instincts he abolished slavery, promptly reduced utter confusion to order, and relieved the natives from the brutalising accompaniments of Dutch rule. But by the treaty of Paris, in spite of his emphatic protests, Java and a great deal more was handed back to the old oppressors: an act conspicuous for its generosity to the Dutch, its cruelty to the natives, and its insensibility to imperial interests. Sir Stamford had much worse than vexation to endure, but he never swerved from his resolve to plant the Union Jack in a commanding situation. At last he fixed on Singapore, which was bought by the East India Company, and he hoisted the British flag in person. This superb site, the Gate of the far East, and now the seat of a wealthy colony, was then unknown to functionaries, Indian, British, or Dutch; and the Dutch imagined that they had procured every spot which threatened or protected the Straits of Sunda and Malacca. But Raffles, a keen observer, had noticed it in his travels, and here he planted the pioneer free port,—the headquarters of commerce and arms in those parts, which gives Israel complete supremacy over East Indian seas, and a mid-ocean support for her mammoth tent. The enlargement of the British dominions is not exactly a heathenish employment, yet Raffles was probably the only vigorous worker at the business who ever gained the applause of our philanthropic folk. But the empire-builder seems to sail betwixt two rocks, on one of which he is sure to strike, and although his benevolent policy won for Sir Stamford the esteem of religious people, he did not earn the goodwill of his employers. They did not relish his spirited administration and zeal for reforms, either in Java, Sumatra, or Singapore; and he died at the age of forty-five under a cloud of detraction—harried, like Clive, into his grave.

While Warren Hastings was setting the foundations of an Israelitish empire in the gorgeous East, with martial States and teeming populations for his material, Captain Cook was crossing the silent Pacific and coasting almost empty lands on a similar errand. His duties lay at the end of the earth. Incidentally he brought numerous islands to light and rendered brilliant services to science; indeed, the benefits he conferred on civilized and uncivilized humanity are such as to make him the very prince of navigators. But from our point of view he was above all things a labourer in the field of prophecy, and the instrument by which the curtains of our habitations were stretched forth to the farthest limits of the habitable globe. He was not the first to "sight" New Zealand, but he recovered and revealed it: visited it several times, went round its twin islands, and strewed its littoral with names. It is recorded that he took possession of Queen Charlotte Sound, but as Queen Charlotte Sound is merely an inlet we opine that his annexation was intended to comprise much more than the locality; and his performances virtually united this Britain of the South Sea to Britain of the North Sea. He also explored the eastern side of Australia, and disembarking near Cape York, bade farewell to the island-continent in these terms: "As I am now about to quit the coast of New Holland, which I have coasted from latitude 38 degrees to this place, and which I am confident no European has ever seen before, I once more hoist English colours; and though I have already taken possession of several parts, I now take possession of the whole of the eastern coast by the name of New South Wales (from its great similarity to that part of the principality) in the right of my sovereign, George the Third, King of Great Britain." Sixty years after, Captain Fremantle anchored off the Swan River, on the opposite coast, and annexed "all that part of New Holland which is not included in New South Wales," and ten years later the Governor of New South Wales sent Captain Hobson to proclaim the whole of New Zealand a British dependency, thus putting the seal on Captain Cook's devoted exertions.

This finished the task of annexation, which was easier

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than the task of colonization. The enormous distance of Australia and New Zealand from England, the hardships of voyaging in those days, and the uncertainty of what awaited them should they arrive out, deterred people from venturing. Stragglers and small groups ran the risk, but many returned to relate their privations, and others despatched their complaints by mail. In the "thirties," too, New South Wales was still cumbered with the transportation system, and a serious but mismanaged attempt to colonize Western Australia was almost abandoned by the despairing settlers. Besides this, the belief had grown up that colonies were a danger and a weakness, and government officials frowned severely on any proposal to rear fresh offshoots.—branches which had so far proved to be the reverse of olive-branches. The honour of grappling with and surmounting these untoward circumstances is due to Edward Gibbon Wakefield, who for thirty years strove by word and deed to show that colonies might be self-supporting and a source of strength to the nation. Of course he was denounced as an idiot and a knave, but no doubt he felt that this was not an unusual reception for a reformer to meet with. His contention was that the formation of a colony should not be committed to chance: that it should go out as an organized community, with felons rigidly excluded; and that instead of squandering the waste land in prodigal grants it should be sold judiciously and create a revenue. On these principles South Australia was founded; then, turning to New Zealand, Wakefield originated the provinces of Wellington and Nelson; while Otago and Canterbury, though not his handiwork, were established on the same lines. The nation of New Zealand may be said to have sprung from the brain of Wakefield, described by Lord Lyttelton as "the man in these latter days beyond comparison of the most genius and the widest influence in the great science of colonization." As our occupation of Australasia was not contested by Europeans, its annals are less stirring, and, happily, less sanguinary than those of India or America. The victories achieved on Australian soil have been the victories of peace; the conquests were conquests of the desert; the spoils are nature's richest treasures.

Very different is the experience of Africa, the last great earth-division whose ethnological destiny remains to be determined. As early as 1620 our mariners went through an annexation ceremony at Saldanha Bay, but it bore no fruit, and Israel first laid her hand forcibly on Africa in 1661, when Cape Coast Castle was wrenched from the Dutch and became the property of the English African Company. Other trading associations have followed in the wake of that Company and obtained large concessions on both the West coast and the East. But they do not foster immigration; and until climatic conditions have improved, the white inhabitants of those regions will continue extremely sparse. The fate of Africa will be decided—or should we say is being decided?—in the South, which is more accessible to Europeans, and where antagonistic claimants to predominance must join issue.

Ever since we seized the Cape as a precautionary measure in 1795, it has been a scene of bitter conflict between Dutch, blacks, and British. On that occasion it was restored to the Dutch, but it had to be subdued again in three years. This is typical of British policy in South Africa for a century—a policy of fits and starts, during which valuable territories were thrown away, and the wishes and warnings of the colonists treated with criminal neglect. Altogether, South Africa exhibits an anomaly in British history; for that persistent aggression which is characteristic of the Anglo-Saxon was here left to the Dutch. Two causes contributed to this: one resting with the population, and the other with the Government. Were Africa the sole outlet for our surplus thousands, the best part of it would long ago have been overrun by the race, but, with so many fair lands to choose from, South Africa—a semi-Dutch country full of savages—offered inferior inducements. Consequently, the English element, which was a small minority to begin with, remained a minority, as the Dutch multiplied quickly, and the singular taste of the Boers for a solitary life (not to speak of less commendable qualities), kept them moving into fresh pastures. As for the deplorable conduct of the Home authorities, it is explained by the fact that, with few exceptions, our rulers feared to increase the nation's burdens and their own responsibilities; they sought rather to decrease them. The empire was thought to be gravely inflated, and there are politicians among us to-day who would gladly have seen Dutch and British combine to make of South Africa an independent State. In those who are ignorant of our Hebrew derivation, this nervousness is not at all surprising. The British Kingdom is truly a gigantic and unwieldy ship to steer, big enough to sate the most ambitious captain; and much too big for its safety if it is simply a Gentile structure liable to the disasters which have wrecked its predecessors. But, being Israel, forebodings are unsubstantial dreams; and our frontiers will widen, whether we wish it or not. Man says, Stay; God says, Spare not; and who is master? Statesmen may shrink and alarmists may shout, but Israel must "go forward," and in God's time she did go forward, with astonishing strides. The advent of Cecil Rhodes brought the Dutch to a standstill, drew the curtains of Israel tightly round them, and took the cords to the banks of Lake Tanganyika. Within their prescribed areas the Boer sections might have thriven for a season, and proved a clog on Israel's development. With a little more reserve, and aided by their kinsmen in Cape Colony, as well as by their European mercenaries, they might even have realised their desire and erected an Africander Republic, which could only have been suppressed at awful cost. But their hereditary fondness for tyranny led them into courses which were a distinct challenge to the paramount Power; and fortunately the gauntlet was taken up before the plot was fully ripe. Every remnant of Dutch obstruction will therefore soon be swept aside, giving Israel undisputed sway in South Africa, and an open path for her northward progress. We may have other enemies to meet, but the result it assured, and the bulk of Africa, if not all of it, will fall to the owners of Australia, India, and North America.

An absolutely world-embracing fulfilment of Isaiah's prediction, spreading the tent of Israel from Baffin's Land in the north, to New Zealand in the south, is a fulfilment worthy of God's promises, which, like His commandments, are "exceeding broad." That is the fulfilment furnished by British identity with Israel, and it satisfies both faith and reason. There is, however, a prophetic sequel to this process of expansion, and the appearance of its historical parallel not only adds to the triumphs of revelation, but indicates that our general interpretation of the passage is sound. After "lengthen thy cords" Isaiah enjoins, "and strengthen thy stakes,"—the outer fastenings which secure the circumference to the centre. Isaiah saw that lengthening entailed strengthening. The larger the tent, and heavier the strain, the stronger must the stakes be. Mere increase of population would not necessitate changes of this description, nor would national prosperity, or the "diffusion

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of Christianity." It is manifest that these were not the sights which filled the prophetic vision. But the conditions facing the British Empire demand the precise improvements which have been prefigured by the seer. With influential divisions of the race dwelling in "far countries," separated from each other and from the "capital seat" by immense spaces, the old connections which held the fabric together in its infancy will not suffice. The attachments at the extremities must be reconstructed, which reconstruction is expressed by the word Federation. And the federation of the British Empire, which we are about to witness, is being carried out in implicit obedience to the dictates of prophecy. Oh no, many will reply, it is in obedience to the dictates of common sense. Certainly; but the common sense of the present hour was folly twenty years ago. Then, the wisdom of politics ridiculed suggestions of federation; and Cabinet Ministers, instead of strengthening the stakes, were prepared to pull them up, shorten the cords, and fold back the curtains. Now, the race is unanimously in favour of federation, and statesmen who formerly adopted a cynical attitude towards it are the ardent abettors of it. This revolution in sentiment is itself little less than a miracle, and there are few who do not see in it the finger of providence. Federation has arisen from something more durable than "the voice of the people." The "strengthening of the stakes" proceeds, in fact, from the same source as "the lengthening of the cords:" from God's fiat, and is a universal tribute to the inflexible authority of inspiration.

ISRAEL A BLESSING IN THE MIDST OF THE EARTH.

By E. Reep.

Isaiah, in predicting the smiting and healing of Egypt, specially connects Israel with its regeneration. Another prediction foreshadows her in a still wider sphere of labour, in an all-embracing position of pre-eminence, inasmuch as she is to be "a blessing in the midst of the earth" (Isa. xix. 24, R.V.). Both these prophecies appear to apply to the British race, and to no other. A comprehensive view of the British Empire, reveals not only Egypt being delivered from oppression, and rejoicing in prosperity,* but nation after nation, acknowledging that British rule has established justice and deliverance from despotism, and not unseldom from ruthless cruelty. That it should not be thought that we exaggerate Britain's, or British Israel's beneficence in the government of her vast Empire, we append the following extract from the *Morning Post*, of January 31, 1901, and leave it to speak for itself:—

"Few gifts, we imagine, will be more cherished by Earl Roberts than that which has been sent to him through the Hon. W. P. Reeves, Agent general for New Zealand, by Nihoniho, a Great Maori Chief, on behalf of himself and his people. It is a native two-edged tomahawk made of green-stone, and, therefore, of great intrinsic value, which is used only by old Chiefs of the highest rank as a symbol of authority and power. But more interesting than the gift even is the letter which accompanies it. The Maoris are a brave people, and it is their right to admire military prowess wherever it is shown. They have been greatly impressed by the war in which the Empire has been engaged, a war which has not merely shown the military capacity of the Empire, but has crowned with glory the long and splendid career of our veteran Commander-in-Chief, Field-Marshal Earl Roberts. The Maoris were desirous of assisting the Empire in the struggle, and offered to send a contingent to fight for their exalted Sovereign Queen Victoria—an offer which for various reasons was gratefully declined. But though they have not been able to take an active part in fighting the enemies of the Empire they have lost none of their keenness, as the letter to Earl Roberts very quaintly and very beautifully shows. After expressing the sympathy of himself and his people with Lord Roberts in the great loss which preceded our heroic general's departure for South Africa, the Old Chief goes on to say in language which must touch the nation by its simplicity and dignity: 'It has ever been my wish that I and your Maori friends should join you in the war in which you are involved, to be attached to your feet, and to have the honour of being in the jaws of death, even though we suffer as did your son. So, then, may God have you in His safe keeping.' When we grow pessimistic and our hearts are cold at the problems which confront us in the future, let us ransack history for such a testimonial as this to the greatness of a race whose conquests reap love instead of hatred, and which is strong in the righteousness of its administration. The letter of this old Maori Chief puts many of us to shame, because we have allowed doubt to supplant conscience, and have sometimes despaired of the future because we have forgotten that the Empire which our fathers made is justified by the good which it has brought forth. Surely we must have faith in the future when we read the simple but dignified testimony of a Maori Chief to the beneficent mission which it is our part to pursue in the civilisation of mankind. This tribute to Earl Roberts is, indeed, a proud possession of the Empire.'

What we have done in New Zealand we have done in the Dominion of Canada and elsewhere. And to show again that we do not unduly magnify British influence for good, and for the world's progress, we superadd the digest of a speech made by the well-known novelist, Mr. Israel Zangwill, at a dinner in which he said, in proposing the King's health (vide *Jewish Chronicle* of March 1st.): "Even as Edward VI. founded model Grammar schools, so Edward VII. will found model houses for the working-man. Gentlemen, I am not a little Imperialist. I am a great Imperialist. One of my race, Lord Beaconsfield, was the first to realise what an Empire this was—because he stood a little outside—and I, in my humble way, realise more than you do—I, child of the Wandering Jew—what it means to have in this great weltering world one Great Empire of Righteousness and Justice. If you were as much in contact with foreign opinion as I am, if you knew how the thought of England lives and glows in the hearts of the oppressed as the sun of liberty, the ark of refuge—then you would be even more careful than you are to keep this great vision, this splendid ideal, untarnished, even by foreign misconceptions and alien misunderstandings. Cæsar's

* According to official returns the total revenue of Egypt during the year 1900 amounted to £E.11,447,000, and the total expenditure to £E.9,895,000. The amount of the total expenditure shows a reduction of £E.34,000 as compared with 1899, though £E.203,000 of the land tax was remitted during 1900 owing to the low Nile. The revenue exceeds that of the previous year by £E.247,000. The real surplus of the revenue for 1900 was therefore £E.1,552,000, of which £E.559,000 belongs to the Egyptian Government, £E.666,000 is the nett amount paid to the general reserve fund, £E.265,000 represents the saving effected by the Preference Stock Conversion and has been paid to the economies fund, and £E,62,000 is devoted to the sinking fund.

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Empire—as well as Cæsar's wife—must be above suspicion. It is an Empire greater than Cæsar's to which Edward VII. has succeeded—exactly a thousand years after Edward I.—a thousand years of glory, not only in war but in peace; in poetry and art as well as in commerce and industry. This is the great Empire to which I pay my tiny tribute—this great Empire, the whole of it, no martial or other side in undue preponderance, but the whole marvellous, many-sided fabric built up by perhaps the most strenuous people the planet has ever known. England, my England too, by virtue of birth and reverence; and I give you its new King. 'The King can do no wrong.' Gentlemen, Edward VII. will do no wrong."

Mr. Zangwill is quite right in describing the British people as the most strenuous the earth has ever known. Perhaps he will, with many others, some day go yet further and proclaim a still more important truth, viz., that like his own people of Judah, we are a seed in which all the families of the earth shall be blessed (Gen. xxviii. 14).

ANGLO-ISRAEL DISTRIBUTION FUND.

Annual Report, 1900.

In issuing the 16th Annual Report of the Anglo-Israel Distribution Fund, the first sentence must sound a deep note of heartfelt thanksgiving to our heavenly Father, who has continually raised up so many friends for its support. To all who have sustained with so much kind sympathy the Distributors of the Fund in their work through the past year, we offer sincere and grateful thanks. As to our Packing Clerk, and Sowers, who have so ably seconded every effort, it is a pleasure to record that without their steady help this Report which, we hope, will be considered very satisfactory, would have been poor indeed.

Coming to the close of the year 1900, we are thankful to find it has again been one of increase. In the Autumn our Fund dropped rather ominously, but before the end of December, when the Distributors always earnestly desire to have sufficient specially to purchase Almanacks, New Year's Banners, &c, our friends most kindly sent good aid, which furnished what was needed, and provided a balance of £62 7s. 11d. which has allowed a reserve to keep in hand for maintaining the regular output of weekly and monthly journals, a necessity always required to be met, and leaving a fair amount for general literature.

The increase referred to above has extended naturally to the distribution accomplished, and it has touched most satisfactorily the number of our Sowers, as will be seen below.

Throughout the year the Fund has again benefited by the courtesy of the Editors of the Banner of Israel, and the "Covenant People," who have allowed both its operations and its needs to be made known through their journals. The publishers of the Banner of Israel have very kindly given their continuous aid by the presentation of one dozen copies every week, and the Council of the British-Israel Association have, as aforetime, generously permitted us to have their journal, the "Covenant People," at an extremely low price, and allowed a very large discount on the purchase of the Handbook—"British-Israel Truth," and other literature. To one and all for these great obligations we offer hearty thanks.

Gifts of literature from various friends have greatly helped us; we thank everyone. Amongst these we have again very gratefully to acknowledge special aid from H. H. Pain, Esq., who, in all possible ways, appears never weary of generously supporting our Fund.

The special distribution for the troops going to, and in South Africa has been continued, and we have been cheered by receiving some very cordial thanks. This distribution has of necessity through the months past been more or less *broadcasting*. Time alone can furnish a real idea of the full result of this sowing of seed. The number of the little "Red Penn'orth," "Britain's Imperial Destiny," sent out for the troops has been very large; many leaflets, and other publications have accompanied it. British troops going to, and in China have also had a share.

As the work done through the medium of the Anglo-Israel Distribution Fund has gone forward during past years, the Distributors of it trust it may continue to advance in the future by the ruling of the Almighty. and that all concerned, —Contributors, Sowers, and Readers of the God-honouring literature may be highly-blessed by Him, from whom all good things come, and that the work may be found to have won many careless hearts, through the influence and guidance of the Holy Spirit, to believe in the Scriptures, and to accept the Lord Jesus as their Saviour and Redeemer, and that the faith of all of us has been strengthened, to the praise and glory of God.

Our Sowers at the close of the year numbered 288, and are stationed in the British Empire all round the world, in the United States of America, and in some other countries where there are English-speaking people.

The Book Post packets of the Banner of Israel sent out have numbered 6,681.

Parcels of general literature (including the "Covenant People") these weighing from ¼ lb., to 11 lbs. and more often large than small parcels, amounted to 2,796.

The account of literature purchased during the year is as follows:—

"The Banner of Israel"	14,865
Monthly Issue "Banner of Israel" ...	219
"The Covenant People"	2,700
"Britain's Imperial Destiny"	18,344
Leaflets	28,304
Almanacks and Calendars	3,648
Pamphlets	2,168
Tracts	1,500
Books	325

The distribution of Literature has been to the following places, and to Transports, Hospitals, and Missions, etc.

England:—Acton, Aldershot, Alvaston, Ashburton, Barnsley, Barrow-in-Furness, Barugh Green, Basingstoke, Bedford, Bere Alston, Bexley, Bidford, Birkenhead, Birstall, Birmingham, Blackpool, Blackburn, Bolton, Bootle, Boscombe, Bournemouth, Brackley, Bradford, Brighton, Bristol, Bromley, Brondesbury, Bure-St.-Mary, Bury-St.-Edmunds, Cambridge, Canterbury, Carlisle, Catford, Cavendish, Chatham, Cheetham, Chelmsford, Cheltenham, Chester, Chesterfield, Chippenham, Chorlton-on-Medlock, Clifton, Cowes, Crawley Down, Crewe, Darlington, Dedham, Derby, Devonport, Dover, Dulwich, Dunster, Durham, Ealing, East Chorlton, Edgbaston, Eltham, Exmouth, Falmouth, Gainsborough, Glanton, Gloucester, Gosport, Hadleigh, Hampstead, Harpenden, Harpurhey, Harwich, Haslemere, Hastings, Hatch End, Haverthwaite, Heaton-Chapel, Hendon, Hendra, Hornsey Rise, Hull, Ivy Hatch, Leamington, Leicester, Lewisham, Littlehampton, Liverpool, London, Longford, Loose, Lowestoft, Ludlow, Maidstone, Manchester, Masham, Medmenham, Mill Hill, Moreton-in-Marsh, New Brompton, New Millerdam, Normanton, Northampton, Pendeen, Penryn, Pinner, Poole, Portsmouth, Quemerford, Ramsgate, Reading, Redbourne, Reigate, Rettendon, Richmond, Rosliston, Ross-on-Wye, Rotherfield, Salisbury, Sandgate, St. Cleer, St. Leonards, Sheffield, Shepherd's Bush, Sherborne, Southampton, South Benfleet, South Danby, Southminster, Southport, Southsea, Staple, Steeple, Streatham, Stretton-on-Dunsmore, Sunderland, Sutton-on-Hull, Tempsford, Tooting, Tottenham, Tunbridge Wells, Twickenham, Ulverston, Upper Parkstone, Wandsworth, Walthamstow, Waterlooville, Watford, Wellingboro', West Cowes, Westerham, Westgate-on-Sea, West-Kirby, Willesden Green, Wimbledon, Winchester, Wolverhampton, Woolwich, Worthing, Yeovil, York.

Wales: Bangor, Denbigh, Dolgelly, Maesteg, Merthyr Tydvil, Monmouth, Pembroke Dock.

Scotland: Aberdeen, Bathgate, Burnbank, Dumfries, Dundee, Edinburgh, Forres, Fort Augustus, Glasgow, Glenurquhart, Harwich, Hamilton, Inverness, Moffat, Onich, Paisley, Rothsay, St. Andrews, Selkirk, Spean Bridge, Stirling.

Ireland: Ballyragget, Belfast, Dublin, Fermoy, Whitehead.

France: Dunkerque.

Belgium: Antwerp.

Austria: Innsbruch.

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ITALY: Milan, Pisa, Rome, Trieste.
ST. HELENA (for British Troops).
MALTA.
EGYPT: Cairo.
PALESTINE: Jerusalem.
BRITISH CENTRAL AFRICA: Kota Kota, Zomba.
S. AFRICA: Beaconsfield, Bulawayo, Cape Town, Douglas, Durban, Fort Beaufort, Hanover Road, Kenilworth, Kimberley, Oo'Kiep, Port Elizabeth, Port Nolloth, Umzinto, Wynburg.
INDIA: Bangalore, Benares, Bollobhpore, Bombay, Chatrapur, Colaba, Comilla, Mian Mir, Mooltan, Mussoorie, Travancore Whitefield.
CEYLON: Colombo.
BURMAH: Mandalay, Rangoon.
CHINA: Tien-tsin (for British Troops), Wei-hai-Wei (Field Hospital).
NEW SOUTH WALES: Coolamon, Dubbo, Menangle, South Kurrajong, Sydney, Warawee.
VICTORIA: Bendigo, Broughton, Chiltern, Melbourne, Mia Mia, Victoria, Windsor.
WEST AUSTRALIA: Perth, South Yarra.
SOUTH AUSTRALIA: Adelaide.
QUEENSLAND: Brisbane.
TASMANIA: Hampden, Hobart, New Norfolk, Scotsdale.
NEW ZEALAND: Anderson's Bay, Athenree, Auckland, Christchurch, Dalkeith, Dunedin, Gisborne, Invercargill, Kaikorai, Kensington, Kumara, Milton, Napier, Newstead, North-East Valley, Oamaru, Ophir, Opunaki, Orapuki, Otakia, Patutahi, Puerua, Ravensbourne, Roslyn, Roxburgh, Southland, Te Aroha, Thames, Wellington, Whangarei, West Taieri.
HAWAIIAN ISLANDS: Honolulu, Makaweli.
TRISTAN-DA-CUNHA.
(WEST INDIES) BRITISH GUIANA: George Town. JAMAICA: Kingston. BARBADOES: Belleville, Bridge Town. GRENADA.
IRELAND ISLAND.
UNITED STATES: Albion, Aberdeen, Anacostia, Ashton, Baltimore, Boston, Charleston, Chicago (Colorado), Cripple Creek, Denver, Detroit, Hastings, Michigan, Philadelphia, Toledo, Washington (D.C.), Zanesville, (Texas) El Paso, (California) Pacific Grove.
CANADA: Ahmie Harbor, Arden, Ben Miller, Burlington, Carnduff, Castright, Chapleau, Edmonton, Gravenhurst, Gruber, Halifax, Hamilton, Jarvis, Killarney, Markdale, Plumas, Preston, Prince Albert, St. Andrews, Strathroy, Theodora, Toronto, Woodstock.
NEW BRUNSWICK: Richibucto, St. John, St. Martin's.
NOVA SCOTIA: Annapolis, Halifax, Yarmouth.
LABRADOR: Cartwright.
NEWFOUNDLAND: St. John's.

TRANSPORTS: For British Troops to South Africa, *in order of sailing*. some going two, three, or four voyages as indicated below, 130 in all: "Kildonan Castle" (3 voyages), "Assaye" (5), "Braemar Castle" (2), "Britannic" (3), "Manchester Port" "Bavarian" (2), "Aurana" (2), "Umbria" (2), "Nile" (2), "Briton" (3), "City of Rome," "Gaul" (2), "Ariosto," "Kinfauns Castle," "St. Andrew" (2), "American" (3), "Ulstermore" (2), "Canada" (4), "Armenian" (2), "Manhatten," "Pembroke Dock," "Canning," "Englishman" (3), "Cavour," "Winifridan" "Lake Erie" (2), "Canada," "British Princess" (3), "Monteagle," "Goth," "Dictator," "Montfort" (2), "Kent," "German," "Victorian," "Narrung" (2), "Sicilian" (2), "Norman" (2), "Malta," "Simla," "Pavonia," "Arundel Castle," "Majestic" "Cheshire" (2), "Servia," "Pinemore" (2), "Gascon," "Guelph," "Dunvargon Castle," "Tagus" (3), "Avondale Castle," "Mexican," "Cephalonia," "Carthaginian," "Sumatra," "Oriental," "Cymric," "Oratava" (2), "Goorkha," "Ottoman," "Tantallon Castle," "Cornwall," "Hilarious," "Montrose" (2), "Mabratta," "Tintagel Castle," "Winkfield" (2), "British Prince," "Dunera," "Custodian," "Gaika," "Siberian," "Rakaia," "Devon," "Delphic," "Galeka," "Persia," "Montcalm," "Orient," "Manchester Corporation," "Dilwara," "Saxon," "Manchester Merchant" (2) "Nomadic," "Templemore," "Hawarden Castle."

HOSPITAL SHIPS TO SOUTH AFRICA, and stationed at CAPE TOWN and DURBAN: "Maine," "Lismore Castle," "Princess of Wales," "Avoca," "Simla,"

BASE HOSPITALS at Natal, and Cape Colony, Wynberg, and Portland Hospitals.

"RED CROSS SOCIETY:" Durban, Cape Town.

"ABSENT MINDED BEGGAR RELIEF CORPS: Durban, Cape Town.

OFFICERS COMMANDING LINES OF COMMUNICATION: Cape Colony, Natal.

COLONIAL CONTINGENTS: Canadian, New South Wales, South Australian, West Australian, Victorian, Queensland, Tasmania, New Zealand.

TRANSPORTS TO CHINA: "Jelunga," "Victoria," "Rome," "Maine."

MISSION TO DEEP SEA FISHERMEN, THAMES CHURCH MISSION, MISSIONS TO SEAMEN, ST. ANDREW'S CHURCH MISSION, COLONIAL AND CONTINENTAL CHURCH SOCIETY.

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

Watford, March 4, 1901.

THE ANGLO-ISRAEL DISTRIBUTION FUND.

Statement of Accounts from January, 1900, to December 1900.

	£ s. d.		£ s. d.
Balance in hand ...	69 16 8	Books, Pamphlets, etc.	94 11 6
Receipts	279 5 9	The BANNER OF ISRAEL	48 4 1
		The "Covenant People" and other Publications of the British-Israel Association ...	25 1 0
		Postage, and Carriage of Literature ...	63 3 11
		Honorarium to Miss M. E. Nicolson... ...	45 16 8
		"The Britannic-Israel" Almanacks	4 15 0
		Purse Calendars ...	3 3 3
		Binding Leaflets ...	1 12 0
		Cheque Books and Draft Stamps ...	0 7 1
		Balance in hand ...	62 7 11
	£349 2 5		£349 2 5

Examined and found correct,

10th February, 1901. PERCY H. PAGE.

M A. FITZPATRICK, *Hon. Treasurer.*

GLASGOW BRITISH-ISRAEL ASSOCIATION.

THE second meeting of the session of the British-Israel Association, Glasgow (Western District), was held on Tuesday evening, 11th ult., in the Burgh Hall, Byars Road, Hillhead, R. A. Whytlaw, Esq., President, in the Chair, who introduced the lecturer, R. Scott Moncrieff, Esq., Edinburgh, with a few appropriate remarks upon the interest British-Israelites especially should take in the progress of the remarkable movement going on now amongst the Jews in all parts of the world, called the "Zionist movement."

The lecturer said that not being a member, perhaps he had no right to address them; but being requested by the President he had much pleasure in doing so. At the beginning of the century the Jewish people were at a very low ebb. Their numbers were said to be only 2½ millions in all parts of the world, but since then they had increased most wonderfully, both in numbers and wealth all over the world, now being at least 11 millions. This century they had also been more persecuted in almost every country than ever before, especially in Russia, Austria, Roumania, Germany, and France, so that numbers are fleeing to this country and America to escape persecution. This has led, also, to a number settling in colonies in Palestine, their ancient land, where they make excellent agriculturists, as the lecturer had seen when there. The land, too, where irrigated, will grow everything in abundance. The Zionists wish to raise money and purchase Palestine from the Sultan, but this cannot be, as God will give it to Israel when His time comes, as many Jews hold who do not concur in the movement; but it indicates that the way is preparing for the second advent, when Christ will reign as King of the nations in Zion.

J. M. W.

T. W. B.—Sorry we cannot give the information desired.

U. S. A.—Communication received, and shall have attention as early as possible. Always state distinctly the fund to which the money is to be applied.

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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 DEPARTURE FOR AUSTRALIA OF THE DUKE AND DUCHESS OF CORNWALL AND YORK, MARCH 16TH, 1901.

THE 16th of March will, in after years, be noted as a day much to be remembered by the House of Israel. On that day the Duke and Duchess set forth to inaugurate, by request of King Edward VII. and the Empire he is called upon to rule, the birth of a Daughter Nation of the Parent Stock, and to give that Daughter the Federation requisite to unite its five colonies into one self-governing nation. The Duke will open the First Parliament of the new-born Australian State now about to receive "the full measure of its heritage of Imperial greatness." Their Royal Highnesses on their journey in the *Ophir* will form an acquaintance with the great British Gates which they will touch at on their way out. In the care of their escort the British cruisers *Niobe* and *Diadem*, which proceed with them from England, they will touch first at Gibraltar,—then at the ocean fortress, Malta,—both first-class British ocean Gates. Passing the Suez Canal and the Red Sea, Perim, a fortified British Gate, will be seen to the right, guarding the road northward and eastward. Aden will probably be used as a coaling station where the British cruisers, *Juno* and *St. George*, will come on duty from that Indian station to conduct the royal travellers to Colombo, in Ceylon—a great British port. This Gate, with Singapore further eastward, will organize for the Duke such "receptions as will put even Australia on its mettle." At Melbourne, in May next, the great object of the tour will be carried into effect. "The world" says *The Times*, of London, "has yet furnished no parallel to the spectacle which will be witnessed there when the Duke will open the first Federal Parliament of Australia." This event will constitute "a new era in the history of our nation and its dependencies." *The Times*, in fact, uses language to describe the occasion which might well have appeared in the BANNER OF ISRAEL—so exactly is it in accordance with our Identity views of the matter. It said this :—

"The occasion is so great that imagination almost fails to grasp its full meaning, and will probably fail still more in any endeavour to foreshadow the consequences to which it may lead. The return journey, which will embrace a visit to every one of the great self-governing Daughter nations of the Empire—to New Zealand, to South Africa, and to Canada—will be second in importance only to the great function in Australia, and the stay of a whole month in Canada will be the most fitting possible recognition of the great services which the Dominion has so lately rendered. In New Zealand the presence of their Royal Highnesses will hardly fail to quicken a growing desire for union with the great Federation of Australia; and in South Africa they are likely to render powerful assistance in the re-establishment of law and order, and in awakening even Boer sympathisers to a recognition of the merits of the British Crown and of the manifold advantages of living beneath its sway."

The full meaning of the great events we are witnessing is that God's hand is visibly at work in the matter—fulfilling His own prophecy, respecting "the nation and the company of nations," which under His promise to Jacob (Gen. xxxv. 11, R.V.), were to appear, one day, as the national outcome of his afterseed. To-day we see the second great "Daughter Nation" (the very term *The Times* uses to describe them) accepting federation of its component colonial parts and the old Mother in the West sends the heir-apparent to the Throne, to the antipodes of the world, in State (at a time when serious events are happening at home), to mark her affection for her new-born self-governing Daughter, already large enough to be an Empire in her own self-contained island limits. Canada, our eldest and largest Daughter Nation, has already thrown in her lot with us as a loyal branch of the great Israelite tree. New Zealand, which aspires to take under her wing by-and-bye, the Australasian Islands eastwards and northwards of her

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position, is also to be honoured with a visit. South Africa, now sadly torn to pieces by the results of the terrible war which is destroying its life, is to be visited by the Duke and the Duchess in proof that Israel cares for the Boers and desires to persuade that stricken land, and its suffering population, to submit to the mild rule of the God of Israel, whose ministers for good they are. We may well say, then, that the event which took place to-day (March 16th) will certainly lead to results which the imagination can scarcely grasp, and will fail to foreshadow. It is big with great and mighty consequences in the future, for it will largely aid in the building up of the Kingdom of Christ, by extending to the west, and to the east, to the north and to the south, the influence of Israel's Dominions, by means of which it is clear to us that the Kingdom of the Lord and of His Christ is to be, nay, is now, being built up.

The grandeur and solemnity of the occasion is well illustrated by the fact that we have not all of us realised, that the King and Queen lately accompanied the *Ophir* and her convoy some few miles to sea, and returned after taking the last look possible at the Duke and Duchess on their memorable journey to the very ends of the earth, while carrying out the promises of God to Abraham and his seed for ever. It is a unique and almost miraculous fact that a continent of the immense size of the Canadian Dominion, three times larger than British India, and inhabited by a large population of Frenchmen and French women, and of British colonists from the United Kingdom, all being the subjects of the King of England, should be still loyal to his throne, and as a free nation, be willing to belong to his mighty Empire in the West. But Australia with Tasmania united, are equally ready to acknowledge their heartfelt loyalty to the British Raj, and to hail the arrival of King Edward's only son and his wife, as the representatives of their "old Mother in the West" to open their united Australian Parliament when it inaugurates its first Session in May next. We pray that South Africa ere the Duke's arrival there, will also have declared for local federation, and joined the grand company of three Israelite nations according to the prophecies, India furnishing a further company of sixteen. To the Lord let Israel give all the praise.

CALIFORNIA'S SYMPATHY WITH ENGLAND'S GRIEF.

By F. M. Cowan.

Having been an eye-witness of the sincere feeling and sympathy shown in San Francisco at our dear Queen's death, which has been so marked and so wonderful, I feel as if some notice of it ought to appear in the Banner; this is my excuse for doing what others could do far more efficiently.

I had been chosen as a delegate at Pacific Grove to attend the Convention of the Episcopal Church held in San Francisco during the week commencing Sunday, January 20th. The opening service was held in Grace Church, and was just concluded when the sad news came, Bishop Nichols making the announcement in a voice full of tenderness and sadness. There was a solemn hush over all the congregation, and then prayer was offered for the bereaved royal family and nation. In the afternoon our great loss was again alluded to, and at the last meeting held by the Convention on Friday, January 25th (the Women's Auxiliary Meeting), at which Bishop Nichols presided and gave the address after prayer had been offered for the sorrowing people of England, and the mourners in all lands, the first part of which was a tribute of loving veneration to "Our Queen," as she will never cease to be. The Bishop spoke of the way by which she was known in England, and throughout her world-wide domains, as "Her Most Gracious Majesty," and showed how worthy she was to be called by that title; for undoubtedly her heart was full of the gracious influences of the Holy Spirit, directing and ruling her conduct in all things, and instilling all those missionary and philanthropic influences which have so wonderfully developed during her reign.

The city of San Francisco itself seemed to mourn: all who could do so put up a flag half-mast high, and portraits of the Queen were in many windows, surrounded by wreaths of violets.

In Pacific Grove and Monterey the feeling was equally intense, and it was most touching to hear of the grief that was felt by some British mercantile marines, who arrived in the Bay, and anchored off the little city, which was once the capital of California, with their flags flying as usual, having been on the seas since Christmas Day, and so had heard nothing of the illness or death of their Queen. Their sorrow was a striking testimony of the love and esteem which the beloved Sovereign held in the hearts of all her subjects, and at their request a memorial service was arranged to take place on Friday afternoon, February 1st, in the Episcopal Church of St. James's, Monterey, where once, about twenty years ago, Princess Louise was a worshipper. Many loving hands did all that could be done in the way of decoration with purple hangings, and ropes of smilax and ferns, two portraits of the Queen occupying prominent places on either side of the chancel. The Rev. J. McGowan made a brief address, emphasising the fact that America, next to England, would feel her loss, and our own beautiful liturgy was read. All business in the little city, which is inhabited principally by Spaniards, Portuguese, and Mexicans, was suspended during the service, and all bells were tolled.

We returned to San Francisco on the 1st of February to be present at the memorial service held on the 2nd. No other building than the Mechanics' Pavilion could be found capable of holding the vast concourse of people, numbering fully 14,000, who assembled to do honour to the late Queen. This huge building was entirely hung with purple draperies, the galleries were festooned with purple and white and wreaths of laurel; and the platform, on which all the representative men who could possibly come were seated, was a most impressive sight, with its background of dark purple. Shields of English and American flags were artistically draped on either side of a canopy forty feet high, which surmounted the platform, and on the purple body of the canopy a royal crown, made of English daffodils, appeared, resting, as it were, upon the Union Jack and Stars and Stripes. (How wonderfully suggestive this to believers in British-Israel Truth!) Beneath the crown were these words, formed in azalias—"Victoria, R.I. Memoriæ Suæ Pax." A lectern from Trinity Church was placed in the centre of the platform, and was flanked on either side by a floral cross of orchids and laurels, and a gigantic flower vase of roses. The cross bore white satin streamers, with the words, "Simply to Thy Cross I cling;" and the vase had purple silk streamers, with the words, "Peace, Peace, Peace"—said to have been the last the Queen uttered. When the vast building was

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filled with people, and Clergy and Consuls, Army and Naval officers, members of different societies and civil functionaries, all in full dress uniform, had taken their seats, to the wailing of the bagpipes and the sound of muffled drums, then Mendlessohn's Funeral March was played by the orchestra, then the entire audience joined in singing "Nearer my God to Thee;" after which the Bishop of California read the Invocation, Rev. D. C. Gardner reading the Psalms, and Dr. Clampett the Lesson, from 1 Cor. xv. Then a quartette was sung, the music of which was composed by Dr. Stewart, who presided over all the musical arrangements. It was an exquisitely beautiful rendering of Tennyson's "Crossing the Bar," which was followed by all singing "Rock of Ages," a prayer for the Royal Family, then "Abide with me," which was again followed by Chopin's Funeral March; after which all were requested to join in "God save the King," and the Benediction was pronounced by Rev. W. E. Guthrie, one of the Presbyterian ministers of the city. Then the vast audience began to disperse as quietly and reverently as they had assembled, many of them stopping to get a little flower or leaf as a souvenir of the occasion; and so passed off, without a single accident, the greatest gathering of people that San Francisco has ever seen.

One or two other words before I close. On Friday evening, in two of the largest Jewish Synagogues here, Rabbi Voorsanger and Niets both spoke of the condition of the Jews in England, and the great privileges which had been granted them during the reign of Queen Victoria. I heard the former speak, and was highly gratified at the tribute he paid to England—the land of freedom and the home of liberty,—and the affection he felt for the Queen on account of her sympathy for the Jews. I shook hands with him afterwards, telling him I believed I also was an Israelite of the Ten-tribed kingdom, and I thought that the principal reason why our Queen took such an interest in the Jews was because she herself was of the royal tribe of Judah, an idea he has heard of, but does not believe in.

The San Francisco Call for Saturday, February 2nd, had this heading in large letters:—"Remains of the 'Queen of the Seas' Borne Across the Waters to the Accompaniment of Minute Guns and sad Military Music." How suggestive are these words to those of us who believe we are Israel, and, consequently, destined to possess world-wide dominions.

Pacific Grove, Monterey Co., Cal., U.S.A.

NEWS FROM REV. IDRISYN JONES.

Third Letter.

Dear Mr. Whytlaw,—I left Barbados on February 18th, leaving a host of friends behind, and also a number of converts to our Anglo-Israel cause. I joined the Royal Mail Steamer *Atrato* for Jamaica, 1,000 miles distant. Winds and waves were highly propitious. We made a call at Hayti, where it is said that the most debasing heathenism on earth may be found. It is the black man's paradise, and the white man is by no means welcome. Miss Daubney, formerly of Cheltenham, was also a fellow-passenger, and we had some nice talk on matters relating to the Identity question. After about four days and a half we landed at Kingston, and now looking back on the visit, I am heartily glad I stepped upon the shores of the beautiful Island of Jamaica. Barbados and Jamaica will form pleasant reminiscences for to last for the remainder of my life.

At Barbados at a Drawing-room meeting in the interior, I met some veterans in the cause, who for more than 20 years had basked in the light of our truth, but my visit has re-kindled their zeal. I met one gentleman (Mr. Armstrong), a J.P., the Monday after at the ceremony of the swearing in of the new Governor of Barbados, when he told me he had since the meeting been busy hunting up the Bible references I had given, and that he had ordered the Banner of Israel, and sent on my little Red Book to some friends in England. Miss Richards, by whose efforts the meeting was held, had first learned the truth from him some 20 years before. We were gathered at the house of Mr. and Mrs. Innes, who did all they could to make the meeting successful. Among the company was the Rector of the parish (in the chair). His only difficulty had been the matter of language; but he will find deliverance in the fact that language is not a sign of race, but of contact; and that the British people speak a language founded upon the Hebrew. Another Anglican minister present (Rev. Mr. Bartley), intimated at the close his intention to study his Bible more. I had on several evenings during my stay an opportunity of meeting at various of the homes, friends who were invited to meet me, and thus by conversation the truth was introduced, and points of difficulty cleared up. I preached the day before I left, three times,—about 1,000 people being present at the last service. I left the friends amid the most tender expressions of joy at my visit, and of regret that we should meet no more on earth. But they will start an organization, and the seed sown will be nurtured, and sheaves of harvest will be garnered to the praise and glory of the Divine Master. Mr. Winter, and Miss Alder, and many others will work to spread the movement, and the two splendid public gatherings will furnish a theme of meditation for many a long day in that old English and most loyal colony.

The anxiety as to what Jamaica would prove to be was soon allayed, as four warm-hearted gentlemen came to the ship to greet me. The first lecture was given at the Hall connected with the Kirk of Scotland (Established). About 600 were estimated to be present, while many were unable to get in. The arguments were received with great delight by a most attentive and sympathetic audience. The second lecture was given in the Conversorium, when 800 were present under the chairmanship of Archdeacon Downer. I met him the preceding Monday, when after a talk I found he was not fully convinced. In the meantime he had read my little book, and on the Thursday I met him at the Anglican Annual Conference, to which the Archbishop had kindly invited me. The Archdeacon was called upon to offer prayer for the British Empire, in which he let go his soul, and boldly avowed his belief in the Israelitish origin of that Empire, somewhat to the amazement of his brother-clerics. He made a splendid chairman, and rendered great service to the cause.

There was an interval of two nights between the lectures, on one of which I spoke at a splendid gathering of Christian Endeavour Societies, and on the other I gave, by request, a Temperance Lecture at the Scotch Church, with Dr. Whitney, an American Doctor, in the chair. We found a most intense response to the arguments. I said Good-bye to Kingston with many regrets; kinder friends, and any more appreciative of the services on Sabbath and week-day, I would not desire to meet. They also intend, as a result of my visit, to form an organization, and in the hands of Mr. Williams and Mr. Chapman, both in the Government service, it cannot fail to succeed. Mr. Williams is a son of the late Rector of Kingston, who was an earnest Israelite to the very end; while Mr. Chapman is brother-in-law to the

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very excellent Archbishop, who, while not yet fully convinced, has promised to examine the subject, as well as Dr. Douet, Co-adjutor Bishop of Jamaica; I had some conversation with both of them. We want a lot of our literature in Jamaica, and I trust that Miss Rush will find the funds flow in so abundantly that a large supply may be sent, for there are many eager learners.

I left Kingston, so far as the friends are concerned, with much regret; but I felt glad to escape the heat, which held me in a constant state of perspiration. A pleasing incident was the presence at all my meetings of Mr. and Mrs. Francis, who came for nearly a week from the hills far away, in order to be present. They with their worthy sister (Mrs. Henderson), Matron of the Anglican Theological College, are ardent and enlightened believers; and my frequent intercourse with them was most refreshing. May the Master reward them for all they did to make my visit successful.

On Friday last I took train to a most charming part of the Island, about 60 miles away. I lectured at Mandeville, nestling among the hills, some 2,000 feet above the sea, in a much cooler atmosphere, and where at night I saw the beautiful fire-flies illume the landscape by their wonderful little phosphorescent lamps. There, too, I found some responsive minds to the great truth which I had to unfold. After preaching on the Sunday, I came on Monday down to Annotto Bay, on the opposite side of the Island from Kingston. The Rector of the parish, the Rev. Mr. Smyth (a son of Manasseh), presided over an audience of over 300 out of a population of 2,000, supported by the presence and sympathy of the Baptist minister. Many more would have been present but for the rain, which in this malarial district keeps many at home. The tone of the meeting was most encouraging, and fruit will be found hereafter. Then on Tuesday I came to Port Antonio. Canon Hartz, the Rector of the parish, a most enlightened and fervent believer, presided over an audience of some 500 of the inhabitants—one of the most intelligent audiences any could wish to have. Commander Hall, of the Royal Navy, living some 25 miles away, stayed several days in the town, in order to be present. I think they will start an organization, and thus perpetuate the interest which has been awakened.

On the next night I started on the voyage for New Orleans, 1,150 miles. It has been a sorrowful beginning, for the winds are boisterous, and the *mal de mer* has laid me low; but to-night we expect to enter the Gulf of Mexico, and in about three days to arrive at New Orleans. I then start at once for British Columbia, distant from New Orleans about 3,500 miles, a long and costly journey by rail of about 10 days. The old flag will again float over me at Vancouver. I am wondering how those distant Canadians will receive my mission. If only as did the West Indies, I shall be devoutly thankful. As with the Colonies of Australia, there are far larger and more enthusiastic meetings there, than ever I have seen at home. Why should this be? May the dear Mother-land soon wake up to understand her sublime privileges, and to rejoice in them.

Kindest regards. Yours most truly,

J. IDRISYN JONES.

The Caribbean Sea, March 8th.

W. T. B.—You will find the information you desire in Miss Pearse's new book, "Israel in the Scriptures," recently published. Doubtless your local bookseller will obtain a copy for you, if not a copy may be had post free for 15 stamps from the Publishers.

SIGNS OF THE TIMES.

By J. R. MITCHELL.

[*Read to a good audience at the St. George's Road Mission Hall, Hastings, 11th March, 1901.* MR. J. C. RUSH *in the chair.*]

WHEN the unbelieving Pharisees and Sadducees tempted our Saviour by asking Him for a sign, He said to them, "When it is evening, ye say, It will be fair weather, for the heaven is red. Ye know how to discern the face of the heavens; but ye cannot discern the signs of the times.* There are now many signs that we are fast approaching the end of this dispensation, but how few people pay any heed to them. One, and a most important one, is the discovery, in the British nation, of the lost tribes of Israel, of whom God has said that He will gather them from all parts of the world and plant them in the Promised Land with His whole heart and His whole soul†, so that of this return there can be no possible doubt. How do you know that we represent the lost tribes? You may possibly ask. Well, so far as the time allowed me for reading this paper will permit, I will bring before you such proofs as cannot, I think, be contradicted. This is an enquiry which has now been before the public for nearly half a century, and like most discoveries of a startling nature, has to pass through three periods: first, that it is madness, and only to be found in the heads of crazy enthusiasts; second, that after all, there may be something in it; and third, that every one could see it was true. The knowledge of our Identity is now accepted by thousands of all classes of people, in all parts of the world where the British tongue is spoken, and we are now a long way advanced into our second stage, and shall in time emerge into that glorious era when God's whole truth shall be acknowledged the world over.

To arrive at the signs of the present times, it is needful for us to look deeply into that much neglected book, the Old Testament, in which we find that Abraham was selected from the children of men, and his seed practically made heirs of the world, also that he should be a father of many nations.‡ These promises were repeated to Isaac, and Jacob, and we find in Gen. xlix. what should befall the descendants of the sons of Jacob in the LATTER DAYS, consequently, in the days in which we are now living. If we turn to the New Testament we find many references to the fact that the apostles were fully persuaded they had entered into the last days. St. Peter says the end of all things is near,§ and that Christ was manifested at the end of the times for our sakes.‖ St. John says, "It is the last hour,"¶ and in Revelation, "The time is at hand."** St. Paul says, that though Israel be as the sand of the sea, a remnant shall be saved, ... because a SHORT WORK will the Lord make upon earth. This I will refer to further on.

Turning back to Jacob, we find in Genesis that he should be a father of many nations, and that kings should come out of his loins.†† This is fulfilled to the letter in the position of the British Empire to-day. As you are aware, the descendants of the twelve sons of Jacob afterwards formed the separate kingdoms, or Houses, of Israel and Judah, and David tells us that Judah was God's sanctuary, and Israel His dominion.‡‡ Now Ephraim, the youngest son of Joseph, represented the headship of the House of Israel, the birthright being Joseph's,§§ but the sceptre was Judah's.

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* Matt. xvi. 3. † Jer. xxxii. 41.
‡ Gen. xvii. 4, 5. § 1 Pet. iv. 7; ‖ 1 Pet. i. 20.
¶ 1 John ii. 18; ** Rev. i. 3; †† Gen. xxxv. 11.
‡‡ Psa. cxiv. 2. §§ 1 Chron. v. 2.

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In referring to the blessings of Jacob on his sons, I take especially those granted to Joseph, and which refer to the birthright. They are as follows: "Joseph is a fruitful bough, a fruitful bough by a fountain; the archers have sorely grieved him, and shot at him, and persecuted him; but his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob; from thence is the shepherd, the stone of Israel: even by the God of thy father who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts and blessings of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: and they shall be on the head of Joseph."* Moses also blessed Joseph as follows: "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 things of the fruits of the sun; and for the precious things of the growth of the moon: and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fulness thereof, and the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren. The firstling of his bullock, majesty is his; and his horns are the horns of the wild ox; with them he shall push the peoples, all of them, even to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."† I think you will agree with me that it does not require any large stretch of the imagination to say that these prophecies pourtray to the tittle the position of the British Empire at the present day. But this is not all, if we refer to the book of Numbers we shall find that when Balak called upon Balaam to curse Israel, the Lord Himself put a word into the mouth of Balaam and commanded him what to speak. I have not space to give more than the following: "Who can count the dust of Jacob, or number the fourth part of Israel? God is not a man that He should repent, and He hath blessed and I cannot reverse it, He hath not beheld iniquity in Jacob, nor seen perverseness in Israel, and his seed shall be in many waters, and his kingdom shall be exalted. He shall eat up the nations, his adversaries, and smite them through with his arrows. Blessed be everyone that blesseth thee, and cursed be everyone that curseth thee."‡ The foregoing are only a few of the promises as to what Israel should become in the latter days, and now for a few proofs of God's faithfulness to His people. No man has ever reigned over an Empire so vast as King Edward the Seventh. His Majesty rules over one continent, a hundred peninsulas, five hundred promontories, a thousand lakes, two thousand rivers, and ten thousand islands."§ Queen Victoria ascended the throne of an Empire embracing 8,329,000 square miles; she handed it down to King Edward with 3,000,000 miles added to it! The Queen found the revenues of the Empire at £75,000,000; she left them at £225,000,000. The army has twice as many men as in the first year of her reign, and the navy has nearly quadrupled itself. Seventy out of every hundred ships on the sea, fly the British flag. The Empire to which Victoria succeeded as Queen in 1837, covered one sixth of the land in the world; and that of King Edward covers nearly one fourth. The Union Jack has unfolded itself, so to speak, over two acres of new territory every time the clock has ticked since 1800. Edward the Seventh rules over an Empire fifty-three times as big as France, fifty-two times as big as Germany, three-and-a-half times as big as the United States, and three times as big as Europe. He has three times as many subjects as the Czar, and reigns over more territory in America than the President of the United States. (*St. James's Gazette*).

Lord Rosebery, in his speech at Glasgow on the 16th of December last, mentioned, among other things, the responsibilities of administering 12,000,000 square miles of territory, and governing 400,000,000 inhabitants.* Empire represented to us our history, tradition, race. It was a matter of influence, peace, commerce, civilisation, above all of faith. We are a conquering and imperial race. Fifty years ago the world looked lazily on while we discovered, developed, and annexed the waste or savage territories of the world. These two extracts conclusively prove that we are now fulfilling the promises made to Abraham and the patriarchs of old. Our colonies are in all zones, and in addition our race has established that great Republic—the United States of America, which alone has now a population of nearly 70,000,000 souls. It seems scarcely credible that this enormous increase could have been made in comparatively so short a time, the Pilgrim Fathers having landed on Plymouth Rock, from the ship *Mayflower*, on the 25th of December, 1620, to the number of 74 men and 28 women only, while the declaration of Independence was made so late as the year 1776.†

Referring back to the fact that a short work should be made upon earth, the acquisition and advance of our colonies is still more remarkable, they have nearly all been acquired during the last century, and from the smallest of beginnings. Canada, one of the oldest of our possessions, came into our power in 1763. In 1841 it had a population of one and a-half millions, at the present time it is nearly six millions,‡ while to give particulars of its trade and finances volumes would be required.

The growth of Australia has been even more rapid. Captain Arthur Phillip, R.N., its first Governor, arrived at Botany Bay in H.M.S. *Sirius*, in January, 1788, with an armed tender, six transports, and three store-ships, and landed the 756 persons under his charge at Port Jackson, which was found to be the more suitable place for the new settlement. At the present time the population, including that of New Zealand and Tasmania, totals something like 5,000,000, while the agricultural progress of the colony has been truly marvellous. In New South Wales, which formed practically the only inhabited portion of the island continent, there were, in 1792, but 23 head of cattle, 11 horses, 105 sheep, and 43 pigs; while now, excluding New Zealand and Tasmania, there are about 9,000,000 cattle, 756,000 horses, 82,000,000 sheep, and 350,000 pigs. There are 11,981 miles of railway, and over 65,000 miles of telegraph wires, and 6,800 schools, with 578,705 scholars in attendance. The annual trade, including New Zealand and Tasmania, is estimated at 135 millions sterling.

South Africa, which was ceded to England in 1814, § has a white population of about one and a-half millions, and over half a million natives; while in India we rule over nearly 300 millions. To go into the statistics of the numerous smaller colonies would not only tire your patience, but would require volumes upon volumes to enunciate them.

* Gen. xlix. 22. † Deut. xxxiii. 13. ‡ Numb. xxiii. and xxxiv.
§ *Daily Mail*, 26th Jan., 1901.

* *Daily Mail*, 17th Dec. 1900.
† "Haydn's Dictionary of Dates." ‡ Whittaker.
§ "Haydn's Dictionary of Dates."

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Israel was to be spread abroad, to blossom and bud, and to fill the earth with fruit. Are we doing it?

Under the influence of the British Constitution this nation has attained a degree of grandeur and prosperity, which has not been surpassed in the history of any age or country in the world. Life and property are secured by impartial laws, which shield alike both rich and poor. We have freedom both of speech and action, restrained by no other bonds than the peace of society and the protection of individual character require; the useful arts carried to a perfection beyond all parallel; the whole land one scene of active industry; its fields clothed with the rich products of universal culture; its ports crowded with the ships of every clime; its colonial and tributary dependencies empires in themselves; its hearths and altars hallowed by domestic virtue, moral worth and heartfelt piety; education diffusing its benignant influence to soften the rudeness of vulga ignorance; the social habits of the middle classes full of tokens of substantial comfort; and the circles of a higher rank distinguished by all that elegance and refinement, which form the grace and charm of polished life. Blessings, as multiplied as these, overspreading the community; no class without some share in the general prosperity; a path ever open for merit to rise from the humblest to the highest stations; the national fame enriched with so many trophies of military and naval heroism, so many triumphs of genius and science; what can even imagination add to complete the picture of a happy land? * "Happy is the people, that is in such a case; yea, happy is the people, whose God is the Lord." †

Again, Israel were to possess the Gate of their enemies.‡ A Gate in the sense meant is a place of prominence, a position of strength, a strategetic point; we have such places of strength encircling both hemispheres, used as naval and military centres, and coaling stations, which enable our ships of war to remain at sea for longer periods of time than those of any nation on the earth, and thus gives us the full command of the sea all over the world.

Another promise to Israel: "Thou shalt lend to many nations, but shalt not borrow." § The Anglo-Saxon is the only race which fulfils this prophecy; we have lent many hundred millions to several other nations, but have borrowed from none. The colonies alone are indebted to us to nearly 400 millions sterling. ‖ Then we have the power to get wealth, which was also exclusively promised to Israel. ¶ To even estimate the amount of our wealth is impossible, but a few figures I give to prove how wonderfully this has been fulfilled. In 1891 the value of our imports from all sources exceeded 434 millions, and our exports, over 263 millions.** Take the Post Office as a single instance. In 1899 deposits amounting to over 37 millions were made in that year alone, and at the end of the year there was in hand the sum of £123,145,000 belonging to over seven and a-half million depositors.††

In the time of the end, we are told by Daniel (Dan. xii. 4) that many should run to and fro, and knowledge should be increased. When Caxton set up the first printing press at Westminster, in 1477,‡‡ he could not have had any conception of what the results would be in these days, they are simply incalculable. The spread of education and knowledge that has been accomplished during the last fifty years, as compared with almost all past time, is a miracle. In 1899 no less than 2,186,800,000 letters, over 382 million post-cards, 701½ million book-packets, and over 150 million newspapers were delivered in the United Kingdom alone.*

Yes, knowledge has increased. A hundred years ago a man could not take a ride on a railway train, or a steamboat; he never had seen an electric light or dreamed of an electric car. He could not send a telegram, nor talk through a telephone; he could not write in shorthand, and had never received a type-written letter; had never heard of the germ theory, or worried over bacilli and bacteria; had never had his photograph taken, or seen the inside of his own body with the aid of the Rontgen Rays; and there are many more things in common use he had no conception of. The wonders of the phonograph and biograph were unknown even to us but only a few short years ago; the latter, which pictures for us in a dazzling and moving continuity, so that we can see the scenes of life in action, is merely a hint to us that every scene of every life is reflected in a ceaseless moving panorama. † "Somewhere in the universe," for the beholding of "someone." Yes! there must be "Someone" who elects to look upon everything, or such possibilities of reflected scenes would not be, inasmuch as nothing exists without a cause for existence. The wireless telegraph and phonograph are stupendous warnings of the truth that from God no secrets are hid, and that there is nothing covered that shall not be revealed, and whatsoever ye have spoken in darkness, shall be revealed in light.

It is not generally known that the "promised" land, as distinct from the "holy" land, has never yet been fully occupied by the tribes of Israel. The former extends from the river of Egypt to the river Euphrates (Gen. xv. 18). It is also overlooked that since the bombardment of Alexandria by the British in 1881, we have captured, and hold, all the land from the Nile to the Red Sea, thus already possessing about a quarter of the territory promised to the seed of Abraham; while David prophesied that Israel should take pleasure in the stones of Zion, and have pity upon her dust (Psa. cii. 14). This has been partially fulfilled by the exploration and mapping out of the Holy Land by Conder, Kitchener, Warren, Rawlinson, and others, under the Palestine Exploration Society.

Another sign of the times is the great Zionist movement among the Jews of the present day, and the feeling among that people that the time has arrived when they may again return to that land so loved by them, and that they may again take their position among the nations of the world. This movement, I believe, will be a failure, as it is not in accordance with the provisions of Holy Writ‡ but it is another straw which shows which way the wind is blowing. The fact of the restoration (though not in its fulness yet) of the latter, or spring rains to the land, after being withheld for many centuries, is also an indication that we have entered into the latter days.§

There are numerous other signs of the times which could be produced to prove our Identity with Israel, but the hour tells me I have exceeded the space allowed by your rules; yet there is one other on which I should like to speak a few words, viz., "There shall be wars and rumours of wars, and the Lord shall stir up jealousy among the nations" (Isa. xlii. 13). Ezekiel (Ezek. xxxviii. 2, 3, 16, 18) is especially instructed to prophecy against Gog, and the final conflict must take place between Gog and Israel, therefore, before that time arrives they must both be the most powerful among the nations of the earth. They cannot be hid

* *Saturday Magazine*, 1837, page 95. † Psa. cxliv. 15.
‡ Gen. xxii. 17. § Deut. xv. 6.
‖ Whittaker. ¶ Deut. viii. 18. ** "Haydn's Dictonary of Dates."
†† Postmaster-General's Report, 1899. ‡‡ "Oracle Encyclopædia."

* Postmaster-General's Report. † Mid-Sussex.
‡ See Jer. iii. 18. § See Jer. iii. 3; Jer. xiv. 22; and Zech. x. 1.

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away in a corner, but must be growing and increasing their territories before the eyes of the present generation. The British, including the American nations, are identified as the House of Israel, and if you ask any educated Jew, who is Gog, he will tell you at once it is Russia. Do you see any ominous signs here? The nations, even now, are falling into line. Russia is intriguing with Abyssinia, she has her eyes on the Holy land, has practically absorbed the north of Persia, has extended her borders nearer and nearer to India, and is now working by every and any means to take sole possession of Manchuria with possibly large tracts of country further south of China, besides stirring up trouble in south eastern Europe. In time of war she could put into the field nearly four millions of men, and 3,500 guns.* How does all this coincide with the prophecy in the 38th chapter of Ezekiel. But yet with all these events passing in daily review before its eyes the world wags on, and cannot or will not see them. Strange, is it not. But we need not fear, the Lord has promised not to forsake His people, and that no weapon that is formed against them shall prosper.

Take into your hands the Bible, the daily paper, and a "Whittaker's Almanack;" study them, and I think you will have no difficulty in finding out the whereabouts of long lost Israel.

Hastings, 1st March, 1901.

"HONOUR THE KING."

(1 Peter ii. 17.)

We thank Thee, Heavenly Father, Friend, for memory of our Queen,
Called by Thy grace and holy will to a far brighter scene;
We thank Thee for her trust in Thee, and that Thou did'st sustain
When called to fill the foremost place in Britain's grand domain;
We thank Thee for that faith and trust which was in her sincere,
An influence sweet, sustaining grace in every care and fear;
We thank Thee for example good as mother, friend, and wife,
So fully shown, with Christian grace, in all her blameless life;
We thank Thee that in all her reign no blemish ever came,
A halo bright, with naught of shade, surrounds her honoured name;
We thank Thee for her Queenly grace, and evil, wrong withstood,
And claim for her the sacred name, "Victoria the Good."
We wept with her in grief and tears, we blessed her happy sphere,
And mourned her loss—"Albert the Good" Consort, husband dear.
She rests in peace, we joy to think what bliss she now doth share,
With loved ones many, gone before, on earth her constant care:
No more "God save the Queen" shall be our song and earnest prayer;
But thanks to God who ever lives, and has her in His care.
And now, O God, we ask of Thee a blessing on our King,
That he may to his high estate a holy influence bring,
May trust in Thee, and on Thine arm securely, firmly lean, . . .
The "God of Israel" ever near, all present, tho' unseen; . . .
That he may stand for all that's right and just and holy, true,
Gird him with holy thought and wish, good armour bright and new;
And bless, O God, the lovely Queen, his Consort bright and fair,
To them allegiance true we swear, our fealty here declare.

GEORGE EDWIN FAIRWEATHER.

Saint John, New Brunswick, Canada, Jan., 1901.

We have just heard, with much regret, of the death of a very old Subscriber to our paper, Miss E. M. BABINGTON, of St. Charles' Square, North Kensington, in her 88th year. Miss Babington, for many years, took the greatest interest in our "Israelitish origin," and forwarded the Cause much, in an unostentatious way.

* Whittaker.

THE GREAT CHANGE IN AMERICA TOWARDS THE BRITISH NATION.

The following paper from New York, published by the *Scotsman*, on February 18th last, deals with a subject interesting to Anglo-Israelites. It explains how it has come about that the American people, who once were so inclined to misunderstand us, and quarrel with us, are now ostensibly our friends. The change is a great and important one, which has a strong bearing on the peace of the world, and is calculated to make our British position more secure and happier than it has been for long.

The writer describes the change skilfully and accurately, and we do well to quote the paper, since it explains how God is preparing the two branches of the House of Joseph to come together, and in a friendly spirit to carry out His purposes by their means, towards the other, alien, nations of the world. The union in friendship of the mighty American people, and the still greater "nation and company of nations" of the British crown, is bound to have a potent influence over the non-Israelite nations of the world, over whom such a friendship cannot fail to have a great effect. It will steady those, who, like the Boers, have gone to war with us with a light heart. It will teach those who, like the French, have always, during late years, tried the effect on us of pin-pricks, or twisted the lion's tail, to see whether that sort of insult would make him resent the impertinence. The two mighty and very wealthy brethren of the House of Joseph and Israel, united in friendly co-operation, will prevent dangerous experiments on the part of the aliens and lead them to think twice or thrice before they venture to draw down the anger of such a confederation of Israelite brethren as we and the United States are. The American's short essay was as follows:—

"THE GREAT CHANGE IN AMERICA.

"The remarkable demonstrations of mourning in the United States over the death of Queen Victoria furnish an illustration of the change of sentiment toward Great Britain that has been brought about in this country within recent years. At the beginning of the past century, American hostility to Britain was bitter and passionate, while at the end of the century, not only had the old-time hostility disappeared, but it had given place to those sentiments of goodwill, or even amity, which have frequently been made manifest both in word and action, both officially and informally. It may, therefore, be worth while at this period of international sympathy to look backward for a few moments, so as to account for the animosity that existed during the lifetime of three generations of Americans, and also for the change that has taken place in the mind of the present generation. If it shall be inferred, from anything written here, that the late Sovereign was largely influential in bringing about the change, it will be but another proof of her foresight and wisdom.

"In the first place, it must be remembered that at the opening of the past century the passions that had been excited by the long war for independence, waged against Great Britain, were yet hot; tens of thousands of the Americans who had fought in that war were alive; the men who had led the revolt were still the public leaders; Jefferson and Adams, its chief promoters, were yet to the fore; and as for the two great protagonists, George III. was yet King, while George Washington had just died. It could hardly be expected that the animosity against the Royal Government would be lessened during that generation,

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and, in truth, the exceeding bitterness of it can be understood at this time only by a study of the early history of the country. The passions of the revolution were then transmitted to the next generation, when they were again embittered by another war (1812—14) with the mother country, and intensified by the burning of the city of Washington, and by the unfortunate battle of New Orleans.

"After this second war, and until the middle of the century, there were frequent disputes between the two Governments over questions of boundary, and in the year 1846 a third conflict of the United States with Britain seemed to be impending because of the contention relative to the boundary between Oregon and the region now known as British Columbia. All the hot-heads in this country were at that time mad for another war, which was averted only by the conciliatory dispositions of the late Queen's Ministers, a few years after the opening of her reign.

"Thus, for three-quarters of a century after the beginning of the American War of Independence in 1776, there was no end of troubles between the two countries, several of which were regarded far more seriously in Washington than they were in London.

"Yet another thing had an influence in America that cannot be overlooked. It was about the middle of the past century that there began that remarkable movement in Ireland by which millions of poor Irish emigrants were thrown into the United States. They brought with them all that hatred of their home Government which had existed for generations; they brought with them tales of famines, of eviction, of landlordism, and of the wrongs which poor Ireland had suffered from the days of Oliver Cromwell and William of Orange to those of the "Dublin Castle" of their time. These Irish emigrants crowded into the cities of America; they were desirable as labourers; they were different from the old stock in race and religion; they quickly saw the advantages they could obtain and the power they could wield through universal suffrage; they took part in American politics; and their votes were sought by the politicians of both parties, though nearly all of them fell into the Democratic party. In many places, including New York, their number was great enough to turn an election, and so they were courted by political bosses, who catered to their prejudices, gave them offices, denounced England, and crooned over the woes of unhappy Erin. It was very far that these ringleaders carried their practices, and it was very soon that the Irish became a political power in the United States. Even the man who stood as the "Whig" candidate for the Presidency in 1852, tried to catch their votes by telling them how much he liked the "rich Irish brogue."

"And thus, by a series of circumstances, lasting for more than three generations, popular feeling in America was stirred up against that far-off kingdom which was known only as 'England.' England was held up as the evil genius of the world, and the implacable enemy of the young republic which had repudiated her rule and defied her authority.

"It is because I do not think that British statesmen have ever thought much of the matters here spoken of that I have indulged in this historical retrospect.

"Perhaps the first sign of a change of sentiment occurred when the Prince of Wales visited this country, at the late Queen's suggestion, in 1859, a short time before the outbreak of the war between the North and South. It was a wonderful reception that the young Prince had in the United States, and he commanded goodwill everywhere by his amiability, his pleasing address, and his unpretentious ways. The Americans forgot the wars and contentions of other times; they welcomed the Prince as if he were their own Sovereign; and the Irish element, which, after all, was comparatively small, refrained from interrupting the general serenade. There is no doubt that this visit had a peculiar influence upon the population of this country, and I think it marked the beginning of a change which has been going on ever since. The Queen herself sent friendly messages to the President at that time, and there were expressions of mutual goodwill such as had not been heard for generations. The visiting Prince was a direct descendant of the monarch whom America had fought, and who had been the object of Jefferson's revolutionary invective in the Declaration of Independence, but that circumstance did not lessen the welcome he received here forty years ago. I do not remember whether it was before or after this time that a Yankee commodore, who had 'lent a hand' to a British naval officer in China, explained his gallant deed by saying, 'Blood is thicker than water,' but it is certain that his remark was a sign of the change that became manifest when a Prince of one Anglo-Saxon country was hailed as a friend by the people of another country of kindred blood.

"It was in the second year after his visit that the sanguinary Civil War broke out here, and it must be said that during the years of its continuance the relations between Great Britain and the United States were occasionally of a critical, or, as we say, a 'ticklish' character. There were frequent expressions of enmity in many of the newspapers of both countries; there were resentful utterances in Parliament and in Congress; and there were ungracious diplomatic exchanges. There was also the 'Trent' affair, which would surely have resulted in war, if the American Government had not surrendered the Confederate Envoys who had been forcibly seized when aboard a British mail steamer, or if Lord Palmerston's dispatches had not been modified by Royal authority. There were yet other times of danger then, all of which, however, passed off peacefully; and at the close of the Civil War the Queen's Government sent congratulations to the American Government. It was not then known here, but it is now known, that it was through the wisdom of the Queen herself that war was averted at the time of the 'Trent' affair, and that it was she who struck from Palmerston's dispatch the menacing words of which she disapproved. Who can estimate the value of the service that she thus rendered to both countries, and who can over-estimate the virtue of her benignant disposition in thus vindicating her Royal authority? Her messages, too, on the death of President Lincoln and President Garfield were worthy of Royalty in its most sympathetic moments. Whenever in America there was any great public misfortune or disaster, her helpful voice was heard.

"It was by deeds and words such as I have spoken of that the Queen promoted the change of feeling towards Great Britain that may now be seen in the United States.

"Again, during the American Civil War, there was danger that this country would become involved in the troubles in Mexico, to which French and British forces had been sent; but the British contingent was withdrawn from Vera Cruz in a few months, at the Queen's suggestion, and it was France alone which suffered humiliation when her troops took their departure, and when the Emperor Maximilian was executed. It was a sagacious ruler who then wore Britain's crown.

"Since that time, and in the present generation, goodwill

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between the two countries has been promoted by better acquaintance, by the quiet settlement of outstanding questions, by sundry deeds of mutual helpfulness, by the prodigious extension of commercial relations, by the long ascendancy of the Republican party in the American Government, by the conciliatory disposition of British and American statesmen, by the ending of old quarrels, by the great diminution of Irish political influence, and by the pacific outgivings of the leading journals on both sides of the Atlantic. Never in any past generation have the two countries been so closely affiliated as they now are.

"It is, indeed, a striking piece of evidence in support of this statement which is given by the New York *Tribune*, when referring to the scene at St. Paul's Church on Broadway, in this city, last Sunday. 'Here,' says the *Tribune*, 'here was a church that was built when George III. was King, and King over New York as well as over London, and in which for years prayers were regularly offered for that Sovereign. It was a church, too, in which George Washington worshipped as first President of the Republic which had been formed from King George's revolted colonies. And now it was thronged to the doors with citizens of this Republic to pay a last tribute of love and honour to the Queen who was the granddaughter of George III. Here was a demonstration of the strength of the bonds which, despite all changes, all distances, and all lapse of time, unite in sympathy the great branches of the English-speaking race. Victoria did much, inestimately much, in her life and reign to promote the friendship of the two kin nations. In her death she has sealed that work with a seal that will not be broken.'

"Perhaps it may be worth while to make allusion to a thing yet more remarkable. There are in the United States two rival organizations of dandy women, one of them called the 'Daughters of the Revolution,' and the other 'Daughters of the American Revolution,' containing 75,000 members, all of whom boast that they are descendants of the men who fought George III. in the War of Independence a century and a quarter ago. And it is a truth that many of the 'chapters' of these organisations are now in mourning for the loss of the Queen whose grandfather was the King against whom their progenitors waged war.

"The words 'The Great Change in America' stand at the opening of this letter; and has there not, indeed, been a great change?"

We bless the God of Israel for the change, and confidently expect that the "two kin nations" will remain united in affection till their final union under the King of kings in the land of their inheritance, shall open their eyes to their Israelitish origin. Then it will be seen, known, and acknowledged, that the British, the Jews, and the Americans are one in blood, the members of the two Houses of Israel and Judah; the House of Israel having two branches, Ephraim and Manasseh, the latter being a great people, but the former greater still, because from them shall arise "the fulness" of the apparently Gentile, non-Israelite "nations," such fulness being none other than the British colonies. To the Lord let Israel, and Manasseh, and Judah, too, give all the praise!

"THE EMBLEM OF THE EMPIRE."—An Identity Leaflet for Primrose Day. Price 1s. 6d. per 100, post free, 1s. 8d. To be had of R. Banks and Son, Racquet Court, E.C.

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND SEVENTH MONTHLY REPORT.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 250 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations mentioned in the following list were received very thankfully, between Feb. 16th, and March 16th.

	Subscriptions. £ s. d.	Donations. £ s. d.
Miss P., Bath		0 10 0
Miss L., Richmond		0 3 6
Miss E., Kensington		0 3 6
G. P.		0 10 0
For Pamphlets		0 1 4
Miss C., per Philo-Israel for distribution of BANNERS		0 10 0
Miss B....		0 1 0
A Friend		0 2 6
Mrs. E., Roxburgh (N.Z.)		0 3 6
Mrs. McG.		0 5 0
Mrs. C.		0 3 0
Mrs. T. F.		0 5 0
Mrs. W.	0 5 0	
Mrs. W., Hove	0 5 0	
Anon, (Monthly)	0 5 0	
Mrs. B., For Postage		0 0 4
J. C. F.		0 5 0
P.M'L., New Zealand	0 7 0	0 5 0
W. D., " "	0 7 0	
Rev. W. M. N., "		0 2 6
Miss. C...		0 0 4
Miss P.	0 5 0	
W. E. B.	1 0 0	
J. J. M., Cape Colony		5 0 0
Mrs. T....		5 0 0
"N. E. V."		25 0 0
	£2 14 0	£38 11 6

Total, £41 5s. 10d.

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

March 16th, 1901.

SOWING THE SEED.

CONSIDERING the geographical lesson which our Annual Report will have so lately hinted at by its list of places in various parts of the world, and that another long list would be tedious reading, it will be sufficient to give only the names of places that are new, or where we have sent to some other than to our regular Sowers; they will be seen below. All our Sowers abroad have had parcels of literature posted to them during the last four weeks, and some of the home Sowers also; the remainder of these we hope to take up with very little delay.

Places sent to according to reference above:—ENGLAND: Bath, Bedale, Blackpool, Rotherfield, Spittal, Stretton-on-Hull. WALES: Newport. ISLE OF MAN: Douglas, Ramsay. INDIA: Sanjor. NEW ZEALAND: Waimate. CHINA: Tien-tsin, for British Field Force. "Absent Minded Beggar Relief Corps," at Cape Town, and Durban, South Africa.

The Distributors of the Fund have been gladdened by another munificent gift from our stedfast, and sympathetic, but anonymous friend, "N. E. V." who has so generously

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helped us for many years past. I earnestly hope we may try in every way in our power, to work in a manner worthy of the trust reposed to us.

A valued friend in New Zealand has kindly recommended to us as a Sower, very likely to be helpful, a Minister who has been living not very far from him, and a letter received from this Minister I gladly quote from. It will be as gladly read, I think, and should encourage many to come out boldly to proclaim the wonderful truths God is revealing to us, which some receive in their heart as being true, but hide the light within themselves, which should be cheering others. The quotation runs as follows: "In my boyhood's days of copious Bible memory work, I wondered why the Scriptures should be so mysterious. During College and probation days, the Higher Criticism made me very unhappy, and dissatisfied with it all, so that I resolved immediately upon ordination, having a free hand, I would study and search for myself. In a prayerful mood, books of various sorts, and schools of prophetic thought seemed to fall within my notice in a Divinely appointed way. At our Conference of 1898, a gold-mining centre needed a certain type of young Minister. A section of the Conference fixed upon me for the work, while another section claimed me for Auckland city. The one meant struggle and sacrifice in every way, yet I felt a strange pro mpting to go. I told the Conference that I felt no call to the city, but a strange desire, I knew not why, to go to the gold-field work, and asked to be sent. What with raising a Church, material and spiritual, a parsonage, and batchelorising, the life was hard. My reward came thus. Near the gold-fields lived an intelligent and zealous Anglo-Israelite; her husband has, I regret to say, just died. She fixed upon me as a convert; I politely resisted, but each of her arguments did its work upon me. Following this, the country seat of Captain S. is some eight miles from the gold-fields. I called upon him and eagerly looked round his beautiful library. He, knowing me to be a poor Methodist, and none too flush of books, kindly offered me the run of his. My eye was soon attracted by his prophetic books of the Anglo-Israel school. I read one after another; they fascinated and fed my hungry mind. Yet, it was too good to be true. I was loth to believe. Point by point my tenacious temperament eventually yielded. After months of reading, reasoning, and reflecting, I yielded assent, and manfully set about making my assent practical. Next to my conversion at twelve years old, this has been the biggest blessing of my life. It has taken a deep hold of my nature, and imparts a new life to thought, and speech, and life purpose. I have lectured, preached, and privately reasoned, and spent every spare penny upon literature, sometimes printing my own.

"I verily believe that by the use of this Truth, the last three years have equalled the whole thirty-one years of my life in definite usefulness for the Master. Recently I sent to the Oxford Warehouse to make me a special order: a Bible with Apocrypha, revised, references, mapped, interleaved, and pages with a hundred lines blank front and back, cost £3. In it are carefully entered British-Israel Truth markings, colours, references, and notes. In quiet contact with ministers and laymen, it is a formidable weapon.

"I could fill sheets describing the trials and triumphs of spreading 'Identity.' It seems my lot in this land to lead my brethren of the Church to the knowledge of this truth. To be brief: by the BANNER, I see your Distribution Fund and Sowers at work. It seems the very thing I should be in. I see how that others can buy the seed, and poor I can be a Sower, carefully dropping their seed in wisely chosen ground and thus both can rejoice together in the Harvest. If the Fund can bear the drain of one more Sower, and you are led to feel I can be that one, I shall be delighted to so serve the truth that has helped me."

Our readers will not be slow to guess that I have thankfully enrolled this correspondent on our list, and have rejoiced in sending the first consignment of literature for his use.

Here are some other slight indications of how work progresses. A home Sower, after very gratefully acknowledging our response to a request to send some publications to a friend in another town, goes on to say, "He is very intelligent, a great reader, and a true helper in all mission work. He is reading the papers carefully, and I hope will grasp all that the subject contains of privilege and responsibility. It is truly marvellous to think that we are such a highly-favoured nation; it is something to stay one's heart upon, in this time of unrest, to know that we are the inheritors of the great and precious promises. The subject is a deeply engrossing one and gives a new and living interest to the Bible. I do wish that as a nation we would awake to our high heritage. I hope this year to do more to make the subject known."

A parcel having been sent with a letter to an unknown but a *conscious* Anglo-Israelite and worker who I thought might welcome it, a reply came containing a careful noting of each thing received, and my correspondent wrote, "I think it will interest you to know that my Bible-class of men and women, old and young, have unanimously and enthusiastically requested me to take up the subject of Anglo-Israelism, on Sunday afternoons, and with the view of getting the general local public interested. If I succeed in capturing the attention of my people I would like to carry on the theme for ten or a dozen Sundays. I will be glad if I may be used to impart sound instruction to all it may be my privilege to awaken to a realisation of the importance of this Gospel truth, so as to glorify God."

Of the BANNER OF ISRAEL, 285 weekly, and 21 of the monthly issue have been sent out as usual, the number of Book-post packets of the same, came to be 516. Some of the BANNERS, as is the custom, went with the month's "Covenant People" (of which we have had 236) and the varied literature, these parcels numbering 267. As many of these parcels have been large, the account represents a fine amount of seed, which, I trust, will be duly and carefully sown, and in time will take root, spring up and bear goodly fruit, bringing a blessing to the souls of many in Israel, while we are continuing to endeavour to extend the sphere of labour, and increase the number of Sowers for the Lord's vineyard to the praise and glory of God.

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

Watford, March 16th, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers, the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report two more have joined our Union, bringing our total up to 1,870.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Mr. J. May, Rose Cottage, Rose Mount, Loose, Maidstone; Mr. J. R. Banks, 2, River View, Penryn, Cornwall, and Mr. H. G. Locke, 115, Choumert-road, Peckham, S.E., would be glad to assist any enquirer in the study of British-Israel Truth.

Subject for special prayer on last Sunday in April: "On behalf of the Annual Meetings of the British-Israel Association, that God's blessing may be upon them, and that they may result in much good."

Address, Mrs. Woolcott, 49, Harvist Road, West Kilburn, London, W.

C. S. (U.S.A.) suggests that we should speak of all British-Israelites in America as "Our Brothers in the United States."

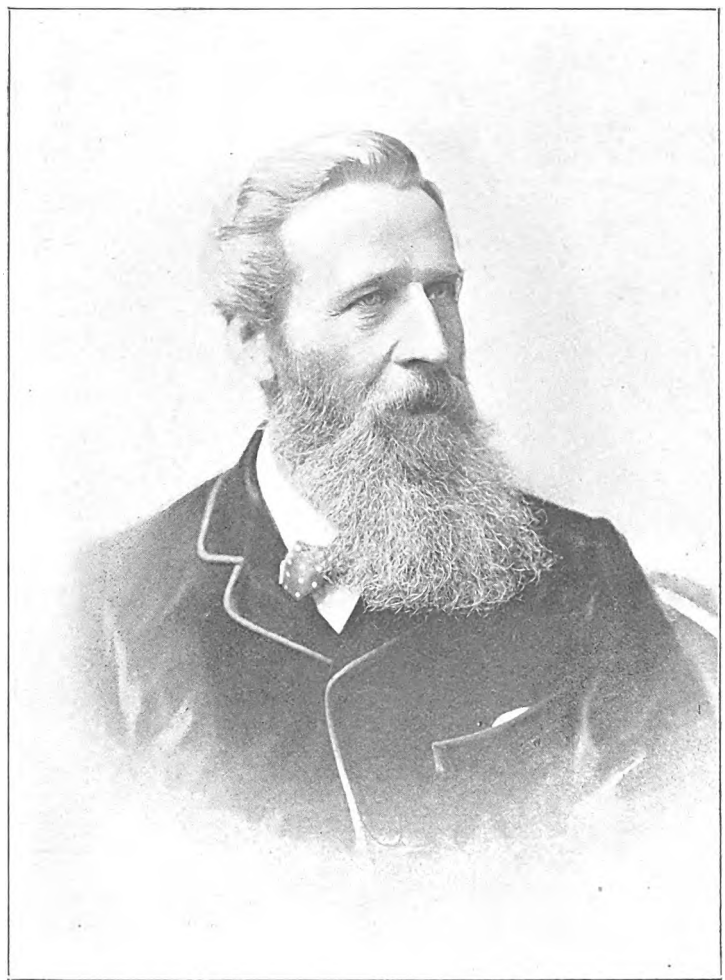
THE LATE QUEEN VICTORIA.—DR. TALMAGE'S TESTIMONY.—Dr. De Witt Talmage said:—"The mightiest champion of Christianity for sixty-three years was the Throne of England. I believe that no throne since the throne of David, the throne of Hezekiah, the throne of Esther, has been in such constant touch with the throne of Heaven as the throne of Queen Victoria. Queen Victoria surpassed all queens in nobility, grandeur, and thoroughness of character."

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ROBERT A. WHYTLAW, Esq.

(*Dumbartonshire.*)

Treasurer of the Rev. Idrisyn Jones' Lecture Tour Fund.

Photo by Stuart, Glasgow.

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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 ISOTHERMAL LINES, AND HOW THE BRITISH EMPIRE FARES IN REFERENCE TO THEM.

EVERY good atlas has a map devoted to the isothermal lines, defining the regions of the earth where the same climate, generally speaking, prevails. These lines running from west to east indicate the highest and lowest temperatures in each region occupied by man. It becomes an interesting study to realise how God has blessed our race, and the Empire we have acquired throughout the earth, and how merciful He has been to us, both as to the moderate climate He has given us in respect to the islands we occupy as the head-quarters of the Empire, and as to the Empire itself. Consulting Bartholomew's Pocket Atlas, we find on Map 5, dealing with the temperature of the world, that the British Islands are situated in the centre of the north temperate zone. But in order to render our island-home more temperate, and the cold more bearable, the annual isotherm line which runs along the 60th degree of north latitude should pass somewhere between the North of Scotland and Ireland, whereas it is, just to the north of our islands, pushed northward to the 75th degree or thereabout, thus securing our home a genial agreeable climate which none of our northern neighbours share. The extreme cold is thus pushed back by our God a good way northwards from our islands to our great comfort and satisfaction.

The north temperate zone includes North Africa, North India, the United States, and Canada, and in the south temperate zone are situated all Australia save a small portion to the north, all New Zealand, Tasmania, and a large portion of South America, where large colonies of our race are also located.

A short article in a Glasgow paper, the *Evening Citizen*, of Feb. 4th last, has an interesting statement on this subject under a heading which points to our Identity, and to the blessings God is giving to the House of Joseph as the destined "Heirs of the earth." Thus :—

"SHALL ANGLO-AMERICANS INHERIT THE EARTH?

"If we take a map of the world, or better yet, a globe, and trace the isothermal lines, we find (says C. L. Redfield in this month's "Engineering Magazine") the largest expanse of fine territory in the temperate climate in North America, and consisting of the United States and the southern half of Canada. The second in size lies in China; the third in Central Europe; the fourth in Australia; the fifth in the southern extremity of South America; and the sixth in South Africa. This comprises practically all of the world that is suitable for the habitation of an active and energetic people. Of this territory more than one-half is in the undisputed possession of English-speaking Anglo-Americans. Of the other portions of the temperate zone, the only non-English speaking part yet open for considerable development is in South America, but the southern end of South America is the most isolated section of the world. In the frigid and semi-frigid portions Russia holds the largest section, while England holds the second in size. Within the tropics, England controls in India and Egypt the richest and most populous portion. It will thus be seen that, go where we will over the face of the earth the English-speaking people have, in geographical position, an incomparable advantage over any other people."

The above reminds us of the first of all the many blessings promised to Israel obedient in Deut. xxviii. 1, R.V., namely, that their Lord God "would set them on high above all the nations of the earth." In this matter the fulfilment proves that Ephraim-Britain, and Manassite-America share and share alike, though the former was to have the lion's portion of the habitable part of the globe, as was necessary, since they were to become "the fulness of the nations," "spread abroad to the west, the east, the north, and also to the south" (see Gen. xlviii. 19, R.V. and xxviii. 14, R.V.). They were besides to be numerous as the sand which is on the sea shore, and as the stars of the heaven,

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innumerable (Gen. xxii. 17, and Hosea i. 10, R.V.). They would, therefore, require to have more of the habitable earth to dwell in than Manasseh, and so would be "greater than he," according to Jacob's blessing and prophecy concerning his grandsons, Ephraim and Manasseh (Gen. xlviii. 19). A certain portion of the earth is in a special sense God's own, and that land He has given to His people Israel and Judah for their inheritance (Jer. iii. 18, R.V.). But the whole earth is the Lord's, and He has given it all to His people for their own inheritance.

As recorded in Dan. vii. 27, R.V. "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." God has verily blessed His chosen ones of the House of Israel as regards their political ascendancy among the nations, their cities, their fields, their children, their flocks and herds, their food, the increase of their cattle, kine and flocks. Their prosperity is to cause their neighbours to fear them, when they see that they are called by the name of the Lord, that is by the name of "Israel," "the striver with God who has power with Him" (Gen. xxxii. 28, R.V.). The anger, jealousy and hatred of the nations is often aroused by the manifest blessing of God upon our nation, and the fact amounts to a fresh identity of our people with Israel. The forethought and mercy of our God in the matter of the isotherm lines, and especially the deviation of the line towards the north, which surrounds our island home in Britain, is one of the most splendid proofs of God's gracious care over His people, and His protection of them from the excessive cold of the Arctic Circle. He does not allow it to approach them as a rule, but shields them from its rigours as a father would his children, exposed to such distress. Let Israel praise the Lord for His loving thoughtfulness towards His people.

THE SUEZ CANAL.

The widening and deepening of the Suez Canal by powerful dredges are likely to be accomplished at comparatively little cost in a short time. The result of an inspection of the canal by the London hydraulic engineer, Mr. Linden W. Bates, is that one of the three powerful dredgers he has built to clear the harbours of Queensland is to be tried between Port Said and Suez before it goes on to Australia. It is a sea-going dredger of 5,000 horse-power. Since 1869, when the Suez Canal was opened, there has been an enormous annual increase in the receipts of the company, of which Lord Beaconsfield's foresight made Great Britain one of the largest shareholders. In 1899—a record year—3607 ships entered the canal, carrying close on a quarter of a million of passengers (221,348), and yielding above 91,00,0000 francs (91,318,772). Last year the figures distance these during the period as yet reported on. Even were there not so splendid a return, the increase in the size of merchant ships would compel development as it is already doing in many docks and harbours all over the world. At present the waterway is 99 miles long and 26 feet deep, with a width varying from 196 to 327 feet. With a view to the extension in width and depth, the Canal Company has of late refused, I understand, to part with any of the land it holds on either bank, even to the Egyptian Government, which planned a railway from Port Said to Cairo, running parallel with the Canal Company's steam tramway as far as Ismailia. The twentieth century begins well with such projects as this and the Nicaragua Canal in the Far West.—*Scotch Paper*, Feb. 8, 1901.

SOME NEW OBJECTIONS TO OUR VIEWS.

The last and newest objections made to the views we publish, respecting the identity of the British people with the lost House of Israel, known as "the lost tribes," are not wise ones, and hardly worthy of reply. They are three in number, forwarded to us by a friend not far from London, who thinks they may amuse our readers if they do nothing else. They are these:—

1st. Our views relate to the Old Testament prophecies, "all of which were fulfilled at the coming of Christ!"

2nd. British-Israel ideas promote disrespect to the Church clergy!

3rd. They savour very much of Dissent!

In regard to the last two objections we can safely say they "won't hold water." The Editor of the Banner of Israel is a Churchman, and holds the clergy in high respect. He only regrets that they do not see the truth as he does, in respect to the Identity, but recollects in their defence that he was himself a student of the Word for 40 years, but during that long time never saw the Scriptural distinction between Israel and Judah; which is the *crux* of the whole subject. Many of the writers in the Banner are clergy, and one is a D.D. Our ideas promote respect towards the shepherds of Israel, and we grieve greatly that the majority of them refuse to believe the prophecies in their literal sense, but insist on spiritualising them. The Editor of "The Covenant People" is a clergyman of the Church of England, and a man of considerable ability. He is not likely to disrespect his own order, and, in fact, holds them as we do, in respect.

How our teaching savours "very much of Dissent" is not supported by evidence, is untrue, and not worth consideration as an argument against the views we have been engaged in proclaiming in the Banner of Israel for nearly a quarter of a century.

The first statement of our opponent is one which is tangible, and is either true, or false. The opponent merely affirms, but does not try to prove that we are wrong, because we deal with prophecies, some of which are under fulfilment to-day, and some which will be fulfilled in the future. The opponent declares we are undertaking an impossible task because "all the Old Testament prophecies were fulfilled at the coming of Christ!" There being no unfulfilled prophecy at the first advent of the Lord Jesus Christ, our opponent concludes in his "*sic volo, sic jubeo*" style of argument, that we must be wrong, and that all our Identity notions are worthless, and unsupported by proof. Is that the case? We submit that it is not true, that the facts and proofs are the other way, as is quite easily capable of proof. For instance, we affirm, and can prove that most of the Old Testament prophecies were not fulfilled at the first coming of the Lord Jesus Christ. We ask our opponent where was the fulfilment at the date of the first advent of such prophecies as Gen xii. 1, 2; xviii. 18; xxii. 17, 18? Had the Twelve Tribes before the advent become a great and mighty nation, a blessing to other nations? Was their seed then or before that date like "the stars of the heaven, like the sand of the sea shore?" Had they ever possessed, then or before, the Gate of their enemies, and in their seed had "all" "the nations of the earth" ever been blessed? Had they then, or before, spread abroad to the West, East, North, and South, and so become a blessing by such expansion to "all" the families of the earth? (Gen. xxviii. 14). Had they ever by or before the date of Christ's

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first advent become "a nation, and a company, or fulness of (apparently Gentile) nations?" Had they then lent to many nations but borrowed from none? or reigned over many nations but submitted to none? (Deut. viii. 18).

The restoration of Israel and Judah is to take place, and the mode of its accomplishment is carefully laid down in Jer iii. 18, R.V., and other Scriptures. The House of Judah is destined by that prophecy to walk to the House of Israel, and they are to come together, out of the land of the North to the land which God has given to their fathers for an inheritance. This has never taken place yet in the history of the world, and no one can say that it was enacted history before our Lord visited the earth at His first advent. We need not pursue the subject further. The opponent is wrong in regard to the three reasons he alleges against the truth of our arguments respecting our (British) Israelitish origin. They have no validity against our statements in regard to the Identity. The reasons he assigns for differing from us are not even matters for ridicule. They touch the faithfulness and truth of our God, and we are grieved that any should be found ready to impugn the truth of our belief since it confirms the truth of God's Word, and proves that what He had sworn to give to the afterseed of Abraham, His friend, He has granted to our nation in these our modern days, according to the prophecies. To Him let Israel give all the praise!

WHAT LORD CROMER HAS DONE FOR EGYPT.

"ONE of the leading features in the January 'Windsor' is a posthumous article by that brilliant young writer, the late W. G. Stevens, entitled "England's Free Hand on the Nile," in the course of which he pays the following tribute to Lord Cromer's able administration :—"The work of the British agent in Cairo has a double aspect. He is a cross between an ambassador and a viceroy. The position of Britain in Cairo has always been irregular and undefined. It has depended on no convention or constitution, but solely upon the man who seized it, whether it shall amount to a virtual protectorate or to a pretentious and insincere fiction. In the early days, before they came to know Lord Cromer, the opponents of British influence—which, at that time, meant everybody in the country—had good reason to hope that it would turn out the latter. The position of Egypt as the ward of civilisation—the complicated maze of international agreements, commissions, and jurisdictions which fettered her action on every hand—gave Lord Cromer's enemies abundant opportunities. He was always working for Egypt's progress, and they for her stagnation; but as long as they could check him they cared nothing for Egypt. Often they checked him on technical issues—but checkmated him never. And when they found that what the antiquated code of internationalism enabled them to frustrate in one way, Lord Cromer—never despairing, never in a hurry, careless of the form, always with his eye on the essential facts to be accomplished—invariably achieved in another, why, then they began to leave him alone. Their last great effort was in 1896. The Khedive and his palace party, with France, Russia, the Sultan, and the Mixed Tribunals, formed a great coalition and delivered a grand attack. The Commissioners of the five Great Powers, who control the Egyptian Public Debt, had granted a sum out of the Reserve Fund they administer towards the expenses of the opening campaign against the Dervishes which resulted in the recovery of Dongola. The French and Russian members brought a suit before the Mixed Tribunals—which deal with law cases involving foreigners in Egypt—to obtain the refund of this sum. Once more technicalities served them, and the decision was against Lord Cromer. Only, what happened? The British Government advanced the money, and more, thus gaining a moral lien on the conquered territory; and at this moment more than double the sum asked for has been promised by the Commissioners of the Debt for various public works, thus indirectly releasing other funds to pay the very war expenses which the coalition decided to withhold."—Glasgow *Daily Mail*, January 25, 1901.

AN AMERICAN SKETCH OF LORD ROBERTS.

IN his article, "The Teuton Tug of War," in the September *Harper's Magazine*, Julian Ralph deals very interestingly with the South African War. No part of his article is more interesting than that in which he writes on "Bobs." Mr. Ralph, writing in Bloemfontein on April 17th, says :—

"No one questions or doubts 'Bobs' in the British army. His place is unique there—and in all the world besides.

"ROBERTS AND HIS MEN.

"In all the world besides no other man has the confidence, affection, and pride of so many men. It is not merely the private soldier who is wholly satisfied simply to be led by him. The feeling is the same among the officers. He has infinite tact, because he is in complete sympathy with every man in or above the ranks. He returns every salute; he talks to every sort of soldier; he knows them by name by the hundreds. He is more profuse in kind words and compliments than in reproof, just as he is most inclined to be gentle and kindly, yet every man knows how firm and severe he can be. In those two sentences lies the definition of perfect justice, which he nearly personifies.

"HIS PERSONALITY.

"He makes so little show and parade that there is no plainer man among his 200,000; and yet he is always as neat as a pin; a straight-built, solidly set up, quick, nervous little man, with bright eyes under a majestic forehead and above a masterful chin. His face is so sad and gentle when it is in repose that you have to look at it again and again—and then only to add to your wonder how that can be the visage of a man who deals death for a profession, and leads to death the flower of the army he loves. Look at the same face again when he is speaking, giving orders. It is just as kindly, but the melancholy has fled, and in its place is the indefinable tracery called 'command.'

"He trusts every man implicitly until he finds himself mistaken in an individual; then it is not comfortable to be in that man's shoes. He is never angry. He controls his temper as he does his appetite, for he never smokes and drinks hardly at all. He lives, in war, as plainly as any colonel under him, to say the least.

"HIS HUMILITY.

"Beyond and behind and above all else that distinguishes him is this: that though he is a general among men, he counts himself, before God, a humble soldier, for, without ever intruding the fact, he is a devout Christian."

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Mr. Ralph concludes his article with the following sentences: "There has been but one leader since 'Little Bobs' came. Even a name which filled the world has now been merged in his, for he alone commands—and absolutely."—From *The Review of Reviews*, Sept. 15, 1900, p. 257.

CUI BONO?

ALTHOUGH this question, as applied to the Anglo-Israel Identity, has become somewhat trite and possibly wearisome to those familiar with it, yet there is always something new and true to be said about it, different views from different standpoints to be explained, and clearer light to be thrown upon them. The following may contribute in some small degree towards bringing doubters to perceive some of the advantages it confers.

1. Even to those who cannot yet admit its truth, the study of the evidence and arguments in support of our Anglo-Israel Identity cannot fail to give a wider, more accurate, and more intimate knowledge of history, both sacred and profane. It will give them also a firmer grasp upon the reasons for their own belief, as well as a better knowledge of our reasons for accepting the Identity as a sacred truth. This last reason will appeal with peculiar force to those Anglo-Israelites who have debated the subject with opponents, whose own statements proved them ignorant of the grounds our belief rests upon, yet who obstinately and even angrily declared it to be false. For, alas! it is not rare to find those who know least about us taking sides with our opponents, and even more bitterly hostile to us than those who are much better informed. On the other hand, it is a gloriously strengthening confirmation of our faith to find that earnest open-minded study seldom fails to carry conviction of its justice.

2. To our statesmen this study cannot fail to bring knowledge of the greatest importance—knowledge that is indispensably necessary, if they wish to act wisely and justly, to those who wield power over the lives of men and the fate of nations. It will give them deeper insight into, and a better understanding of, inherited racial affinities and antagonisms. It will make them more closely acquainted with the nations of the earth, with their origin, and with their destiny. It will enable them to judge correctly of the international alliances which should be sought or avoided, and to discern the right policy, domestic or foreign, to be adopted on every occasion. And it will enable them to avoid mistakes, such as those out of which the war in South Africa has arisen, such as those which failed to forestall other nations in the occupation of several places of great strategical and commercial importance. It may with perfect justice be asserted that the British statesman who has not studied "Dan, the Pioneer," "Israel's Wanderings," "Nebuchadnezzar's Dream," and "Russia Japhet," is but poorly equipped for his business.

3. To our soldiers, fighting our battles in the four corners of the earth, the knowledge that we are Israel gives a wider and a better view of the object for which we are fighting, as the witnesses and messengers of God, to bring the world to Christ. The knowledge that our cause is right, our quarrel just, and the promise of victory "if they go through," should give them a more steadfast and persistent courage to do and dare, should render them fearless in the face of desperate odds, patient and hopeful in straits and hardships, confident in the hour of danger, and at all times invincible. Many glorious examples prove that when they WILL to "go THROUGH," there are none who can withstand them, and there have been some faint-hearted "surrenders" that might have been turned to victories, if that were the motto and standard of every British soldier. It is the motto a belief in our Identity would teach them.

4. To every candid mind, setting itself to this study with the determination to seek and accept truth for its own sake, there must come many and great benefits. The mere investigation of the questions raised cannot fail to increase our knowledge of God, and strengthen our faith in Him; cannot fail to make us more familiar with the contents of the Sacred Volume; cannot fail to give us a better understanding of the connection between the Old and New Testaments, a clearer comprehension of the scheme of redemption, and a firmer hope of salvation. With regard to the promises, the prophecies, and the interpretation of Scripture in general, it cannot fail to afford us new light and a more intelligent comprehension that must bring us closer to our God.

5. Well do I remember how astounded I was when the question, "Cui Bono?" was first put to me. It came upon me suddenly, unexpectedly, and found me unprepared. I stood silent, awe-struck, not because there is no answer to be given, but because I had not yet cut out any particular one from among the throng of benefits, so innumerable, so vast and measureless, that I had not yet perceived that only in the goodness and love of God is there any limit to them. Yet, here was one who seemed to have no eyes to see them, who seemed to think the subject afforded no advantage worth the trouble of looking for. If any such should read this brief recital, I trust he will find it a sufficient answer to his question. The Identity is the answer to all our questions. It silences the infidel, brings the atheist face to face with God, fills the agnostic with the sweetest faith and knowledge, dissolves all our doubts, and satisfies our souls with the lovingkindness of God.

ALEX. W. JOHNSTON.

Maitland, N.S.W., 18th Jan., 1901.

ISRAEL'S ELECTIVE MONARCHY.

BY E. REEP.

IT was in Egypt that the Israelites first became a nation. For several centuries they were familiar with the autocratic rule of the Pharaohs, and for this reason, probably, they were careful, when tired of their theocracy, to establish in Israel a monarchy that was elective, as well as hereditary.

Israel's dissatisfaction with their theocratic form of government was gradual, but persistent. Even in the days of Moses there must have been signs of revolt;* hence his stipulation that when in settled possession of the promised land, and determined to have a king, the Israelites were not to elect a stranger to rule over them, but a brother, one of their own people (Deut. xvii. 14—20). This injunction was faithfully carried out by Samuel in anointing Saul king of Israel. Of the Tribe of Benjamin, Saul had the felicity of knowing not only that he was the anointed of the Lord, but that his election had been gladly confirmed by the whole Israelite nation (1 Sam. x.). His kingship, however, depended upon something more vital than the favour

* As there was later on when Gideon was entreated to establish a monarchy: "Rule thou over us, both thou and thy son, and thy son's son" (Judges viii. 22, 23).

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of the people; he was never to forget his allegiance to God, the Kings of kings; he was, moreover, bound to obey the moral law of the Mosaic constitution. And that there should be no confusion of opinion in the future as to the manner of the kingdom and its new policy, Samuel described in a book what the administration should be and deposited it in the temple archives.

The Israelite monarchy established, Saul began to think he might amplify his power. But the Israelite monarchy was to be a limited and not an absolute monarchy; the king, therefore, could only acquire an extension of his authority by the consent of what in our own Anglo-Saxon tongue was called the Witenagemote, or national council, an assembly of the civil and ecclesiastical nobility. The men of Judah soon made themselves conspicuous by their opposition to the House of Saul, eventually seceding altogether that they might make David, one of their own tribe, king. Elected in this manner David could not possibly found a new dynasty in Israel; his election made him king of Judah only; it left the House of Saul still in power and reigning over the bulk of the nation.

Consequently, there was long war between the House of Saul and the House of David. In the deadly struggle David waxed stronger and stronger, and Saul's adherents weaker and weaker. For seven years and six months David reigned over Judah; then came all the Tribes of Israel to make him king, saying (remembering that a king of Israel was to be no stranger), "Behold, we are thy bone and thy flesh:" and they anointed David king over all Israel. Israel and Judah thus became reconciled, and the House of Israel effaced all recollection of David having co-operated with the king of the Philistines against Saul's kingdom (1 Sam. xxvii.—xxix.). Naturally the Philistines, when they heard that David had been anointed king over all Israel, were surprised (1 Chron. xiv. 8); but David was blessed of God and gave thanks unto the Lord and made known His doings among the people.

Under David the Syrians, Edomites, and other nations were subjugated, the victory over the Syrians taking place near the river Euphrates. By this important conquest the Israelites must have been reminded of the promise to Abraham, as recorded in Gen. xv. 18, a promise that still awaits a permanent fulfilment. After many other wars, and towards the end of his life, David had again to face a desire on the part of the House of Israel to assert their independence and to elect a king willing to remove burdens which had grown up and weighed upon the people. The hearts of the men of Israel went after Absalom, but his untimely death destroyed their hopes in that direction, and they were finally content to approve of David's choice of Solomon as his successor to the throne. And David went the way of all the earth, and Judah and Israel dwelt safely every man under his vine and under his fig tree, all the days of Solomon.

No sooner was Solomon laid in the tomb than disaffection was once more rife in Israel. Only on condition that their grievances were redressed would the House of Israel, representing Ten Tribes, consent to the new king's accession. Rehoboam, refusing to consider any of their complaints they repudiated his right to reign over them, and elected Jeroboam to be their king; and so again there was none that followed the House of David but the Tribe of Judah only (1 Kings xii.).

From then until now Israel and Judah have remained separate peoples, nevertheless they are destined to re-unite under one sceptre as in the reign of David, when "They shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions" (Ezek. xxxvii.). God will make a covenant of peace with them; it shall be an everlasting covenant: yea, He will be their God and they shall be His people.

Having briefly shown that the Israelites combined the elective with the hereditary system of monarchy, we have now to point out that our own is a parallel to it.

In a "Collection of State Tracts" (pub. 1705), it is stated that Alfred the Great acknowledged in his will that he owed his crown to the bounty of his princes and of the elders of his people. In Asser's "Life of Alfred," we are told he was appointed king by his father, though the youngest of his three sons, when he was sent to Rome in 855. In this same year his father, King Ethelwulf, died, and Pope Leo IV. consecrated him king. Notwithstanding Alfred made no claim to the kingship until after the death of his brothers, although he might have done so "amid the acclamations of all the people." Here is an instance of the power which the people of England had in the disposal of the Crown in Saxon times, and this is confirmed by a certain document, quoted in the "State Tracts," which says: "This right over the Crown, which was challenged and exercised all the time of the Saxons, has been maintained and exerted with no less courage and vigour in every age since the coming of the Norman race. William I., misnamed the Conqueror, did not otherwise obtain the Crown, nor ascend the English throne, save in the virtue of an unanimous and free choice of the peers and body of the English nation. . . . . Nor did the said William only obtain the crown by the people's choice, but he was made to swear, before his coronation, that he would govern the people justly, keep and observe unto them all their old laws, and consent to having such further laws enacted as should be found needful for the preservation of the realm."

At the election of William III. (Prince of Orange) the English people were constantly reminded that the Crown was in the gift of the people. They were told that William II. and Henry I. had been solely elected by the choice of the nation, and so all succeeding kings to the accession of the Scots race (the Stuarts). The most interesting assertion, however, is that the English elective system was the same as that set up by the Jews. "Therefore to be an Englishman is one of the greatest privileges any one's birth can entitle him to, for he may challenge the whole world to show so equal and so happy a constitution of government as exists in England. In England, king and people make a solemn covenant before the Lord, a covenant that must be observed according to the direction of Moses (Deut. vii. 9—13). Nehemiah and Daniel address God as the God that keepeth covenant. Thus, since it is one of the attributes and excellencies of God that He is faithful, it should be no part of the privilege of kings to be at liberty to break theirs."

Unfortunately, all our English kings have not felt themselves bound by their covenant obligations. Had they done so English history would probably have had little to record of the House of Hanover, whose lot it has been to furnish Britain with its present dynasty. But the election by the English Parliament of the Electress of Brunswick as successor to the throne of England on the demise of Queen Anne was legitimate enough, notwithstanding that Princess Sophia, whose son assumed the English crown as George I., was by no means the nearest

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heir to the English throne. A strict construction of the laws of descent would have given precedence, it is said,* to the claims of sixty competitors, and though most of these, being Roman Catholics, were under a disqualification, yet the accession to the throne of England was tempting enough to furnish a motive for apostasy.

With this opinion most British-Israelites will agree. Britain, as representing the Ten-Tribed House of Israel, offered a kingdom whose greatness and dominion is destined to increase and to stand for ever (Dan. ii. 44; vii. 29), Happily, though at one time the choice of a new dynasty seemed likely to fall upon the House of Savoy, our Israelite monarchical elective system enabled the representatives of the British nation to establish, despite strong opposition, a Protestant monarchy to the advancement and progress of the British-Israelite race. God, for Jacob His servant's sake, and for the sake of Israel His elect, was guiding the succession. In electing the House of Hanover the British Parliament was really calling to the throne a genuine royal branch of that Israelite stock, which in the days of our ancient forefathers had a home not only in Britain, but beyond the Elbe, out of the bounds of the Roman empire (Josephus xi., v. 2). Even then they were the founders of principalities and powers, hence the Duchy of Hanover, though now extinguished, will always live in history as one that in remote times was occupied by our Saxon ancestors, rifts and remnants of the House of Israel, sifting through the nations (Amos ix. 9), towards a place of safety (2 Sam. vii. 10), wherein they could renew their strength (Isa. xli.) and fulfil their destiny.

Of greatest purport then is the covenant just made by Edward VII. before the Lord in the presence of the hereditary and elective representatives of the nation, whereby he has declared that he will without any evasion or equivocation, refuse to have anything to do with Israel's ancient sin, viz., idolatry in any shape whatever. In that covenant he has virtually fulfilled prophecy, crying with Ephraim, "What have I to do any more with idols?" And it is by the keeping of himself and the British-Israel race from the iniquity of Popery that will cause the God of Abraham, Isaac and Jacob to heal our backslidings and to love us freely. For He has promised to be to Israel obedient, what the dew is to the earth, that His people may know that from Him alone is their fruit found (Hos. xiv.). Our Lord Himself has told us the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth. Surely the true worshippers are to be found in a nation that He has formed for Himself (Isa. xliii.), to whom pertains His Kingdom on earth (Matt. xxi. 43), and surely it is for them more than any other nation to keep His covenants and to obey them. In the happy combination of an hereditary and elective monarchy it also surely appears that we have the best guarantee that unto the people will ever be turned a pure language (Zeph iii. 9—the language of justice and righteousness) that they may all with one consent acknowledge that God is to be obeyed in spirit and in truth (John iv. 24), and in no other manner.

THE SIX COLOURED MAPS of the BRITISH ISLES (issued as a Supplement to the New Year's Number of the BANNER), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

* "State Papers," ed. J. Kemble.

BRITON AND BOER.

BY THE EDITOR OF "THE FAITH."

WE have, hitherto, carefully abstained from expressing in these pages any opinion upon the much debated question of the Transvaal. Our reticence has not arisen from having no opinion to offer—quite the contrary—but because the necessity for dealing with the matter had not arisen. Now, however, loyalty to our motto, "For Truth and Righteousness" compels us to speak our mind. We do not claim, even now, to speak for others also, though we have little doubt but that the great majority of our readers will endorse our utterance.

It is a thousand pities that there should be in Britain any difference of opinion on this question—though, of course, we are not blind to the fact that there has been a wide difference. By some the Boer has been credited with all sorts of good qualities, whilst the British population of the Transvaal have been, by the same idealism, invested with all sorts of evil qualities and designs.

What is the truth of the matter? Doubtless by adopting the happy mean between these two extremes we shall reach it. In other words, the Boer is by no means so good as he is painted; nor is the Briton by any means so vile. We might, indeed, reverse the characters—but let that pass.

The difference between Briton and Boer is not a question merely of the "franchise." This was only a peaceful means to secure the desired end: thus, by giving all white settlers a vote after five years residence, as is common in civilized countries, in other words, equal municipal and political rights with the Dutch settlers, (as has been done for twenty years past in Cape Colony and Natal), it was thought—and wisely so—that the questions at issue might be settled by constitutional methods, without any breach of the peace. Surely this was a mode of action which deserved the support of all lovers of peace.

By whom was this method refused? By the Boers, first by saddling it with impossible conditions as to non-interference and non-suzerainty; and then by a point-blank refusal of their own offer, unless accompanied by these "impossible conditions." This left the British no option but either to countenance a grave wrong inflicted on more than one hundred thousand British subjects, or else to cut the Gordian knot by the sword. Whilst choosing the latter alternative as the most consistent with the honour of a great nation, having under its rule hundreds of millions of native races, whose loyalty would be affected by any sign of weakness, Britain still left the door open by which the Boer might do what was demanded in the interests of righteous dealing between man and man.

If then, the franchise was only a means to an end, what is the desired end? It is a twofold one. First, equal rights for all white races, whatever their nationality; and second, British supremacy in South Africa. The first of these ends needs no argument to enforce its necessity and righteousness, so we can pass at once to the second.

Whether we approve of it, or not, the world is being rapidly divided up between and absorbed by a few "Great Powers"—this is the trend of the times. We can no more arrest this development than we can stay the set of the tides, for it is evidently the working out of God's providential purposes in these last days; so, to oppose it would be to fight against God.

Among those great World Powers stand Britain, the

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United States, Russia and Germany. A few years since we should have written France, also ; but we are by no means assured now that France has any great part to play in the world's future. She appears to have had and lost her opportunity, and her day of grace to have passed. Indeed —and we apologise to France, Italy, Spain and Portugal for saying so—the Latin Race, as a whole, seems to have played its part, and to be rapidly declining,—the sun being in the ascendant now for the Anglo-Saxon, Scythian and Teutonic races. The Latins have had a magnificent opportunity, and have hopelessly failed to use it aright. The reason for this is not far to seek. At the Reformation they preferred Rome to Reformation (Protestantism), and they have paid the penalty of its blighting, withering curse. True, as there are not less than ninety millions of the Latin race still in Europe, they are strong enough to do much good or evil yet, but if they are to play any important part, and especially for good, in the world's future, it can only be by throwing off their allegiance to Rome and by the frank and full acceptance of an open Bible.

To return : for generations past British and Dutch have been alike quietly striving for supremacy in South Africa. Had the British Government of his day been wise, instead of foolish,—it has by painful experience, learnt wisdom on this point since—forty years ago British supremacy would have been an established and unquestioned fact in South Africa, under Sir George Grey, then Governor of the Cape.

Again in 1881 that supremacy would have been established, and with comparatively little loss of life probably, had not the Government then in power allowed mistaken feeling to usurp the place of enlightened reason, and so given back the Transvaal to the Boers, to the well-nigh ruin of British influence in South Africa—not to name the cruel wrong inflicted on numerous British settlers in the Transvaal.

Now in 1899 there comes another crisis in the constant struggle of Briton and Boer, and this time it is to the best interests of both, of Africa and of Peace, that the question of the dominant race should be settled once for all.

Paul Kruger—for he is virtually Dutch Dictator in the Transvaal—has his strength (and weakness) in that very desire and determination on the part of the Dutch race to have the upper hand and to play a controlling part in all South Africa, their motto being "Africa for the Afrikanders." This antagonism to British rule is deep-rooted, not only in the Transvaal and the Orange Free State—the two Republics—but also amongst the Dutch and Afrikander population of Cape Colony and Natal. We do not blame these for a very natural desire ; but, on the other hand, the British should not be blamed by the admirers of the Dutch because they, too, see the importance of South Africa and wish to retain it as an integral part of the British Empire. Our people have been there now for several generations, they have enriched the land by their wealth and industry, and have watered it with their blood. Nothing can be said for the Dutch in this connection that does not apply with even greater truth to the British.

One thing more must be said here. Dutch supremacy means that sooner or later, South Africa will fall to Germany, and a most important link of communication with its over-sea empire will be lost to Britain. For it is absolutely certain that the Dutch cannot be strong enough in South Africa to successfully contend against such a military Power as Germany—which would rejoice with exceeding great joy to see Britain's supremacy wrested from her by the Dutch, to make way for that of Germany. We cannot afford to have any illusions on that score.

In, then, contending for "equal rights" in all South Africa "for all white races," and "just treatment for the natives" Britain is taking an absolutely imperative step in the interests of the Empire in Africa, for our sons have not spent blood and treasure there merely to lay the foundation for a German South Africa.

We believe that in the determination to maintain British supremacy there at all hazards, our Government is also the best friend of the Boer and of the Native, both of which races can find under the British Flag a measure of freedom, security and prosperity superior to any they could find under the Dutch or German, or any other Power.

We deplore the necessity of war, and are grateful for the patience with which our Government has dealt with that of the Transvaal, though the position of the British settler has steadily gone from bad to worse. We deplore the loss in life and limb and treasure which must result from a conflict, and we deplore this on the Boer side only less so than on the British, for on both sides stand men, made in one image, of one blood, redeemed by one Saviour, for these ought to be (and yet will be) found working together for the commonweal of British South Africa. But as, when two have to ride one horse both cannot ride in front, and both claim to do so, the matter of precedence must first be settled once for all, or there never can be peace in that fair land. For the consideration of our readers who may have been led to support the mistaken Peace-Policy of the day, may we add :—

1. The Transvaal covers an area as large as France. The whole population, Dutch, Outlander, and Native, in this large territory, is under one million, of which less than a fifth are Dutch. We refuse to grant the right of 200,000 people to exercise exclusive rule over a country large enough to sustain in comfort several millions of persons.

2. The Dutch obtained their title to the Transvaal by force, shooting down or enslaving the original native possessors, of the soil. Every British settler, holding land there, holds it by purchase—and we refuse to admit that the second title is inferior to the first.

3. When the Transvaal was added to the Empire by request of the Transvaalers prior to 1881, the British paid the debts of the bankrupt State, and placed its finances on a sound footing ; they also delivered the Transvaalers from a bitter war with the natives, which, probably, would otherwise have led to the extermination of the Dutch. Despite this the Transvaal Dutch rose in rebellion in 1881, and taking our Government at unawares shot down in cold blood at Bronker's Spruit, at Ingogo, and at Majuba, our few scattered forces, which were hopelessly outmatched by overwhelming numbers. This was not warfare, it was massacre. In a moment of weakness our then Premier gave back to the Boers their independence, stipulating that there should be in the Republic equal rights for all white races, and just treatment for the natives. How was that accepted condition of independence observed? By completely ignoring all British rights from that time forward, until in 1899 the position of the British population (who settled there on the faith of those conditions, and also by the express invitation of the Boer President, to develop the wealth and industry of the country) find themselves in a worse position even than before. It is naked truth to say that there has been throughout a deliberate endeavour to deprive the white non-Dutch settlers of every civil right

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which they were entitled as law-abiding citizens of the State to possess and enjoy.

4. Every peaceful and constitutional effort, to right these wrongs, having been made during a period extending over eighteen years, we refuse to believe that British patience ought still to be extended to a people whose responsible leaders are deaf to every remonstance and appeal.

November, 1899.

RANDOM SHAFTS.

LAST year, having resigned the bishopric of Ballarat, the Right Reverend Dr. Thornton preached a sermon in St. Paul's Cathedral, Melbourne, before leaving for England, and an ample report of it is contained in a Victorian newspaper which I have come across. The bishop took Psalm lxxxvii. 7, for his text, but dealt with the whole "lyric," expounding it in a manner which must have been satisfactory to those who consider that "you can prove anything" from the Bible. His sermon is entitled "The Panegyric of the Church of God," and he insisted emphatically that Zion is the Church of God, the births mentioned in verses 4, 5, and 6, being new births:—"Lo, Philistia, Tyre, Cush—there in Zion is each one born. In Zion it shall be said, man after man is born in her: and the Most High Himself shall 'stablish her. Jehovah shall reckon, when He writes up the muster-roll of the peoples, this man was born there."

* * *

Dr. Thornton asked, "Can one of you find any flaw in the main principle of the exposition?" and as a member of his wider audience, reached through the press, I may be allowed to say that I see, or think I see, not one, but several flaws. For instance, men are not born in the Church, but into the Church, so that the bishop's interpretation is unsound at its very "birth." He remarks that Zion will be "hailed as the native home of regenerated peoples, the scene of their registration as recognised subjects of Jehovah." But that is not exactly the Psalmist's language, and the closer we keep to the Psalmist's language the more difficult this spiritual rendering becomes. And, further, granting to the bishop his own premiss that souls are born in the Church, does it not follow that *every* conversion is effected in the Church? Where, then, is the sense of the discriminating words "this man?" "Jehovah shall reckon, when He writes up the muster-roll of the peoples, this man was born there." According to Dr. Thornton's notion, it is "the peoples," without a single exception, who are born in Zion, and no one being born anywhere else, what is the meaning of "this man was born there?"

* * *

But worse faults than lack of logic lie at the door of Dr. Thornton. Undue exaltation of the spiritual always leads to undue depreciation of the literal, but it does not always lead to such superficial reasoning as this:—"Has the grand dream of the great lyric ever been fulfilled? Not quite in the way Hebrew expositors anticipated! Most assuredly the Zion of Hezekiah was never permanently established by the Most High! Within three centuries of his death, Jerusalem was in ruins. Revived under Nehemiah, it was again and again taken and retaken, burnt and pillaged, and rebuilt, till the end came after it had rejected God's Messiah. Of no city in the world could it be said with less truth that it was stablished. No 'glorious thing' whatever can be said of El Khuds to-day. A grimier, beggarlier conglomeration of woe-begone buildings calling itself a city my eye never rested on. The 'singers and dancers' at holy feasts have given place to the insolent foreign soldier, the filthy alien beggar, and the contemptuously prying Gentile tourist. 'The Most High shall stablish her?' If the literal capital of Hezekiah, and a literal conservation of its beauty and dignity was meant, Jehovah broke His word!"

* * *

It is to be feared that of the different orders who are said to possess Jerusalem, Dr. Thornton must be classed with the "contemptuously prying Gentile tourist." Surely no reverent student of prophecy could arrive at his conclusions, or judge the ultimate fortunes of Jerusalem by its condition to-day. The Psalm makes no reference to Hezekiah's Jerusalem, nor did it guarantee that Jerusalem would be "permanently established" before the expiry of the nineteenth century. The bishop is lavish in his praises of the Church: "That is God's founded city, set upon the mountain of His holiness. There the true incense rises, the true candle shines." "His Zion is the appointed cistern into which all the streams of His grace should gather and flow forth thence across the wide, wide world, 'All My fountains are in thee!'" But if the Bishop had lived in the fourteenth century he would have seen few streams of grace: his eye would have rested on a scene as morally miry as El Khuds is physically grimy. Is it, therefore, to be assumed that "Jehovah broke His word?"

* * *

A dilemma of this kind occurs to him; in fact he puts it forward to answer it. "'Why,' asks a popular writer, 'did Christianity, when embraced by Roman Emperors, instead of healing the evils of the Western Empire, only accelerate its ruin?' Now, why should it have saved the hopelessly corrupt Roman Empire? I have never been able to see why. That was against God's purpose." I should have thought that no Empire was "hopelessly corrupt," or past saving by Christianity, but that the regeneration of Rome was "against God's purpose" we may well believe. And is Dr. Thornton not aware of God's purpose concerning the land of Israel? "I will give it into the hands of the stranger for a prey, and to the wicked of the earth for a spoil, and they shall pollute it. My face will I turn also from them, and they shall pollute My secret place: for the robbers shall enter into it and defile it" (Ezek. vii. 21, 22).

* * *

This is part of God's purpose, the fulfilment of which Dr. Thornton had the privilege of witnessing on his visit to Palestine. But it is not by any means the concluding part. Isaiah predicts, "They shall build the old wastes, and they shall repair the waste cities, the desolations of many generations" (lxi. 4). "Thou (Jerusalem) shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (lxii. 3). The accomplishment of these promises is just as determinate as the execution of the curse —"For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. xxxii. 42). Consequently, to those who have faith in prophecy, the "woe-begone buildings" of Jerusalem are simply reminders that the city will, one day, "be a crown of glory in the hand of the Lord."

* * *

"Unless that principle of Bible interpretation be conceded, that the Church of Christ on earth in the idea and purpose of its existence, corresponds to the Zion of prophecy,

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predictive Scripture from first to last becomes a tormenting riddle." Dr. Thornton has a perfect right to speak for himself, but he certainly cannot speak for the Christian world. It is said there is virtue in necessity, but the greatest of theologians see neither virtue nor necessity in the principle advocated by our preacher. Bishop Ryle wrote: "The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration. It is high time to cease from explaining Old Testament prophecies in a way not warranted by the New Testament. What right have we to say that the words Judah, Zion, Israel, and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences" ("Coming Events and Present Duties"). JOHN SHOOTINGHAM.

"ALL THAT SEE THEM SHALL ACKNOWLEDGE THEM THAT THEY ARE THE SEED WHICH THE LORD HATH BLESSED" (ISA. LXI. 9, R.V.)

THE following corroborates the account given in Mrs. Reep's paper, respecting the favourable estimate of Britain's blessings, which the nations entertain and express, whereon she exerts her authority, and gives her protection to those who need it.

Miss Butlin, a lady Missionary from Clifton, engaged in and around Bagdad, on the Tigris, in the Turkish Empire, writes as follows from a Monastery near Mosul, a town on the Tigris, north of Bagdad: "The monks" she states, "were pleasant to converse with, especially the Superior. He told me they were well off, but the Kurds had taken 500 cows, all their sheep, and had killed several of the people. Every year they strip the Convent garden, and the Sultan never punishes them. 'Why won't the English Queen take pity on us, and take this land, instead of the Transvaal? For we would worship the English as angels from heaven.' The Monks were even afraid to take the animals to drink."

Here we see the Monks resident in a part of the Turkish Empire, envying the lot of the rebellious Boers in coming under the British Raj, and declaring, that if we would only seize upon their own Turkish province they would "worship us as angels from heaven!" Miss Butlin is a reliable witness, and she tells us that Isa. lxi. 9, R.V. is perfectly true! To the Lord be the praise.

J. R., — WRITING from Washington (D.C.), says:—"I am amused frequently at the criticisms of some 'flannel-mouthed' Americans regarding Great Britain's attitude in South Africa, while we are about to impose 'suzerain' conditions upon Cuba, in the face of our resolution and pledge to the world that we would relinquish the island to the inhabitants thereof as soon as a staple government was formed. And if, after Cuba is conditionally liberated, and she sends us an impudent ultimatum such as Kruger sent Great Britain, I'll venture Cuba-for-the-Cubans will be wiped off the map before they realise what they have done. The prejudices of the earlier days are not all forgotten, while the Roman Catholic element never loses an opportunity to oppose England no matter how, or in what she is involved. Wishing you a speedy termination of the war that has become pitiful, without further concessions to the misguided Boers; Good health to the King."

CAMBERWELL, PECKHAM, & DULWICH BRITISH-ISRAEL ASSOCIATION.

THE Annual Meeting of this Branch Association was held at Modena House, Peckham Rye, on 22nd February last, when Mr. H. H. Pain, our president, occupied the chair.

After the election of Committee, Honorary Secretary, &c., for ensuing season, Mr. Pain called upon the Rev. S. J. Deutschberger, B.A. (General Secretary to the British-Israel Association), to lecture upon "Israel's Wanderings," which Mr. Deutschberger proceeded to do in an able, easy, and interesting manner. The lecture being illustrated by a large map was thoroughly enjoyed by those present. The subject, however, is one that cannot be dealt with fully in one, or even two evenings; it is, therefore, hoped that Mr. Deutschberger will continue it on the occasion of his next visit to us.

HENRY G. LOCKE, *Hon. Sec.*

115, Choumert-road, Peckham, S.E., 12th March, 1901.

Correspondence.

WHO ARE THE IRISH?

THE REV. S. J. DEUTSCHBERGER'S LECTURE AT PECKHAM.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Mr. Skey, in his criticisms on the above, is apparently writing under the erroneous assumption that Mr. Deutschberger, and other advocates of British-Israel Truth, assert "the theory that the Irish are descended from an inferior race." Nothing could be further from the fact. Anyone with the most superficial acquaintance with Irish history is aware that it teems with references to the Phœnician and Egyptian origin of the Irish as Dannians, Milesians, Gadelians, &c.

But who were the Phœnicians? Primarily the inhabitants of Phœnicia, a portion of the land of Canaan allotted to, and partially occupied by Dan. Ezekiel tells us that in B.C. 1285 (Judges v. 17) Dan had ships; and in B.C. 588 (Ezekiel xxvii. 17, 19) traded from the Phœnician port of Tyre, with Javan or Greece. The late Colonel Gawler, in his invaluable work "Dan, the Pioneer of Israel," has identified the Danites of Palestine with the Argive Danai of ancient Greece, and pointed out the fact that "wherever the Phœnicians are said to have traded, there we find Grecian, Irish, Scandinavian, and English histories teeming with notices of a certain race called Danai, or Dannans, or Dannonii, who are either called Phœnicians, or mentioned *in company with* Phœnicians." It is, therefore, evident that the designation of "Phœnician" covers two races.

The Phœnician language, too, is admittedly a dialect of Hebrew, and the name itself is derived from the same source, and means, *men of the face of the sea*, i.e., *seamen*, which most aptly describes the great navigators of that age.

Notwithstanding the contention of Mr. Skey, that "Burton . . . writes, It is not etymological science to assign relationship to words merely because they are alike in sound and spelling;" it by no means follows that "according to this ruling, there is no connection between the words 'Fenian and Phœnician.'" Such a statement, so far as it goes, may be perfectly correct, but it does not in any way disprove the opinion of many British-Israelites, that Fenian is simply a colloquial abbreviation of Phœnician. What was originally a race name has merely been corrupted or changed into one of political significance, in the same way as Captain Boycott's name is now identified with political, and trade, "boycotting," or excommunication

It should be borne in mind that the eminent authorities quoted by Mr. Skey, are presumably ignorant of the Semitic origin of the Tuatha de Dannan, Milesian, and Gadelian Irish—the real Irish—as distinguished from the Canaanites of Tyrean and Sidonian coastlands, although both races are

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historically known under the common name of Phœnicians. In the same manner the Welsh, Scotch, and Irish people of to-day are generally called English, on the Continent, merely because they all hail from the British Isles. It is almost needless to add that when this Israelitish origin of our common ancestry is more widely known, much that now passes muster on the mere authority of the great names of otherwise learned writers, will have to be corrected or re-written in the light of our Identity.

The authority for driving out the Canaanites is founded on Numbers xxxiii. 55, and their description as "pricks in your eyes, and as thorns in your sides" is only too true of the Fenian Irish "in the land wherein ye dwell," here and elsewhere, as in Palestine of old. They equally differ, too—broadly speaking—in religious observances, now as then. That only a small portion of the Canaanites is represented by a certain section of disloyal Irish—so-called—and the greater portion of the remainder by the French Keltic race is my *personal* belief, based on the following grounds:—The disloyal "Irish," in their past rebellions against our rule, have always looked to France for aid, and the aim of the Government of the latter country has been significantly called "a policy of pin pricks," or "putting a spoke in our wheels" whenever and wherever the opportunity has offered. Notably has this been, and still is, as a matter of fact, the attitude of France in our Egyptian policy, and it is significant that Isaiah when predicting the smiting of Egypt by Israel says: "In that day there shall be five cities in the land of Egypt, that speak the language of Canaan" (Isa. xix. 18). It is a matter of common knowledge that during the joint Protectorate by the Great Powers of Egypt, that French was the official language of the governing class, but it is now being rapidly superseded by English, since this portion of the Promised Land practically came under Israel's sole occupation and administration. May not this be a prelude to the fulfilment of Zechariah's prophecy, "In that day there shall be no more a Canaanite in the house of the Lord of hosts" (Zech. xiv. 21).

Yours truly,

Bromley, Kent. H. H. PAIN.

P.S.—I gladly add my testimony to the able and interesting manner in which Mr. Deutschberger delivered his lecture.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—I trust all my friends and helpers have read my Report for 1900, printed in BANNER, Feb. 13th. I trust by God's grace to begin open-air work the first Sunday in April. All old and new literature for distribution will be thankfully received. I also ask my friends for the funds needful to carry on my campaign. I trust entirely to voluntary subscriptions, and I spend as little as possible. Last year I was kept rather short, and it's hardly fair to do the work, and draw on my own pocket as well; yet, it is impossible to carry on such work without expenses, which can never be charged in an Annual Report. I am now making arrangements to go to Halifax in June to help the friends in that quarter for about eight days; this is my only chance to go so far. Particulars of places to be visited later on.

Yours faithfully, H. A. MARCHANT.

171, Waldegrave Road, Brighton.

P.S.—Literature for Yorkshire Campaign may be sent to Mr. J. Heaton, 10, Paradise-street, King's Cross-street, Halifax, Yorkshire.

To the Editor of the "Banner of Israel."

SIR,—When England so magnanimously withdrew from being, or appearing tyrannical over the Boers in 1881, there were no Uitlanders there whose interests we had to protect, and no earthly treasures at that time discovered. Neither was there any German or other foreign intrigue scheming (so far as then known) to use the Boers and the Transvaal as a fulcrum or leverage to upset, and if possible destroy, the progressive, growing power of the British nation. Moreover, if we had then acted otherwise our principles of Christian forbearance and lenity would not have been exemplified to them, and the world generally. Their misinterpretation, or contempt for our generosity and forbearance will now, probably, result in their own disastrous humiliation, and the loss to them of all future means of mischief. It has also revealed to us our present backwardness and unpreparedness to meet any nation with modern equipments and mobolization in the battlefield. It has revealed to us, and to the jealous nations of the world the good-will of the young lions to the mother country and also their power.

Earl Roberts, on Monday, Dec. 10, 1900, in Good Hope Hall, Cape Town, said, "The guiding hand of Omnipotence would bring good out of what, to our finite understanding was the most unfortunate war of 1881, for that war could not have brought the far-reaching effects that this war had caused; that war could not have consolidated the whole British Empire firmly together as this war had done, because it would have been fought by regular troops alone, whereas the present war had been brought to what he had hoped was a satisfactory conclusion by the Militia, Yeomanry, and Volunteers of Great Britain, and by those admirable and workmanlike contingents of South Africa, Canada, New Zealand, India, Ceylon—all fighting as brothers in arms for the dear old flag of the mother country, in the service of their Empress Queen."

Altogether, it would appear, that from the first (20 years ago) up to the present, the whole affair has been the design of Providence, and not that of a politician or any other man, and that the Boers, and the nations intriguing with them will some day see that we are the people entrusted with the Divine mission of enlightening and blessing the world.

Yours respectfully,

EDWIN FISH.

20, The Promenade, Swansea, Jan, 19, 1901.

INTERESTING ADDRESS BY THE BISHOP OF QUEBEC.

IN St. Paul's (Valley) Church, last evening, an interesting and comprehensive address was given by the Bishop of Quebec on the "Spiritual Expansion of the British Empire." He showed graphically and convincingly that Britain has been chosen by God as His instrument in spreading the knowledge of His kingdom over the earth.

Two hundred years ago, when the Society for the Propagation of the Gospel was founded, the only British colonies were a portion of India, settlements in North America and some of the West India Islands. Now her flag extends over the whole of Canada, Australasia, South Africa and the other portions of the world that go to make up the vast British Empire. In 1700 A.D. there were only about 35 bishops of the Church of England, and now there were 285. He sketched interestingly the growth of the Church in Canada, and said that in 1701 A.D. there were no bishops and no clergy, whereas now in the Dominion were 22 bishops and 1,100 clergy. A great proportion of this growth the speaker attributed to the generous and noble work of the S. P. G., which had spent in Canada alone 2,000,000 dols. in the work of spreading the Gospel. In closing, he commended the Society to the generosity of all Churchmen.—*The Daily Sun*, St. John, N.B., Dec. 13th, 1900.

DUBLIN,—On Wednesday, April 24th, 1901, in St. Mark's Parochial Hall, Westland Row, Dublin, the Rev.W. M. H. Milner, M.A., F.R.G.S., will lecture on "The Origin and Destiny of the British Race; Showing from History and Scripture, how God's People Reached these Isles." Chair to be taken at 3.30 p.m. by Rev. W. J. Clarke, D.D. At 7.30 p.m., subject: "Coming Events Cast their Shadows Before; or, Politics and Prophecy, with Special Reference to the Eastern and Far Eastern Question." Chair to be taken by Rev. Chancellor D. Hanan, D.D.

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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 CHANGE IN THE GERMAN EMPEROR'S POLICY TOWARDS THE BRITISH.

THE change of the German Emperor's policy towards our land and people has been rather marked, and is the subject of much speculation among those who desire to get at the cause of the difference. In the first place he has decreed that at all public schools in his Prussian kingdom, the English language is to be obligatory on all students studying therein; but French is to be an optional language. The reason for this decision is declared by some to be the Emperor's desire to please us, and at the same time to annoy France! It is not explained why this sudden desire to conciliate our nation should thus have sprung up in his mind. It seems, rather, that he sees that the British nation as he regar ds it in our island home, is rich and prosperous, and he wants his own people in Germany to be also rich and prosperous.

The way to carry out this, his idea, best, is to imitate our national condition as much as possible. He believes that we have grown rich because we have many colonies; and he aspires to obtain as many colonies for Germany as he can. Commerce beyond sea he knows gives our nation riches, and he means to obtain commerce beyond sea for Germany as fast as he can. Finally, he sees that our occupation of India brings us power, influence, and wealth, and he wants badly to acquire some Asiatic possessions, answering to British India, and acts accordingly on the eastern coast of China.

On these grounds the Kaiser refused to meet Mr. Kruger, because he has no intention to quarrel with the British, and he was under the impression that an interview with him would lead many to think that the unfortunate telegram to the Transvaal, after the Jameson Raid, was to be followed by further overt acts against our proceedings in South Africa now. In short, the Emperor has discovered that with his aims and objects in regard to empire and commerce beyond sea, it will be necessary to keep on good terms with the mistress of the sea—Britannia!

All statesmen, as all experience, teaches rulers every where that if a nation wishes to found colonies and acquire trade abroad, the first thing to do is to be on good terms with the owners of the Gates, and the mistress of the seas. Her friendship to such is invaluable and indispensable. The Emperor, therefore, does not now want to destroy the British Empire, but to be friends with its rulers, and by their means accomplish his own ends. He would like to share with her the world-wide commerce she possesses. He is friendly for the same reasons with the United States; for they have a large foreign trade, and the Emperor wishes, with their help also, to gain more of it for Germany. In return for this friendly attitude the Emperor will demand of us his share of any good things we may secure in China just now, and he will ask us not to oppose the German acquisition of coaling stations or Gates on the route to the Far East. He is, in short, says the *London Spectator*, pursuing "a mercantile policy," and not one of menace or "bluff against any Power." To affect all this he becomes our very good friend just now. He makes his subjects learn English at school as a useful language as matters exist to-day, for there is really "no other commercial tongue!" This is the scheme according to some. It seems likely enough that the Emperor is just now following such a policy in order, bye-and-bye, when he has become strong at sea, and in ships, to assume a more dictatorial attitude, and insist where now he begs. The *London Spectator*, of December 8th last, has something to say to all this, and we prefer to quote its words, thus:—

"We wonder if the Emperor will succeed. It is assumed in this country that he will, and there is much vague alarm at the idea of a 'new and giant competitor,' but we are not sure that the apprehension is not greatly exaggerated. We have an incurable distrust of the Colbert way of developing commerce, that is, by pushes directed from above. A nation possessed of the trading instinct trades without so much

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guidance, which usually directs its energies into the wrong channels. A Government can, it is true, foster trade by removing obstacles, reducing taxes, and abolishing regulations, but the commercial energy of William II. does not take these directions. He has no more notion of leaving his subjects alone than any other Prussian king. He has not exerted himself at all to make them believe in Free-trade. He has sanctioned iniquitous taxes upon food. He has made great efforts to acquire colonies, which as yet are no more profitable than the French dependencies. He believes firmly in the proposition that trade follows the flag, which French experience shows to be demonstrably false, and he expends enormous sums upon a fleet to protect his merchantmen before the merchantmen are numerous enough to require such protection.

"There is no evidence that German trade would not have advanced if he had never noticed its existence, while there is much that he is urging his people to tax themselves until half his subjects are asking whether after all commerce is worth its cost. We suspect that the Prussian system of government, with its eternal interference, necessarily cramps trade, and that as German colonists succeed best when under a foreign flag, so German trade will be most profitable when German merchants are lost among many nationalities. We should like to compare the wealth of the German merchants of London with that of the German merchants of Berlin, and to ask why, if German emigrants succeed so well, it is neccessary to build up a separate system in order to ensure success. Nobody stops any German merchant who pleases from setting up in Calcutta, and we do not see why he is to grow richer because his Emperor has a big fleet. That he may grow prouder, and possibly happier, from gratified patriotism, we can readily perceive, but why he should grow richer is not easily perceptible. He will, it is said, be better protected, but he seems thoroughly satisfied with the protection he has, a German merchant abroad being perhaps the most comfortable person in existence, and very rarely transferring either himself or his wealth to Germany. And finally, there is always the doubt whether, as the Emperor is making of himself the sole source of energy in his country, much of his policy may not vanish whenever he is withdrawn. Still, a man can do much in a lifetime, and we watch with unflagging interest, though without fear, an experiment which has not been tried in Europe for a hundred and fifty years, the experiment, that is of making of the State the grand promoter of trade."

The above is interesting and momentous enough as a national question for our consideration; but it certainly disregards God and His promises to His people Israel, which people we British are, as we have proved by the strongest evidence. He has on oath promised to the afterseed of Abraham His friend, that they should be set high above all the nations of the earth, gifted with "the power to get wealth," that He might Himself use that wealth to carry out and establish His covenant promised to their Israelite fathers, as it is this day. He promised that they should be rich enough to lend to many nations but borrow from none, and reign over many nations, but submit to none (Deut. xxviii. 1, 13, 14; viii. 18; xv. 6, R.V.). To enable them to do all this, He gave them the gift of the Gates, acting now as the coaling stations of the maritime high ways of the world, or trading routes of mankind (Gen. xxii. 17, R.V.). These blessings were unconditional, and we cannot imagine that armed with these blessings, the German Emperor's policy described above, if it be correctly described, can do Israel any national harm, or enable him to frustrate the counsels of the Lord God of Israel in their favour. To Him let Israel give all the praise!

LORD BRASSEY AND LORD STRATHCONA ON THE FEDERATION OF AUSTRALIA, AND OF THE EMPIRE ERE LONG.

THE following reports of the speeches of the above statesmen, delivered on January 10th, in Edinburgh, are worthy of record in our columns; and we draw attention to them with pleasure. Although the speeches were made in the City Liberal Club, the speakers had nothing to say to party politics, but were patriotic men who loved their country first, and afterwards their party. Lord Brassey, himself an Australian governor returned home from duty, spoke first, and said among other things:—

"A new era in the history of the great Island-Continent of the South opens under the brightest auspices. The Federation we meet to commemorate has not been brought about by apprehension of external danger. Under the protection of the Imperial navy, Australia was secured against invasion. (Hear hear.) No. The motives which prompted the movement for union were drawn from a nobler source. (Cheers.) There was a resolve to work together for the common good. There was an ambition to constitute a State which should be supreme in the Southern seas, and in which, by associated effort, the best ideals or materials of social and intellectual progress could be attained. The Federation of Australia will doubtless have far-reaching consequences. It may pave the way for Imperial Federation. When the war, which we all so deeply regret, has been brought to a close, another Federation will be formed in South Africa. (Cheers.) The British Empire will then include three powerful Federations, which it will be the task of the statesmen of a future, though not perhaps a distant day, to bring together more closely than at present under one Government. A Federated Empire may be weak for any purposes of aggression. It will be powerful for the defence of all its territories. (Cheers.) Federation may in the course of time take a yet wider sweep. It may embrace all English-speaking people in a league for mutual defence. (Hear hear.) Such a league should assure for all time the peace of the world. (Cheers.) It is time to conclude. Our beloved Queen, with that sympathy and tact which never fail, has graciously expressed her earnest wish for the welfare of the Australian Commonwealth. (Cheers.) The voyage the Duke and Duchess of York are about to undertake, will convey to the people of Australia a further proof of the warm interest of their Sovereign, and the goodwill of her people in this old land, in Canada, and in every part of the Empire. (Cheers.) The illustrious envoys will be received with a splendid ovation. There are no more loyal subjects of the Crown than those who dwell beneath the Southern Cross. The coming visit of the grandson of the Queen will foster and reward that devotion of which we have lately received such signal proofs. (Cheers.)

"Lord Strathcona, who was the next speaker, said he felt greatly privileged in being one of the guests of the City Liberal Club, and it was perhaps appropriate that, as representing in England the Dominion of Canada, he should add a few words. (Hear hear.) Canada had now fo

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generation existed as a Dominion. At the beginning of the Dominion there were even more difficulties and greater diffculties than existed in the case of the Federation of the Australian Colonies. A large part of the population had England as their mother country, and the mother country of another considerable part of the population was France. In Ontario and other provinces the English civil laws prevailed, whereas in Quebec the laws were French. There were some difficulties in reconciling the different interests. Moreover, there were not then the same facilities of communication that now existed. The telegraph was almost in its infancy, and steam communication was comparatively slow and infrequent. There were fewer difficulties in the case of the Australian Colonies than were experienced by Canada, although the provinces of the Dominion are nearer each other. But the difficulties in Canada were successfully surmounted, and he could say in all sincerity that but for the Union of Canada into a Dominion there would not have been that prosperity which all her provinces now enjoyed. (Hear hear, and cheers.) Although the population spoke two different languages, they were all and altogether, English in sentiment. (Cheers.) He was sure that he voiced the opinion of each and all in Canada when he said that they, as the elder sister, held out their hand in the heartiest and most perfect welcome to the Commonwealth of Australia—(cheers)—feeling assured that the Australian Colonists would have no cause to regret their present action, but that, on the contrary, it would be a source of strength to them and to the mother country. (Hear, hear.) There were forebodings of annexation in Canada before the Dominion ; but to-day they would scarcely find anybody in the population of five or six millions to say that they would not stand by the mother country and support the Empire. (Hear, hear.) All the Colonies had shown the utmost willingness to send their citizen soldiers to South Africa to fight side by side with the other soldiers of the Queen. When the present troubles were over we might hope to see Federation in South Africa ; and then Canada, as the eldest sister, would equally hold out the hand of welcome and fellowship. Not only our own kith and kin, but also the peoples of India, had come forward in the war with offers of help to the Queen and the Empire. Wherever our flag floated there was true liberty and even-handed justice. (Cheers.) They were assembled at the City Liberal Club not as party politicians, for party interests were petty in comparison with the vast interests of this great Empire which they all had at heart. (Cheers.)"

Little did the speakers on the above occasion realise that only twelve days after they had spoken so warmly of the Empire and its beloved Queen, she would have passed away, leaving her glorious Dominion to her son Edward VII. That change will not alter the aspect of affairs by an iota ! The Empire is Israel's, and its Guardian is the Lord God of Israel, who has promised never to leave it or forsake it. He guides it, leads it and protects it. It cannot therefore fail or be injured by its many enemies—or fare worse, because its beloved Sovereign has been removed, and another Monarch has been provided by the Lord to look after the interests of Ephraim, "His firstborn" (Jer. xxxi. 9, R.V.). Our God is under covenant relationship with His people Israel—and His two covenants now in active operation are without conditions, from the side of Israel His people. The covenant of Sinai was accompanied by conditions which Israel undertook to fulfil. They failed to keep those conditions, and that covenant was accordingly swept away as void. The Abrahamic covenant had no conditions attached to it on Abraham's part, or on part of his afterseed. It was made with him by the Lord because he had obeyed His voice (Gen. xxii. 18, R.V.). The blessings of that covenant are sure and certain to Israel for all time ; however sinful may be their conduct. For the second of God's covenants made with Israel, is also unconditional on His part, and leaves nothing for Israel to do save to accept the benefits, and live. That second covenant is recorded in Hebrew by Jeremiah (xxxi. 33—34, R.V.), and by St. Paul in Greek, in Hebrews (viii. 10—12, R.V.). A study of these two passages will show the reader that this Covenant is completely unconditional, and that all its stipulations are reserved in God's hands for man's benefit, and God's performance ; that man being His servant Israel first, to be followed in time by the House of Judah. That House, in spite of its heinous crimes against the God of all grace in the matter of the crucifixion, is yet to accept the new covenant, and by God's grace receive all the benefits thereof, which God in His mercies in Christ Jesus has provided by it ; for Ephraim first, and afterwards for the House of Judah, *i.e.*, the Jews.

This new covenant, if we search the Bible, is the only one of its kind which the Scripture contains, and it clearly applies the only remedy for man's depravity, which experience proves can possibly be efficacious to secure the change in his heart towards his Maker, which is necessary before he can become an altered being in His sight. The Patriarchal, and the Mosaic dispensations did nothing for the chosen race. They sinned and were degenerate before God, though He gave them His laws, His Scriptures, and His Sabbaths. The Lord Jesus came to sacrifice Himself for them—but Judah, His own people, murdered Him on the Cross by Roman hands, and to-day the House of Israel, though innocent of that awful sin, are corrupt, and have come short, like all their fathers, of the righteousness of God. The new covenant applies the perfect remedy, and acts by the Holy Spirit directly on the national heart, God himself carrying out His own work, and changing the rebellious race into His believing, obedient sons, "the sons of the living God." It provides for this by God Himself putting His law in their inward parts, and by writing it on their hearts ; by becoming their God ; and by their being made God's people ; teaching no more every man his neighbour, and every man his brother, saying, "Know the Lord," for they shall all know Him, from the least of them to the greatest of them, saith the Lord ; for He will forgive their iniquity, and their sin will He remember no more ! This covenant is clearly all from the Lord, and the sinful being benefited, can do nothing but receive the stupendous gifts conferred. They are at first, God's gifts to Ephraim-Israel only ; and Judah-Israel at last becomes a sharer in the free gift of this blood-bought Christ-earned benefit to the whole chosen race. Then arises Israel's Christian obligation to take the Gospel, or God's spell, "the good news" to all nations, all families, and all kindreds of the earth, that the final benefits may be granted to all mankind, when the earth shall be filled with the knowledge of the glory of Jehovah the Lord, as the waters cover the sea (Hab. ii. 14, R.V.). Let Israel praise the Lord for the consolation !

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THE TESTIMONY OF THE BOOK OF COMMON PRAYER TO THE DISTINCTION BETWEEN JUDAH AND ISRAEL.

By J. G. Wilson, of Alfreton.

As a lay member of the Established Church, I have enquired many times of my clerical and lay brethren, the reason of the selection made by the compilers of the Book of Common Prayer of the Old Testament lessons for the week preceding Easter, but have never to my mind received a satisfactory reply to such enquiry. With your permission I desire to draw the attention of your readers to the subject, hoping that some profit may result from my doing so.

It will be found that the morning and evening lessons for Monday and Tuesday, and the morning lesson also for Wednesday in the week preceding Easter are from the Book of Lamentations (in the Authorised Version called The Lamentations of Jeremiah), supposed to have been written after the taking of Jerusalem, by Nebuchednezzar, B.C. 586. It has been suggested that the Book may have been written when Jeremiah was with his countrymen at Tahpanhes, in Egypt.

The lesson opens thus (chap. i. 1): "How doth the city sit solitary that was full of people, how is she become as a widow." Ver. 3: "Judah is gone into captivity because of affliction,—she dwelleth among the heathen, she findeth no rest." Ver. 4: "The ways of Zion do mourn because none come to the solemn feasts." Ver. 17: "Zion spreadeth forth her hands, and there is none to comfort her." Chap. ii. 15: "All that pass by clap their hands at thee, they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty the joy of the whole earth." Ver. 18: "O wall of the daughter of Zion, let tears run down like a river day and night: give him no rest." The above are only a few of the references to Zion and Jerusalem in the above lessons.

When it is borne in mind that Jeremiah was of the priestly family, possibly the son of a high priest—that his home was Anathoth, only three miles from Jerusalem, that he had witnessed the idolatries and cruelties carried on in Jerusalem, and suffered a life long martyrdom on account of his faithfulness, also the fact that Samaria was taken probably 130 years previously to the date when Lamentations was written, it can create no surprise that his mind should be occupied with the terrible estate of Judah and the Jews, and that apparently the Book contains no reference whatever to Ephraim or to the Israelite kingdom.

We now come to the morning lesson for Thursday, taken from the prophecy of Hosea, supposed to have been written in the reign of Jeroboam II. of Israel, and at a date not later than B.C. 783, or about two hundred years before the date assigned for the Book of Lamentations, and it will at once be seen that the subject of the lesson is completely changed, as here we have reference to Ephraim or Israel. To refer to the wording of the lesson for Thursday morning. Hosea xiii. 1: "When Ephraim spake trembling, he exalted himself in Israel." Ver. 9: "O Israel thou hast destroyed thyself." Ver. 12: "The iniquity of Ephraim is bound up, his sin is hid." Ver. 16: "Samaria shall become desolate, for she hath rebelled against her God." Again the lesson for Thursday evening (chap. xiv. 1): "O Israel return unto the Lord thy God, for thou hast fallen for thine iniquity." Ver. 8: "Ephraim shall say, what have I to do any more with idols."

It will thus be seen that, whilst the Book of Lamentations has reference to Judah and Jerusalem, the above two chapters chosen from Hosea have, on the contrary, reference to Ephraim and Samaria.

We now come to the morning lesson for Easter eve, taken from the Book of Zechariah, chap. ix. It will probably be said that this lesson is chosen because of the remarkable prophecy, referring doubtless to Christ (A.V. ver. 9) "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass and upon a colt, the foal of an ass, and I will cut off the chariot from Ephraim, and the horse from Jerusalem," and proceeds, ver. 12: "Turn you to the stronghold, ye prisoners of hope, even to-day do I declare that I will render double unto thee when I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man: And the Lord shall be seen over them: and His arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go forth with whirl-winds of the south." (Ver. 15) "The Lord of Hosts shall defend them:" (Ver. 16) "And the Lord their God shall save them in that day as the flock of His people."

The reference in ver. 16 to "the flock of His people," must surely be to the entire flock, comprising both Judah and Israel (Ephraim).

A remark may here be made on the word "against" in ver. 13. According to "Variorum Teacher's Edition of the Bible," the word may be read "with" thy sons, O Greece; and may not the alteration have great significance. May not the true meaning be that Judah and Ephraim shall fight not "against Greece," but "with Greece," against a common foe.

It is, doubtless, contrary to generally conceived notions that Greece should have any thing in common with Israel, but in 1 Maccabees xii. 20 (R.V.) it will be found written: "Arius, king of the Spartans, to Onias, the chief priest, greeting." It hath been found in writing concerning the "Spartans and the Jews that they are brethren, and that they are of the stock of Abraham." That the dispersed were to be found amongst the Greeks is clearly stated in St. John vii. 35 (R.V.): "Then said the Jews amongst themselves, Whither will He go that we shall not find Him: will He go unto the dispersed among the Greeks, and teach the Greeks." Moreover, St. Peter, in his first epistle (R.V.), writes (i. 1): "To the elect who are sojourners of the dispersion," and addresses them as living in the undoubtedly Greek-speaking districts of Asia Minor, and is it altogether without reference to kindred relationship that the inscription was written in Hebrew, Greek, and Latin.

But to return to the selected lessons. The evening lesson for Easter even is again taken from Hosea v. and vi., and in ver. 14 of the former chapter (A.V.) it is written: "I will be unto Ephraim as a lion, and as a young lion to the House of Judah." (Ver. 15) "In their affliction they will seek Me earnestly." (Chap. vi. 1) "Come let us return unto the Lord for He hath torn and He will heal us: He hath smitten and He will bind us up." (Ver. 3) "Then shall we know if we follow on to know the Lord."

It will thus be seen that the juxtaposition of Judah and Israel is maintained in the lessons to which we have referred for this most solemn season of the Church's year. Surely, to say the least, this is very remarkable, and bears striking if not intentional testimony to the distinction between Judah and Israel.

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I ask my fellow-believers in the Anglo-Israel truth to pray that the time may soon come when God, having bent the heart of Judah, and filled the bow with Ephraim, they shall together say, "Come, let us return unto the Lord for He hath torn (us asunder) and he will heal (unite) us, and shall follow on to know the Lord." When the prediction of the prophet Ezekiel shall be fulfilled (xxxvii. 19). "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." (Ver. 22) "And I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all." (Ver. 26) "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them." (Ver. 27) "My tabernacle, also, shall be with them, and 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." And when, too, the promise shall be fulfilled. Heb. viii. 8, R.V.: "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." (Ver. 10) "I will put My laws into their mind, and on their heart, also will I write them, and I will be to them a God, and they shall be to Me a people."

Many of my readers, too, will, I hope, join in the Third Collect for Good Friday, which, slightly altered, reads: "O merciful God, who hast made all men and hatest nothing that Thou hast made nor wouldest the death of a sinner but rather that he should be converted and live: have mercy upon all men and take from them all hardness of heart and contempt of Thy Word, and so fetch them home, blessed Lord, to Thy flock, that they may be saved amongst the true Israelites and be made one fold under one Shepherd, Jesus Christ our Lord, Who livest and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

SOME FACTS ABOUT UGANDA.

It may be remembered that about August last year very alarming statements reached this country about what was called the Nandi rebellion. The impression conveyed was that this so-called rebellion was at least as serious as that of the Soudanese a year or two ago, and that British rule in Uganda stood in great peril. These statements were gross exaggerations, and from an authoritative source we are able to give the facts, which are very simple, and also some interesting information concerning some other matters in Uganda.

All the country lying immediately to the east of the Victoria Nyanza is mountainous, densely forested, and inhabited by fierce tribes who have always been opposed to strangers entering their country, whether those strangers were Arabs, Swahilis, or Europeans. Amongst these tribes is a particularly warlike one called the Nandi. The resistance offered by the Nandi and kindred peoples to coast traders was so serious that the earliest pioneers of foreign enterprise coming from the east coast of Africa always made a wide detour to the north of the Nandi country. This was one reason why Joseph Thomson could not make straight for the Victoria Nyanza, and why he had to make that great detour to the north which brought him to the frontier of Busoga. For a long time Thomson's route was the one usually followed by caravans proceeding to Uganda. At last, however, attempts were made by Mr. Jackson and others to take a short cut to the Victoria Nyanza in the direction of what was wrongly called Ugowe Bay; but the first and approved railway survey still avoided the Nandi country, and passed right round to the north. When the attention of the Government was drawn to the tremendous amount of money necessitated by the construction of this railway, an attempt was made to find a shorter route to the shores of the lake. Work in this direction was facilitated by the useful explorations of Mr. C. W. Hobley, and at length the now well-known Nyando Valley route was discovered. This —with the construction of Sclater's Road—meant that the Nandi country would be pierced in several directions. Then the Nandi rose against the administration, and a punitive expedition was led into their country in 1897 by Colonel Ternan. The resistance they offered, coupled with the fact that the troubles ending in the Sudanese mutiny had begun, obliged Colonel Ternan to leave his task unfinished. Ever since that time the Nandi have harassed our caravans at constant intervals. Finally, when the telegraph was carried across their country, they set to work to destroy it over and over again, besides attacking several Government caravans and one trading caravan. When this occurred Sir Harry Johnston, his Majesty's Special Commissioner, was away in the west of the protectorate; but Mr. Jackson acted with great promptitude and sent Colonel Evatt over with a considerable force of Indian and Sudanese troops. Colonel Evatt had a most difficult task before him, but he gave the Nandi a thrashing which they will not forget for a long time. The result has been that the offending section of the tribe—for some of the Nandi had remained either neutral or friendly—has now sued for peace and seems disposed to settle down quietly after having tried conclusions with the British and found the result very much to its distaste. Although our loss in killed and wounded was relatively slight, it included, unfortunately, one medical officer attached to the expedition, who was killed, and one British Indian officer, who was severely wounded. Had it not been for the loss of these two officers, and the temporary closing of the route to the coast for strategical reasons, the campaign would not have attracted any attention in this country. The expedition is now at an end, and the road to the Victoria Nyanza by way of the Nandi country is for the first time safe to traverse. This is the only warfare which has disturbed Sir Harry Johnston's otherwise entirely peaceful administration. It was an absolutely necessary conflict, since the administration had perforce to make this route safe for the railway and the telegraph, and for the passage of European caravans. The route in question really lies over a no-man's land, which has been rendered uninhabitable by the incessant raids of the Nandi. It is not carried through the actual Nandi country itself, but the Nandi mountains overlook it, and for this reason it is an irresistible temptation to the Nandi to descend from their heights, raid a caravan, and then flee to their mountains again. A serious misconception as to the cause of the revolt has been circulated in some papers, which have ascribed it to the imposition of the hut tax. Now it so happens that no hut tax whatever has been imposed on the Nandi tribe. It is not customary in Uganda to levy a hut tax in districts which are not under direct European administration, if the natives can govern themselves, can live quietly with the British and with one another, and do not require a European to live in their country to keep peace. When this state of affairs holds good, the administration is put to no cost and is not obliged to raise any local contributions.

Elsewhere than in this one little patch of disturbed

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country the protectorate has really been prospering. The local revenue now exceeds the rate of £40,000 per annum, and it is confidently expected that it will exceed £50,000 next year. The Baganda themselves and the kindred races of Unyoro, Toru, Ankole, and Busoga form the mainstay of the protectorate. These Bantu people are settled agriculturists, with a certain amount of civilization, and are all exceedingly well disposed towards the British Government. Sir Harry Johnston has strengthened as far as possible the position of the native chiefs, as it is no doubt the best plan to govern the natives through their own chiefs, provided the latter can be induced to treat their people properly. The kingdom of Uganda proper is a wonderful country, with a civilization quite equal to that of Abyssinia, and it seems probable that the Baganda will play a very important *rôle* in the affairs of Central Africa. Some very interesting experiments have lately been carried out by the Commissioner with a view to seeing if it is possible to domesticate the zebra and the African elephant. There is a serious intention of establishing an elephant department and of rearing and training young African elephants captured and brought in by the Baganda, who also perform a like office as regards young zebras. Moreover a prosperous future for the country seems absolutely assured, owing to the presence of wonderful supplies of india-rubber of the best quality. The steamer *William Mackinnon* is at last afloat on the lake, and is busy plying to and fro between different stations on its shores. This vessel was designed at the request of the late Sir William Mackinnon, was built in Glasgow, and was taken over by the Imperial Government after the declaration of the Uganda Protectorate. It took all the time between 1895 and 1899 to convey her sections and other parts to the shore of the Victoria Nyanza at Kavirondo Bay. This was latterly effected by the Uganda Railway Transport, and the vessel herself was put together on the shores of the lake by the Uganda railway engineers. She made her first trip across the Victoria Nyanza on November 15 of last year, and has proved a source of wonder and delight to the Baganda, who have never seen such a big vessel before. In size she resembles a small coasting steamer. She is probably big enough to withstand the rough seas of the lake, can carry at a pinch two hundred men, and is shortly to be armed with a nine-pounder gun. The launching of this steamer on the Victoria Nyanza undoubtedly marks a step in the progress of the Uganda Protectorate, and great credit is due to the Foreign Office and the Uganda railway for their dogged and successful efforts to place such a satisfactory vessel on the lake.

It is known in certain quarters that Sir Harry Johnston had given serious offence to the military party in Uganda by attempting to put an end to the expensive militarism which was making the administration of the protectorate ridiculous. It is true that the Commissioner set himself to effect considerable economies in the military expenditure, but this was done, not with the idea of reducing the armed forces, but because money was in many cases being needlessly wasted. The fact is that, so far from decreasing the armed force, Sir Harry Johnston has been gradually increasing it by more than a thousand men. But then he calls these men police and not soldiers, for the truth is that at least half the disturbances in the protectorate are small affairs which can be dealt with by police and in connection with which it would be quite absurd to employ a military force. There can be no doubt that when he returns some time this year Sir Harry Johnston will be able to give a very satisfactory account of his mission.

THE STONE OF DESTINY.

By R. R. Belshaw.

The great Victorian era is now ended, and we have, in the first month of the twentieth century, the death of our illustrious and beloved Queen, and the accession of our princely King, Edward the Seventh, whom may God long preserve as of old—"the evening and the morning are the first day." The Empire now awaits, with solemn and loyal interest, the coronation of the Sovereign in the historic Abbey, sacred to the memories of Edward the Confessor and Henry the Seventh. In the chapel of the former is the Stone of Destiny on which all our kings and queens, with the exception of Mary of the evil prefix, have been crowned for over six centuries.

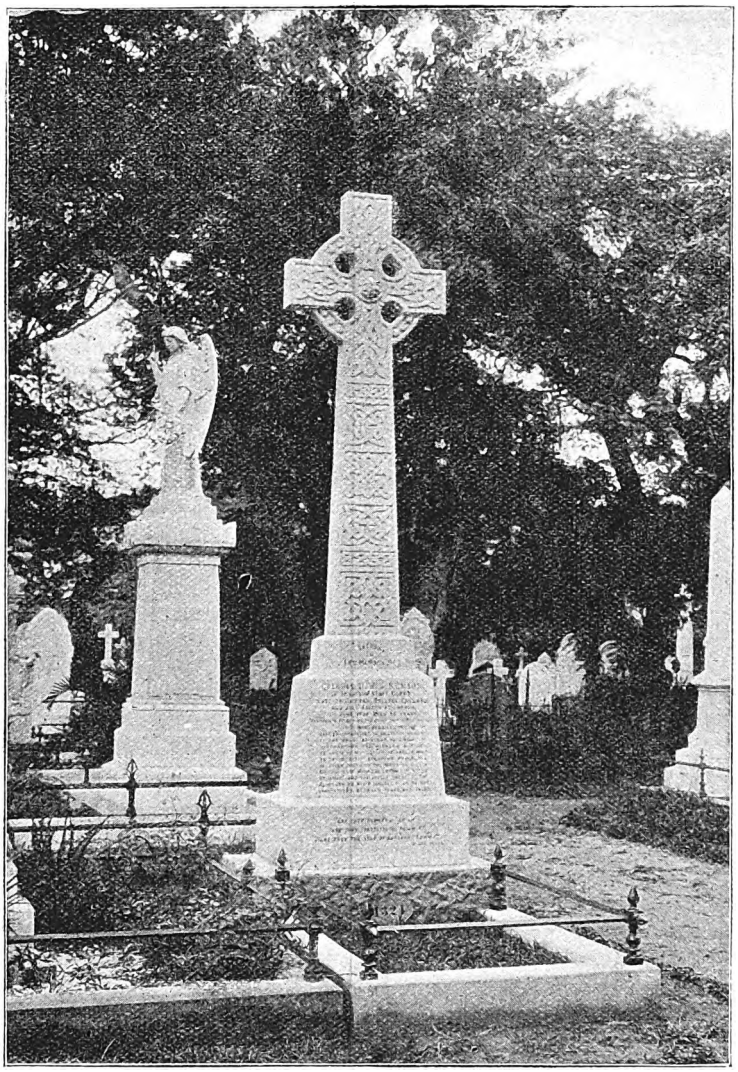
The history of the Stone of Destiny, the Lia Fail of Western literature, is unique. Its presence reminds us of Bethel, Jerusalem, Tara, Iona, and the Cathedrals and Abbey of Scone and Westminster, the modern royal Bethel. It carries us back to the pastoral life of the chosen people in patriarchal times. In vision we see an heir of all the promises of Jehovah, "Jacob whom I loved," a homeless wanderer, as if rejected by the great I AM. Fast falls the eventide of an Eastern sky, and the lonely traveller of the weary foot seeks repose for the night. In looking round he sees a stone which some earthly builders may have rejected, and he makes it his pillow, soon to be the base of an angelic ladder reaching to heaven. In the morning it is a pillar on which the chosen of God, with the anointing oil, consecrates an altar of unhewn stone for the worship of Jehovah, and as a perpetual memorial of the Divine protection.

In after ages the stone was carried by some of the Captivity into Egypt, and from thence by a scion of the Royal House of Judah in the ships of Dan—the Tuath de Dannan, or "divine folk"—to a sacred, far-off western isle, which they called Innis Fail, or the Island of Destiny. Its custodians and their posterity soon became the Royal race at "Tara of the Kings," and their Sovereigns were crowned upon the stone until the sixth century. The Scots of Ierne, who removed to Albyn, gave their name to that country, carried the stone with them, and left it for a time at Iona. While it was there, we are told by Adamnan, that, as Jacob's Pillow, it was the one on which the Venerable St. Columba wished to lay his dying head. As the symbol of sovereignty it was afterwards, as more convenient for the coronation of the Kings of Scotland, removed to the Abbey of Scone.

The Stone of Destiny from Bethel, which was carried from Ireland to Scotland, and afterwards removed by Edward the First to England, is the one on which his seventh namesake, a number of sacred import amongst the Hebrews who recently signed his proclamation, will shortly be crowned. It represents not only a United Kingdom, but also a United Empire, the legacy of our late beloved Queen and Empress, ruler of nations. We have not only the Stone of Destiny, until "the coming of the King," with the ships of Dan, of Tarshish, and the Isles, but also the young lions of the Colonies from pole to pole, "rampant gardant" in our defence.—From the *Irish Times*, Tuesday, Jan. 29th, 1901.

In Memoriam.—J. E. G. Mr. R. Banks acknowledges, with thanks, the receipt of £20 for the Anglo-Israel Free Distribution Fund.

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ERECTED AT DURBAN, SOUTH AFRICA,
IN MEMORY OF THE LATE COLONEL H. W. J. SENIOR
(H.M. Indian Staff Corps),
JANUARY, 1901.

LORD CURZON ON THE EXPANSION OF THE EMPIRE.

In conclusion Lord Curzon said:—"Lord Lansdowne has been called to another task, one of the three greatest that can be committed to any Englishman. It is his function to guide the ship of State through the narrow, perilous shoals of the international sea. No one who has not seen it at close quarters can realise how difficult is that undertaking, and what great qualities of mind, character, and temper it requires to guard the greatest of all dominions, which by its greatness excites jealousy. It is his duty to control that mysterious law which is always forcing upon an Empire a reluctant expansion, and in so doing neither to neglect small things nor to exaggerate big things, and neither to magnify small things nor to underrate big things. It is his duty to discern the true measures of Imperial proportion, to keep the honour of England bright and yet never to bluster, still less to cringe. To do this before the eyes of the whole world and amid a whirlwind of rivalry and suspicion is the task of the Foreign Minister of Great Britain."

Did you notice this remark of Lord Curzon in his Indian speech? How would our opponents explain the mysteriousness referred to? Identity folk see no mystery in the matter, for "His great plan still moves along."

Yours, &c., L. P.

London, Jan. 14th, 1901.

BRITAIN'S TRADE.—Mr. G. J. S. Broomhall, Editor of *Corn Trade News*, sends a few statistics to reassure those who think British commerce is behind that of Germany and America. He shows that the annual gross exports from the United Kingdom during the period 1893-99 were £7 9s. per head of the inhabitants, while those from the U.S.A. and Germany combined were only £6 10s. 11d. per head. He also proves that besides doing more, man for man, than his two rivals combined, the Briton is increasing his lead.

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NOTES FORWARDED BY E. IRELAND.

PART I.

MR. H. H. HORSMAN, in a letter, dated August 14, 1900, which appeared in the *Morning Herald*, made these observations with reference to the British occupation of a portion of the Promised Land in the Soudan :—"No promise given to Abraham included any portion of the Soudan. Egypt is spoken of (Gen. xv. 13) as 'a land which is not theirs,' referring to Abraham's seed." (See BANNER OF ISRAEL, September 19, 1900, p. 391.)

But in Gen. xv. 18, God had distinctly promised to give the land from the Nile to the Euphrates to Abraham's posterity : a promise which most assuredly includes the land of Egypt. This has been clearly indicated by the late Rev. Capel Molyneux, who, while he was not a believer in British-Israel truth, was, nevertheless, an able expositor of Scripture prophecy. The following extract from his interesting book, entitled, "Israel's Future," is here presented for the edification of Mr. Horsman and opponents in general, who hold similar views on this subject. It is, however, curious to notice how inconsistent some of the antagonists of the Identity are, when disputing with its advocates. They (opponents) actually contradict some of the plainest statements of Holy Writ, which are generally expounded by the most eminent interpreters in the very same way as they are explained by believers in our Israelitish origin. Mr. Molyneux, after quoting Gen. xiii. 14—17, xv. 18, and xvii. 1—10, made these remarks thereon :—

"Observe now, the sum of all this, that Abraham and his seed should possess the land from the great river of Egypt to the river Euphrates, and for 'an everlasting possession :' and that the covenant of circumcision was God's appointed token or sign that this promise should be fulfilled.

"Now, the terms of the covenant have not, on the Lord's part, as yet received their accomplishment in any respect. Neither in regard to territorial extent, nor duration of time, has the grant been realised. Israel has never yet, as is, I believe, universally admitted, possessed the land, from the great river of Egypt, to the river Euphrates : in her most palmy days her territory was limited considerably within such boundary line. But allow, for argument sake, the contrary, allow that her possession as to extent, at any time equalled the grant ; has it been fulfilled as to duration of time ? The grant runs for 'an everlasting possession ;' has this been fulfilled, or is it in the way of fulfilment ? Where is Israel now, where has Israel been since the days the grant began to be accomplished ? For many centuries she has actually not possessed a foot of ground in the Promised Land ! not a place to stand in there ! Is it thus that God fulfils His promises ? But yet the terms of the covenant on Israel's part have been fulfilled ; the terms prescribed are, I repeat, 'circumcision'—even that 'every man child should be circumcised'—and so has it been ; amidst all their defalcations and breaches of God's law, failure in this particular at least, is not to be included ; they have adhered to the covenant ; they have fulfilled it to the letter ; they have been, they are at this day, a circumcised people. What shall we then say to this ? The terms on which the land is promised have been fulfilled on Israel's part, they have not been fulfilled on God's part ! Will God fail ? 'Let God be true, and every man a liar.' Israel must yet possess the land, precisely according to the promise.

"Take heed how you deny this—take heed for the sake of your own salvation, as well as of the glory of God ! You deny that Israel shall literally have the land, though God says it ! The infidel denies that you shall literally inherit heaven, though God says it ! Where, or what is the difference ? Adhere to your own principle of interpretation, which just makes void the Word of God ; and on what ground, or by what imaginable process, do you destroy the validity of his, or escape its fatal application to your own prospects ?" ("Israel's Future," pp. 192—194.)

From the foregoing statements of Mr. Molyneux, it is manifest that he held that the Israelites will most certainly inherit the Promised Land from the Nile to the Euphrates ; and that the kingdom of Israel, even in its palmiest days, did not possess the territory included within these boundaries. Mr. Molyneux, however, was evidently speaking of the House of Judah, or the Jews, apart from the other section of the Hebrew race, called in Scripture "the House of Israel" (Jer. iii. 18, xxxi. 31 ; Heb. viii. 8). But had he believed in the Israelitish origin of the Anglo-Saxon race, he would have found the answer to his question, "Where is Israel now ?" for he would have seen, in the light of the Identity, that the British, being Israel, though not under the covenant of circumcision, are at the present time in the enjoyment of the blessings God Himself had promised to bestow upon the House of Joseph, or Ephraim-Israel, under the "new covenant," or the Gospel, in "the last days" (Gen. xlix. 1), or the Christian Dispensation (Heb. i. 2 ; 1 John ii. 18). And had he lived to witness the political and military movements of Great Britain during the last twenty-five years of the Nineteenth Century, he would have been furnished with the reply to his other question, "Has this grant been fulfilled, or is it in the way of fulfilment ?" for he could have observed, as everyone who wishes can now observe, that the Divine predictions respecting Israel's occupation of the Promised Land, are now-a-days in the course of their literal accomplishment, or as Mr. Molyneux has put it, "in the way of fulfilment," before the eyes of the world at large : for the whole Nile valley can now be said to be in the possession of the British—the Nile itself, "the river of Egypt," being also under the dominion of Great Britain from its source to its outlet into the Mediterranean Sea. It is also very remarkable that in 1879 the whole country to the Bosphorus was placed under the Protectorate of the British ; while England, by her occupation of Cyprus in the North, and Egypt in the South, overlooks the whole of Palestine. Here are indisputable facts, which prove to mathematical demonstration that the God of Israel is a covenant-keeping God ; and that the Bible is the inspired and infallible Word of Israel's Divine King and Redeemer : and surely these notorious facts should be alone sufficient not only to convince all opponents of the truth of our Israelitish origin, but also to silence the attacks of the infidel and other "scoffers" of these last days (2 Pet. iii. 3). The Jews will doubtless return to the land of promise under the covenant of circumcision ; but they cannot go back alone and unprotected. They must be restored in union with their "New Covenant" brethren of the House of Israel, as thus plainly predicted in Jer. iii. 18 : "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." That is a future event. But when God's appointed time for its accomplishment shall have arrived, the Jews will be compelled by persecution, such as in Russia, and other unforeseen circumstances, to take refuge in these Isles of the West, and then will they be brought back to their own land in company with

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the Israelites of the Ten Tribes, under the protection of the Union Jack—"the meteor flag of England," and in "the ships of Tarshish," or the British Navy, in fulfilment of Isaiah lx. 9: "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." May the Lord hasten that glorious time for the sake of His dear Son, Jesus, the Messiah and Redeemer of Israel, as well as the Omnipotent Saviour of the world.

(*To be continued.*)

THE BRITISH-ISRAEL ASSOCIATION OF IRELAND.

AN interesting meeting in connection with the above Association was held in the Baggotrath Parochial Hall, Dublin, on the 12th instant, when an unique lecture on the "Identification of the British Nation with the Lost House of Israel" was delivered by Rev. Chancellor Denis Hanan, D.D., Rector of Tipperary (President of the British-Israel Association of Ireland). The hall was well filled, and the audience showed the greatest interest in the subject, and listened most attentively to an able discourse of over an hour.

The Chair was occupied by the Rector of the parish, Rev. Canon Leet, D.D., who said he was glad to see such a large attendance, to hear a lecture by his friend, the Chancellor, who was going to ask them "how far they could agree?" He (the chairman) was very pleased to be present, both on account of the man and his subject; and although there may be points on which some might differ, the subject is a most important one, especially at the present time, when in these latter days prophecies were being fulfilled before our very eyes—in Egypt, in South Africa—(applause)—in China, &c. There was one thing upon which he felt very strongly, and that was to give a fair and unprejudiced hearing to a subject before condemning it. In fact, the Scriptures say, "He that answereth a matter before he heareth it, it is folly and shame to him." And there is no greater bar to the knowledge of the truth than "condemnation before examination." He was sure that all present would give a patient hearing to the lecturer, and he doubted not that by the close of the lecture they would all agree with him. He would not stand any longer between them and the learned Chancellor.

The Rev. Dr. Hanan, on rising, was received with applause. He said he was much gratified to see such a large and appreciative audience before him. As the Canon had said, the subject is a most important one, and he (Dr. Hanan) was very glad that he had been given the opportunity of bringing it before them in this form. There were naturally diversities of opinions on a question of such importance. But, after all, it was a very simple and easy thing for the Northern House of Israel to have got from their place of captivity (Samaria) B.C. 720 to the British Isles, as he would show by the large map before them, and upon which the Scriptures, as well as the greatest historians (and they are not by any means prejudiced writers—e.g., Herodotus, Sharon Turner, &c.) agree, and also the books of Esdras, which are, to say the least, good history. He would deal with the question of "How far can we agree?" from four points—viz. (1) As to its importance. (2) As to the promises. (3) As to the history. (4) As to the accomplishment. (1) If God selected a people for a certain purpose, as He surely did select Israel of old, are we to be satisfied to admit that God was unable to carry out His purpose, and so failed, and was obliged to fulfil His purpose in another people, the Gentiles? Surely not. God's honour and faithfulness depend upon His purpose being carried out to the very letter. And so they have been, before our very eyes, as mentioned by the chairman, but as a people we have not seen it, because of unbelief. It is a great responsibility upon both the nation and the Church to make this truth manifest. The importance of this view should not be lost sight of. "Are we agreed upon that?" (2) The promises to the elect nation, the full meaning of which can only be known when we realise the possibilities. The lecturer quoted passages of Scripture bearing on the promises—to Abraham, Gen. xv. 18 and xx. 17, 18; to Jacob, Gen. xxviii. 13, 14; to Joseph, Gen. xlix. 22—26); to Ephraim, Gen. xlviii. 19, 20—i.e., Imperial inheritance made possible by redemption during the Christian age; no substitution of Gentiles, but Israel to bless the world for God. (3) History. We read of the severance under Rehoboam of the two tribes, Judah and Levi (or the Jews), and the Ten Tribes (Israel) after the death of Solomon, as foretold by God, who said, "This thing is from Me" (1 Kings xii. 24). The captivity of Israel was 120 years prior to that of Judah, and from which they never returned, as proved by the historians before referred to as well as by the Scriptures. The captivity of Judah into Babylon, from which they did return after 70 years, as foretold. The lecturer went on to show that the present-day position of the British nation is exactly that foretold for Israel, therefore the British are Israel. Were they agreed upon this? If they could point out any other nation holding a position equal to the British Empire, and in possession of all the promises made to Israel, then, and not till then, would he begin to reconsider the statements he had made. It would seem (and it satisfies many) that the election had failed. Did they agree on this? Further, were they to believe that a superstructure of denial of the fulfilment of God's purposes, upon which He set His whole heart and His whole soul, was possible (Jer. xxxi. i. 41). Could it be so? The prophets declare that Israel is to be re-covenanted in Christ. Had it taken place? Yes, in the British as a nation, including America and the Colonies, and in no other people; therefore the British are Israel. Fourthly, as to the accomplishment. Surely denial of fulfilment was unnecessary. There is no evidence that God has changed and has adopted the Gentiles. There is ample evidence to the contrary. The admission of Hebrew Gentiles took place in Apostolic days, Gal. iii. 29, and v. 1, also Rom. xi. The lecturer here pointed out the wanderings of Israel as portrayed on the map, showing their migrations, making it quite clear how easily they could have travelled from Media, the place of their captivity, in a north-westerly direction via Arsareth, to "the Isles of the West," the British Isles. It was then shown that the Church and the kingdom of Israel might be taken as synonymous terms, Gentiles admitted in Christ, not Gentiles with Israel tolerated. The lecturer summed up his learned and able discourse by showing that the object of proclaiming British-Israel truth is to vindicate the purposes of God in Christ, to overthrow unbelief, to show forth the glory of election, the birthright blessings, the realisation of hope, and the intelligent service of the redeemed now on the earth.

A most enjoyable and instructive meeting was brought to a close by votes of thanks to the lecturer and the chairman, proposed by Mr. J. Lambert Jones, seconded by Captain Fielding (Hon. Secretary of the British-Israel Association of Ireland), the Doxology, the Benediction, and the National Anthem. Many persons remained behind to discuss the subject and to purchase literature, a table being set apart for its display.—From *The Irish Times*, Monday, March 18th, 1901.

IRISH MISSION TO THE JEWS.

YESTERDAY afternoon, in the Y.M.C.A. Buildings, Upper Sackville-street, a meeting was held in connection with the above Mission, Mr. Thos. Pakenham Law, K.C. (President), in the Chair. The Advisory Council of the Dublin Branch of the Mission were represented by Captain J. Fielding, J.P. (Hon. Treasurer), Messrs. W. A. Shea, J.P., W. H. Brown, M.A. (Hon. Secretary), H. M'Laughlin, and J. Julian Grande, Director of the Mission.

The Irish Mission to the Jews, according to the report, is non-sectarian and purely evangelical in its aim and methods,

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and its object is the propagation of the Gospel among the five thousand Jews in Ireland. It has Mission stations in Dublin, Belfast, Cork, and Derry, while the missionary pays occasional visits to Limerick, Waterford, Armagh, and other towns where Jews are to be found. Over three thousand copies of the New Testament in Hebrew and Yiddish have already been distributed among the Irish Jews with encouraging results. The Advisory Councils of the Mission, it is stated, are representative of all the Protestant denominations in Ireland. It depends for its support solely on the free-will offerings of Christian people.

The President, in his opening remarks, referred to the great influx in recent years of Jews into this country, and the need of disseminating the Gospel amongst them.

After various matters in connection with the Mission had been discussed, the Director, Mr. Grande, gave an account of the work which he had already done in the other centres in the provinces, in the course of which he said that he had almost invariably had a courteous reception on the part of the Jews, and that they appeared now to be more sensitive and accessible to the Gospel than in the past, and that the former prejudice and animosity were gradually disappearing, and that he was permitted to freely disseminate the Gospel truth, which was listened to with rapt attention and eagerness. He stated that he had found that the system of sending Christian literature by post had borne much fruit in the past, and that though many Jews who had been impressed by the Gospel message still ostensibly remained members of the Synagogue, yet from personal knowledge he (Mr. Grande) was well aware they were thoroughly Christians in faith and life.

Several members present having spoken, the meeting concluded with prayer.—*The Daily Express*, Dublin, Nov. 22, 1900.

Correspondence.

IDENTITY WORK IN NORTH LONDON.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Towards the close of last summer, with the assistance of three or four friends, I commenced holding open-air Identity meetings at Tottenham. On the first occasion the audience was very small, and the few persons who listened would not draw very near, which made the speaking a very trying ordeal. However, owing to an advertisement and a notice in the BANNER, I was able on the next Sunday evening to get the nucleus of an audience close up beside myself, and the result was I soon had an audience of about seventy or eighty persons round me, who listened very attentively to the address, and the same effect followed at the several meetings which were held afterwards. I am convinced there is a splendid field for Identity work here, and I trust that those who are in possession of the grand truth of our Israelitish origin will be ready to assist in every possible way to spread the light.

I wish to begin the open-air work earlier this year, and believing that thoroughly organised work is the best, I venture, with your kind permission, to make an appeal to all friends of the Identity who live anywhere near the locality (Tottenham Green, near Seven Sisters' Station) to kindly send me a postcard with their names and addresses. It will be a great help to the work if all those who can assist in any way by attending the meetings, or speaking at them, will communicate with me at an early date.

I am arranging for a lecture by the Rev. S. J. Deutschberger, B.A., at the Hall of the Y.M.C.A., Tottenham Branch, on the 25th of April, and I shall be pleased to send announcements concerning the meeting to any friends who can make good use of them.

Thanking you in anticipation, I remain, yours faithfully,

THOMAS HENRY BARROW.

15, Birkbeck-road, Tottenham, N., March 25, 1901.

GOD SPEED!

WRITTEN BY HAROLD BEGBIE.

WEAVE o'er the world your weft, yea weave yourselves,
Imperial races weave the warp thereof.
Swift like your shuttle speed the ships, and scoff
At wind and wave. And. as a miner delves
For hidden treasure bedded deep in stone,
So seek ye and find the treasure patriotism
In lands remote and dipped with alien chrism,
And make those new lands heart-dear and your own.
Weave o'er the world yourselves. Half-human man
Wanes from before your faces like a cloud
Sun-stricken, and his soil becomes his shrcud.
But of your souls and bodies ye shall make
The sov'reign vesture of its leagueless span,
Clothing with history cliff and wild and lake.

—*W. M. Rossetti.*

God speed you and guard you! The Kingdom new-born in the midst of the seas
Cries out to you, Come!—her arms open, her hair streaming back in the breeze,
Her face all aglow with the Morning, the joy of existence, the pride,
Her beautiful feet planted steadfast, and washed by the riotous tide,
Her beautiful feet planted steadfast, the spray on her lips, in her eyes,—
The Maid Australasia, the Daughter,—Now, welcome, thrice welcome, she cries!

Where Torres beat bravely, where Dampier struck boldly to build him a home,
Where the blood of the seaman of Tasman tinged vainly the clamorous foam,
Where the slayer crouched down with his spear in the swift-darting silent canoe,
Where the axe drank the blood of the weak, and the pitiless boomerang slew,
Where mingled the scream of the victims of murderous hatchet and claw,—
She stands with her face to the Morning, girt-round by inviolate law.

O fair as the gradual breaking of blossoms on winter-locked trees:
O fair as the sun driving backward the treacherous night from the seas:
O fair as the dawn when the woods with the thrill and the ecstasy ring:
O fair as the daffodils spreading the path of victorious Spring:—
Fair, fairer than all, the unfolding in sight of a time-stricken world
Of an Empire where Hope is the despot, where the flag of the free is unfurled.

She stands all aglow with the Morning, the joy of existence, the pride,
Her passionate eyes gazing far o'er the joyous, the glittering tide,—
Toward the isle where her fathers were nurtured, set sail for invisible coasts:
Toward the isle for whose honour she marshalled her proud, her Imperial hosts,—
She stands with her face to the breezes, salt spray on her lips, in her eyes,
Sailor Prince, English May, she is calling! And welcome, thrice welcome, she cries!

God speed you from Empire to Empire; God speed you from sea unto sea,—
From the nest of the Northmen to Kingdoms their will hath made lands of the free,
God speed you thro' desolate waters that moan under infinite space;
God speed her, the Daughter, who claimeth her right in the van of her race;
God speed you! The shattering tempest go by you, the hurricane spare,—
God speed you! The blessing of England goes with you,—the blessing, the prayer!

—From *The Morning Herald*, March 16, 1901.

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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 REFUSAL OF THE BOERS TO SUBMIT.

IT has been a great disappointment to our nation no doubt that Louis Botha, the Boer General, refused lately to submit to the terms of peace offered him by the British Government. But we can easily understand why it was not permitted us to see our enemy at our feet. The terms offered to the Boers were lenient to a degree, and must have convinced the Boer leaders that we were reduced to straits, and peace prospects were the prelude to a complete submission of our nation to their resistance, which would thus be rewarded at last. It is certain that unless the Boers and their leaders are convinced that they are thoroughly and finally beaten they will not submit. They cannot withstand us in the field, they cannot offer us battle; but they seem to have a fixed idea that their tactics of flight from British troops and guns, to appear again further on, and follow up their escape by destroying some part of the nearest railway will wear out our strength and courage, and that they have only to persevere to win at last. Unless the Boers are taught that their last hope is gone, and that it is of no avail to resist longer, they will never give up the idea of success, and will wait a further opportunity, and break out again. We may depend upon it that God would not withhold from us the victory, unless it were from reasons such as we have mentioned. It will be for the final good of South Africa that the war should proceed till our enemies have lost the means to carry it from lack of guns, ammunition, or food, or all together. We have then no option other than to go on, and strike blow after blow till our enemies are destroyed. It will take time and money to do this work, but it will be done at last, for the promise is ours: "We must go through."

"The remnant of Jacob, is among the nations, in the midst of many people, as a lion among the beasts of the forest, or a young lion among the flocks of sheep, who, if he go through, treadeth down and teareth in pieces, and there is none to deliver" (Micah v. 8, R.V.). We are now in that position. We are in South Africa in the midst of our enemies; as a lion, and like a young lion, strong and powerful, and with the power of God behind us to help us.

We have "gone through" from South to North, and from East to West of the two Republics, and God has promised to give us the success we need. But it must be done as, and when He proposes, and as He wills to do it. The prophet tells us what the character of the success is to be. "If Israel go through, he treadeth down, and teareth to pieces, and there is none to deliver." Is not the promise now being literally fulfilled? What are the operations of Generals French, De Lisle, Babington, Plumer, Baden Powell, Thorneycroft, Dartnell, and others, acting under Lord Kitchener's supreme command, effecting? They are "treading down" De Wet, Fourie, Kritzinger, Grodelaar, Botha, and others, depriving them of their guns and rifles, their horses by thousands, their cattle and sheep by tens of thousands, killing and capturing their men, and causing many to surrender.

Again, in reference to the ardently expected help from the nations of Europe and America, has there been a single response to the efforts in those directions made by Kruger, Leyds, Steyn, and the pro-Boers in England and elsewhere? Nay, "there is none to deliver," and none will ever be found ready to attempt to do so, because God has forbidden it! His will must, and will prevail. We have only to fulfil our part. We must "be strong, and of great courage." We must persistently "go through," and fight this conflict "to the finish," and the Lord will then give us the victory at last.

A letter from New York, dated March 6th, was published in the *Scotsman* on the 18th, which gives the American appreciation of British tenacity and determination in respect to this war, and its conduct hitherto. It is encouraging to quote Brother Jonathan's estimate of our nation's character. We quote a few sentences now before us.

"Whatever may be said about British operations or British policy in South Africa by any disgruntled parties in Britain itself, I can say with assurance that these operations and this policy, particularly within the past few months,

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have conveyed to the American mind a new idea of the solidity of British power. It is the resoluteness of the British spirit and British people that is most impressive to Americans. Whatever may be the fortunes of the field or the duration of hostilities; whatever may be the loss of life in active service, and however great the cost of the war, there has been no quailing. Whatever may be the barking at the Government's policy by any barker, the Government stands firm. Whatever may be the Army's trials or hardships, the nerve, the mettle, or the fortitude of the Army never fails. Whatever may occur in Parliament, Parliament itself steadfastly upholds the country's cause. Though the great Queen may pass away, the battle proceeds as it had proceeded during her lifetime. Though the journals may vary in their politics, the more potential members of the British Press rally around the standard. It is all very impressive.

"It is possible that these things may appear more impressive and significant to those who behold them at a great distance than to those who see them close at hand. It is possible that they seem, as a whole, more striking in Chicago, Washington, or New York than in London or Edinburgh. It is possible that a spectator in Britain itself might say, 'What else would you expect? Do you suppose that British pluck would fail? or, have you ever read British history?' It is not necessary, however, to address such questions to the present writer, who is merely speaking of the way the American mind is impressed by the things spoken of, by the visible strength of the British spirit, and by the present manifestation of the solidity of British power. How often have other countries succumbed before a task far less difficult than that which is now set for Great Britain in South Africa! How vast must be the resources —moral, financial, military, and naval—which Great Britain can call out in the performance of this trying task! I am sure that in no other foreign country are the broad facts in the case regarded with so much intelligence as they are in the United States. We receive dispatches from Continental countries belittling British power, telling of Britain's loss of prestige, and predicting all kinds of bad luck for the British Empire; but it is not by such dispatches that the muniments of Britain can be weakened or the sap of her life be withdrawn, or the mind of any rational community be deceived for any length of time. To Americans, at all events, solid facts are more impressive than vain babble. It is for this reason that they are impressed by Britain's conduct at home, and by her substantial success in the far-off territory of South Africa.

"At the same time, we have seen Britain's strong hand in China, and have seen her undisturbed sway in all the dominions which acknowledge her authority. More yet, we have all the time seen British commerce flourishing, British industries robust, and British revenues equal to any emergency. The "ship of State" sails on. It is possible, moreover, that these facts also may seem more impressive to outsiders than to British subjects, as they certainly make more palpable the absurdity of many of the dispatches that are sent here from the Continent. Altogether, and in all ways, as I again say, Britain's majesty is impressive to those who see it from this side of the Atlantic.

"I have made the foregoing remarks for the reason that not only certain Gauls and Teutons, but also sundry British obscurantists, have recently sought, by mischievous language, to lower the prestige that Great Britain enjoys in the world, and particularly in the United States, though, in truth, British power and prestige were never as great or as marked at any time in the past as they are at the opening of the twentieth century.

"New York, March 6th."

These opinions as expressed above are very satisfactory, and we believe they are just and true. We well know that our own nation's *laches* have brought this war, with all its terrible losses in men and treasure upon us. God has reminded us of these, and we are guilty before Him because of our folly and faithlessness in 1881-82. The time is near we are convinced when the Boers will know and feel that the game is up, and that they must submit. Their losses have been great, and they can hardly continue to endure them. They boast that they can resist for three years more. So they boasted that they could drive us into the sea, and take the whole of Cape Colony from us. They proceeded to annex it by way of proof. They failed, and they will fail again. We look to the Lord to bring us through, and restore peace to our nation, and also to the Boers, and to the Lord let Israel give all the praise!

The following curious remark from a Vienna Correspondent refers to the above subject:—

"The *Neue Freie Presse* observes, that there are worse fates than that of becoming an autonomous British colony. It considers it possible that there may be European States not subjugated by force of arms which would be prepared at any moment to exchange their situation for that of the conquered enemy of the British Empire. At any rate, a peace concluded upon such a basis cannot be described as dishonourable for the Boers. The whole world longs for peace, and awaits with anxiety, but not without hope, the intelligence which may be expected from London within the next few days."—*Times*, March 15th, 1901.

THE FACTS AND TEXTS WHICH IDENTIFY THE LOST TEN TRIBES WITH THE ANGLO-SAXONS.

By Joseph T. Wheeler.

PART I.—PAST HISTORY.

To the corrupting influence of worshipping Baal and Ashtoreth, introduced into Israel by Jezebel, is distinctly ascribed the fall of the northern kingdom (2 Kings xvii. 16—18). Judah, or the southern kingdom only was left. The Ten Tribes were carried into Assyria and as the Scripture saith, none was left. Judah remained in the land for nearly two hundred years, when she also was carried into captivity, but her destination was Babylon, not Assyria. The latter was at this time overturned by the on-coming power of the Persians; and Israel taking advantage of the resultant confusion, escaped. The removal of the tribes from what is now the modern province of Azerbijan, which is identical with the locality mentioned in 2 Kings xvii. 6, is chronicled by Esdras. "Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this council 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

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passages of the river" (2 Kings xiii. 40—43). During the mix-up of the great world Powers resulting from the overthrow of Assyria, a people called the Sacae appeared a little to the north of where it is definitely known that the sons of Isaac had been quartered. Herodotus and Josephus both mention them, and Sharon Turner traces our origin back to them.

It is said of our race that we cannot be Israelitish, as our features and language are not of the Jewish order, but it was essential that these changes should take place, otherwise Israel could not have been hid from herself, and the Scripture saith, when the time comes for her to be brought back from the sin of Jezebel, it shall be in blindness (Isa. xlii. 16—20). "With stammering lips and another tongue will He speak to this people" (Isa. xxviii. 11). Surely this language means that the tongue of Israel has changed. As regards our features, they also testify for the Identity, for it is written of the Jew, "The shew of their countenance doth witness against them" (Isa. iii. 9). Joseph married an Egyptian, their sons, Ephraim and Manasseh, probably resembled their mother's race as much as their father's. Esther, who was a Benjamite, was sent to King Ahasuerus by her cousin Mordecai, to plead for the lives of her people, and though she was the queen, it was not known until then that she was an Israelite. At that time the tribe of Benjamin was still united with the Jews (1 Kings xi. 36; Jer. vi. 1), but afterwards they joined their brethren in the Isles. As Normans they fulfilled the prophecy, "Benjamin shall ravin as a wolf; in the morning he shall devour the prey and at night he shall divide the spoil" (Gen. xlix. 27). The Vikings with the wolf-head standard at the prow of their ships, invaded the land appointed by God from of old; they devoured, then they divided the spoil, and finally they gave kings, to, and became a part of that people which are called to this day after the name of Isaac (Gen. xxi. 12; Rom. ix. 7, 8; Heb. xi. 18).

It is true that the English-speaking race is made up of the union of many peoples, Britons, Saxons, Angles, Jutes, Danes, Normans, etc., however, according to the historians, these are all of a common stock. The tribes maintained their separate organisations before the captivity, thus we clearly perceive how they became estranged to each other, then He who scattered them, gathered them, and became to them a little sanctuary in the strange countries to which they came (Ezek. xi. 15—17). Journeying hitherward the tribe of Dan left his name imprinted all over Europe, as the dons and duns of geography testify; for example we find it in the Danube, Dan-astris or as it is now called Dniester, Dan-apris or Dnieper, the Don, Danmark now called Denmark, which is said to mean Dan's last resting place, and finally in Lon-dan or London. And now since we have followed the tribes to the place appointed for them as a little sanctuary, to the place set apart for them, it devolves upon us to show that the modern blessings conform to and fulfill the prophecies of old.

PART II.—PRESENT DAY IDENTITIES.

In the accepted way of God's working, nothing is done without preparation; the greater the end to be attained, the longer He takes to bring about the finished results. Thus, when He led Israel out of Egypt, He took a man, even Moses, and fitted him for his special calling by means of a long and tedious schooling. Now, as we look at the period involved in the schooling of the people to be a witness, it is logical to expect great results, and as these people were even made to forget themselves, that they might lose the pride of heart engendered by the knowledge that they were God's elect, it causes us to feel, that, surely there must have been a purpose, over-ruling the whole mystery. We are told "God hath not cast away His people which He foreknew" (Rom. xi. 2). They were to be for His glory (Isa. xlvi. 13). And they were to be His missionary or witnessing people. The question is, In what age was this to be? Augustine said, "Distinguish the times and Scripture will agree with itself." Would it have been during the dispensation of law? No, for in that age Israel was in school. But how about this Gospel preaching age, is this not an age for missionary effort? To us it seems that it is, and the following identities fit the conditions as they are to-day:

I.—Israel is a missionary people (Gen. xviii. 18; xxii. 18; Deut. vii. 6; Isa. xxvii. 6: xliii. 1, 10, 12, 21; xliv. 1, 2, 8; xlix. 6; Mic. v. 7; Matt. xxviii. 19; Luke xxiv. 47, 48; Acts ii. 36; 1 Pet. ii. 9). Nine-tenths of the foreign missions are said to be under English and American control.

II.—She is divided into two nations, Ephraim and Manasseh, Great Britain and America (Gen. xlviii. 13—20; Isa. xlix. 20.

III.—Ephraim stumbles over the letter H. (Judges xii. 1—6).

IV.—Manasseh is Joseph's modern storehouse (Gen. xli. 35, 36, 48, 49).

V.—Ephraim possesses in the coronation stone, the stone of destiny, which tradition says is Jacob's pillow (Gen. xxviii. 10, 11; 2 Kings xi. 12—14; xxiii. 3), and tradition also traces Queen Victoria's ancestry back to the line of David through Zedekiah's daughter.

VI.—Ephraim is under a monarchy (Num. xxiii. 21; 2 Sam. vii. 13—16; Isa. xlix. 23; Jer. xxxiii. 17, 20—22).

VII.—Ephraim possesses the symbols of the lion and the unicorn (Num. xxiv. 8, 9; xxiii. 22—24; Mic. v. 8; Deut. xxxiii. 17).

VIII.—The stone kingdom (Dan. ii. 44, 45; Matt. xxi. 43, 44).

IX.—Occupying the islands (Isa. xli. 1; xlii. 4, 10—12; xlix. 1; Jer. xxxi. 10).

X.—West and north from Palestine (Isa. xxiv. 14—16; lix. 19; xliii. 5; xlix. 12; Jer. iii. 12, 18; xxiii. 7, 8; xxxi. 8—10).

XI.—The islands are too narrow for them (Isa. xlix. 19, 20; liv. 1—3).

XII.—Innumerable, because of multitude (Hos. i. 10; Gen. xxii. 17; xxxii. 12; xxxv. 11; Num. xxiii. 10; Rom. ix. 27).

XIII.—A nation and a company of nations (Gen. xxxv. 11). Mother of nations (Gen. xlviii. 4). Immense colonies. (Isa. xlix. 8; liv. 3).

XIV.—These belt the earth (Deut. xxxii. 7—9; Jer. x. 16; Acts xvii. 26). And are in all zones (Isa. xlix. 12).

XV.—Israel is in possession of the "desolate heritages." (Isa. liv. 1—3; lviii. 12; xlix. 8—10; lxi. 4), and has the heathen for an inheritance (Psa. ii. 8; xviii. 43; cv. 43, 44; cxi. 6); and pushes the aborigines into the corners (Deut. xxxiii. 17); so that they at length die out (Jer. xxx. 10, 11; xlvi. 27, 28).

XVI.—Israel is immensely wealthy, lending but not borrowing (Deut. viii. 18; xv. 6; xxviii. 1—14; Isa. lx. 16).

XVII.—Mistress of the seas (Gen. xxii. 17; Num. xxiv. 7; Isa. xlii. 10—12; lx. 5—11; Psa. lxxxix. 25.

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XVIII.—Addicted to drunkenness (Isa. xxviii.)

XIX.—Israel is a Sabbath keeping people (Ex. xxxi. 13—17; xxxv. 2; Lev. xxvi. 2; Deut. iv. 13; v. 14; Ezek. xx. 12).

XX.—She is a Christian people redeemed from the Mosaic law (Luke xxiv. 21; Gen. xxii. 18; xxvi. 4; xxviii. 14; Isa. xliii. 1—21; xlv. 17—19; xlviii. 20; li. 5; lii., lxvi. 19; lx. 16; Hos. i. 10; Mic. v. 7; Psa. lxvii.)

PART. III.—FUTURE DEVELOPMENTS.

In Part I. we saw how the worship of Baal and Ashtoreth introduced into Israel the seed of death, and lo their bones became very dry. In the midst of the Gentiles the people of the Lord were buried and forgotten (Hos. i.), the question then was, could these bones live? (Ezek. xxxvii. 3). "Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live" (ver. 5). At Pentecost "suddenly there came a sound from heaven as of a rushing mighty wind" (Acts ii. 2), and this breath entered into the house of Israel and then they began to live (Ezek. xxxvii. 9. See also texts given in Identities i. and xx. in Part. II). And they stood upon their feet an exceeding great army (Ezek. xxxvii. 10. See also texts given in Identity xii., Part II). But behold these sons of Isaac, now called Saxons, say, "Our bones are dried, and our hope is lost; we are cut off for our parts" (Ezek. xxxvii. 11). This is what is coming to pass, for the God of Israel has said it: "O My people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves. And shall put My spirit in you, and ye shall live, and I shall place you in your own land" (vers. 12—14). This promise clearly states that Israel will awake to her identity, and will be led back to her own land. Moreover, Judah or the Jew is to accompany Ephraim, or Great Britain, with all Israel, and they shall be one stick, they shall be united in the land (vers. 16—23). Without the Jew, one of God's witnesses would be missing. A great future is awaiting the Jew, but the fact should not be lost sight of, that the blessings for the Jew must come in connection with his association with his brethren of the Ten Tribes (Jer. iii. 18; Hos. i. 11; Zech. x. 6—12).

This fact that Israel is to go back to Palestine and repossess the land, throws a bright gleam on the Eastern question as we see it to-day. In harmony with her policy of protection Great Britain will probably have to acquire Palestine in order to assure the safety of her route to India, and it will be a natural act to attempt to set up the Jew in Jerusalem as a kind of buffer state in order to further this end. But no matter how the details may be worked out, this we know, viz., that they shall be established in the land. "And David My servant shall be king over them" (Ezek. xxxvii. 24, 25). However, before our Lord's return there must be a time of trouble. Some expositors say there will be a great king whom they designate as Antichrist, and they say that he must descend on the blessed land and do fearful things. Others again say that Antichrist is a system and has been working iniquity since the days of the Apostles. But no matter which of these schools be right, there can be but one outcome; Gog and Magog, now known as Russia, with many other people with her, will ascend and come like a storm, and they shall be like a cloud to cover the land (Ezek. xxxviii. 9). But they shall be turned back with hooks in their jaws (ver. 4). And when these people are buried, then shall the Lord God be glorified (chap. xxxix. 13). Those who are desirous of understanding these matters should read the three chapters of Ezekiel, from the xxxvii. to the xxxix. inclusive.

Now in answer to the question, "What good comes from identifying the Lost Tribes with the English speaking people; much may be said, but to us it establishes the sure promises of God and makes us feel that what He says is for His Glory must be very important (Isa. xlvi. 9—13). It presents the whole Gospel of Jesus Christ, from humiliation at the cross to glory in possession of the crown. Where the Holy Spirit has caused the name of Jesus to be used in the Scriptures, it is in connection with our Saviour's state of humiliation, but where the name of Christ is used, the Spirit has reference to the state of glory. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies" (Rom. viii. 11). The whole Gospel of Jesus Christ from humiliation to glory should be preached, and that portion which relates to the kingdom, should not be left out. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). "Until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 35, 36).

Mr. Joseph T. Wheeler, the author of the above, begs us to say that he will gladly send copies of the same, to those who desiring them, will send him their names, addresses, and postage. His address is No. 2,026 Chestnut Street, Philadephia, Pa., U.S.A.

NOTES FORWARDED BY E. IRELAND.

PART II.

(*Continued from page* 175).

THE following is from *The Jewish Missionary Intelligence*, of January, 1901:—

"The two great events of the year were the war in South Africa and the troubles in China. The prosecution of the war to a successful termination, including the annexation of the Transvaal and the Orange Free State, is a matter of much thankfulness. We firmly believe that the British race occupies a similar position to Israel of old, in being the servant of God, and fighting the battles for righteousness and liberty in the world. Liberty—religious and political—is the privilege of every one in the Empire; and, we believe, now that the horrors of the war are over, that an era of prosperity will set in for South Africa, and the kingdom of God be advanced therein.

. . . . . .

"A great event in the Jewish world was the holding in August last of the Zionist Conference in London. The gathering was, indeed, a remarkable one—the fourth of its kind—called for the express purpose of furthering the return of the Jews to the land of their forefathers. The Jews of England, who enjoy with their Gentile neighbours liberty and equality, do not understand the intensity of this longing amongst Continental Jews, whose cry constantly goes up, 'We cannot live here.' The Jews in the Pale of settlement, in Galicia and Roumania, are bent upon migrating to Palestine. The Conference marked another stage in an event which is sure of fulfilment in God's good time, inasmuch as it is in accordance with His revealed purposes."

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The Editor of *Jewish Intelligence* has stated the facts truly, when he affirmed that "the British race occupies a similar position to Israel of old, being the servant of God, and fighting the battle for righteousness and liberty in the world." But how will the Editor reconcile this patent truth with his subsequent statement that "the Jews of England, who enjoy with their Gentile neighbours liberty and equality," &c., in the face of the Scriptural fact that God has never at any time ordained any "Gentile neighbours" or people to carry on the appointed work of Israel His servant (Isa. xli. 8, xliii. 10). Isaiah and Jeremiah have plainly foretold the glorious work which should be accomplished by the nation of Israel for the blessing and benefit of the world at large—"Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke" (Isa. xliii. 1, 6). "Israel is the rod of His inheritance. Thou art My battleaxe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 19, 20). Such is a prophetic picture of the great mission of God's chosen people Israel: and so completely does this Divinely-inspired photograph find its literal counterpart in the Anglo-Saxon race, and its universal evangelising and civilising functions in every quarter of the globe, that the editor of *Jewish Intelligence* has most willingly recorded that fact—which fact should convince him that the British Empire must, therefore, be the mighty empire of Israel—"the kingdon of God" upon earth—the Stone Kingdom of Daniel ii. which is destined to "fill the whole earth;" and "which shall never be destroyed" (Dan. ii. 35, 44): and over which, at His Second Advent,

> "Jesus shall reign where'er the sun,
> Doth his successive journeys run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more."
> —Psalm lxxii. 8.

. . . . . .

The Irish Times, of February 27, 1901, published the following interesting and important information relative to the immense monetary preparations of Russia for the tremendous and deadly struggle which is destined to take place in the near future between the British and Russian Empires for the possession and dominion of the globe:—

"The Russian Exchequer system is the most extraordinary ever heard of in the world's history. To understand in an elementary way what Russian finance means as totally distinguished from that of any other nationality we must grasp the peculiar significance of the relation in Russia between Church and State. The Tsar is Cæsar and Pontiff at once, as were the Roman Imperatores. He is supreme head of the Council of State and also head of the Orthodox Eastern Church. And this indissoluble bond is made the actual basis of the whole fabric of national finance. And the Church comes into everything. And the Church finds a very large portion of that money which is being steadily hoarded up, and which is to furnish the sinews of war. Go into any of the Cathedrals on New Year's Day or on Easter Sunday. There may be witnessed a sight which is repeated in greater or less measure all over the land. A great cloth is spread near the altar. Rich and poor come by thousands and deposit before the 'Ikons,' or sacred pictures, their most cherished treasures. Gold, silver, copper, kopecks, paper money, diamonds, rubies, turquoises, and pearls are promiscuously heaped together till the cloth is hidden and cannot possibly be folded together. The Russian Church is both collector and custodian of the holy gold hoard. Her expenditure does not absorb half the ecclesiastical revenues. All that can be spared goes into the sacred fund. But there is another source of accumulation. The profits from Russian mines pass into this fund. Russia is a far larger gold producer than is generally supposed. Ever since the burning of Moscow during the great Napoleonic war the accumulation of this secret sacred fund has been one of the great aims of the Government. The growth of Church wealth and the development of gold mining have combined to pile up the increment. Both these sources of revenue are fully under control. The world knows nothing about them, and it enjoys the hollow delusion that Russia is a poor country."

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The following observations of Mr. Daniel Radford, which appeared in *The Church Times*, of December 14, 1900, will be read with interest, as they clearly indicate that the Roman Church is neither more or less than "the Wild Olive branch" which was grafted, "contrary to nature," on to the "good Olive tree," or the Catholic Church of Israel, "already existing in its integrity," or, as St. Paul expresses it, "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches" (Rom. xi. 16):—

"Supposing again, it were argued, that what is called the Anglican theory of Separation involves the disorganisation of the Church Catholic, logic answers that Anglicanism includes no theory of Separation at all, and that the kind of unity which modern Romanism pretends to, the Church at large never possessed. Being in its very idea a unity not of comprehension but of rejection, it cannot be divine. It was not embodied in the framework of the Church, but was attempted to be engrafted upon the Church already existing in its integrity, the attempts having produced ecclesiastical disunion long before the period of the Reformation. Absorb Anglicanism, root and branch, and still the Church Catholic remains divided. Again, perhaps, the doctrine of evolution might conceivably be pleaded to explain the fundamental difference between early and modern Christian unity as upheld in Roman quarters, but that which separated East and West cannot possibly be the manifestation of ordered growth. It was a revolution. If the Church was always fundamentally what the Roman theory assumes her to have become, the continuous comment of history would have illustrated the legitimacy of her course. Becoming, as in the case of plant or animal, means its history. Theory does not make history, but history reveals theory, and the Church's history is the history of the East and West divided. So logic cannot cause secession.

"If I am allowed, I will inquire in another letter, whether faith can do it. "DANIEL RADFORD."

(To be continued.)

OBITUARY.—Fell asleep at 30, Snowdon-place, Stirling, on March 4th, 1901, Helen Forrester, second daughter of the late John Napier Forrester, Esq., of Craigannet, Stirlingshire, Captain 2nd Battalion Bengal Artillery. "Until the break of day."

TOTTENHAM.—A Lecture is to be delivered on Thursday, April 25th, 1901, by the Rev. S. J. Deutschberger, B.A., in the Lecture Room of the Y.M.C.A., 522, High Road. Chair to be taken at 8.15, by James Cloudsley, Esq., President of the Y.M.C.A. Ladies Invited. All Seats Free. Questions allowed at the close of Lecture.

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OUR BRITISH-ISRAEL BELIEF.—THE ARGUMENT IN A NUTSHELL.

By PHILO-ISRAEL.

Editor of the "Banner of Israel."

IT is the commonest thing in the world to hear clergymen and others speak of "God's ancient people Israel," meaning thereby, only the Jews. Now if we ask such why they speak of one nation (now a scattered people) as "Israel" when God's Word plainly declares in Ezek. xxxvii. 22, that He had, and has still, two nations, once two kingdoms, both known as Israel, we never get any satisfactory reply to our question. It stands to reason, however, that there must be two Israelite nations or people separately existing now, or Ezek. xxxvii. 22, must be regarded as fulfilled prophecy.

There is scarcely anyone who will venture on such a statement, and declare that Ezek. xxxvii. 22, has already been fulfilled. If that be so, and who can deny it, then must Ezek. xxxvii. 22, be unfulfilled prophecy, and Israel and Judah must be existing now in separation somewhere in the world,—Israel awaiting the command to come forth out of their graves, to receive the Spirit of God, and to return to their own land in triumph.

This is the plain teaching of Hosea, of Isaiah, and of Ezekiel; and in order to carry out this prophetic programme, we see Judah everywhere extant before our eyes, at present under curse and disability, waiting in agony for the times of refreshing to come from the presence of the Lord.

Judah being in our midst, the question then arises, where is the other of "the two families which the Lord did choose?" (Jer. xxxiii. 24, R.V.). He has not cast that member off! For the passage just quoted stamps such a statement as a gross insult to the great Jehovah! Because thus saying, they despise those whom he calls "My people" "that they should be no more a nation before them."

To guard against such profanity, God immediately, in the next verse, bound Himself by a covenant which He cannot break, never to fail to place on David's throne, over the seed of Abraham, Isaac, and Jacob a dynasty of rulers of David's race, to govern them for ever. The words are these: "Thus saith Jehovah, if My covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth, then will I also cast away the seed of Jacob and David My Servant, so that I will not take of his seed to be RULERS over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them" (ver. 26, R.V.). The precision of this language is almost legal. We may place upon it the greatest weight.

The Jews or Judah family have not now a king at all, and have not had one of the Davidic race ruling over them since B.C. 588, when Zedekiah was deposed, and his heirs (male) to David's throne were destroyed (2 Kings xxv. 7).

The other branch of the Israelitish family must therefore be now fulfilling Jer. xxxiii. 26; and it is of the greatest importance and moment to discover where that nation is; for God Almighty's faithfulness and honour depend upon it. The signs by which it may be known and detected have often been stated by our writers, and need not now be particularly described.

We have, however, to find her as a strong, powerful, insular, maritime, modern nation; wealthy to a degree; Christian in character; missionary in enterprise and practice; wonderfully numerous; with two Empires, if not three, appertaining to them, namely a vast heathen Eastern Empire, and unique Colonial Dominion, rapidly becoming "a company of confederated nations," and finally, the Empire of the Ocean.

She is to be recognised as the only modern Power which gives promise of dominating the world; and possesses a language rapidly becoming cosmopolitan.

She is to be a Northern, Western, Island race, holding their enemies' Gate, their own being secure the while; and this comprises a word-picture which none may mistake, for it is God's own description of His people Israel in the latter day, and it exhibits to us the very image of the British nation.

We are blessed with all the blessings God Almighty bestowed upon His people Israel, His chosen; and as God cannot promise to one nation and confer the blessings promised on quite another, we assert confidently, that the British must be the Lost Ten Tribes of Israel, as God is true!

Here we have then, "the argument in a nutshell," and we invite our clergy, our ministers of religion, and our opposing laymen, calmly to take all we have put before them in a reasonable, reasoning spirit, and decide for themselves, once for all, whether the Identity be true; or whether in teaching, believing, and relying upon it, we British-Israelites are the crazy fanatics that some of our opponents strive to make us out.

KRUGER'S DARK ARCHANGEL.

THE concluding remarks in our leading article in last Saturday's issue receive prompt endorsement in the following excerpt from "South Africa," received by the mail to hand yesterday: "You must," says Paul Botha, Free State burgher and member of the late Volksraad, "do away as much as possible with the intriguing foreign element in South Africa—especially Hollander and German. We do not wish to be used any further as puppets of any European combination." Leyds, Mr. Botha reminds his readers, after realising his assets, retired to a comfortable home before the storm broke, and if there is one man whom the ruined Boers would like to interview with a sjambok it is the Dutch doctor—the man whose fateful influence is described in "Die Finanz-Chronik" by a foreign gentleman who has lived twenty years in the Transvaal. "If ever," says the writer solemnly, "mortal man should receive the reward due to his malevolent deeds, perpetrated at the expense of untold misery, the ceaselessly-flowing blood of his compatriots, and the practical wiping out of two sturdy nations, the dark archangel still flitting alongside the misguided Boer President at the Hague will come to his own. Seldom has a single individual been able to gull a people so completely, and with such dire tragic results, as the self-styled 'ambassador and plenipotentiary-extraordinary' to all the Courts of Europe, with the exception of that of St. James'." The astute and ambitious Hollander studied the President's character so closely, at the same time hypnotising the old autocrat so effectively with the idea of his personal "unersaetzlichkeit," that he was practically the President, dictator, and ruler of the Transvaal from 1888 to 1898, and with what results we see to-day. In his heart of hearts he hated the Boers as a nation, and in the privacy of the home circle made no secret of this to his friends. When he went to Europe as Ambassador at large, he continued to

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hypnotise the old man at Pretoria. "He had, alas! unlimited funds to draw upon, and spent the money which rightly belonged to Boer and Uitlander in unheard-of schemes and methods to obtain back-door information. In Europe there are plenty of people ready to take financial assistance to give what they allege to be privileged information; and Dr. Leyds has found a good many. He bluffed his Government at Pretoria for years with wonderful stories. He "spoofed" the old President with tales of his wonderful diplomatic successes, and, just before the war, with almost pathetic stories of Continental intervention being certain in case of defeat, he actually succeeded, even in the face of the German and Dutch Governments' strong advice to Oom Paul not to provoke hostilities, in bluffing the Boer Volksraad into the belief that such official friendly advice was only necessary diplomatic byplay, and urged them to issue the ultimatum—that challenge which, followed by the unheard-of invasion of British territories, cut away, at one fell swoop, all solid sympathy and moral support from the cause of the Boer Republics, from their friends in Europe, both in the Governments and amongst the people.—From *The Times of Natal* (weekly edition), January 18th, 1901.

CEYLON, AN ISRAELITE POSSESSION AND A PRISON FOR THE BOERS, HER ENEMIES.

THE *Times* of Christmas Day, 1900, published a short account of Ceylon at the present moment, when it is the place of internment of over 5,000 Boer prisoners of war, besides the 11,000 in St. Helena, and the 4,000 in Lorenzo Marques in charge of the Portuguese—nearly 20,000 in all. When these prisoners are released at the end of the war, and allowed to return to their homes, they will go back with a very exalted idea of the power of the British; so different from that they entertained when they ventured to send us an insolent *ultimatum*, daring us to fight them; and so certain of victory that they thought to add injury to insult by proceeding to annex large portions of British territory in pursuance of their threat to "drive us into the sea." They are wiser in that respect now. But they are as foolish as ever in continuing the hopeless strife, giving no thought to the ruin of their country and its inhabitants, besides prolonging the expatriation of their fellow Boers in British distant territories, to satisfy their own hopeless and aimless revenge.

The following is the *Times*' account of the condition of Ceylon in regard to the tea-planting industry of the colony just now, and as to the Boer settlement in their impromptu prison in the healthy highland of the lovely Indian island near the equator, where every prospect pleases, but only man, in his idolatry, is, according to Heber's hymn, "vile." The account is as follows:—

"The tea-planting industry of the colony on which so much depends is, for the present, in a fairly satisfactory state; but to keep up our prices to a remunerative average, it is indispensable that new markets should be found for a considerable surplus, and also that ere long local relief in cheaper freight by the Government railways, or an abatement of antiquated road assessment, should be afforded. At present Russia is the most promising new customer for Ceylon tea, she having increased her demand from 201,313lb. in 1896 (the year of Sir West Ridgeway's advent) to close on 4,000,000lb. in 1899; while up to October 22 our exports to Russia for 1900 equal 6,584,343lb. The total exports of Ceylon tea have advanced as follows:—1896, 108,141,412lb.; 1897, 116,054,567lb; 1898, 119,769,071lb.; 1899, 129,894,156lb.; 1900 (estimate), 142,000,000lb.

"Perhaps the most notable as well as most interesting event of the year has been the interning of the Boer prisoners from South Africa in the hill country of the ancient principality of Uva in Ceylon. The idea seems to have first suggested itself to Mr. Chamberlain; but Sir West Ridgeway deserves no small credit for his ready acquiescence on behalf of the colony, since this involved a great deal of personal trouble and responsibility. No doubt the Governor's friendship with Lord Roberts—under whom he served as Political Officer in Afghanistan—had something to do with the thought of Ceylon supplementing St. Helena in a time of necessity. At first there was some doubt, locally, as to the wisdom of the arrangements; but nothing succeeds like success, and all opposition has long since vanished in the face of the energy displayed by the authorities in preparing a suitable location in one of the least occupied and yet healthiest parts of the country, and the good management which has attended the transfer from steamer to camp and the comfortable settlement and ample provisioning of the successive bodies of prisoners that have come to hand by no fewer than seven steam transports. There are now 4,147 prisoners of war from South Africa in the Diyatalawa Camp, including 89 officers, besides their guards of the King's Rifles under Colonel Gore-Browne, and all are getting on with the least possible friction, the Boers being well pleased with their treatment and comfortable, healthful quarters. Colonel Vincent is commandant, while Colonel Jesse-Coope is in immediate charge of the prisoners, and is very popular among them. The temporary hospital huts for the soldiers and prisoners—some of whom arrived as invalids or wounded—have been brightened with pictures, periodicals, and illustrated papers, nor has literature been denied to the prisoners. The officials of the local branch of the Bible Society procured a supply of Bibles and portions of Scripture in Dutch, and a free distribution made soon after the prisoners' arrival was warmly welcomed, a special letter of thanks coming from one reverend prisoner who seems to have been a fighting chaplain in the Boer army.

"There is one thing very clear already—namely, that the transfer to and location of the Boers in Ceylon is having a great influence in widening their conception of the power and extent of the British Empire. More than that, the coming of so large a number of stalwart Afrikanders has had a wonderful effect on the minds of our Kandyan chiefs and other leading natives, and the news of the internment has spread with some effect to the continent of India. Indeed, we have had more than one important Indian visitor—a Rajah and Maharajah—who made special visits of inspection to the Boer camp, and who have carried away to their States the influence of a striking object-lesson. Arrangements have now been all made for the reception and the location of another 1,000 prisoners expected by the steamship 'Ranee' on November 10. When it is remembered that the whole of the European population of Ceylon does not exceed 6,000 it will be readily understood how great an impression is made by the arrival of 5,000 Boer prisoners and perhaps 2,000 guards. But so far there has been no hitch."

Our treatment of our Boer prisoners of war stands in very favourable contrast with that of theirs of our British prisoners, whom they long held to our misfortune. It is well, however, in such a matter we should show the Boers that we fight them as "Christians should," and not after a

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vindictive and barbarous fashion. We trust ere long the present invasion of Cape Colony by small parties of the Boers may come to an end, and that the war itself may collapse. We shall rejoice at the advent of peace, and thank God for it.

ENGLISH TRADE AND RELIGION.

"THE bi-centenary of the Society for the Propagation of the Gospel in Foreign Parts was commemorated yesterday by a meeting in the Guildhall. The proceedings opened with a prayer and the singing of 'God save the King.' The Lord Mayor, who attended in state, occupied the chair.

"The Archbishop of Canterbury, who was received with loud cheers, said he was glad to address the citizens of this great city, for here was the centre of the commerce of the whole world. London was the very heart of all commercial activity. Its trade had grown from very small beginnings; it was still increasing, and there was promise of its growing even more far-reaching in the future. It had for its purpose the supplying of all that most assisted towards the greater comfort and well-being of mankind. If they were as they professed to be, a body of Christian men, they must know that behind such a purpose God had placed a still higher purpose which should be carried out by this country with its commerce. Science in a thousand different forms had enabled them to learn the language, customs, and feelings, and to understand the nature and the characteristics of the nations amongst whom they went. The English were carrying their language and their presence into the very homes of all races of mankind, and so, too, they were introducing religion. That was the work this society had been and was doing. Assuredly it was true, as was said by one who had a right to speak, 'Our Empire is not justified unless it is founded on Christianity and bears Christianity wherever it spreads.' (Cheers.)

"The Lord Chancellor, in proposing a resolution recognising the success of the society, said he had been struck in reading in a foreign publication details showing the progress of the English language. In the fifteenth century there were 4,000,000 English-speaking people; in the sixteenth, 6,000,000; in the seventeenth, 8,500,000; in the eighteenth, 20,000,000; at the end of the nineteenth, 160,000,000. At the same rate of increase at the end of the twentieth century the Germans would number 210,000,000, the Russians 233,000,000, while the English would have increased to 640,000,000. It was wonderful to look around and see how much of the world was occupied by the English and English-speaking people—the United States, Canada, Australia—and to imagine all these people communicating with each other in the same language; to consider what it meant to have all these English-speaking races spread over the globe, and bringing with them the traditions and thoughts of the English people, which he was glad to believe made, as one of the first institutions, a place where they could gather to worship God. (Cheers.)

"Lord Hugh Cecil, in seconding the resolution, said that the degree to which political vengeance had been associated with the martyrdom of missionaries was one of the greatest obstacles in the way of the propagation of the Gospel.

"The resolution was unanimously carried.

"Sir Richard Temple, in proposing that every effort should be made to continue the work, said he could not speak too highly of the manner in which the society had been performing its duty.

"Sir Joseph Dimsdale, M.P., seconded the motion, which was adopted. He suggested that not only should trade follow the flag, but religion also. (Cheers.)

"The proceedings terminated with a cordial vote of thanks to the Lord Mayor, proposed by Bishop Barry, and seconded by Mr. H. C. Richards, K.C., M.P."—*Daily Telegraph.*

The bi-centenary of the Society for the Propagation of the Gospel in Foreign Parts lately commemorated at the meeting in the Guildhall in London, was remarkable in respect to the fact that the Archbishop of Canterbury, and the Lord Chancellor addressed the meeting, and during the course of their speech each gave distinct evidence in support of our identity with lost Israel. The Archbishop without in the least recognising the British as Israel, admitted that the City of London was "the centre of the commerce of the whole world," and the Metropolis was the "very heart of all commercial activity." Here His Grace acknowledged that we occupied the position of "the head, but not the tail, above only, but not beneath all the nations," and that we were indeed "set high above all the nations of the earth." He acknowledged also that we were carrying religion, as well as our splendid "language, and our presence into the homes of all races of mankind." The sentiment is only the quotation from God's promise to Abraham that his seed should be a blessing to all nations, families, and kindreds of the earth (see Gen. xxii. 18, xxvi. 4; Acts iii. 25, R.V.). The Lord Chancellor spoke of the spread of the English language which includes the spread of the race now world-wide in its great extent. The world is being largely occupied by the English, and the English-speaking peoples, and these he described as the English, the people of the United States, Canada, Australia, that is Australasia. The idea, though the speaker did not notice it, reminds one of God's promise to Jacob in Gen. xxviii. 14, R.V., "Thou shalt spread abroad, to the West, and to the East, to the North, and to the South." We have in these two speeches, "blind evidence" of a valuable kind that the British are Israel, blessing the nations of the world, and by the diffusion of their language, the pure language of Zeph. iii. 9, R.V., blessing all the peoples by restoring the universal language to mankind, cancelling thus the curse of God, inflicted by His power in confounding the language of the earth at the Tower of Babel (Gen. xi. 7—9, R.V.). Then the Lord exercised His almighty strength to disarm man's disloyal purpose. But now that He means to restore the earthly power of man, He blesses "Israel-obedient" by giving back to His own chosen ones led and guided by His Holy Spirit, the pure language of His own choice, and makes it the language of the whole earth. At present we can say with truth that wherever we look—to India, Burmah, Ceylon, the Colonial Empire, and the United States, regions where the English-speaking races dwell, we find that our polity is founded on Christianity, and it is the earnest desire of our race to carry that Christianity and teach it wherever the Anglo-Saxon race has spread. To the Lord be all the praise!

THE *Globe* prints a letter from a Volunteer acting as sergeant-major of a large camp of Boer prisoners of war. The following passage from it is decidedly instructive:—"These poor, simple murderers that I am in charge of only get (each man) daily 1¼lb. of fresh meat, 1¼lb. of bread, 1¼lb. of fresh vegetables, ¼lb. of jam, coffee, tea; also marquees, tents, footballs, and quoits. Oh, I wish I was a prisoner of war in the hands of the brutal British."

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EZEKIEL VII.

"HERE is a funeral dirge for the fall of Jerusalem, comparable to that mighty chapter, Rev. xviii., which bewails the judgment of Babylon the great. At this juncture in our national life it is our serious duty to inquire whether we have any reason to dread any such discipline for our native land. Does not the long pressure of war in Africa, with its expenditure of human life and money, with the growing horror of mutual hatred, indicate that God has a controversy with ourselves which must be finished before there can be any hope of peace?

"We still fling our troops and treasure into the yawning gulf, but there seems no restraint on the impurity, the drink, the carelessness of God, the dishonesty of trade, the abominations which are permitted in our midst.

"We must not suppose that God's justice is growing slacker with the generations as they have passed, or that He is any less quick to punish those whose privileges were intended to make them the beacon-light of the world. Let us search and try our ways and turn again to the Lord."—From *The Christian* January 3rd, 1901.

We publish the above to show how hopeless *The Christian* is, regarding our nation and its prospects. It sees us in the throes of a terrible war; our troops and our treasure wasting in the long continual warfare, and yet the nation is not repentant according to the writer. He sees that "impurity is not yet restrained, the drink curse is as bad as ever, men are as careless about God as before, dishonesty in trade shows no sign of diminution, and other abominations are still permitted in our midst." Such is the accusation of one who is really no judge of the condition of the nation, who regards not the fact that the British are Israel, and that the Lord means to save Israel, and by His new covenant intends to cleanse His people through the blood of Jesus. He will never—no, never—leave them or forsake them. They deserve it, but He assures them He will not. Are we not right, then, to believe and trust Him? It is quite certain that Israel cannot and will not cure herself. Her malady is too deep-seated and too aggravated to make such a thing as the cure for Israel possible to man. God alone can do it, and He has promised that He will effect His object in His own time and way. We had better leave the matter there assured that what He has promised He will certainly perform.

The Christian recommends us as a people "to search and try our ways, and turn again to the Lord." This no doubt the nation will do "when the times of refreshing come from the presence of the Lord" (Acts iii. 19, A.V.). But "He must give repentance to Israel, and forgiveness of sins" according to Acts v. 31. This He has promised and provided for, as we have seen in the new covenant described in Heb. viii. 10—12. Once that blessing is ours, our people will be tenfold the messengers of His grace to a lost creation, its true beacon-light pointing to the Lord Jesus Christ as the Saviour of the world.

Review.

Israel in the Scriptures. By Caroline Pearse. London: Robt. Banks and Son, Racquet-court, Fleet-street, E.C.

THE authoress has produced a very readable work in support of Our Identity. She has had the advantage of the Rev. Mark Guy Pearse's advocacy of her labours, since he has put it on record, after reading and revising the proof sheets, that "the book is the wisest, and clearest, and strongest I have read on the subject." "Comparisons are odious," and therefore, when thinking of the British-Israel Association's "Handbook" and other works by known writers on the subject, we are inclined to follow the reverend divine that the book is a wise, clear, and strong corroboration of the books that have gone before, and is likely to do much good in recommending the subject in quarters where conviction has not followed study.

The authoress deals with the matter under two broad views. First, she traces "the destiny of the House of Israel through Holy Writ," without any reference to the idea that the British are the Israel of modern times, but in a summary of the whole subject she shows that the British must be the House of Israel, because they perfectly respond to the Divine picture drawn by God's Holy Spirit in His Word of what the House of Israel was to be in the latter days, or our present times.

Through 140 pages of her work the authoress quotes the Scriptures of the Old and New Testaments relating to Israel as distinguished from Judah, commenting, as she proceeds, on each passage. But in the last twelve pages we have the lesson taught that the British are the Israel in question, because we respond to the Divine portrait in all particulars.

The first part of the work deals with the unconditional promises to the patriarchs, and the authoress very properly makes a strong point of the fact that those promises were absolutely without condition and must eventually be fulfilled to the whole Israelite nation, as God is true. The conditional promises before the nation was divided into two distinct houses are duly noticed. Almost every book of the Old Testament (the exception being Leviticus, Ruth, the Proverbs, and Ezra) are referred to, appropriate comments being added by way of explanation.

A brief chapter on the New Testament notes the reference in it to the lost sheep of the House of Israel introducing the summary which shows how all this reference to the House of Israel bears upon the British people and their splendid Empire. She points—

(1) To the "great nation" and "company of nations" into which Israel was to develop.
(2) To the multiplication of their seed.
(3) To the "Gate promise" abroad.
(4) To the "Home" Gates open continually.
(5) To the occupation of "the desolate heritages."
(6) To the heathen Empire of the world.
(7) To the scattering among the heathen and Israel's gathering from thence.
(8) To our control of the ends of the earth.
(9) To our vast wealth, as referred to in a lecture by Commander Roberts, R.N.
(10) To the blessings our nation confers on all the other nations of the earth.

Our authoress rests the case on these ten points, and they suffice to prove the case. The work ends with an appeal to this nation of ours to look into the dealings of God with us, and to decide whether any modern nation but one (our own) can show these marks of God's "chosen ones"—Israel.

This work is an earnest effort to make our people "see" this great truth for which we have also struggled for a quarter of a century, and we hope that our authoress may succeed where we and others have failed, and confirm those whom we have persuaded to publish this truth in fresh quarters lying beyond our reach, with real zeal and godly perseverance.

The following quotations from the authoress' work will give the reader an idea of the merits of this little book:—

The first passage is from page 43:—"We are now brought to that important part of the sacred history which relates the final division of the Hebrew people into two separate nations, Judah and Israel. It is here that we have to contend with opposition and unbelief. The Scriptural narrative is unmistakably clear as to the fact of the separation and the period during which the two nations existed separately under distinct governments, until each was carried into captivity. But our opponents contend that after their separate captivities had expired, they were re-united. Anglo-Israelites and Jews assert that no such re-union has ever taken place. I therefore entreat a careful examination of the passages we shall have to refer to on these points. It will be important to keep one fact well in mind—namely, that the name of 'Israel' always belongs to Ephraim and Manasseh, and by courtesy only to the company of tribes which may be attached to them, but only and always to them, whether they be alone or united to some others, or in company with all the tribes. The name

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never belongs to Judah and Levi when they are separated from Ephraim and Manasseh. Confusion on this point is a prominent mistake in the writings of our opponents, and I believe lies at the root of a great deal of the opposition offered."

Also page 145:—"III. Israel was to possess the 'Gate of his enemies.' This is a striking fact, first brought into notice by Philo-Israel. It is quite true that the word 'Gate' in Gen. xxii. 17 is in the singular number, but it does not therefore necessarily mean only one Gate, for it is connected with a plural word, 'Enemies.' This would imply there would be a 'Gate' for each enemy. The 'Gate' would signify the approach, entrance, admission into the property of the enemy: a fortified Gate is a defence against intruders. It could not mean the approach or entrance into the property of Israel, for such a Gate would naturally belong to Israel. The door of a house belongs to the master of the house. But in this remarkable case Israel was to have possession of the gate or door of the house or property of his enemies. Well, is it so? The Jews have no such possessions. They are only admitted into most countries on sufferance, and certainly do not control the entrances by land or by sea. But there is one people, and only one, who have possession of those strategic points belonging to other peoples which may fairly be regarded as 'Gates,' means of entrance, doorways. I take some of the list given by Philo-Israel, in his 'Geography of the Gates' and 'Inquiry.' Gibraltar, Malta, Cyprus, Persia, Aden, Peshawar, Bombay, Calcutta, and Madras, Rangoon, Cape Coast Castle, the Channel Islands, St. Helena, &c."

HAD ALBERT BEEN THERE.

Jubilee Reflections of our (Late) Widowed Queen.

By Rev. J. Idrisyn Jones.

(By kind permission of the Author.)

The following beautiful lines were written on the occasion of the Jubilee of our (late) Most Gracious Majesty Queen Victoria. The lines suggested themselves to the author from the following incident. On the occasion above referred to, one hour of the day was devoted to private prayer and it was spent by Her Majesty at the Mausolem at Frogmore, where the last remains of the late Prince Consort lay entombed. While there, it was observed that Her Majesty seemed completely lost in her own thoughts as if she was quite unconscious of her surroundings; and tears were seen trickling down her cheeks, as if she was thinking of her dear departed Consort. A copy of the lines were forwarded to the Princess Beatrice, and the author received from that Royal lady a very kind letter of acknowledgment. The last verse we think especially appropriate to the present time.

My jubilee dawned with its thanksgiving day,
The grandest of all since I came to the throne;
My people at home, with those far away,
Were loyal and happy beyond what was known.
But all its gay scenes had yet been more fair,
And sweeter the music that rose on the air,
Had Albert been there.

Can I ever forget those crowds in the street
Whose warm shouts of welcome were given to me;
Those myriads of faces so eager to greet,
So radiant with smiles on their Queen's Jubilee?
Though proud of a homage so touching and rare,
I still had felt prouder beyond all compare,
Had Albert been there.

I sat in the chair, where they crowned me of old,
And joined in the tribute sent up to the skies;
Was thrilled with the radiance of gems and of gold,
With the pomp and the beauty which feasted my eyes.
But oh! how I wished he was present to share;
How precious to me that hour of prayer,
Had Albert been there.

My children were with me and their children too;
All present that day save the dear ones gone:
They omitted no act they thought they could do
To deepen the lustre around me which shone.
And yet there was one thing our bliss to impair—
How happy if each owned a father's fond care,
Had Albert been there.

Kings came in their splendour from many a land,
And Princes from Kingdoms of ancient renown,
From all the round earth came some message to hand,
Sent forth as fresh honours to add to my crown,
But he was not with me whom least I could spare:
Still grander the pageant a world did prepare
Had Albert been there.

But my loved one shall stand ever more at my side,
When I join him in scenes untainted by sin,
For he waits in the home where angels abide
Till the door shall open that I may go in!
Then parted no more, what tongue can declare
The joy which awaits me where Albert is there?
Where Albert is there.

[The above excellent lines were left by the Rev. J. Idrisyn Jones with the Editor of *Literary Thoughts*, and by him published in his issue of March, 1901, just to hand from Barbadoes, where our friend began his West Indian lectures. We are sure our friends will appreciate the poem..—Editor, "Banner of Israel."

EASTER HYMN, 1901.

Christ is risen! Christ is risen!
From man's fruitless rock-hewn prison.
An angel flies, down from the skies,
And points to where His napkin lies.

The tidings spread. Awake the dead:
Their graves are but their sleeping bed.
This Easter morn the grave's Firstborn
The parting vail in twain has torn.

Christ is risen! From earth below
Friends eleven all saw Him go.
They saw and knew His pledge was true:
"Here I'll come back and reign with you."

Christ is our joy this Easter Day:
Trust His returning: watch and pray.
Christ is "The King," let us all sing—
Christ is our All, our God and King!

P. C.

Correspondence.

BRITISH-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

[We direct attention to the following touching record of our late beloved Queen, whose lamented death was felt with the same sorrow we have experienced at home, so far away as the Antipodes, at Maryborough, Queensland, Australia.—Editor.]

Dear Philo-Israel,—At the usual monthly meeting of our Association held on the 4th of this month, the following motion was carried unanimously: "That it is with very deep regret that we have to record the death of our beloved Queen Victoria, who died at Osborne Castle on January 22nd, 1901."

I am directed by the Association to convey the above resolution to you for publication in the Banner of Israel, and, if necessary, to present it to the London Council.

I am, dear Sir, yours in the Hope,
Robert Eadie (*Hon. Sec.*),

Maryborough, Feb. 14th, 1901,

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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"

(DEUT. VIII. 18, R.V.)

"WHEN the Marquis of Dalhousie reviewed his eight years' administration of India as the last Governor-General under the East India Company, he wrote in his famous Minute of 74 printed pages that persevering efforts had been made to make available the mineral wealth of the country.

"Mr. O'Conor, the able Director-General of Statistics, has just reported the results of mineral production during the last decade. Even in that period the rapid growth of the output has been marvellous. Again, as in the time three thousand years ago, when Solomon's navy brought gold, ivory, monkeys, and peacocks from the coast of Malabar, India yields two and a-half millions sterling of gold every year, and affects most seriously the great currency problem of both East and West. Almost all of this is crushed by Scottish and Cornish labour and skill, from the Kolar reefs of Mysore, where the ancient workings may still be seen, but Burma and the Nizam's country also have begun to export gold. The greatest progress, however, has been made in the out-turn of petroleum. Ten years ago India—chiefly Burma and Assam—produced four million gallons; last year the amount was thirty-two millions. In the light of the American oil produced at Pennsylvania, and especially of the Russian out-turn from Baku, this seems small, but it is increasing every year by leaps and bounds to meet the practically inexhaustible local demand at a cheap rate. The three hundred millions of India will have this oil in preference to their ancient vegetable and animal oils. As to coal, were it not that the richest fields are so far away from Western India, in Bengal, Assam, and the Central Provinces, India would supply all its own needs. Meanwhile, for a little longer, Bombay must import some Welsh coal, but cheaper railway transport will soon shut out this distant source of supply.

"Last year five millions of tons of Indian coal were brought to the surface. The quantity increases by nearly half a million of tons every year, and it would double if the railways had trucks enough to carry off the supply to the great ports like Calcutta.

"The fortunate coal companies declare enormous dividends, and their shares are unobtainable at three and four times their par value. It is a pity that iron is as far back as coal, petroleum, and gold are advanced. The splendid deposits of blackband happen to be far from the supplies of the necessary coking coal and limestone, but this difficulty, too, cheap transport will overcome.

"At last the ruby mines of Burma are paying well, as they did under the despotic sway of the Kings of Ava and Mandalay. Last year the London Companies' mines in Upper Burma turned out rubies to the value of more than thirteen lakhs of rupees, or nearly a hundred thousand pounds sterling. The stone, in its finest form, has of late been more precious than the vastly more common diamond.

"Since a merchant prince, with the statesman-like prevision of the late Sir William Mackinnon, passed away, British commercial interests have suffered on the East Coast of Africa. Between Delagoa Bay, to which the Union-Castle Line runs from the South, and Aden on the North, the rapidly increasing through trade has been abandoned to Germany, which heavily subsidises its steamers now, while we continue to hold aloof. Austria-Hungary is entering the same fruitful field for which the German East Africa Steamship Company is building still finer steamers.

"The Austrian Lloyd Company has begun to run its vessels from Trieste to the ports of East Africa, carrying passengers and goods to French Jibutil, Aden, Massowah, Mombasa, Zanzibar, Beira, Lorenzo Marques, and Durban. Ten voyages are to be made every year, at least. The Austrian Government guarantees a fixed sum every year on

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the condition that if the profits exceed the amount of the guarantee a share of the surplus will be refunded. Where is the British India Steam Navigation Company, which was the pioneer of the trade, and has opened up all South Asia from Aden, around the coasts of India, to Singapore? Failing that, the Union-Castle Line should circumnavigate Africa."

The above from *The Scotsman* of December 10th last aptly illustrates God's promise to Israel that "the power to get wealth" existing in our nation (being Israel) is the gift of God, granted to us for a purpose, which is, that He may establish His covenant made with the fathers of the race—Abraham and his seed—as it is this day. Gold, petroleum, oil, coal, and iron are plentiful in India, and can be exported at a good profit to those in that land who deal in these goods. Already in India those who produce these commodities are benefiting the country and increasing its wealth. The comfort of the promise is that with the wealth God gives His Spirit to His people, to prevent them being injured by the dangerous gift, since He keeps from them that love of money which is the root of all evil, but gives them "the power to get wealth," that He may use it Himself to do good to the nations of the world by the hands of His people Israel.

It is remarkable that in all God's dealings with us He works instrumentally by Israel's hands. He gives good things to us that we may minister them to others for Him. In the matter of wealth, He might give it to any nation He pleased, and by their means carry out His purposes of grace towards the world, but He refuses so to act. The wealth must go to Israel, His twelve-tribed people. At the present moment, Judah being set apart on account of sin, the ten-tribed House of Israel or Ephraim must be the recipient of His bounty in order that the nations may benefit by His grace operating through His people Israel. If it is a question of making known His Word to the nations, He does not teach a non-Israelite people first that they may instruct their brethren. Psa. cxlvii. 19, 20 (R.V.) tells us what His gracious purpose is:

"He sheweth His word unto Jacob.
His statutes and His judgments unto Israel.
He hath not dealt so with any nation.
And as for His judgments they have not known them.
Praise ye the Lord."

The Lord qualifies Israel to become the teacher of the nations, and in due time they depart, and in obedience to the commands of the Lord Jesus Christ they issue forth, going to all nations, and preach the Gospel to the whole creation (Mark xvi. 15, R.V.). The messengers of His grace were in Old Testament times almost invariably the Hebrew prophets and seers, such men as Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon, Isaiah, Jeremiah, and the like—men of Hebrew and Israelitish stock or descent.

In the New Testament times the Gospel proclamation was not entrusted to angelic agency, though they were sent at times to call the Israelite Christians to preach the Word to the heathen: "Go ye into all the world and preach the Gospel to every creature" was the Lord's command to His Hebrew disciples ere He ascended to His Father. An angel was sent to Cornelius, the Roman centurion, to bid him to call for Peter the Israelite: "He shall tell thee what thou oughtest to do" (Acts x. 6, A.V.). The angel could not preach the Gospel to the Romans. Peter could, and he made known the Lord Jesus to Cornelius with faith and the remission of sins. St. Paul, when addressing the raging Jews on the steps of the Roman castle in Jerusalem, told his audience that the Lord had warned him "to depart, for I will send thee far hence unto the Gentiles." His agent was to be the Benjamite Paul, an Israelite, but no non-Israelite Gentile was acceptable for the duty, or capable. In regard to the universal Empire which is to be Christ's kingdom, and has to be conquered and retained for Him, we see from Dan. vii. 27 (R.V.) that "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The Empire of the earth is the Lord's, as its Divine King, but He will rule it instrumentally by "the people of the saints of the Most High," and those saints are "the children of Israel, a people near to Jehovah," as Psa. cxlviii. 14 (R.V.) declares. The same rule then obtains in all God's dealings with the nations of the world. He has made His selection and choice among them. The seed of Abraham, the children that is of Israel, are in the position of the chosen selected people. To them belongs Empire, the Gates, the wealth, the Empire of the sea, of the heathen and of the colonial dominions. In the dominion of grace the same rule obtains. To them appertains the privilege of evangelising the nations who know not God and His Christ; theirs is the custody of the Word of God. His Sabbaths and His laws are theirs to minister to the nations outside the chosen race. The place of honour and of preference is theirs, not because of any merits of their own, but simply and solely because our forefather Abraham obeyed God's voice, and as a reward for obedience we enjoy to-day all that we have noticed as God's gift to us at the present day. "Because thou hast obeyed My voice" (Gen. xxii. 18, R.V.). To Him be all the praise by Israel attributed.

"WHERE IS ISRAEL?"

A Night with the Lost Ten Tribes.

Special to the "Hull Daily Mail."

"We shall have to manage without the harmonium to-night," remarks "Brother" Wilson, who has charge of the meeting. "The organist is, unfortunately, away, and Sister———— won't be able to oblige us, because the instrument is locked up. Never mind; we can all sing. Let us try 'There is a land, a sunny land, whose skies are ever bright.'"

Then, as if to explain the situation to the writer, whose presence Brother Wilson has hailed with pleasure and the remark, "I'm glad to find we are not too insignificant for the notice of *The Daily Mail*"—the conductor goes on. "You know, we use Sankey's hymns. Mr. Sankey did not know everything, but he knew a great deal, and many of his hymns are very suited to us. And it is surprising how many hymns in other books, such as the Wesleyan hymn book, and the Congregational—especially the Congregational—fit in with our beliefs."

. . . . . .

Beliefs! What beliefs? The reader must know that we are now in a little room in the Oddfellow's Hall, where the British-Israel Society meets Sunday by Sunday to confirm one another in the truth of their claim that in Great Britain is to be found the answer to the question at the head of this article, "Where is Israel?" In the Oddfellows' Hall, first door to the right. Don't make any

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mistake, or you may go a few steps farther on and find yourself among the Spiritualists, who are holding a meeting at the same time.

Brother Wilson is a stalwart veteran with a mighty belief that he sees the Lost Ten Tribes of Israel in the Briton. He will tell you that even the word Briton has a Biblical meaning, and that Saxon is merely a corruption of "Isaac's son." A man wants to be thoroughly well grounded in his Bible to argue with Mr. Wilson. For every question you ask he has a text. He is greatly in earnest over the Scriptures.

"People don't half know their Bibles," he remarked to the writer before the service began, "not even the parsons. It is surprising how little they understand the meaning of the Old and New Testament. You want to read one thing in the light of another."

"Most decidedly," suggested the writer.

"And it is surprising what an immensely interesting Book it is when you begin to compare the passages, and put them together in the light of Identity teaching."

"Why do you say Identity?"

"Because we identify the British race with the Tribes of Israel. It is a very fascinating study. There was a man not long ago who turned his mind to the study of the Bible as a result of a long talk he had with me, and in six months he has learned more about it than I know myself. Talk about quoting texts, and pointing out explanations—he knows all the ins and outs of the Book. He devotes all his time to 'searching the Scriptures.' He'll read till he goes to bed, and takes the Bible upstairs with him at midnight and read, even though he has to get up at five the next morning to go to work."

. . . . . .

When the hymn has been sung, the little company kneels in prayer. Attitude is clearly an important item in the proceeding, for they turn round and kneel facing their chairs with great devoutness. "Brother" Watling prays with fervour that good may come of the meeting, and on rising, another hymn is sung.

"Free from the law, O happy condition." This hymn, Brother Wilson explains, refers especially to Israel. "Israel is free from the law," he says, "the other House (Judah) is not free." Then the leader of the service reads the 52nd chapter of Isaiah, making elaborate explanatory comments on the meaning and significance of each verse.

"When we see the word 'Zion,' we know it has to do with 'Israel.' God never addresses Judah as 'Zion.' Now take the heights of Mount Moriah and Mount Sinai, and consider them in the light our belief sheds. Mount Zion is 110 feet loftier than Mount Moriah, which shows the position of Israel (Christianity) as compared with that of Judah.

"Then Israel is spoken of always as 'My people,' but Judah is never spoken of that way, Judah is 'the daughter of My people.'

"The 'Lamb' is referred to by the prophet; and the New Testament is the 'Lamb's Book of Life.'"

When he comes to read the tenth chapter of John, as his second lesson, Mr. Wilson tells us that the great thing is to understand to whom the chapter was addressed. "It is addressed to Judah," he says, "and not to Israel. 'Verily I say unto YOU,' and here it clearly means the people of Judah. The chapter is all about the sheep. God never spoke of anyone in the world as sheep but Judah and Israel—Judah, the sheep of Moses; Israel, the sheep of Christ. 'It is given unto you (Israel) to know the mysteries of the Kingdom of God, but not unto them (Judah.)'"

"Judah is the fig tree; Israel the vine," the speaker proceeds. "It is said of Judah that she should gnash her teeth, and she is gnashing them to-day, but the time is coming, as foretold, when the Lord will take this trouble from her. What does the Zionist movement mean? Christ cursed the fig tree, but He said, 'When you see the fig tree putting forth leaves, lift up your heads.' The fig tree is putting forth leaves; the Jews are giving way on every point."

Another hymn is sung, and the meeting is thrown open for anyone to speak. Mr. Wilson takes the opportunity of offering a few further remarks. He urges that there is much in the Church of England service on the same lines as the British-Israel teaching.

"Who sits on the Throne of Israel to-day?" he asks. "Who but Edward VII. And he will be crowned on the old stone that was Jacob's pillow, and which has been laid in Westminster Abbey these five hundred years. I never go to Westminster Abbey, but I look at this great heirloom."

Brother Watling next takes up the story in a speech as fervent and impassioned as his prayer of half-an-hour ago. "We are a band of Israelites," he says, "gathered together that we may spread the light which for a little has been hidden from the world.

"I am thankful that I, one simpleton of the world to-day, have seen this great light, for out of it has come to me joy and peace, and knowledge, which I never had before."

Mr. Watling goes on to justify the claim that Britain is the "land in the north" in which it was foretold Israel should find its home. "I will feed them on the finest wheat," said God, and who has fed the starving more than England, which has never experienced a famine? Israel shall receive of the abundance of the sea! And as one good man who used to be with them said, "Where is there more abundance than in the Dogger Bank?"

There is a third brother, Mr. Robinson, who has something to say. "Our great object," he explains, "is to work for the glory of God in proving His faithfulness in the fulfilment of His promises to Abraham. Those promises are to be fulfilled in this present age. We need to take the Scriptures more literally than we do. There is too great an inclination on the part of preachers to 'spiritualise' the Bible, though I believe it is done out of blindness. People need to realise the distinction between Israel and Judah—'backsliding' Israel, and 'treacherous' Judah."

The speaker has a criticism to offer with respect to Dr. Hughes-Games, of Holy Trinity. "I believe Dr. Games is as anxious as anyone to show an interest in the Jews, but some time ago I was astonished to see reported in the *Daily Mail* certain remarks of his, in which he suggested that something might be done to buy Jerusalem back for the Jews. Buy it back! When we see a man of such education talking like this we are surprised. It is strange that he does not perceive that to buy the land back is against the purpose of God. Judah is to be taken back to its own land by Israel. Isaiah speaks of her going back in ships. Whose ships but England's—Israel's? But not to a land that is bought, for in Leviticus xxv. 23, it is distinctly declared, 'The land shall not be sold for ever.'"

Brother Wilson has more to say. What did God mean when He said, 'My mighty men shall be clothed in scarlet?' There is no other army in the world but England's which wears a scarlet coat. When we understand this, we see how

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it is that the present war has been so prolonged. It is khaki, and it will never do.

Brother Robinson rises again. He has been greatly concerned, too, about khaki. He is sadly afraid we have lost many men, because though khaki may resemble the colour of the soil, it is an easy colour to aim at, whereas scarlet dazzles the eye of the shooter, and spoils his aim. This, he adds, has been proved by recent tests in Germany.

It was close upon half-past six o'clock when the meeting began. It is now nine. And there being no more to be said, the service is closed with hymn and prayer, and the company disperses.—*Hull Daily Mail*, March 12th, 1901.

MR. R. B. HALDANE, M.P., ON OUR IMPERIAL RESPONSIBILITIES.

Mr. R. B. Haldane, K.C., M.P., was the principal speaker last night at the opening meeting of the 25th session of the Glasgow Parliamentary Debating Association, held in the hall of the Athenæum. Mr. "Speaker" Turnbull presided, and among those on the platform were Mr. Alexander Cross, M.P.; Mr. James Caldwell, M.P.; Mr. A. Bonar Law, M.P.; Mr. John Wilson, ex-M.P. for Govan; Mr. Robert Duncan, late Unionist candidate for the Govan Division; and other gentlemen. Apologies for absence were intimated from Lord Provost Chisholm, Principal Story, Mr. Thomas Shaw, K.C., M.P.; Sir John Stirling Maxwell, M.P.; and a number of other local Members of Parliament. There was a large attendance.

Mr. Haldane said his selection of a subject had been made long before any of them had any notion that a general election was impending. He should not himself have presumed to introduce so thorny a topic as the influence of Imperialism on politics to an assemblage which was emerging from the very throes of a great national contest. (Laughter.) What he suggested long ago in the most innocent spirit to their "Parliamentary" Secretary was seized hold of, and made fast by the laws of the Medes and Persians. (Laughter.) It was no controversial saying to pronounce as to the general election which had just taken place, that the decision of the electors had been profoundly influenced by one aspect of Imperialism. Although that aspect was one which would bear a great deal of discussion, and as to which some observations he had to submit might not be wholly without bearing, it was not the aspect on which he hoped to engage their attention. By Imperialism he meant no controversial doctrine, no principle about which there was strife, but the assertion of a simple fact. That fact was this—that in these islands, in this little United Kingdom of 120,000 square miles of territory, we ruled under the flag of the Queen no less than 11,500,000 square miles of territory. We ruled, in other words, more than the territories of all the great Powers of civilisation put together—Germany, France, Russia, and the United States. Our population here was some 38 millions. The population of the great powers of the Continent—Russia, France, and Germany—amounted to some 258 millions. Yet we, with our 38 millions, ruled over no less astounding a total than 350 millions of human souls, whereas to them was confided the large, but far smaller, figure of 65 millions. In other words, we ruled over more than five times as many human beings as the great Powers of Europe. In commerce the figures were not less striking. Including the United States, the great Powers had a foreign trade of 1,080 millions sterling. We had a foreign trade estimated at 1,100 millions—an excess over all theirs put together. He was not one of those who vaunted of those things. On the contrary, to his mind they brought home the serious and solemn responsibility of the statesmen who were charged with the duty of administering that great inheritance. (Hear, hear, and cheers.) That inheritance was created by their forefathers. It had come down from generations that were past. It had been won by their blood and treasure, and, having received it, it was our duty to receive it in a humble spirit, acknowledging the solemn duties which it imposed on us, as well as the great rights which were ours in virtue of it. And it was ours to maintain that inheritance—to hand it down intact and unbroken to those to come after us—(cheers)—and to maintain our administration of it at that high level which should make it an example to civilisation, and the embodiment of the mission of peace and of goodwill to be carried to the uttermost parts of the earth. (Cheers.) But we could not ignore the tremendous different position in which our country stood to almost any other. We could not ignore those stupendous obligations which those vast figures expressed—those duties with which we were charged towards civilisation in the uttermost ends of the earth; and to his mind it was the recognising of those duties that made the Imperialist, and it was the failure to recognise them that made the non-Imperialist. (Hear, hear.) If he had to define a Jingo, he would say he was one who flaunted the rights of those things and who forgot their solemn responsibility. If he were to define an Imperialist, he would say he was one who was conscious of those things, who let them enter into the very life of his politics, and felt that they must be recognised as one of the great subjects with which he was confronted. If he had to define a Liberal Imperialist, he would say he was a Liberal who believed in those things, held them to be things from which he could not avert his face. If he were to define one who was wanting in Imperialism, it would be one who was wanting in the recognition of what those solemn facts imported. He did not come to discuss whether these things had better be so or not. He did not think it was of our race, that it was of our nature, to shrink from the burden of responsibility which had been imposed upon us. We would defend those rights with our life blood if need be. We would carry out those duties to the utmost of our capacity, and we would not listen to those, be they of what party they might, who told them they ought to shrink from them, or recognise ourselves as too weak to undertake them. (Applause.) But those things could not be for us without our paying a certain price—without their having a certain influence upon our policy, domestic and external; and it was of that influence he wished to speak. This island controlled a great empire, whose concerns were constantly growing in importance. Nothing could have been more striking than the way in which within the last few years—since the Jubilee of our Queen three years ago—the colonies had risen in importance—(cheers)—and had come more and more before our minds. Nothing could be more impressive than the way in which those colonies, recognising that they were part of a great organic whole, entered into the burden of the Mother Country and took their part and their share of the burden of the great war from which we are now emerging. (Applause.) Those things could not be without their consequences; and there were those who, for some time past, had seen tendencies

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making themselves manifest which had never made themselves more manifest than they had within the last few weeks. We could not ignore the fact that the Constitution of our country was not written and fixed, but was a developing one, an altering one, which was ever adapting itself to what was asked from it. It was built up upon tradition. The adjustment of the very elements of it had varied from time to time, and it had proved itself infinitely susceptible to the most different kinds of influences. It was the principle of our Constitution, the spirit of our reformers, the very genius of our people, never to make changes rapidly or abruptly, but always in the guise of maintaining the forms of existing institutions. If they went back to the time of the Tudors they would find the diagnosis of a student of our Constitution from Timbuctoo, who gave an unimportant place to the House of Commons. From its position in the wording of the enactments that might be regarded as strictly and accurately correct. But they had changed all that—not by altering one word of the ancient form, but by transforming the substance which underlay it. To-day the King reigned, but did not govern. To-day the Lords Spiritual had a somewhat attenuated existence as a political power. (Laughter.) To-day the Peers, although they supplied at times an important and highly controversial part—(laughter)—were not, as was sometimes remarked by people who had seen their best days, what they once were. (Laughter.) But the Commons appeared in that obscure corner of the enacting clause the real source and fountain of the responsibility of the nation. He wished to show how this same process had altered in the case of the relation of Parliament to the Empire. At the present time Parliament was supreme. If it chose to enact anything, such as that black was white, or that to-day was to-morrow—(laughter)—the judges of the land would be bound to give effect to it. Sometimes the judges got very much irritated. (Laughter.) This power of Parliament was becoming more and more recognised in Imperial and external affairs as a power which must be used by Parliament as a trust for the Empire. Having regard to the magnitude of that Empire, to the claims it had on the Mother Country, to the influence which Colonial and Indian politics had on our affairs at home, they found they could not get Parliament, which, after all, ought to embody the commonsense of the nation, to treat the exercise of its powers in reference to its colonies and dependencies as a thing that was to be done on an arbitrary footing, as though it were only the concern of parties in this United Kingdom of ours. It was those eleven million five hundred thousand square miles, under our poor one hundred and twenty thousand square miles, those three hundred and fifty millions of population governed by our thirty-eight millions, that sea-borne commerce exceeding the commerce of all the rest of the world, which brought home to Parliament that deep sense of the responsibility in the exercise of the legally supreme power of the Empire. Mr. Haldane contrasted the successful reproduction of the British Constitution in Australia and Canada, where the movement was spontaneous and came from within, with Lord Carnarvon's Act, relating to South Africa in 1877, where the Constitution was imposed as something foreign and not responding to any desire on the part of the people, the result being that the Act had fallen flat, and that African federation remained in the future as much as it did before. The Act of 1877 received the Royal assent. This seemed to him to point a moral. He was told Her Majesty's Government meant to entrust the working out of the settlement in South Africa to Sir Alfred Milner. He knew Sir Alfred Milner, and he believed they could entrust it to no more competent hands. (Applause.) If it were true, as rumour asserted, that they had decided not to interfere with that Constitution from Downing Street, but to leave it to be worked out by one on the spot, whose duty it would be to try to heal blood feuds, to bring Boer and Briton alike to forget the differences of the past, to blot out from their memories, it might be, those terrible nightmares of the last twelve months—if it were in their mind to hand over to some one on the spot the duty of trying to bring the people of South Africa together under a constitution which they themselves were ready to receive, and which was not imposed on them from six thousand miles of distance, he thought Her Majesty's Ministers had adopted the wisest possible course in the circumstances. He had heard a great deal of talk of what was called "Imperial Federation." If Imperial Federation meant that the development tradition, always in the direction of Democracy, and freeing itself from old fetters, was to be cabined and cribbed by some rigid system imposed on those self-governing colonies, which was to restrain them from following out their own development, and train them to some cast-iron mould, he was opposed to Imperial Federation. (Applause.) But if it meant that these different parts of the Empire where the Queen's Constitution had been reproduced were more and more to act in harmony with our Government at home, were more and more to recognise that they had lot and part in a common inheritance, that, fashioned after the pattern in which we at home were fashioned, they were to develop on the same lines, and were to be governed by the same ideas—if it meant that these self-governing Colonies were to take their share in the Queen's counsels, in the affairs which concerned not us only, but the Queen's Empire at large, he was for Imperial Federation. (Applause.) Proceeding to discuss the question of how this was to be brought about, he suggested that in the House of Lords they had an institution which lent itself to the possibility of giving them a chamber which would represent no longer a party in a majority of ten to one—(laughter)—but the Empire at large. They could understand the advantage it would be if they had Colonial Premiers, Agents-General, distinguished representatives from these different portions of the Empire meeting together for counsel in a chamber of which they were ex-officio members, and deliberating over matters which concerned not only the United Kingdom but the Empire as a whole. He instanced these things, because it seemed to him that in their unwritten and developing constitution they might have a development of the House of Lords in the future, if they took it in the right spirit, which would go far to solve the problem of Imperial Federation. They might have an Imperial Council, which would deal with Imperial questions, in which the views of the Colonies would be expressed about army and navy reforms, about the policy of war when war must be undertaken, and about those things which concerned our great Empire as a whole, and which ought not to be the battledore and shuttlecock of parties. (Applause.) He could not help thinking that if we once realised that that power, supreme in legal theory over those distant parts of the Queen's dominions, was held by Parliament as trustees for the Empire as a whole, we should have got the true origin, and some of the continuity, of the policy which was coming more and more into men's minds. The mandate from which that power was derived was not the mandate merely from the constituencies at

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home, but from our being the depositaries of the distant parts of the Queen's dominions. This doctrine of trusteeship was perhaps a new doctrine. It was one which had not bulked very largely in the utterances of statesmen in days gone by. But that did not prove it to be untrue. There was no more vulgar delusion than that the truths and the formulæ which regulated one generation were the truths and formulæ of the next. The great conceptions of politics were ever developing, ever adapting themselves to the new contents which were to be fitted into them. What might be the passionate advocacy of a great statesman was not necessarily the truth for the generation which followed. How narrowly they judged the great men of the past when they invoked what they had said, as if, literally and without the variation of a word, it had application to present circumstances. (Applause.) Our Empire was a developing Empire, our Constitution was an unwritten and developing Constitution. Let them see to it that their political formulæ were such as to fit the present circumstances, and not merely empty words borrowed from a past generation and deprived of all the life that gave them savour. (Applause.) It was in the faith that the influence of the Empire upon our politics was destined to be a lasting influence, and that the reason of it was that that Constitution, which nominally centred influence in our hands at home, had imposed upon the exercise of those powers silken bonds of responsibility as binding as bonds of iron, that he for one professed himself in the spirit in which he had tried to define a believer in the Imperial duties of our Parliament. (Applause.)

Mr. Haldane was cordially thanked for his lecture.

GRIEF IN AMERICA FOR THE LATE QUEEN.

By Joseph T. Wheeler.

Victoria, the righteous Queen, is dead;
She is no more, and all the earth doth mourn:
America joins in and weeps because
Her heart is full of love for her that's gone.
Did ever people of a kindred race
Evince such reverence when there was no tie,
Political or otherwise, to call
The evidence of grief into plain sight?
A seeming sympathy is ever cold;
The heart which answers with a warm, true beat—
Not from self-interest, but because of love—
Without a motive but from deep respect,
Is that which beats here in America,
What mighty Queen was ever so beloved
As thus to win a tribute to her worth
From far and wide, from over land and sea?
We cannot answer, for we know of none.
The token of this love is seen by all
Here in the streets of Philadelphia:
The city which is named for brother's love;
For here the flag of Britain's blended with
The colours of our own bright starry flag,
And in between a portrait oft is placed,
Draped in deep black, the likeness of the Queen.
The cities' flags are lowered half the way,
And all the clubs and stores do honour to
The memory of the recent Sovereign Queen;
She reigns supreme in many of our hearts—
True type of womanhood and dignity,
And in the years to come we still will say,
"Take pattern by her life, and live like her."

Philadelphia, Pa., U.S.A.

NOTES FORWARDED BY E. IRELAND.

PART III.

(*Concluded from page* 181).

The weekly journal entitled, "M. A. P." (Mainly about People), and edited by Mr. T. P. O'Connor, has this interesting account of the circumstances in connection with the name "David" having been given to Prince Edward, and which appeared in the issue of that paper for February 23rd, 1901 :—

"PRINCE EDWARD NAMED 'DAVID.'

"Here is a curious incident connected with the birth of Prince Edward which has never before been published. Before the birth of the little Prince, the late Blanche Lady Waterford, who was a keen believer in what are called Anglo-Israelitish theories, and in the descent of the Royal house of England from King David—through Tea Tephi, 580 B.C.—used all her influence with her present Majesty and the late Duchess of Teck to have the child, if a boy, christened David. At a few minutes before ten on the Saturday evening when the child was born, one of Lord Waterford's staff was crossing Hyde Park, and hearing, as he thought, the roll of heavy guns, he accosted a policeman on duty near the bandstand and suggested that the guns might denote the birth of a Prince at White Lodge. The policeman, however, said that he had not noticed the guns. He thought, however, they must be for something of the sort, as it was too late for the Volunteers to be firing. The gentleman in question went home to bed, quite satisfied that he had heard the salute announcing the birth of a Royal Prince, and was stupefied when his servant next morning, after telling him the news, and being told that his master had heard the guns, replied, 'But there were no guns, sir; the Sunday papers especially mention that none were fired!'

"Lady Waterford was much struck by this apparent mystery—one similar, by the way, to those dealt with recently in the *Daily Mail* by the Rev. J. B. Bacon in his article on 'The Noise of Distant Guns'—and persisted in her efforts to get the name of David used at the Prince's christening. On the night of the christening she received a wire from White Lodge, "Baby has been called 'David,'" which gave her great delight. Prince Edward was christened after the four patron saints of the British Isles, and 'David' is the Welsh contribution to his name."

Professor Totten, of America, thinks it highly probable that this Prince Edward will at some future time sit upon the throne of England as King David. Such an event would indeed be truly striking, as His Royal Highness is not only the lineal descendant of the Royal Psalmist, but also bears the very name of that illustrious Sovereign of Israel. But, however, this may be, it is absolutely certain that the perpetuity of the British Monarchy is assured, and that there is not the least shadow of a chance of the establishment of a Republican Government over these "Isles of the West." The people of these countries, being the children of the House of Israel, love and venerate the kingly sway, and though they also prize their constitutional rights and liberties, yet they would never tolerate any other form of rule, but the limited Monarchy. Hence, King Edward VII. has been hailed and honored with the grand old Israelitish salutation of "God save the King," with even greater popular enthusiasm and loyalty than when that noble greeting was uttered by the Israelites nearly 3,000 years ago, to welcome the accession of his august ancestor,

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King Solomon, to the throne of Israel (1 Kings i. 39). The Rev. Dr. Grattan Guinness, in his able work, "The Approaching End of the Age" (p. 168), has made these pertinent observations relative to the continuity of the British throne.

"It is a maxim of the English constitution that 'the King cannot die.' Does that maxim assert the immortality of an individual? or does it not rather assert perpetuity of the Regal Office? 'The King of England is a constitutional Monarch,' is a statement, which as much includes Queen Victoria as George III., though she is not a King at all, because it asserts what is characteristic of the whole line of English Monarchs."

Let the reader compare these statements with the following extract from Philo-Israel's leaflet on "The ever-continuing British Monarchy."

"This nation is 'God's own people Israel' the Lost Ten Tribes of that ancient race 'cast out,' twenty-six centuries ago, for their idolatries, from 'home and fatherland.' To David God swore that 'there should not fail him a man in His sight to sit on the throne of Israel' He promised him that his house, throne, and kingdom, should be established forever. He arranged that a dynasty or succession of 'rulers' of David's house should bear rule perpetually over the seed of 'Israel.' We see thus that this nation, being Israel (and the Jews having no King), we are tied up to a monarchial form of Government, to a race, in short, of kings, in perpetuity of David's line."

"We submit, therefore, that the great point we originally started with is nationally our lot to-day; and that our political existence, under a monarchy of God's own choice, is secured to us, as His glorious gift and blessing forever."

We beg the reader to consult, as bearing on the point, the following passages:—2 Sam. vii. 12—29; 1 Kings viii. 25; Psalm lxxxix. 3, 4, 36; Isaiah xlix. 23; Jer. xxxiii. 19—26; Ezek. xxxvii. 22—25.

GOD SAVE THE KING.

God bless our native land!
May Heaven's protecting hand
Still guard our shore!
May peace her powers extend,
Foe be transformed to friend;
And may her power depend
On war no more.

Through ev'ry changing scene,
Oh Lord! preserve the King
Long may he reign!
His head inspire and move
With wisdom from above;
And in a nation's love
His throne maintain.

May just and righteous laws
Uphold the public cause,
And bless our isle;
Home of the brave and free,
The land of liberty!
We pray that still on thee
Kind heaven may smile.

And not this land alone,
But be thy mercies known
From shore to shore.
Lord! make the nations see,
That men should brothers be,
And form one family
The wide world o'er.

BRISTOL AND CLIFTON.—Mr. H. H. Pain will deliver a Lecture on Wednesday, May 1st, at 7.30 p.m., in the Victoria Rooms, Clifton. Subject: "Are We Israelites?" Chair will be taken by E. W. Bird, Esq.

REV. IDRISYN JONES' TOUR.

FOURTH LETTER.

Dominion Hotel, Victoria, Vancouver Island, March 27, 1901.

DEAR MR. WHYTLAW,—You will notice from the heading that I am now in the capital of British Columbia. I arrived on the 20th inst. from Jamaica, after travelling night and day on ocean and land for over a fortnight, the distance being nearly 5,000 miles. On the sea journey came the *mal-de-mer*. The ship which brought me from Jamaica through the Caribbean Sea and the Gulf of Mexico to New Orleans was a mere tub—a fruit vessel under 600 tons,—while fierce winds made the sea to rage, and we shipped a good deal of water; and, like Paul of old and his fellow-voyagers, I longed for the land once more. But the land had another discomfort for me, in the shape of dust, peculiar to the region; and I must have swallowed a considerable portion of the "peck," which all mortal men are said to be doomed to take in.

MANASSEH'S LAND.

The land journey was made interesting, however, by the fact that it belonged to Joseph's eldest son, and the brother of Ephraim. Its vast size deeply impressed one with the greatness of America, and of that gift of the covenant, assigned by Jacob to his eldest grandson. I passed through the following American States—viz.: Louisiana, Texas, Arizona, New Mexico, California, Oregon and Washington, and left Manasseh's land at Seattle, where I took ship right for British Columbia. Many of the cities and townships of the Americans are in a rough and unfinished condition, but San Francisco would be an honour to any country. Its splendid thoroughfares, its palatial buildings, its electric lighting, &c., and all crowned with a radiant and balmy climate, makes it a place long to remember. But its moral life is not commendable. All the newspapers are published and read on Sunday, and in some other particulars one is compelled to prefer the ways and manners of the Mother Country. I had, on my journey, some interesting talks with Anglo-Saxons and Europeans on our question, and some seeds of truth were sown.

THE OLD FLAG.

When I stepped on shore at British Columbia I was glad to feel that the old British flag was waving over me, to protect my rights, and to ensure my free course of labour and travel. On my arrival here I quickly introduced myself to the ministers of the city, by whom I was most sympathetically received. Plans were at once arranged as to place and time of my lectures. I also found the editors of the newspapers most cordial and friendly as regards my special mission, and editorial notices of my arrival and my meetings immediately appeared, thus helping me in my object. I attended an inaugural meeting for establishing a branch of the "Imperial League," designed to promote and expand the commerce of the Empire. The tone of the meeting was intensely loyal and Imperialistic, but none of the speakers seemed to know that they were formulating a scheme that was Abrahamic in its origin and as old as the Bible. I offered a few remarks, which were favourably received.

I paid a visit to the Governor of the Colony, himself a French Canadian, known as the Right Honourable Sir H. G. Joly Lotbiniere. I was surprised to find him so deeply interested in Anglo-Israelism, for he immediately asked me if I could give him any literature, which he received with

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marked satisfaction. He had one or two difficulties, which I was able to deal with. He kindly invited me to come to lunch or supper on the Sabbath, which I regret I was unable to accept. He would have presided at one of my meetings, but he was under treatment for a severe cold, and was unable to come out at night.

This is a city largely made up of English and Scotch, and the whole place is regarded as strongly British in its sentiments and in its way of speaking. I have had two meetings, presided over respectively by local pastors. The following is a Press notice of last night's meeting :—

"Second Lecture.—Rev. Idrisyn Jones, of London, last evening gave a very interesting and instructive lecture in the First Presbyterian Church, contending that the Anglo-Saxon race are the lost Ten Tribes. He, in a masterly manner, traced their migrations from the East, *via* the Black Sea, to Britain, and held that prophecy was and is being fulfilled in the history of the British people. He showed points of similarity to the Israelites in the British race and nation, which could not be found anywhere else. By accepting his theory of interpretation and application, he said, the Bible was plain, and prophecy found fulfilment as in no other theory. At the conclusion many questions were asked and answered."—Victoria, March 27th.

An earnest desire was felt at the close of the meeting to start an organization, and first steps were taken to accomplish it; so I leave them to work out the scheme, which my visit to them has initiated. I have added a number to my list of new friends; and it was pleasant to reply to an enquiry made as to whether I was acquainted with the worthy Editor of the BANNER OF ISRAEL.

I was asked to officiate last Sabbath in a large Methodist Church in the morning, and a Presbyterian Church at night, which afforded me the opportunity of coming into contact with two interesting congregations. I purpose leaving here to-morrow by sea for the City of Vancouver—the starting-point of the great Canadian Pacific Railway, stretching some 3,000 miles across to the Atlantic Ocean.

I am glad to add that I keep in fair health, notwithstanding these long day-and-night journeys, and lectures, and all the labours incident thereto. Please accept my kindest regards for Mrs. Whytlaw and yourself.

Yours most truly,

J. IDRISYN JONES.

P.S.—Some gentlemen have just now stopped me in the streets to say how delighted they were with the meetings, one saying he could have listened till midnight. Good must follow.

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND EIGHTH MONTHLY REPORT.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 250 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations mentioned in the following list were received very thankfully, between March 16th, and April 13th.

	Subscriptions. £ s. d.	Donations. £ s. d.
Miss H., Lymington		0 10 0
W. T. and C. C.		0 10 0
Miss L., Chichester...		0 3 0
W. H., Chesterfield...		0 7 0
A. T., Toronto (Canada)		0 8 0
Miss C....		0 0 4
Miss S., (per J. S. A.)		0 4 0
M. A. B. G.		0 10 6
Mrs. H., Bidford		0 10 0
G. E. F., New Brunswick...		0 10 0
"Anon" Monthly...	0 5 0	0 0 0
Mrs. H.		0 9 6
F. H. G., Mandalay, Burmah		1 0 0
F. M.		1 1 0
J. H. T., Newcastle-on-Tyne		0 7 6
"In Memoriam" from J. E. G.		20 0 0
Mrs. C., Brisbane, Queensland		0 10 0
Surgn.-General H.		0 5 0
	£0 5 0	£27 5 10

Total, £27 10s. 10d.

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

Watford, April 13th, 1901

It is time again that I remind Anglo-Israelites of the coming season when the zealous worker, Mr. H. A. Marchant, will be hoping for plenty of old and new literature to be sent to him for distribution at his Lectures on Brighton Beach, and elsewhere. We are glad to send the new issue of the BANNER OF ISRAEL to him every week, and other things as often as possible, and can but hope that friends will bear his need in mind as well as our own. According to the support our Fund receives we shall be able to supply him with new literature of various kinds.

SOWING THE SEED.

I REJOICE that our usual distribution of the BANNER OF ISRAEL, and of the "Covenant People," from the Fund's account during the month, we have been able to continue; of the former 285 weekly, and 21 of the monthly issue; of the latter, 236.

The number of Book-post packets of the BANNER OF ISRAEL, amounted to 521. Of the "Covenant People," with other literature, the number of parcels was 251. The distribution has been to the places given in the list below :—

ENGLAND :—Acton, Ashburton, Aldershot, Alvaston, Barrow-in-Furness, Basingstoke, Bedale, Bexley, Bidford, Birstall, Birkenhead, Birmingham, Bournemouth, Bow, Bradford, Brighton, Bristol, Bromley, Bure-St.-Mary, Carlisle, Cheetham, Chester, Chesterfield, Chippenham, Chorlton-on-Medlock, Crawley Down, Crewe, Derby, Devonport, Dover, Dunster, East Chorlton, Exmouth, Falmouth, Gainsborough, Gloucester, Hadleigh, Harpurhey, Harwich, Hastings, Haverthwaite, Heaton-Chapel, Hendra, Hibaldstowe, Hove, Hull, Ivy Hatch, Leicester, Lewisham, Liverpool, London, Loose, Loughborough Junction, Ludlow, Moreton-in-Marsh, New Brompton, Normanton, Poole, Portsmouth, Quernerford, Redbourne, Rettendon, Richmond, Salisbury, St. Cleer, Shepherd's Bush, Shorncliffe, South Benfleet, Southminster, Southampton, Spital, Springhead, Sunderland, Tempsford, Tooting, Tunbridge Wells, Twickenham, Upper Parkstone, Wandsworth, Walthamstow, Waterlooville, Watford, Wellingboro', West Cowes, Willesden Green, Wimbledon, Wolverhampton, Woolwich, Worthing.

WALES: Dolgelly, Maesteg, Merthyr Tydvil, Pembroke Dock.

ISLE OF MAN: Port-e-Vullen.

SCOTLAND : Edinburgh, Hamilton, Moffat, Kilmonivaig, Selkirk, Stirling.

IRELAND : Belfast, Dublin, Fermoy, Limerick, Michelstown, Whitehead.

FRANCE : Dunkerque.

BELGIUM : Antwerp.

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ITALY: Trieste.
MALTA.
CORFU.
PALESTINE: Jerusalem.
S. AFRICA: Beaconsfield, Cape Town, Durban, Fort Beaufort, Hanover Road, Kenilworth, Kimberley, Port Elizabeth, Port Nolloth,
BRITISH CENTRAL AFRICA: Kota Kota.
INDIA: Bangalore, Benares, Chatrapur, Comilla, Mean Mir, Mooltan, Mussoorie, Trimulgherry, Sangor, Whitefield.
CEYLON: Colombo.
JAPAN: Agabee.
AUSTRALASIA: (N.S.W.) Coolamon, Dubbo, Sonth Kurrajong, Sydney; (Victoria) Bendigo, Broughton; (W. Australia) Perth; (Tasmania) Hampden, Hobart, (Queensland): Brisbane.
NEW ZEALAND: Anderson's Bay, Auckland, Athenree, Dalkeith, Dunedin, Invercargill, Kaikorai, Kensington, Kumara, Milton, Napier, Newstead, North-East Valley, Oamaru, Ophir, Opunaki, Orepuki, Otakia, Patutahi, Puerua, Ravensbourne, Roslyn, Roxburgh, Southland, Te Aroha, Thames, Waimate, Waitate, Wellington, Whangarei, West Taieri.
HAWAIIAN ISLANDS: Honolulu, Makaweli.
WEST INDIES: (B. Guiana), George Town. BARBADOES: Bridge Town. GRENADA. IRELAND ISLAND. JAMAICA: Kingston, Port Antonio.
UNITED STATES: Albion, Aberdeen, Ashton,' Anacostia, Baltimore, Charleston, Chicago Colorado, Cripple Creek, Denver, Detroit, Hastings, Philadelphia, Washington (D.C.), (Texas) El Paso, (California) Pacific Grove, Rochester.
CANADA: Ben Miller, Burlington, Carnduff, Castright, Edmonton, Gravenhurst, Hamilton, Killarney, Markdale, Mitchell, Preston, Prince Albert, Quebec, Strathroy, Toronto, Theodora, White Horse, Woodstock.
NEW BRUNSWICK: Richibucto, St. John, St. Martin's.
NOVA SCOTIA: Halifax, Yarmouth.
NEWFOUNDLAND: St. John's.
B. C. AFRICA: Wynberg Hospital, Cape Colony, S. Africa.
MISSION TO DEEP SEA FISHERMEN.

For the delectation of our readers it is a pleasure to give the contents of a letter from Jamaica, which gives some idea of the good that the visit of the Rev. Idrisyn Jones is likely to have effected. Again, we may have a great hope that the general results of the tour will bear, by the blessing of God, splendid results. The letter opens thus, "You will think me lacking in courtesy in not acknowledging the receipt of Anglo-Israel literature ere this. It is not because I am ungrateful, nor because I am indifferent. Life is full with us, even up in the mountains, and much time is consumed in accomplishing little. I have distributed your gift with care, and, I trust wisdom, and now pray for blessings upon the bread cast upon the waters. How opportune! The Rev. J. Idrisyn Jones has been and lectured. His words have been choice selected seed, planted in part in prepared soil; some will, of course, fall in stony places. I do not think I ever witnessed such interest as was depicted on the upturned faces as the lecturer proved in every possible way, that we are, in deed and in truth, the descendants of the "Lost Israel" of Samaria. If I were asked to select *one face* that indicated more interest, more supreme satisfaction, I should say that of the Rabbi who was present. I left the platform and introduced myself to him so soon as the meeting was over, with the resolve in my mind that if I saw him at the next lecture I would get him on the platform."

Later we shall hope to have news that our friend's desire was attained. Meanwhile, I beg our readers to note the above. There are many Anglo-Israelites who have the conversion of the Jews specially at heart, and are supporting liberally missions to the Jews; they will rejoice to read in the BANNER of the regard shewn by a Rabbi in Natal to the claim put before him that we are Israel of the Ten Tribes, and now this news comes from Jamaica, where there are many Jews; I hope they will not be slow to let opponents, who think we care not for Judah and believe we will not stir ourselves but would check work for them, know that Jews will listen with keen interest when the matter of our being Israel is put before them by conscious Anglo-Israelites; and give the fact also, of which I have knowledge from the Rev. Marcus Bergmann and the Rev. J. S. Deutschberger, that they consider Jews will be likely to shew themselves less antagonistic to Christianity when they find the doctrines are presented to them, not by Gentiles, but by Hebrews, and that the Christian missionaries who approach them are their brothers of the Ten Tribes, the House of Israel. My correspondent continued:—

"Mr. Jones won the hearts of all, and the attention of many who never would have listened to the truth from some men. We must praise God for wisdom given to the Directorate of the British-Israelites at home, for their selection of the right man. After leaving Kingston, the eloquent lecturer went to Mandeville, 2,000 feet above the sea level, Annotto Bay, and on to Port Antonio, a stronghold of 'Anglo-Israelism.' He, the lecturer must now be nearing the American Continent, where he carries on the great work for the Lord our God. We must follow him with our prayers, and thus hasten on the glorious truth that the great I AM is still in the midst of His Israel."

A few words from a home Sower just received will carry us in sympathetic thought to many a lonely post in South Africa. I quote the following, "The extra BANNER which came last week is now on its way to South Africa to a man who has long spells of outpost duty to perform, and who tells me in his letter that he does not know what he should do if it were not for the literature I supply him with." It is easy to imagine that this soldier will readily absorb the truth that it is Israel who is prevailing, and is to prevail over the land where he is on duty, and doubtless he will pass on to others the good news that helps to cheer him.

Now for a moment let us turn to Ireland, where a new student gratefully received and has paid for some literature desired. Referring to the publications, this student adds, "I need hardly say that I find them most instructive and interesting, and of great help in the study of God's Word and His wonderful promises to His chosen people Israel, and the fulfilment of the same."

So the light continues to spread, and that it may continue to do so is our earnest desire, and that it may shine more and more in our hearts, inducing greater reverence for the Word of God, and more earnest endeavour to live for His glory, following the footsteps of our Lord Jesus Christ.

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

Watford, April 13th, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers, the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,870
The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.
Subject for special prayer on last Sunday in May: "That our nation may more earnestly keep the Sabbath" (Ezek. xx. 12, 20).
Card of membership, with Bible readings, 6d. per annum.
Copies of "Prayers," 9d. per doz., or 1d. each.
Second series of *Monthly Comments* 1s. 2d. each.
Address, Mrs. Woolcott, 49, Harvist Road, West Kilburn, London, W.

JEREMIAH XLIX. 39.

IT is interesting to note that the French Government have just published a volume in which Dr. Scheill gives some remarkable Semitic texts recently discovered during the excavations at Susa by M. de Morgan. These texts go back to the very beginning of Elamite civilization, and Professor Sayce, of Oxford, says of the valuable discovery:—

"Our whole conception of early Elamite history has been revolutionized, and it turns out that the tenth chapter of

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Genesis is right after all in making Elam a son of Shem. Once more archæological discovery has confirmed the statement of an Old Testament writer, and this time in a most unexpected manner."—*The Christian.*

This, to me, explains why Elam's "captivity is to return." He was (he is) the seed of Shem. Where is he? In modern Persia. L. P.

January 14, 1901.

Correspondence.

NEWS FROM SOUTH AFRICA.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I think there can be no doubt that readers of the BANNER will be as glad to have the letter I now send you, as I have been to receive it, and the budget of much satisfactory news it contains. It is too good a communication to withhold from the BANNER, and, happily, rather longer than I can include in our Monthly Report. Publications such as were asked for were sent at once.

Yours truly, E. M. RUSH.

Anglo-Israel Distribution Fund,
Lee House, Watford, April 6, 1901.

Durban, South Africa, Feb. 19, 1901.

"Dear Miss Rush,—Please accept my most sincere thanks for your great kindness in posting me so regularly parcels of "Identity" literature. They have been a source of much interest and profit, I hope not only to myself and family, but to many others, friends and strangers to whom I have distributed them. Some to whom the subject (of our identity with Israel) was entirely new have been deeply interested, and several have told me that the knowledge of a literal fulfilment of prophecy has shed a new light upon many pages in the Bible that previously had been imperfectly understood. I have been pleased and encouraged of late to find that there is a growing interest not only in Durban, but up country; on distant farms, and mission stations, the question of our Israelitish descent is now often a subject of discussion and I have been surprised to find believers in quarters where I least expected. There is no doubt that the public mind is being gradually prepared for a general acceptance of Anglo-Israel truth in this Colony.

I attribute this change as being largely due to the good work of that true and faithful servant of Jesus Christ, Colonel Senior, who, in sowing the seed of this great and important truth, sowed seed in good ground, although, doubtless, some fell among thorns, and on stony ground; and I may say here, that while there is much to cheer and encourage one, there is also much to regret. We are disappointed that many who are otherwise good Christians, and diligent students of the Bible, cannot, or will not, see the reasonableness of our case.

One reverend gentleman here who went so far as to lend his Schoolroom and take the Chair at one of Colonel Senior's Lectures, is almost bitterly hostile. The other day I met him and wanted him to take some of our literature; he assured me that he thought he had heard and read as much of the subject as it was possible, and until it could be disproved that we were not Teutonic, and proved to be Semitic in race, the discussion of the subject was a mere waste of words. Then when I began to tell him that upon this point we had splendid proof, he suddenly remembered that he had an important engagement that necessitated him wishing me good-day. I cannot help thinking that some Christians, even ministers of the Gospel, do on some occasions wilfully stifle the truth. In contrast with the aforesaid gentleman we are fortunate in having two reverend gentlemen in the Colony, who are not only believers in the truth of our Identity, but preachers and teachers of it. They have learnt not only to believe, but to be quite enthusiastic in the gloriousness of the truth, and recognizing this, proclaim its importance to us both nationally and individually. One has been for many years a missionary among the Zulu tribes of Natal, and it was to this gentleman's mission station that the late Colonel Senior paid a visit just prior to his last visit to Durban. He is a Congregational minister, and a refugee from Johannesburg, and has charge of two churches, both in near suburbs of Durban. He is about to preach three sermons on the literal fulfilment of prophecy, and the discovery of the long-lost House of Israel in Britain and the Colonies. We hope these sermons will do much good, especially as Mr. A. is not only an able, but eloquent preacher. Should our local press report these sermons I will post them to you and to the Editor of the BANNER.

Another reverend gentleman here is interested in British-Israel views, and has been not by any means the least interested reader of some of the literature you have been good enough to send me. I refer now to the Jewish Rabbi; he is a learned Hebrew scholar and thoroughly conversant with the history of this race. He candidly admits that he sees nothing unreasonable in the theory that the Anglo-Saxon people are the descendants of their long-lost brethren of the House of Israel. He says that the Ten Tribes are not amongst the Jews, but that they exist somewhere, and in large numbers he has not a shadow of a doubt; he wishes to read more on the subject, especially works on the historical proof, and I need not say should you be able to send me any suitable books I shall be delighted to let the Rev. Rabbi have them. I think "Israel's Wanderings," by Oxonian, would be interesting. I read this some years ago, but have not a copy by me.

I greatly regret that it is not in my power at the present time to send you a donation to your useful distribution Fund, but I, in common with so many others, have had financial loss through the political disturbance in the Transvaal and later by this prolonged war. I have been resident in this Colony and the Transvaal since 1880, and twenty years of continual contact with the Boers establishes my claim to know something of them. My business took me frequently to Pretoria and Johannesburg, and brought me into personal contact with the President and the other Boer leaders, as well as with the Boer farmers. In common with many others out here I have long felt that only war would avail to assuage the racial hatred and contempt of the Boers towards us and weld the two races into one. Our brother Boer, for his pride and arrogance, and oppression of God's people Israel is, like Pharoah of Israel's early days, being chastised of God. Like Pharoah, too, the Boer hardens his heart so that his overthrow may be complete. When this war is over the Boers will have learned that the dominant race, now and for all time in South Africa, is British, and when once this great fact has been realized we shall then have made the first real step towards unity and greatness.

A great future is in store for Israel even on this dark continent one day, and that not long hence; South Africa will rank as one of the wealthiest and greatest of Israel's wonderful 'Company of Nations.' There is much more I would like to say, but fear I should weary you. Let me, however, once more thank you for your kindness to us in Natal. May you not tire in well doing, and may every blessing attend you in your good work.

I remain, dear Madam,

J. T. E."

The A B C Church and Chapel Directory for 1901, with a Guide to the May Meetings, will be sent post free for 1½d. in stamps. The Guide contains the names and addresses of London and Suburban Clergy and Ministers of the various Protestant Denominations, and a List of Religious and Benevolent Societies of the Metropolis. R. Banks and Son, publishers.

H. WILLIAMS (New Zealand).—Thanks for your communication just to hand. The chart will doubtless arrive by next post, and will have our attention.

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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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"RUSSIA FULFILLING HER DESTINY."

THAT Russia, or Gog, is slowly but surely fulfilling her destiny, and is nearing the time when she must meet Israel in her death-struggle for final supremacy, all who read the subjoined article which appeared in the *Daily Express*, of April 6th, will allow. Coming as it does from the pen of a diplomat who has studied the subject, there can be no doubt as to the danger which he sees impending for British interests; but Anglo-Israelites who carefully study prophecy will know that the ultimate victory will rest with Israel, to whom God will grant miraculous help in the hour of need.

The anonymous writer, after describing the Easter Festival at Jerusalem, and the conflicts that annually occur there in the Church of the Holy Sepulchre between the crowds of the Greek and Latin Churches who flock there to light their candles or torches at the holy fire from heaven in the hands of the great archangel Michael. The fury of the combatants all anxious to be first in order thus to purchase eternal salvation is met by the fierce opposition of the Ottoman soldiery who use violence often attended with fatal consequences to the hapless crowd. These know not that the fire is an imposture, not sent from heaven at all, but created by the cunning craft of the attendants. The diplomat must tell us the rest; his story is "The Secret of the Orient," and he tells it thus:—

At length the supreme moment of priestly jugglery arrives. A bright flame flashes forth in the darkened shrine. At once the tense anxiety of the preceding moments bursts into wild riot. There is a forward rush, in which the hindmost furiously strive to become the foremost. Many go to the ground who never rise again, and but for the ruthless measures of the Turkish guard, the mad scene would have ended in a general holocaust.

On the occasion which I am describing, the rifle butts flew into the air and came down with sickening thuds and bangs on heads and shoulders, as the Mohammedan soldiery beat back the frenzied and hysterical Christian multitude in an effort to maintain some semblance of order.

The sequel to this scene, provided by a conversation with the presiding Greek priest, was a strange one. The ecclesiastic, a high official of the Orthodox Church, and a most intelligent man, listened very quietly to a remonstrance by my friend, who, knowing him well, asked him how it was that a man of his learning and attainments could lend himself to such a shocking imposture.

FRANKLY AN IMPOSTURE.

With a strange frankness he acknowledged that it was what his interrogator called it—an imposture. "But," he added, "the cause of its continuance is so powerful that it could never be put an end to.

"You will hardly credit me, perhaps," he continued, "when I tell you that, were this ceremony put an end to, it would not only strike an irreparable blow at the Orthodox religion, but would even shake the throne of the Czars. Not only," he went on, "does this pilgrimage form the holiest and dearest aspiration in the life of every true Russian, but what he clings to quite as closely is the firm belief and fervent hope that one day in this Church of the Holy Sepulchre in Jerusalem, the city of the Lord, the Czar of all the Russias will bring to fulfilment the final destiny of his race by crowning himself King of Palestine and the East, when, as possessor and protector of the holy places, he will straightway proclaim universal peace and disarmament to all nations upon earth."

Thus spake the Russian high priest, and this indeed is the great corner stone of Russia's political religion, the great end-all of her ambition, to which through all the ages her steps have restlessly tended. Call it mere religious superstition if you will. This ambition of the Muscovite which is centred in the possession of the holy places—the cause before now of a mighty struggle—is allied to political strategy of a high order. For the occupation of Palestine by Russia would mean the severance in twain of the British Empire, her most formidable rival, and her capture of a position from which the hegemony of the world could hardly escape her.

NOT CHINA, BUT NEARER EAST.

Russians are quite outspoken upon the subject of their ambitions. Only the other day a leading Russian journal was deprecating too deep an entanglement in China on the ground that Russia's interests were vastly greater and more vital in

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the Near East. And on the occasion of the Easter ceremony I have described above the Russian priest pointed out, close to the spot where the holy fire is produced, a throne and foot-stool with the Russian Eagle carved thereon. This throne, he declared, was always held ready for the great day of Muscovite triumph; while the jewels and costly ceremonial maintained in the Church were provided by the liberal and constant contributions of the Russian Royal Family.

The pilgrims, who come from all parts of the Russian Empire, are encouraged to make the journey by every sort of inducement. Thus, in the countryside near Moscow, imitations of the holy places have been devised to stir the enthusiasm of the people; while liberal contributions from the Russian Government and from the Orthodox Society of Palestine enable the pilgrimage to be made at only a trifling personal expense.

We shall make a dire mistake if we scoff at what looks to us like an element of romance in Russian policy here. To her it all has a very real meaning, and is being assisted by measures of an extremely practical and useful description. The big Russian monastery at Jerusalem, placed so as to command the whole city, is nothing else than a huge fortress in disguise, well known to be stored with arms and ammunition, brought thither at different times in small quantities and under various convenient disguises.

Again, there is the church with the lofty tower on Mount Olivet, which one of the Grand Dukes came down to inaugurate with much pomp and ceremony some years back. The elevation of this erection has always seemed such an enigma. But men say that from the topmost platform of the tower a signal can be flashed into the Mediterranean.

We should notice, too, that Russia has been constantly buying up land in Palestine, and it is somewhat strange what a preference she has always exhibited for those spots whose strategical value the military instincts of former ages has emphasised by the erection of castle and fortalice.

The secret but determined policy of Russia in the Levant supplies us with a ready clue to that gigantic and mysterious piece of hypocrisy, the Czar's Peace Congress, by which specious pretence the most aggressive and militant Power in the world did not blush to subserve its ends.

The appearance of Germany in Syria and Palestine was a sufficient blow to Russia by itself, but when it leaked out that the versatile Kaiser had conceived the brilliant idea of addressing to the nations of the world from the city of the Prince of Peace an appeal for general disarmament and the inauguration of an era of universal peace on earth, the statesmen of Russia at once took alarm at the certain moral effect of such a blow upon the politica religion of the Russian people.

Check to the Kaiser.

Such a usurpation by the Kaiser of the ultimate destiny of the Czar in the Holy City had to be prevented at all costs. Consequently, without delay, they decided upon a premature rehearsal of the rôle which, in the fulness of time, is intended to be the great triumphant final act of Russia's tremendous foreign policy.

Russia's sole object, be it remembered, began and ended with the issue of the Czar's proclamation to an astounded world. The Kaiser was anticipated, and his pilgrimage, deprived of this intended *coup de theatre*, was reduced to the level of a mere Cook's tour. The farcical conference of the Hague was an unavoidable consequence, from which Russia reaped as much credit as possible. But, while she laughed in her sleeve at her eager dupes, all desperately anxious to be deceived, she never once ceased to push on the increase of her armaments with the most barefaced perseverance.

The deadening conventionality of our modernised surroundings pre-eminently unfits our minds to grasp the almost romantic trend and evolution of international diplomacy and politics. And to the narrow-minded, workaday world there is often little else than the attraction of a fairy story in that most wonderful of all romances—the destiny of the universe and the fate of nations.

Romantic as the details of my story may seem, they are nevertheless familiar facts to the inner arcana of British statesmanship, as well as to those who, like the writer, have had the advantage of studying this great question of the Levant by years of residence upon the promised scene of action.

We give prominence to the above because we are satisfied from the pointings of Scripture (Ezek. xxxviii. and xxxix.) that Russia's object in all her preparations is to secure Palestine first, to cut the British Empire in two, and so obtain for herself in time the dominion of the world. The present schemes to obtain a mighty armed force collected from China on the East to the great Gate (Constantinople) on the West are but means to the end. But the inheritance, which is God's own land, given by Him "to Abraham and his seed for ever," wrested from Him and them and secured for Russia would indeed be a triumph for the Satanic power by whose help Russia means to win. That victory achieved, the planet also will be Russia's own, and the Son of God defeated. In vain! That monstrous scheme will fail, as God is true and almighty. The prophecy of Ezekiel tells us how Russia's collapse will be final and decisive, as it will deserve to be, too. Let Israel rejoice and give Him praise for the consolation.

A PORTUGUESE GATE—MADEIRA.

The following interesting particulars regarding Madeira, a Portuguese Gate, appeared in the *Scotsman* on September 18th last:—

"Portuguese officials are slow to move. Probably, nowhere has this been more forcibly illustrated than in the experience of Madeira. It has long been one of the most remunerative of Portugal's possessions, but the financial condition of the country generally has, as a rule, been at so low an ebb that the islanders of Funchal have not always been accustomed to receive the consideration which they well deserved at the hands of the central Government. More than a decade has passed since a movement was started for providing the island with drainage and water schemes on a scale befitting a popular resort which depends largely for its prosperity on British visitors in search of health or a less rigorous climate. Some years ago the scheme had been so far developed that tenders were invited in this country for the execution of the undertaking. But, for some reason or other, the proposal went no further—probably as much owing to the low state of Portuguese credit as to anything else. Yet there are few towns which could more easily or more cheaply command a splendid water supply than the capital of Madeira. Pure water comes down in abundance from the mountains overlooking the town, but in place of being introduced to the houses in pipes it flows into open channels, and at almost every door the water passes the islanders utilise the stream for washing clothes. It is this contaminated water which enters the fountains of the town, and an epidemic of typhoid which occurred five or six years ago was traced to this source, the British Consul of that day (Mr. Crawford), reported officially that on an analysis being taken of the water of all the fountains, 'it was found that only one fountain in the town contained water fit for consumption.' That such a report should have alarmed British frequenters of the island was not surprising, and for a time it reduced the number of visitors so perceptibly that the phlegmatic Portuguese for once acted with promptitude. Measures were taken for en-

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suring the domestic supply of water against pollution, and the island has since enjoyed comparative immunity from preventible disease, while Funchal is more popular than ever with visitors, despite the crowds who now annually flock to the Canary Islands and other winter resorts.

"Mr. Consul Spence's report on the trade of Madeira for the past year has just been issued from the Foreign Office, and in it abundant testimony is forthcoming not only as to the increasing prosperity of the island, but as to its growing claims on people in search of health or of a more salubrious climate. 'There has been,' says Mr. Spence, 'no epidemic disease, and the healthfulness of the island has been well maintained during the past year.' That an endeavour is at length to be made to maintain this reputation for healthiness is obvious from what follows. Mr. Spence mentions 'that a large sum of money voted by the Cortes three years ago for sanitary reforms, on the representation of a former Governor and of a leading British physician practising in Funchal, is now to be applied to the efficient water supply and town drainage of this district.' Thus the money difficulty, which prevented the carrying out of previous schemes, has been got rid of. Indeed, the Municipality have already accepted tenders from responsible people for the execution of the much-needed works, and the British Consul writes encouragingly of the early introduction of an adequate supply of pure mountain water for distribution in the city and environs of Funchal. The prospect is indeed now very different from what it was but a few years ago, when a former British Consul, even after tenders had been invited in this country for the construction of water works, did not scruple, in his official capacity, to indicate scepticism as to whether the action of the authorities really meant business. The result showed that he had not been far astray in his suspicions. In other directions substantial progress has been made within recent years, if the enterprise of the Funchal Municipality has not always been marked by the 'go-a-headness' which has distinguished the authorites of the Canaries since they realised the advantages possessed by those islands for invalids and others seeking refuge from colder climes. Thousands, indeed, now visit the Canaries for dozens who did so a score of years ago. In Madeira, as in the Canary Islands, the electric light is rapidly displacing candles and oil. Not only are the streets now lighted by electricity, but it has been introduced into the hotels and many private houses in the town, as well as into some of the quintas on the hillsides. Attention has already been called in these columns to the praiseworthy offers made at Madeira in the autumn of last year for the reception of sick and wounded officers from the war in South Africa. Though these offers were not largely taken advantage of, because of the remarkable recoveries made at the Cape, and the advent of summer rendering the home climate tolerable for returning invalids. Consul Spence expresses the opinion that 'as facility of intercourse increases arrangements will be made here to render both the literal and mountain climate of Madeira, in their proper seasons, available to sufferers from the less healthy of the Colonies in West Africa.' Regarding Madeira generally as a resort for delicate people, Mr. Spence writes :—

"'The winter stream of visitors to this unique health resort is maintained, but alters in character and is more exclusively British. The climate is no longer commended solely for the treatment of pulmonary consumption in its various stages, but the open-air life, and meteorological uniformity, have attracted patients with kidney diseases, and convalescents from many forms of sickness. The short, and truly sumptuous voyage in the large steamers which now touch here, the excellent food supplies, the well-appointed English hotels, and the perfect contrast in climate and scenery, all tend to bring to Madeira besides the average tourist those who seek rest and change.'

"It is not only, however, as a health resort that Madeira year by year becomes more perceptibly British in its character. The trade of the Island is largely in British hands. Last year the returns showed imports to the value of £380,174, and exports to the amount of £318,769 representing an increase, as compared with 1898 of £61,286 in imports and of 11,172 in exports. During the year 820 vessels of all kinds entered the port, and of these 524 were of British nationality. In some directions German trade seems to be progressing more rapidly than that of other countries, and Consul Spence attributes this to the fact that goods are handled with greater care on German than on British vessels—a state of affairs which one should have thought only required to be mentioned to be at once remedied. Yet our Consul is found regretting that he has previously called attention to the matter without bringing about the necessary care in dealing with breakable goods. While the Australian Colonies are finding an increasing market for their wines in the United Kingdom, it is surprising to learn that the wine of Madeira, once so popular in this country, has now practically little hold in Great Britain. According to Mr. Spence the wine trade of the island 'is almost entirely in the hands of a few old-fashioned firms, mainly British, and although continued efforts have been made for years past to reintroduce into the United Kingdom the drinking of this rich and luscious wine, the bulk of the shipments still go to the Continent, especially to northern countries.' The value of the wine exported last year was £180,400. Great as have been the strides made by the embroidery industry it still goes on increasing. Thirty-nine tons of embroidery, representing £54,950, were exported last year, as compared with 27 tons of the value of £37,000 in 1898. The bulk of it went to Germany. Less than a quarter of a century ago the women of the south-western counties of Scotland—notably of the Burns country—had almost a world-wide reputation for the delicacy of their hand-sewing in the production of embroidery; but the importation of large quantities of the less costly Madeira and Swiss sewed work caused the industry to decline, and it is now almost extinct. In Madeira the wickerwork industry seems to be on the wane. This arises, apparently from the fact that in consequence of the heavy tax on the exportation of manufactured wicker it is found more remunerative to export the raw article to countries where wickerwork is in demand, and to prepare it there for sale. Indeed, several of the islanders now find a profitable occupation at Cape Town in the manufacture and sale of Madeira wicker goods. Knowledge of facts like these and of the marvellous way in which the Canary Islands have been popularised during recent years, through the introduction of all kinds of modern improvements and the non-exation of Custom duties, should cause the Portuguese authorities to direct attention anew to the question of tariff reform, as well as to the importance of doing everything in their power calculated to advance the prosperity of so attractive a region of fruit and flowers."

A remarkable fact in regard to the above is that Madeira is, in many respects a true Gate, an Island lying in a strategic position in a busy trade route which, nevertheless, has not been given to the Gate-holders of

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the world, God's people Israel. It is owned by an indolent nation which is quite unable to make the Island 'pay,' although it is situated in a remarkably salubrious region, and with moderate care and expense could be made to attract thousands requiring a change of climate, and such a climate as this Island furnishes to the sick and weakly, who long to escape the rigors of Northern European winters. Although for the present, Madeira is merely a health resort for British folks, it is clear that in case of war our Government would have to come to some agreement with the Portuguese to allow our fleets to use the harbour of Funchal and fortify it to enable us to hold it as a rallying point for our mercantile fleets, and for our men-of-war during the hostilities. During the Boer war no such need existed, as the Boers have no fleet; and no European Power felt inclined to take the part of the Boers, and object to the use we made of Madeira while the war lasted. We have, we presume, no right to this Gate under the Scriptural promise, because the Portuguese are not our enemies, and they do not particularly hate us. Their acquisition of Delagoa Bay was unfortunate for our interests during the late war, and though it was, in fact, used by our enemies, the Boers, as their Gate, and so caused us great loss and damage, it was by our own folly transferred to the Portuguese by Marshal Macmahon's decision as Arbitrator between us, and was constituted the Gate of the Portuguese, in consequence. It is a Gate, however, to which we have a reversionary right, and the Portuguese by treaty are bound, if they dispose of it at all, to pass it on to us by giving us the first offer.

PREBENDARY H. W. WEBB-PEPLOE AND THE GOD OF ISRAEL.

By W. H. M.

The "Banner of Israel" of March 27th, 1901, contains a portion of a sermon by the well-known and highly-esteemed clergyman whose name heads this paper.

The views of the God of Israel (Who is our God, however, if we be Gentiles) are so astounding, although, alas, so common, that they merit more than a passing notice. To the writer it is marvellous that such views of God can be held and faith in Him be still maintained. How such views could form a foundation for an appeal such as that made by the preacher to his audience is more astonishing still, for if the allusions to Israel, and the end assigned to them, prove anything, they prove that the God of Israel was unworthy of confidence, still more of devoted service. These may seem hard and unjustifiable words, but we will see if such is the case.

The preacher seems to have had an adequate idea of the purpose of Jehovah in choosing Israel, and of His reasons for preferring them before any other people. It is, however, the end and upshot of His dealings with His people which seem to me so utterly dishonouring to God and so subversive of all faith in Him, which is so unwise, so unjustifiable, and so inimical to faith. The passage to which special reference is made reads as follows:—

"At length God cast them away from their own inheritance in Canaan."

"He abandoned them for a time, and then, as far as we can judge, permanently."

"For hundreds and hundreds of years ten tribes of that chosen people have been lost to sight, and no man can discover them, and the remaining tribes have stood forth before the nations of the earth as a scorn and a by-word of derision."

Judging from the preacher's words earlier in the sermon, one would suppose that he considered Israel of the Exodus and Israel of the Babylonian Captivity to be one and the same people; and, further, that all were concerned in the rejection of the Messiah and were all involved in the terrible consequences of that awful crime.

Merely observing—for want of space to do more—that such a view of the case is utterly opposed to the facts as given in the Scriptures, we pass on to consider the statements made in the passages we have quoted. The first paragraph relates the outcasting of Israel from Canaan. From anything there said to the contrary we should suppose that only one captivity befell the whole of the tribes. The fact is, there were two captivities—the one to Babylon, consisting of the kingdom of Judah; and the other of the Ten Tribes of Israel, 120 years earlier, to Assyria. Of the former (Judah) and their present condition the preacher spoke truly—they did reject the Messiah, and the result to them was as stated. Here our agreement with the preacher, as his with the Scriptures, comes to an utter end. Here we and the Scriptures join issue with the preacher.

"He abandoned them for a time, and then, as far as we can judge, permanently." This statement brings the preacher into direct conflict with God Himself, and we are obliged to choose which we will believe—they cannot both be right.

The preacher admits that God chose this people; that He chose them for a certain purpose; that He chose them to be His own inheritance, in which He would delight, and by whom He would be glorified; that He chose them that they might be a blessing to other nations; that He might do this He promised to make them rich, powerful, and beneficent.

One important proviso the preacher forgot to mention. It is contained in the word "for ever."

Jehovah chose His people; His inheritance "for ever." The preacher says He has abandoned them already! When He sent Israel into their long exile Jehovah said:—

"Though I have cast them far off among the heathen, yet will I be to them a little Sanctuary in all places where they shalt come."

"I will sift them among the nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the ground."

Yet the preacher says he has abandoned them permanently! The preacher says He did so for their wickedness.

Isaiah, Jeremiah, Hosea, Micah, Amos, Ezekiel, and other prophets say that He would not do this, but He would wean them from idolatry, put a new spirit within them, forgive, heal, and restore them, and in the meantime, between the exile and the return, bring them into the Bond of the Covenant, make them again His Ruhamah, His Ammi, and make them a great nation—a nation and a company of nations—and make them a blessing to many nations, "as a dew from the Lord, as showers upon the grass." These and many other things He promised to do unto them, and not forsake them. Yet the preacher says He has abandoned them permanently. He has promised to reunite the two Houses, Israel and Judah, restore them to their own land, and never allow them to be pulled up out

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of it again, or be divided or removed again for evermore. Yet the preacher says He has abandoned them permanently!

Which shall we believe? If the preacher, then we confess that the God of Israel was short-sighted and unwise when He chose Israel and made her all those great promises; that He was either faithless or impotent when the time of fulfilment came; that the "Redeemer of Israel" failed to redeem, and that therefore the "two immutable things" of St. Paul are mutable, and that, in fact, we have neither God nor Saviour to be relied on, especially seeing that Jehovah not only promised but swore to do these things for Israel, so has failed to keep both promise and oath.

What is the reason given by the preacher for entertaining such an unworthy view of God? Apparently, judging from the third paragraph of our quotation, the reason is that, while Judah is scattered over the world, seen and known of all, Israel of the Ten Tribes is completely lost to sight, and known, so the reverend gentleman seems to think, to no man.

Now these two facts—so far as they are facts—are but further proofs of the faithfulness and justice of God to anyone reading the Scriptures under the idea that God meant what He said therein.

Jehovah promised blessings and threatened judgments by Moses, both equally applicable to the whole nation. When the Tribes became two nations, if one portion continued disobedient and the other returned to God, would both fare alike and share equally the judgments and the blessings? Certainly not, one would think. The disobedient and rebellious portion would fall under the judgments, and the other reap the promised blessings.

Now Jehovah repeatedly promised that one of the sections of Israel *should* repent and turn to God, and that He would bless them and make them a blessing even in the time of their exile. Therefore He named the Messiah, the Redeemer of Israel, and promised that He *should* redeem Israel from all his sins and make him the instrument of His mercy and grace to all nations.

The reverend Prebendary cannot *see* that this has been done, therefore asserts that Jehovah has failed altogether to save His people, and has been compelled to abandon them permanently.

What a dreadful view to give of God! Is it any wonder that Agnosticism and indifference prevail amongst us, when His ministers of all denominations amongst us can all life long propound such views of Him! Would it not be far better for preachers and teachers to confess their own ignorance than to make God a liar? Would it not be better to say, "I cannot see that these promises have been fulfilled, but as God gave them they are certain to be fulfilled in His time. Hath he said, and shall He not do it? Hath He spoken, and shall He not make it good?" "Let God be true and every man a liar."

Meantime, is it not a wonderful thing that the Secular Press of the day can see that Prophecy is being fulfilled before our very eyes, while the pulpit is utterly blind to the fact and teaches unbelief instead of faith in the Living God, Whose servants they profess to be?

The A B C Church and Chapel Directory for 1901, with a Guide to the May Meetings, will be sent post free for 1½d. in stamps. The Guide contains the names and addresses of London and Suburban Clergy and Ministers of the various Protestant Denominations, and a List of Religious and Benevolent Societies of the Metropolis. R. Banks and Son, publishers.

PROFESSOR NAVILLE ON THE WAR.

PROFESSOR NAVILLE, whose "Question du Transvaal" remains, perhaps, the best summary of the South African question yet published, has just issued another pamphlet under the title of "Les Amis de la Paix dans L'Afrique du Sud" (Aliotti: Geneve). In it he draws a moving picture of the misery that the prolongation of the guerilla warfare is bringing upon the wretched inhabitants of the Transvaal and Orange River Colonies, and implores "all compassionate hearts" to fix their attention upon them and not upon—

"Those leaders who, after having cast their country into war and plunged their fellow-citizens into ruin, have nearly all, with the exception of President Steyn, come to weep over the misfortunes of their fatherland in the best hotels of Paris, Brussels, and the Hague."

He deals at length with Paul Botha's appeal for surrender, which has already appeared in English, and then asks—

"Who are the true friends of the Boers? Those who two years ago never ceased to burn incense before President Kruger, to flatter his vanity, to encourage him to commit that act (the declaration of war) of which Botha has just described to us the character and consequences, of those who invited the Boers to make a few concessions which, far from compromising their independence, would have helped to confirm it."

He then describes the formation of the Peace Committees of Pretoria and elsewhere, and of the refugee camps, where many thousands of peaceably disposed Boers are protected and fed by the English. This last measure, he says, although a humane one, has added enormously to the difficulties against which Lord Kitchener has to contend, and to the importance of keeping his railway communications in working order. But it also, in his opinion, quite takes away all merit from the supposed patriotic efforts of De Wet and his brother partisans, who, by attacking the railway are really making war against their own non-combatant countrymen.

"I ask," he says "the friends of the Boers, at whose expense are these military qualities exercised, on whom falls the weight of these sublime deeds? Does not one see that each convoy that De Wet captures is so much bread taken from the crowd of refugees forced to live on the enemy's charity? It is so much the more suffering, under which he makes groan, not the English troops, but his own brothers and friends, the widows and orphans of his former companions in arms; and, perhaps, the wives and children of his own men. Could we suppose that De Wet could accomplish the wishes of his admirers, that is to say could seriously compromise the revictualling of the English army, what would happen to these huge refugee camps? It would mean famine and death for all this multitude which Botha has told us (and the Kroonstad Committee confirms it) is not only the healthier part of the population, but also the larger."

He does not disguise from us that this mode of fighting is peculiarly suited to the Boers, who have, he says, practised it for generations, nor that they are directly encouraged by the Boer leaders in Europe, and he shows plainly enough that on the day when De Wet and the other Boer generals still in the field lay down their arms Kruger and his little court will lose all claim to consideration even by the enemies of England.

"It cannot be that they seek to return to Pretoria, for to do so would only put on record that they had no longer any

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privileges, and that the good days of the old Raad and its secret resolutions are gone for ever. But let them be assured. If they remain in Europe, either of their own free will or because the gates of Africa are closed to them —as will probably be the case for many of them—this life of obscurity will have nothing in it either hard or pitiful. Not more than at present will it resemble the absolute penury in which President Jefferson Davis found himself when the capitulation of General Lee's heroic army brought about the end of the War of Secession. I want no further proof of this than the action now dragging on at Hamburg."

Passing over M. Naville's masterly exposure of the tricks of Dr. Leyds, whose measure has already been taken by most English newspaper readers, we come to a passage in which he shows clearly the folly of the expectation of a revolt in Cape Colony, upon which many pro-Boers in Africa, and, we are afraid, a few in England, pinned their hopes. What would even the disaffected Dutch, he asks, gain by such a revolt—

"One does not revolt against liberty. For what is the yoke which oppresses them? It is they who govern. Hardly a few months ago it was their Minister who was at the head of the country's affairs, and to-morrow he might perhaps be back again in his old place. . . . What advantage would government by Kruger and his Raad possess for them over that by Sir Alfred Milner and the Cape Parliament? Doubtless they would then be able to treat the natives as they chose; but would that be worth the blood spilt, the farms burnt, and the devastation of the country?"

And so we come to the solution which alone can put an end to the present woes of the rebellious colonies, and which it is pleasing to think M. Naville sees already at hand. So soon as the resistance still offered by a few of the Boers is broken down, either by the voluntary surrender that he, like all other of their true friends, advises, or by the employment of the severer measures that he hints may be necessary, there will come just government of the Transvaal and Orange River provinces as a Crown Colony, and then, after a minority, which, as he says, will depend for its length on their good behaviour, the grant of the practical autonomy that the Cape, Canada, Australia now enjoy. As to this, he is perfectly satisfied as to the intentions not only of the present Government, but of any other that may succeed them. "England," he says, "does not wish to create at Pretoria or Bloemfontein an oligarchy which will turn against the Boers the privilege which they have used and abused against the Outlanders." This he gathers from the public speeches not only of Lord Salisbury and Mr. Chamberlain, but from those of the English Opposition, the loyalists of the Cape, and even of the much-suspected Cecil Rhodes himself. And this solution he shows to be the only one possible. Nothing less than the complete independence of both Republics would satisfy Mr. Kruger, as is here evidenced by quotations from speeches made by him since his arrival in Europe. And the grant of this, as he proves by letters published in the Cape papers, would be the signal for the outbreak of civil war in both the re-established States. Still less would the miserable expedient proposed by Mr. Courtney meet the case—namely, that the country should be divided into two parts, one containing the mines and the other the agricultural property, and that subject to the first of these being taxed for the benefit of the second, complete "independence" should be granted. M. Naville says that Mr. Courtney does not tell us what sort of independence a country possesses that is forced to tax one part of its subjects for the benefit of another, nor which part he thinks it likely Mr. Kruger would choose to govern. The Boer nation, he tells us, is sick of Mr. Kruger and his following, and only by unconditional surrender and frank acceptance of the liberal terms England is still willing to offer them can they avoid worse evil coming upon them.

The value of pamphlets like these of M. Naville are not to be lightly underrated. While we in England are too much interested in the play of the game to see how it is going, a clear view from an impartial observer must always be valuable. But to those on the Continent trying vainly to peer through the web of lies that Dr. Leyds' misplaced ingenuity has woven round it, the exposition of the true state of affairs by one so justly respected as M. Naville must come like a breath of fresh air from the veldt.—*Pall Mall Gazette*, March 26, 1901.

We are inclined to think that the British authorities, military on the spot, as well as civil at home, are endeavouring to keep up appearance for mercy and toleration towards the enemy in arms against us, by supporting the mass of their women and children and protecting as well as feeding them. This is done much to the comfort of the enemy, who are saved all expense and anxiety in respect to those whom they should protect, feed, and clothe. It is no mercy to the British nation, who have to bear the heavy burden caused by the needless prolongation of this war, and the cost of a million and a half sterling *a week* which such absurd leniency costs our countrymen. Let the Boers feed and protect their own, and provide the armed men to carry out their own people's obligations in regard to their protection. This would land them in a famine, and force them to surrender—a task they could not perform, if instead of "playing at war" ourselves we forced the enemy to feel that their women and children were dying as the result of their own perversity and obstinate pretence that they have still the means to defeat us and become the masters of South Africa. It is our nation's plain duty to put a stop to this inhuman contest and this can be done only by bringing all our forces to bear upon the enemy and refusing to protract it out of a desire to appear merciful, such mercy being cruel to our people at home, cruel to the enemy themselves, and very dangerous viewed in respect to those who wish us ill, outside South Africa. These see, that overburdened as we are by striving to relieve our enemies of the care of their own women, wives, and children, we are thereby prolonging the struggle *ad infinitum*, and weakening our own military strength, which ere long we may need to use in some other direction than South Africa. While we write in this strain it is proper that we should remember that all our matters are in God's hands, and that even the long protraction of the contest is His work and His purpose. It may be that He sees that the late overtures for peace by General Louis Botha made only to gain time for further resistance, were needed, that the surrender at last may be unconditional and final. Anything short of that would lead only to a hollow peace, worth nothing. Our rulers and even Lord Kitchener, weary of the war, were ready to yield conditions which, later on, would probably have led to a fresh contest. God caused the proposals to end abortively, and we long further on to see decisive action on our General's part which will force the Boers to yield, as they must at last, unconditionally. We shall welcome the end with joy and thanksgiving to the God of Israel our merciful Redeemer.

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RANDOM SHAFTS.

In course of time the most eloquent advocate of Anglo-Israelism will be the British Empire itself. It is such a marvellous creation that it has now become a study, with the natural result that its peculiar features are more clearly understood, and when they are understood properly it will soon be discovered that they are the features of Israel. The Church of England Magazine, "Greater Britain Messenger," remarks in its November number :—"England is inheriting the blessing of Ephraim—'His seed shall become a multitude of nations,' and this inheritance she can hold so long as her people are faithful to the trust committed to them." The writer of this has evidently been privately informed of the terms on which we enjoy Ephraim's property, so he speaks with authority; and although he considers it essential that *we should be* faithful he seems to think it of little consequence whether God is faithful or not. However, twenty years ago our opponents talked of "similarities" between Hebrew promises and British possession. But apparently they are beginning to realize that "identity" is the right word, and the unceasing development of the Empire will at length put that identity beyond question.

* * *

Much the same may be said of British history in its moral aspect : it is Israel's history in continuation. The Hebrews were the only really free people of antiquity ; Dr. Horton in a recent sermon on "The Depths of the Wisdom of God," declared that the English were the only free people in the world, and "This had been achieved by our constant contact with the principles of the New Testament. Our national history in this light became quite as wonderful as the history of the Jews recorded in the Books of Kings and Chronicles. The wisdom of God appeared both in our successes, and in our disasters. Whenever we failed in our mission of freedom our failure was certain. . . . It was of the greatest importance to take these wide views of history. We should think in centuries ; we should be more familiar with the process of evolution. Then we should be able to see the sublime wisdom of God, and how impossible it was that the defection of sin could stop the Divine idea." I agree with Dr. Horton that it is well to think in centuries, but it is even better to think in millenniums. By so doing we gain a far grander sight of God's wisdom, in addition to cloudless views of His truth and faithfulness.

* * *

Our puissant offshoots in America, Australasia, and Africa are by universal consent called colonies, for that is their relation to us, but in relation to the world at large they are "nations,"—their Biblical title. The world at large does not look at them in that light just yet, but General Joubert did. In a letter written by him to his confederate, Dr. Clark, he said, "It may be that God in heaven has ordained that we must lose our independence, our country, our existence as a nation under Chamberlain and his filibusters. Well, if our God in heaven has decreed that it must be, then so it must be. If all England comes with all the nations from which Chamberlain wants help they are too strong for us and too powerful." By "all the nations" Joubert meant all the colonies ; but, as usual, the Boer was imperfectly instructed, for the "nations" offered their aid without being asked. It was a fulfilment in advance of Ezek. xxxviii. 13, where "all the young lions" demand, Art thou come to take a spoil ? And it is noteworthy that the troopers supplied by our colonies are the precise class of men who will probably be needed in that future and more titanic encounter. For we are told that Gog's army consists of horsemen (verse 15), and events have shown that such forces must be checkmated by horsemen.

* * *

The Roman Church is at present luxuriating in what it styles a "Jubilee" and Archbishop Walsh kindly explains that it "derives its name from the festival of remission, which, by Divine command, was celebrated by the Jews under the old law every fiftieth year. Most fittingly, then, in the new dispensation, the name of jubilee has been given to the special seasons of grace and mercy when the sovereign pontiff places in abundance within the reach of the faithful those spiritual gifts of which the temporal blessings of the jubilee in the old law were the types and figures. Under the new law, when a jubilee is proclaimed, the treasures of the Church are bestowed with open hands upon her children." This is another form—another ramification of that spiritualising system which has wrought so much evil, and against which the Identity protests. The Archbishop forgets that the benefits of the Hebrew jubilee were not dispensed for cash. To the Romish Church a jubilee is an ingenious method of raising money, which she receives with the "open hands." There is consequently no analogy between the two festivals, and reason condemns the Papal parody ; but reason is a feeble weapon to cope with "spiritual" interpretations. The revival of literal Israel, however, will certainly abolish this sordid imposture, and many an imposture besides.

* * *

Some while ago it was intimated that "Father Ignatius" entertained the Identity, a circumstance which I was very sorry to learn. But I am inclined to hope that the notion is baseless, because the Father recently addressed a Zionist meeting, and no one with any knowledge of Anglo-Israelism would have spoken in the strain he did. He said, for instance, "It was difficult to persuade the Jews that they were to rule the world, and that, according to Holy Writ, the nation that would not serve the Jews would perish. The Jewish people were not only a nation—they were the nation. . . . Was not God now preparing the world for the return of the Jews to Palestine ? England's greatest honour and privilege would be to repay some of the debt which the whole world owed the Jew." Unless the Anglo-Israelism of "Father Ignatius" is, like his religion, of a piebald description, it is non-existent. He would make an excellent opponent. The Jews alone, in his opinion, are Israel ; Palestine is theirs ; world-wide sway is theirs ; and all nations (including ourselves) must serve them or perish. These crudities have been so often exposed that they need no consideration, but they serve to indicate that the education of the clergy is making exceedingly slow progress.

* * *

"Home, Sweet Home," is a popular national song of ours, and deservedly so, but we do not act up to it. In fact, no people turn their backs on home to such an extent as we. Between the years 1885 and 1895, 2,244,810 persons left our shores, mostly never to see them again. Italian emigrants, who rank next in disregard for the old country, numbered 1,420,916, and are thus a long way behind. Germany sent out 890,199 ; Austria, 750,000 ; Scandinavia, 462,270 ; Portugal, 213,238 ; and France, 125,000. The French, therefore, might sing "Home, Sweet Home" with great heartiness, or at least a free translation of it, as I believe they have no distinctive word for home. We know why the British are pre-eminently a moving race. Why

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they have adopted a song in praise of home is not so comprehensible, but the Jews are charged with similar inconsistency. Jews and Britishers have plainly much in common.

JOHN SHOOTINGHAM.

THE CHURCH'S GREAT FESTIVALS.

BY THE REV. CHANCELLOR HANAN, D.D.

"WITH the exception, perhaps, of the continual recitation of the Creeds, nothing has more clearly shown the wisdom of the Church than its ordering the observance of its great festivals and solemn seasons. With the exception of Trinity Sunday, these occasions bid us not merely to contemplate the mysteries of our faith, but to recall in memory the historical events on which they are based. When we join in the moving services of Holy Week it is above all to read the Story of the World's Great Tragedy, and that as a tragedy of fact and not of imagination. When we keep Easter it is not that we should think only of our own moral resurrection, or even of the hope of immortality, but that we should read how He Who died upon the Cross rose again the third day from the dead and walked once more upon the earth in visible form. So long as Easter is kept, so long will there be a living witness to a belief in our Lord's resurrection as a central fact in the world's history; and the more devoutly it is kept, the more difficult will it be for those who, even among ourselves, explain away the Scripture narrative as a mere symbol of moral regeneration, to convince the multitude. We would not say that the Faith is beset with more perils to-day than in other days. At all times it has been exposed to deadly attacks. But the peculiar danger—and a most insidious danger it is—which it has to encounter now is the plausible pretext of giving a new and spiritual meaning, and, therefore, as many are easily led to believe, a truer meaning to statements which the Church has always and everywhere accepted as statements of positive fact. Those who believe as we do will understand what we mean when we wish them a happy Easter, happy in the assurance that Christ verily and indeed rose from the dead."—*The Church Times*, April 4, 1901.

The teaching here given is doubtless that which all readers of the BANNER OF ISRAEL will heartily endorse, for it applies to the New Testament story, the principle that we have ever contended for with reference to the Old. If only *The Church Times* would apply the same sound method of interpretation to the history, promises and prophecies of the Old Testament, it could not ignore the teaching that it so persistently neglects.

"The plausible pretext of giving a new and spiritual meaning, and, therefore, as many are led to believe a truer meaning," to the Old Testament records, is that insidious danger which causes the word *Israel* to mean anything but the literal seed of Abraham. The call of Abraham was a positive fact, the promises to his seed have no spiritual meaning which can remove them from the chosen people. The predictions concerning Ephraim and the tribes, his fellows, can no more be spiritualised to belong to Judah than they can be transferred to Italians or any other Gentiles. *The Nation* to whom our Blessed Lord predicted that the kingdom would be given, cannot, without a grave danger, be spiritualised to mean many or all of the nations. The foretold recovenanting and consequent resurrection of Israel, and the conforming to it of the promises made to the fathers, is as "positive a fact" as the resurrection of its Messiah King, and when a nation possesses the temporal and religious privileges entailed upon Israel obedient, nothing but "the peculiar and most insidious danger" of "the plausible pretext of a new and spiritual meaning," can blind the eyes of so many to the acceptance of the evidence that positive facts give to the great truth for which we contend. Let *The Church Times* apply its own words to the interpretation of the Old Testament, and it will awaken to the glorious knowledge that Christian Israel accepted and blessed in Christ is a living witness to "the central fact in the world's history," the resurrection of Him who "visited and redeemed His people."

INTERESTING FACTS BEARING ON OUR IDENTITY.

IN a letter from a lady in Upper Norwood, London, we have the following quoted from the London *Daily Telegraph*, of March 23, respecting Jewish soldiers at the war in South Africa. It may be news to many that Judah has largely enlisted under the British flag and is fighting for Israel against the Boers. The words are these:—

"JEWISH SOLDIERS AT THE WAR.

"Trooper Israel (Jack) Carpel, naturalised as a British subject in Cape Colony in 1892, served in the Protectorate Regiment raised in Mafeking by General Baden-Powell, and went through the siege. He acted as an orderly on Baden-Powell's staff. He has been in England for a fortnight and will return to South Africa. Mr. Carpel informs us that Jews form quite a large proportion of those serving in the irregular forces in South Africa. Only those who have been on actual duty can form any idea of the large number—some hundreds—of Jews who have fought in the ranks of the Colonial forces. Trooper Carpel arrested, under exciting circumstances, two deserters from Mafeking who conveyed information to the Boers."—*Jewish Chronicle.*

The letter goes on to state, what most of us know, that the capital of Afghanistan is Cabul, and that there is also a town called Cabul, or Kabul, south-east of the bay of Acre, or Akka, also a district of the same name containing twenty Galilean cities presented by Solomon to Hiram, King of Tyre. In 1 Kings ix. 13, it is stated that the latter did not approve of the present and called the land "Cabul" or "dirty," and "displeasing." We do not think much importance can be attached to the facts—or that they can be relied on to show that the Afghans are either Jews or Israelites.

Another point our correspondent alludes to relates to the Oak Trees of Palestine and of Britain. Dr. W. M. Thomson, writing of the oak in "The Land and the Book," says, "Scarcely any tree figures more largely in Biblical narrative and poetry than the oak—but I observe that certain modern critics contend that it is, after all, not the oak, but the terebinth that abounds. But still more surprising are the statements about the extent of the oak forests in this land. Why, there are more mighty oaks here, in this immediate vicinity, than there are terebinths in all Syria and Palestine together. I have travelled from end to end in these countries and across them in all directions, and speak with absolute certainty.

"Besides the vast groves around us at the north of Tabor, in Lebanon, and Hermon in Gilead, and Bashan, think of the great forests extending thirty miles at least along the

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hills west of Nazareth, over Carmel, and down south beyond Cesarea Palestina. To maintain, therefore, that the oak is not a striking or abundant tree in Palestine is a piece of critical hardihood, tough as the tree itself." Dr. Thomson worked for thirty years as a missionary in Syria and Palestine, and ought to know what he was writing about. The oak is certainly our national tree. So we, as Israelites, have the oaks still with us as our forefathers had in Palestine. The Druids' veneration for the oak is well-known and we have no doubt that our national regard for it is a sign of our origin, having its root in the land of our inheritance.

"WHAT ANCIENT PEOPLE DO THE JAPANESE REPRESENT?"

THIS is the query we find in the letter published in last week's BANNER, and written by a lady who has given herself to the missionary work in Japan. This lady remarks there seems to be much of the Celt in their character.

We of the Anglo-Saxon and Norman race are of Joseph. There is much evidence in the past history of the Japanese, in their character, and in the way which God has led them and separated them from the Eastern continental nations (as He did ourselves from the Western continental nations), making of them an independent island people, to lead us to believe that they are a branch of our own people Israel, brethren of the tribe of Reuben chiefly, with probably some of Levi and Simeon among them. Our forefather Jacob said Levi and Simeon should be "divided in Jacob and scattered in Israel." To quote from a writer in the *Sunday at Home* for 1880, Dr. Norman Macleod had written and published a book reasoning out the view that the Japanese are the Ten Lost Tribes of Israel. He points out many striking resemblances in the ancient Shintoo religion, the musical instruments, and their worship of Baal from earliest times. Various pictures were given in his book, copied from walls of temples and Japanese books, illustrating the conveyance of the Israelitish race to Japan, the order of their march, their conveyances, supposed rafts on which they crossed, the brazen fiery serpent, musical instruments, chariots, &c. Dr. Macleod also traces the Japanese mode of agriculture, terraced hills, and irrigation as borrowed from Palestine. He also lays great stress upon the Jewish cast of feature, traceable in early Japanese portraits, and finds much in their burying customs and places to confirm the idea that they are of Israel.

Ezekiel viii. 15, 16, gives an account of a portion of God's people with their backs turned towards His temple and worshipping the sun towards the East, which abomination is literally carried on by the Japanese priests every morning at sunrise.

The way in which God has revived Japan in so short a time, and made it the most enlightened nation of the East, reminds us of the resurrection of Israel's dry bones. The fact, too, of Russia being their continual menace, even as ours, seems another link connecting the Japanese with ourselves.

It will be to God's glory, and tend to the peace of the world, when the House of Joseph recognise and own our kindred peoples. M. J.

NOTE BY THE EDITOR.—We have no objection to M. J.'s views on the origin of the Japanese being promulgated for once in the BANNER. Our Identity correspondent, now in Tokyo, Japan, seems inclined to let us know her views on the spot (see p. 135 of the present volume). It is difficult enough to persuade our countrymen here of their own Israelitish origin, and we do not feel inclined to add to our own burden by introducing a discussion as to the possible descent of the gallant little Japs from the same source. If they, too, are from Abraham, *cui bono?* they are cut off from Israel, and cannot partake of Israel's covenanted blessings, inherit the coming glories of Judah, Ephraim, or Manasseh. The Japanese are a very remarkable people, however, and desire to pose "as the England of the East." They probably will become our allies there in the troublous times yet before us. But this may be true without our being bound to admit their blood-relationship to Israel of "the Isles of the West."

"AN ABSENT-MINDED NATION."

SIR,—Your last issue contains a few verses entitled "An Absent-minded Nation," taken from the *New York World*, and it appears to me that they have a curious and somewhat felicitous relationship with a letter on the previous page from Mr. John Scott. Mr. Scott considers that the Anglo-Saxons are sprung from those lost tribesof Israel which have been sought for in almost every clime. This happens to be my opinion too, and hence it is that I think the satirical Yankee was not far wrong in his designation, for there is no doubt that the missing Hebrews were to become a very absent-minded nation. They had, in fact, to completely "forget themselves." Concerning their fate, the "Speaker's Commentary" says on Isa. x. 22: "Ephraim was soon to be cut off 'from being a people,'" (vii. 8). It should lose its name, and be scattered across the Gentile world—not, however, to perish, but (in accordance with that mysterious oracle, Genesis xlviii. 16-19) to multiply like fish in the midst of the nations and to become the fulness of the nations. The "Speaker's Commentary" being the production of Anglican ecclesiastics, we can feel sure that its views will be free from extravagance, and we learn from this that the Ten Tribes are so absent-minded as to lose their name, from which we naturally conclude that they would also lose the knowledge of their origin, as otherwise they could not well forget their name. This phase of their absent-mindedness is plainly predicted in Scripture. Jeremiah iii. 16 declares of them: "When ye be multiplied in the land in those days, they shall say no more, The ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it," and I imagine that no conscious Hebrew could be oblivious of the ark. Again, Isaiah exclaims: "Bring forth the blind people that have eyes, and the deaf that have ears" (xliii. 8); "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" (li. 1, 2). These texts are all applicable to a nation like our own, which has lapsed into ignorance of its Israelitish descent. But, of course, they do not prove that descent. Our Hebrew lineage is demonstrated by the extraordinary way in which we are accomplishing Israel's prophetic destiny as a whole. The British Empire is a mystery; there never was anything like it in the world before, yet its features are clearly seen in the inspired description of Israel. Let us glance at half-a-dozen of those characteristics which surprise ourselves and excite the foreigner:—(1) The Anglo-Saxons have increased with exceptional rapidity;

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exceptional rapidity of increase is a promise to Israel, who had to increase "like fishes" (Gen. xlviii. 16, margin), and be enormously numerous (Hos. i. 10). (2) Vast expansion is another quality of our race, and it is foretold of Israel in Isa. xlix. 20; liv. 3; Gen. xxviii. 14. (3) The British have succeeded in the "great art of colonisation," and colonisation is a function of Israel (Isa. xxxv. 1; xlix. 8). (4) We, with our colonies, have grown into a galaxy of nations, which was predicted of Israel (Gen. xxxv. 2: xlvii. 19). (5) The British have secured the gates and keys of the earth's highways, and Israel had to possess them (Gen. xxii. 17). (6) The Anglo-Saxons, as is notorious, hold in their hands the great mass of the world's wealth—monetary, mineral, and agricultural—and this was a privilege promised to Israel (Deut. viii. 18; xv. 6; xxxiii. 13-16). These are what mark us out among the nations, and they are the marks of Israel. It may be said that secular history conflicts with the theory which gives us a Hebrew origin, but that is not really the case. Sharon Turner traces the Saxon to the very quarter in which the Ten Tribes were settled when last heard of, and there is no lack of Hebrew vestiges in our language, laws, &c., all of which point us to "the rock whence we were hewn."—Yours faithfully, J. G. TAYLOR.

Newcastle, March 12th, 1901.

—*Mid-Cumberland and North Westmoreland Herald*, March 16th, 1901.

Correspondence.

ROMANS XI. 17.—A DIFFICULTY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Discussing with a few British-Israel friends the eleventh chapter of Romans, a difficulty cropped up—the difficulty of deciding clearly to whom the Epistle to the Romans is addressed. Who were the "Romans!"

In the first chapter, verse 7, it says, "To all that be in Rome, beloved of God, called to be saints;" and coupling this with chapter iv., verse 1, where it says, "Abraham, our father, as pertaining to the flesh," it was concluded (from these and other expressions) that the "Romans" addressed were Israelites. But when we come on to chapter xi. and verse 17, where it says, "Thou being a wild olive-tree, were grafted in among them," we felt compelled to reconsider the conclusion that we had come to. The variety of suggestion that followed was considerable, but the general and remaining feeling expressed was, that the point was one of those things "hard to be understood," and the matter was adjourned accordingly.

Considering the matter since by myself, and referring again to the introductory chapter, and lighting on verse 6, I seem to find there the solution of the difficulty. The words there are: "Among whom are ye also the called of Jesus Christ." The "whom," apparently, relates to the "we" of the fifth verse, and to the predicted position and function of Israel, with regard to "all nations;" and the sixth verse indicates (?) that the "Romans" had been given a place "among" Israel, so that they were "also" the "called of Jesus Christ." This, again, indicating that the "Romans" were not "natural" branches of Israel, but are an inclusion, in terms of the rule applying to the "stranger" (Isa. lvi. 3—8). So, then, we see that the "Romans," reckoned (probably by reason of their Christian faith) an "olive" tree, were yet, as non-Israelite, termed "wild," and were addressed as "called," and as "saints," by reason only of their being found in spiritual and voluntary union with those "branches" of Israel, who had received Christ, and were not "broken off." These latter, of course, could only, by parity of reasoning, mean the so-called Lost Ten Tribes.

The point is of certain interest, as it is sometimes contended, and sometimes resisted, that the Epistles were all addressed to the lost sheep of the House of Israel, and it is desirable that there should be clearness and unanimity thereon. I am, yours truly, X.

NOTE BY THE EDITOR.—We believe St. Paul wrote, in his Epistle to the Romans, to the two branches of the House of Jacob, *i.e.*, to the banished House of Ephraim in Rome, and to the Jews there. Verse 7, chapter i., declares it. "To all that be in Rome, beloved of God, called saints." Not "called *to be* saints," but "called God's selected chosen ones," *i.e.*, saints. Chapter ix. 24 corroborates this view. "Even us"—and the word covers both "Jews," and those named "Gentiles," but really the "*Lo-ammi*" of Hos. i. 10, ii. 1—23. "Among whom" of chapter i. 6, is surely among "all nations," where Jews and Israelites, as we regard them, were scattered. In chapter xi. 17 the word translated the "wild olive (Roman) graft" is "wild olive branch," not "tree." Verse 18, and the words "those being a wild olive branch," do not seem to us to prove that the Romans by birth, professing Christ, were among those addressed by the apostle. His "Gentiles" were disguised Israelites.

"THE TWO WITNESSES."

Tauranga, New Zealand, British-Israel Association, 25th October, 1900.

AS noted in the BANNER of June 27th, 1900, Tauranga Association continues its meetings, and discussion ensues on the various points raised by our leader in debate, Mr. James McRoberts, who has embodied his criticism in a letter to the BANNER OF ISRAEL, which I have the pleasure of now transmitting. R. O. STEWART, *President*.

Tauranga, N.Z.

To the Editor of the "Banner of Israel."

SIR,—In a recent number of "The Covenant People" there appeared an article on the Two Witnesses of Revelation, which concluded more to the writer's satisfaction than mine, that these were none other than Israel and Judah, whereas I think it can easily be shown that Judah cannot possibly fill the bill of prophecy, as set forth in Rev. xi., and Zech. iv. In Rev. xi. 3 we read, "I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days (years), clothed in sackcloth." Two similar periods are mentioned in this chapter. During the first of which they are to "prophesy, clothed in sackcloth"—viz., in subordinate circumstances or condition. Prophesy here means to preach, to publish, to witness to. Witness to what? Evidently the Christ of the New Testament. But how can Judah preach, publish, or witness to a name they never either accepted or believed in? This impossibility is further evident by a reference to Zech. iv. where the oil denotes the Spirit; the lamps, the Witnesses, or the medium by which the oil is conveyed to and becomes the light and spiritual life of the world. The two golden spouts, or pipes, signify the renovated, converted, purified state of the medium or witness through which (the oil) the graces of the Spirit were to flow in their Christ-appointed mission. "Go ye into all the world, and preach the Gospel to the whole creation" (R.V.). So that to dwell longer on the subject we see is only to make it more apparent, that Judah has neither part nor lot in the matter. But substitute for Israel and Judah, Ephraim and Manasseh as the Two Witnesses, and every particular prophetically delineated will be found to argue as forcefully *for* the one as it does *against* the other. In verse 14 we read: "These are the two sons of oil that stand by the Lord of the whole earth." That stand by the Lord throughout the whole earth is what I think is meant by this peculiar expression, "The Lord of the whole earth." And this is at once a recognition of their faithfulness and extent of empire.

Yours, &c., JAMES MCROBERTS,

Tauranga, New Zealand, October 25th, 1900.

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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 ALL-BRITISH PACIFIC AND ATLANTIC CABLE.

IN a recent BANNER volume, that for 1899, we drew attention on page 235 (June 7th, 1899) to the then proposed "All-British Pacific Cable," and pointed out the grandeur of the scheme. We are glad to announce now that the contract for the construction of this gigantic national undertaking has been signed, even before the close of the last year of the 19th and the commencement of the 20th century. We described, in the previous mention of the matter, the direction the new line would take. Its object was, and is, first to establish direct communication between Australasia and Canada, also between both and the Mother Country, the whole being on British territory. The line as now settled will be 7,500 miles long, and the cost £1,795,000. The line will be completed by about the end of 1902, when the Australian Commonwealth will be finally settled as a Government and in working order. Then Australia and the Dominion of Canada will be united as one country, and Australia will be able to communicate with the United Kingdom by lines which pass through British lands only and are manipulated by British signallers alone. The cable will start from a point on the Queensland Coast opposite Norfolk Island, a British possession. Thence it will pass on in a north-easterly direction to Fanning Island, a small rocky station belonging to the Empire, about midway in the Pacific Ocean, having before that been landed at one of the Fiji Islands, which are ours.

After Fanning Island, the cable will be laid straight to Vancouver, in the Dominion, where it will be joined to the British North American system of land telegraphs. Thence it will go direct under sea to the British Islands, its course being "All-British" from Australian Queensland to London. We understand that another series of cables will carry the All-British line from Cape Town to St. Helena, and perhaps Bermuda, thence to Canada, or via some West African British stations, across the ocean. Further, South-west Australia will have a connection with the Cape perhaps by the Mauritius, a British Island and Gate.

As to the general benefits which will be conferred on the Empire by the construction of an All-British cable, giving telegraphic communication between London and the most distant British possessions, they do not require much comment to be joined to the recital. The facts speak for themselves. It has to be considered that the cable from Vancouver to Queensland, under the Pacific, will fill up a gap which has hitherto existed in a possible alternative telegraphic route from England to India. This route, throughout its whole length, will be wholly British. There will also be similar communication with the Cape. In fact, England will be able to speak to all parts of the Empire, without going off her own ground, so to speak. In time of war, or peril of war, this would be an incalculable Imperial gain. The existing cables passing, as some portions of them do, through enclosed and narrow and shallow seas, are liable to be cut by an enemy. Moreover, the lines themselves pass over certain spaces of ground belonging to other nations.

We have an Imperial plan of campaign for war-time, if war should unfortunately come, which was publicly discussed among us some years ago, and explained in a memorable speech by the Duke of Devonshire, in his capacity of chief of the Council of National Defence. The essence of the whole of it lies in our capacity of communication in detail with our "far-flung battle line," as Mr. Rudyard Kipling has finely called it. The new Pacific Cable will add immensely to our security; because, let the nations take counsel as they may about abolishing war or reducing it to a method, in the last resort, of settling differences by force politely and humanely, if we were to be engaged in war, cutting cables would infallibly be the leading feature of the plan of campaign of our enemies. The punctilio has yet to be invented which would restrain or restrict this practice. It is the vulnerable point of our Empire. No other nation is so situated. The Pacific Cable will not absolutely remove this risk, but it will bring it down to a minimum. If all the wires passing through the Mediterranean were to be cut, we should still have our All-British cable to depend on for communication with our far-away possessions; and we should still by

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this means be able to set in motion the fleets that guard them and with them our Empire of the Seas.

The above remarks of the *Bristol Times and Mirror* of December 5th are much to the point, and have little to be added. To those who ask us how the British answer to the prophetic description that she "dwelleth alone," we point to the fact that this "All-British" series of cables proves that as far as she is concerned, she is resolved to have no alliance in the matter of telegraphic cables with her foreign neighbours. She means "to dwell alone," and is now going to provide her own lines for herself, direct to her own kith and kin, so that her messengers in time of war and peace, too, shall be kept from the aliens' knowledge. She is resolved to "dwell alone" from them in this respect and fulfils the Divine description of Balaam's prophecy in Numb. xxiii. 9 (R.V.) regarding Israel: "Lo, it is a people that dwell alone."

It is interesting to know that the cost of the cables required for this important undertaking will be defrayed by the mother and her daughter-nations in shares, already agreed upon between them. But these matters interest us not only as evidence that Balaam's prophecy is fulfilled in our nation's present proceedings in regard to the "All-British cables." They show us besides that the new "All-British" lines are evidence of the truth of another line of prophetic statements regarding Israel and ourselves. They are proofs that the world hates us, and in their enmity mean to ruin us if they have the power. As defence against this openly-avowed enmity, now proved by such strong evidence as the Germans, the French, the Boers, the Dutch and Spanish, daily exhibit towards us, we Anglo-Saxon nations, mother and daughters, have agreed at enormous expense to lay down these cables to encircle the earth in our own defence, and to prevent our enemies through whose lands they now pass from reading our messages in time of war and cutting the wires to destroy our defence at the ends of the earth. Henceforth, when the "All-British cables" are finished, the power of the enemies of Israel will have departed and we shall be in instant touch with the outlying portions of the Empire, with little danger of the interference of our nation's foes with our proceedings.

AFRICAN WARS AND THEIR PENDING RESULTS.

THE great Boer war which is always going to be satisfactorily settled shortly, but as a matter of fact, never does arrive at a settlement, must not let us forget the splendid termination of a smaller war in Ashanti land, which deserves to be recorded in our pages, as likely to bring about highly satisfactory results for the empire in time to come. The facts were happily summarised some weeks ago in the Scottish papers—one of which deals with the subject thus:—

"Along with one big war in Africa we have had on hand a number of little wars. The most important of these—the Ashanti war—has been brought to a close, after a campaign conducted with great brilliancy, and marked by an unusual number of heroic and romantic episodes; and concerning it the country has the pleasure of receiving simultaneously two very gratifying assurances. The first of them comes from Colonel Sir James Willcocks, the officer who has so ably conducted the military operations in our Gold Coast 'hinterland,' and who has informed the assemblage that gave him an enthusiastic welcome on his return to Cape Coast Castle that the country now subdued to order by the valour of Her Majesty's European and native troops, besides being immensely rich from an agricultural point of view, is 'probably the richest country in the world as regards minerals.' The other announcement was made yesterday in the House of Commons by Mr. Chamberlain, who stated, in answer to a question, that of the loan of £200,000 voted to the Gold Coast Colony for the purposes of the war, only £132,300 had so far been expended. The conclusion seems to be, after making all due allowance for sanguine estimates of the resources of Ashantiland, and for supplementary expenses of the campaign, that a valuable addition has been secured to the Queen's dominions at a comparatively trifling outlay in treasure. Only the supreme absorption of the public mind in the synchronous events in South Africa and in China has prevented the country from giving the attention that it deserved to the progress of the war in Ashanti. But with the main and remarkable features of the native rising and its suppression most readers are probably familiar. The sudden rise of armed rebellion, taking for its pretext or cue the search for King Prempeh's 'Golden Stool;' the investment by many thousands of savage and warlike tribesmen of the little garrison at Kumasi, where the Governor, Sir F. Hodgson, and Lady Hodgson, were on a visit of inspection; the gallant defence made in the face of starvation, disease, and overwhelming numbers; the skilful conduct, through a tropical jungle flooded with rains, of Colonel Willcock's Relief Expedition, composed mainly of native West African troops and police, led by British officers; the marvellous retreat to the coast of Sir Francis and Lady Hodgson and the bulk of the Kumasi garrison, leaving a forlorn hope of sick and famishing men to 'hold the fort' and keep the flag flying; the relief and occupation of the place and dispersal of the enemy after days of hard fighting by the rescuing force in the nick of time; finally, the capture of the rebel camp at Kokofu, the clearing of the country, and the submission of the tribes—these read like chapters in a boy's Christmas romance rather than sober incidents of contemporary history. Mr. Chamberlain tells us, what has all along been suspected, that the causes of the outbreak lay much deeper than the trouble about the 'Golden Stool.' It may, we hope, be taken as the last kick of a savage and warlike slave Power in a region where cruelty and slave-raiding have had their seat ever since this part of Africa has become known to Europeans.

"One important demonstration made by the war has been the excellent use that can be made of the natives of the territories newly annexed to the British Crown in keeping order, and fighting, under white leadership, the battles of civilisation. The gallantry, endurance, and discipline displayed by the Yoruba and other tribesmen place them, as fighting material, on an equality with our well-tried and celebrated Houssa soldiers. Not only have we a great 'New Dominion' chalked out for us in Nigeria and in the hinterland of the Gold Coast and Lagos colonies; the means are at hand, if we properly employ them, of keeping, developing, and organising our possessions, and possibly making of the Western Soudan another India. According to Sir James Willcocks, not only are there brave and capable guardians of the peace available in these high and comparatively healthy uplands behind the Gold Coast; there is natural wealth in superabundance in the soil. He could hardly have spoken in the superlative terms he did of the mineral and agricultural riches of these 'Northern

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Territories' unless he had facts in his knowledge to justify his statement. The presence of gold in this part of Africa has been known ever since its first discovery by the Portuguese; the very name of the 'Gold Coast' is eloquent of the attraction which first sent Europeans thither. But only of late years has proof been given of the existence of mines of the precious metal in the interior that could be worked to profit by modern methods and under modern conditions. The prospector has already been abroad over Ashantiland and the adjoining provinces; and numerous tracts of auriferous country have been already located, and companies started to work them. One primary condition of progress with mining and agricultural enterprise in the region is that there should be security for life and property, and another is that there should be safe and easy means of communication across the low-lying and malarious country to the coast.

"The result of the war promises to provide the first of these conditions; and measures are already being taken to secure the second. Under the Colonial Loans Act of last year, an advance was made by the Imperial Government of £578,000 to aid in the construction of railway lines from Accra to the Volta and from Secondi to the Tarquay gold mines; and in the course of last session Mr. Chamberlain mentioned that engineers had been sent out to survey an extension of the latter line from Tarquay to Kumasi. If a tithe of what Colonel Willcocks and Governor Hodgson have stated concerning the wealth of the region be true, the loan will be a safe and most beneficial investment; and the existence of a railway to Kumasi—perhaps destined to be the beginning of a British line stretching from the coast to the Upper Niger and farther—should be of the utmost importance for the commercial development of the country, and also for its efficient military and administrative control. The war, according to the statement made by Mr. Chamberlain yesterday, has cost us, from death in battle and from disease, the lives of fourteen Europeans and of one hundred and thirty-four native soldiers and police. This cannot be accounted heavy, when the nature of the country and of the work achieved is borne in mind—when it is remembered, for instance, that the members of the little garrison that had stood siege at Kumasi from the end of March until the middle of July were so weak when relief came that most of them had to be carried away in hammocks. Rarely, indeed, has land been reclaimed from barbarism by braver deeds or on the whole at a lighter price. Nor should it be forgotten by the country that it owes it to the present Government, and to Lord Salisbury more especially, that it has been allowed to proceed with and complete the work of reclaiming and pacifying Ashantiland undisturbed by foreign rivalry and intrigue. It was fortunate for us that the Anglo-French Treaty, delimiting the spheres and frontiers of the two Powers in Western Africa, preceded by some months the 'War of the Golden Stool.'"

We are glad to find, that at last the service which railways are calculated to render in our African wars is being recognised on the Western Settlements, and that great advantage in reference to the inland trade with native tribes is also expected. Railways in India and South Africa, not to add Uganda, give powerful aid to the paramount Power to compel the native tribes, inclined to dispute the agents of civilization, to keep the peace and submit to righteous and firm government which Israel always provides, and so blesses the nations she subdues. Just as it was in India in the early days of our conquests there, we are applying the secrets of our Indian experience to West Africa, and are finding that the natives of Yoruba, and other tribes annexed are, as fighting races, quite equal to the Houssa levies who are such faithful and excellent soldiers in West Africa. Already the talk is of a Western Soudan to constitute "another India!" Thus rapidly and solidly is God building up the Kingdom of Israel, destined yet to be that of the Lord Jesus Christ, the Son of God. In doing this we are not neglecting the spiritual interests of our subject races—since we send the Gospel, the Scriptures, the Sabbaths, and the Laws of God to all who come under our protection. The Archbishop of Canterbury, speaking at Croydon, on March 2nd last, when he opened a Missionary Exhibition there, made this very plain. In his opening speech, he said, *inter alia*:—

"They could now get access to all parts of the world, study their language, customs, and characteristics, and thus make an opening for the preaching of the Gospel such as was quite new in the world's history. In such an exhibition as the present they endeavoured to apply all these facilities of acquaintance with other people to the purpose of spreading God's Word, to enable them to know other nations better than they had done before and, as it were, in detail. There was nothing which created a real interest in other people more than knowing all about them. Therefore, if they were to preach the Gospel to them, to know all about them was the best preliminary; and of all the nations in the world there was none which had received a more imperative command than that given to this nation of ours. They had only to look at the face of the globe as it was now occupied by the human race, and to that portion of the globe which the English were colonizing, trading with, and constantly getting into closer contact with, to see plainly enough the very remarkable way in which we were marked out for this service. It was calculated there were now 116,000,000 who spoke the English language, and all were thus fitted to spread the Gospel they had been taught in their own land. Therefore, when God bade them look ahead and occupy so large a portion of the earth's surface and make acquaintance with so many nations, it was impossible to doubt that He meant them to make use of the opportunities thus put within their reach. There was no other nation which had before it so great a prospect as ours. We had already translated the Bible into not far short of two hundred languages, which was certainly what no other nation had done or attempted to do. They had already sent out a very large number of missionaries, and yet how small a part of the great community of men had yet been reached by them or any other people. He rejoiced to think that the desire to carry on such a work was spreading over England, and rejoiced also to see so many indications that the English Church was awaking to her duty. (Cheers.) The twentieth century had come, and yet the work was not done, though in all these centuries it had been the Church's task. They must bestir themselves; the Church of England must awaken not merely to the task, but to the greatness of it, and to its imperative character, until it was true that throughout this country no man shall think himself to be leading a Christian life unless he was engaged in spreading the Gospel. This exhibition was a means to that end, and he was delighted to be present to witness what they were doing and to point to the path which God had marked out for them.

"The Archbishop then declared the exhibition open."

The Archbishop in making these observations came very near the acknowledgment of the Israelitish origin of our

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nation. But to that matter he is "blind" and cannot see yet. He knows as well as we do that God is confiding to our charge, in Africa mostly by war, large and new accessions of alien lands and their large masses of coloured population, giving us at the same time "the power to get wealth," to administer the Governments of our new acquisitions, and the will to preach the Gospel to the heathen and semi-heathen in all the countries entrusted to our protection, and yet His Grace is "blind and deaf" to the cause of all God's dealings with the British! The one fact, our Identity, which would reveal the secret to him, and the reason of God's favour towards us, the Primate never recognises, but puts it away from him as if it were folly to entertain the idea or even to inquire into its possibility, or probability. Inquiry would satisfy him that the Identity is true and that it is in accordance with the word and character of our God. The Lord has given us even the date when we may expect to realise the fact of Israel's reappearance on the scene of the world's history—namely, that it shall be in the latter days (Gen. xlix. 1, R.V.) in the Christian Dispensation (Hosea i. 10, R.V.) when the phenomenon of "a nation and a company of nations" united, shall be recognised among men (Gen. xxxv. 11, R.V.) when the "desolate heritages" of the world have been occupied by the same favoured race to whom God has given the other blessings described above (Isa. xlix. 8); a nation to whom spiritual gifts are also abundantly granted from on High, such as the custody of the Word of God—the Sabbaths, and the Laws of God—the privilege to preach it to "all the nations and families of the earth," and the love of the souls of men throughout the world. All these points are common to but one people of the earth, and they, the British, Anglo-Saxons. Why cannot men see that a race so blessed must be Israel, as God is true? and that the fact calls for our gratitude and praise to the Lord, who has so faithfully protected His people and now is bringing them into notice.

ARE ANGLO-SAXONS ISRAELITES?

By I. Julian Grande.

Author of "Israel in Erin," "Russian Despotism," "The Passover."

The grand and comprehensive subject of the identity of the Anglo-Saxon race with the Lost Ten Tribes of the House of Israel has been much discussed and written about within the last quarter of a century; and if ever a subject has been greatly misunderstood and thoughtlessly ridiculed there is no doubt such has been the case in regard to this theory. We know that misconception is the great enemy not only of humanity generally but of every true and Christ-like cause. Misunderstanding has been, and is, the real barrier between the different races and nations of mankind; between different Churches and creeds; between class and class; and not seldom between individuals of the same family. Ignorance of circumstances sows the tares in the field of human life, and produces social, political, and religious dissensions. If by any means this ignorance could be removed, if only a little more insight could be gained into the motives and aspirations of our fellow men, if, in a word, we could only see ourselves more as others see us, there would be less prejudice and hatred between man and man. The misconceptions that are generally entertained concerning the views and tenets of those who believe in the Israelitish origin of the British people have been a great hindrance to the cause. Men who advocate this teaching, or rather this interpretation of the Word of God have often been described as crazy enthusiasts who lack common sense and are unworthy of attention. Others who certainly could never have had proper opportunity of studying the subject for themselves are disposed to regard it as some kind of a new heresy, or to use a common expression, simply as "a fad." Notwithstanding this there are thousands of Christian people in Great Britain and her Colonies, and also in the United States of America, representing all Protestant denominations and comprising philosophers, scientists, historians, and theologians who thoroughly believe and maintain that the Anglo-Saxon people are the lineal descendants of the Ten Tribes of the House of Israel. The

ARGUMENTS BROUGHT FORWARD

to support the theory are Biblical and historical facts, and it may confidently be averred that if ever the Divine promises made to Israel (not Judah) had been literally fulfilled, that fulfilment is to be found in the history and greatness of the British Empire. Great mistakes in the reading of Scripture have often been made by mixing up the Jews with the Israelites. The promises given by God to the three Patriarchs repeated successively to Abraham, Isaac, and Israel—that their seed should be multiplied as the stars of heaven, could certainly not apply to the ten millions of Jews at present living who only represent two tribes (Judah and Levi). On the other hand the British people under the blessing of God increases at a greater rate than any other nation upon earth. Surely a fulfilment of such promises as these: "I will make thy seed as the dust of the earth: I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore." In fact, the destiny of the Ten Tribes as foretold by God through His prophets, will be found if carefully examined, to apply to no other people but the Anglo-Saxon race. For example, it is promised in the Bible that "Israel shall dwell in the Isles," "extend to the ends of the earth," "speak a strange tongue." "Spread the knowledge of the Lord among the heathen." Again, "his (*i.e.* Israel's) seed shall be in many waters and possess the gate of his enemies." There is no need to point out how truly every prophecy so far mentioned has been fulfilled in the case of the British people. Historically the Anglo-Saxons are closely identified with the Ten Tribes, as well as prophetically. The very name British is Hebrew, that is to say, Brit, a covenant, and Ish, a man, which in itself is a strong corroboration of the idea that the British race are the descendants of

GOD'S COVENANT PEOPLE

of old time. Again, Britannia represents, in Hebrew, "Brit," a covenant, and "ania," a ship, which may, perhaps, without undue prejudice, be understood to include a reference to the maritime power of the British people. It was also foretold that Israel should be a "nation and a company of nations," and again "He shall become a people and shall be great." A glance at the map will convince the most careless observer of the world-embracing extent of territory over which the British race rules. The British flag floats in every sea; British Colonies are from the rising up of the sun unto the going down thereof. The name of "Great Britain" is an unconscious fulfilment of prophecy, for she alone among the nations of the earth is called "great" in the title which is usually given to her. Regarding the Irish race, we find that their names originally were also Hebrew, "Sokot" meaning the Hebrew wanderer. It is asserted by a modern writer that traces of the pure Hebrew tongue are still to be found in the British Empire,

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notably in the Welsh and Irish dialects. Not long since I heard a lecturer repeat various Welsh phrases which were pure Hebrew. Tyndale says, in the preface of his translation of the Bible, that the "properties of the Hebrew tongue agree a thousand times more with the English than with the Latin." There is a tradition which says that the coronation stone upon which the Kings and Queens of England are crowned—the "Lia Fail"—the Stone of Destiny, which promises perpetual sovereignty to the race in whose possession it is, has come from Palestine through

IRELAND AND SCOTLAND

to its present resting place in Westminster Abbey; and it is worthy of note that the only Sovereign of England who was not crowned upon that stone was Queen Mary.

In this connection it might be appropriate to quote the following extract from an article which lately appeared in *St. James' Gazette*:—"Much of the Kaiser's conviction regarding the divine origin of his authority is attributable (says the writer) to his firm belief that he is descended—through Queen Victoria—in an unbroken line from the Biblical King David, that he, therefore, belongs to the same family as the founder of Christianity. He has just had sent to him from Windsor a copy of the Royal family tree, preserved there as a very sacred object by the Queen. This shows the name of King David engrossed at the root of the tree, with that of the Queen near the top. According to this tree, the reigning House of England is descended from King David through the eldest daughter of Zedekiah, who, with her sister, fled to Ireland in charge of the prophet Jeremiah, then a very old man, to be married to Heremon, who was then King of Ulster. In 1869, a Mr. Glover, a clergyman of the Church of England, who had devoted the greater portion of his life to the study of genealogy, addressed

THE QUEEN ON THE SUBJECT,

and informed her that he had discovered her to be descended in an unbroken line from King David. Her Majesty sent for him to Windsor, and, to his astonishment, informed him that what he thought he had been the first to discover had been known to herself and the Prince Consort for very many years." In giving expression to these arguments, it is no intention of the writer to insist on their absolute certainty, for all traces of the Ten Tribes are so completely obliterated as to make their absolute identification impossible. At the same time, the theory has the advantage of extreme probability, and it affords an explanation and a fulfilment of many Biblical prophecies hitherto regarded as unfulfilled. As Bishop Butler has said, it is not at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousands of years before. And possibly it might be intended that events as they come to pass, should open up and elucidate the meaning of several parts of Scripture. It might not be out of place to give the opinion of one who has deeply thought out this subject. The Right Hon. Viscount Folkestone, M.P., says that "people have been searching far and wide for evidence of the descendants of the Lost Tribes, and they appear to have looked everywhere, but they certainly *over*looked what was under their nose; and it came to somebody's mind at last, to fancy that the Lost Tribes were not to be found in any foreign country, but in our own little island. In searching for evidence of that it was undoubtedly proved to be the case, that we were the people in that honoured position. It is no new schism, no new doctrine that we preach; we are not wishing to found any new sect; what we preach and teach is for everyone and for every Christian denomination."

THE COMMONWEALTH OF AUSTRALIA.

HALF a hundred years ago Australasian Federation was spoken of. It is now an accomplished fact. The beginning of the new century is the beginning of a new era for the British race in Oceanea. The celebrations reported from Sydney, the capital of the mother colony of Australia, are in keeping with the great event and worthy of it. To have made the rose of civilisation to blossom in the waste-howling wildernesses of the largest island in the world, the Island-Continent of Australia, and all in so short a time, is one of the greatest achievements in the records of mankind. It was in April, 1770, that Cook first saw Australia; and it was on the 13th of May, 1787, that the first convoy left England for New South Wales. The convoy consisted of six transport ships and three store ships, escorted by H.M.S. *Sirius* and an armed tender, and comprised 757 convicts, including 200 women. Thirty-two convicts died on the passage; and, indeed, there was plenty of time for Death to work his will, for that convoy took eight months to reach Botany Bay. The civilized population of Australia cannot now be much short of three and a half millions. But in an island, twenty-six times the size of Great Britain and Ireland, and only one-fifth smaller than the whole continent of Europe, there must needs be, notwithstanding the desert regions, plenty of room for more people.

"Still shall Freedom keep her hold
Within the sea's inviolate fosse,
And boast her sons of English mould,
In Islands of the Southern Cross!"

—*Newcastle Daily Journal.*

THE GREATNESS OF OUR EMPIRE.

To realise the greatness of our Empire Sir Edward Malet declares that we must make the world our travelling ground, not Europe. He writes, in *Shifting Scenes*:—

"Go to the east, west, and south; see the British flag in every harbour and creek, and British enterprise in every quarter of the globe. Of course you can read about these things, but seeing them brings them home to you a thousandfold, and changes you from a *dilettante* follower of copy-book instruction to a proud and responsibility-feeling unit in the maintenance of an Empire which you have seen and understood. Little Pedlington no longer bounds your mind; the wide horizon has opened to you.

"They are apt to imagine that the business upon which they are engaged is the one on which the general success of British diplomacy hinges. They forget that a triumph of our influence at one Court may bring about its collapse in another; and that before they push any point to the extreme for the advantage of the diplomatic campaign which they may have on hand they should weigh the consequences of what they are about on the policy of the Empire as a whole."

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ANGLO-ISRAELISM.

A TALK WITH THE REV. J. IDRISYN JONES.

BY THE EDITOR.

[The following "Talk with the Rev. J. Idrisyn Jones" during his late sojourn at Barbadoes, in the West Indies, was obligingly forwarded to us for re-publication in the BANNER OF ISRAEL by the Editor of *Literary Thoughts and West Indian Review*. To him we tender our thanks, and feel sure that our readers generally will find the report of the interview very interesting.—EDITOR OF THE "BANNER OF ISRAEL."]

IT is our esteemed privilege and pleasing duty to introduce to our readers the above-named gentleman, to whom we are kindly indebted for our interview for this month, with the accompanying portrait.

The rev. gentleman is at present engaged in a tour around the West Indies, and later on will visit Canada and British North America, lecturing on the subject of "Anglo-Israelism," or, as he terms it in a published work on the subject, "Britain's Imperial Destiny." The subject of our interview is a native of Wales and the son of "The Manse," or rather "The Vicarage," for his father was a vicar of a Welsh parish, and was also a Welsh bard, who gained the bardic title of "Idrisyn," and his eldest son has adopted it as his second name.

Idrisyn was the distinguished author of many valuable works, including a popular commentary in the Welsh language, and last, but by no means least, he was the honoured translator of our late beloved Sovereign's journal in his vernacular. In recognition of his valued services to Welsh literature, a pension was given him by Her Majesty from the Royal Literary Fund.

The subject of our interview is possessed of a striking personality, of tall figure and of dignified mien, which is combined with quite an unusual urbanity and geniality of manner and expression, which renders him pre-eminently pleasing and attractive. He impresses you that he is a man of wide experience of men and matters. He has followed in the literary footsteps of his father, having written several forcible letters and pamphlets on "The Slain by Drink in Liverpool." He has also written extensively on the subject of "Anglo-Israelism," with which subject he has now been identified for the past fifteen years. He is a rare conversationalist, and his graceful yet forceful delivery both in the pulpit and on the platform always commands the careful attention of his audience.

Many of our readers are no doubt acquainted with his utterances from the platform, from his two very popular lectures on "Anglo-Israelism," given here at the Hall of the Young Men's Christian Association, which were listened to with very deep interest by a very large and varied audience.

Mr. Jones has also occupied the pulpits in various Christian churches in the island, as he belongs to the broad-minded type of Christian, and holds out the right hand of fellowship to all those who name the name of Christ.

After a few preliminary remarks I said: "I believe you have travelled a good deal throughout the Australasian colonies, lecturing on the subject of 'Anglo-Israelism'?" He replied by explaining that it was first proposed to make a tour around the world by Colonel Senior, a retired officer in the Indian Army, in order to lecture on the Hebrew origin of the Anglo-Saxon race. He commenced the work in 1898, but died in Africa six months after. An appeal was next made to me whether I would take up the work which had just been arrested. I declined for some time, but they failed to get any suitable person to take up the work, so at last I consented to represent the British Israelites in the Australasian colonies, and as a result you will find the following account of my tour throughout the seven colonies in Australasia in 1899. (Mr. Jones here handed me a copy of his published account of his Australasian Tour, entitled, "Anglo-Israelism in Australasia in 1899," which the talented author has succeeded in making highly interesting, giving graphic descriptions of the various places he has visited, and of the pleasant people he met in the colonies, and of the great interest evinced in the subject of his tour. He has lectured in the seven Australasian capitals, addressed an aggregate number of persons on week-days and Sabbath of some 21,000, spread over 72 public meetings, and involving a total journey of 32,000 miles, or equal to once round the earth and 7,000 miles more!

We should state that the pamphlet referred to contains a splendid facsimile of a presentation plate presented to the lecturer by the members of the British-Israel Association in Victoria as a souvenir of his visit to them. It contains the emblems of Australia, "The Stork and Kangaroo," with a representation of the card of membership and the portrait of the various officers of the association.

I next asked the lecturer how long the theory had been in existence, how many adherents, and how many branches were connected with it. He replied: "About sixty years ago the theory was first propounded by a Mr. John Wilson, who was the pioneer of the 'Prophetic Theory,' and he wrote some books bearing on the subject. We have never taken a census, but I believe if we did we would be pleasantly surprised at the result." In order to convince me that the theory is not only countenanced, but has warm supporters in high quarters, he related to me the following incident:—"Some time ago," he said, "I was giving a drawing-room lecture in London, and a lady rose up and said that one of the Court ladies of the Queen, who was an intimate friend of hers, had told her that Her Majesty was deeply interested in the literature on the subject, and read everything of interest in connection with it. One of the greatest officials of the State, the Earl of Radnor, was a patron of our British-Israel Association in London, and the great preacher, the Rev. Mark Guy Pearse, was also a believer in the theory. They have organisations in the colonies that I have visited, and they are very enthusiastic adherents."

I next asked whether the theory proved the existence of the two lost tribes, Ephraim and Manasseh, or of the Ten Tribes as being originally in the British Isles, and if he thought the promises made to Israel alluded to the entire nation or the Ten Tribes only. He replied: "The Ten Tribes were supposed to have been located in the British Isles, allowing for Manasseh being taken from us—Manasseh was with us (which included the tribes supposed to be in England). Ephraim was the common name of the tribes. He having been looked upon as the premier tribe, he formed the head of the Ten-Tribed Kingdom in Samaria, after whom those tribes were frequently named in the Scriptures, and had the largest share of the birthright; and we come from Joseph, and through Joseph comes the birthright. 1 Chron. v. 2: 'For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's.'

"The birthright was divided in unequal shares, as seen in the 48th chapter of Genesis, when Jacob blessed his two

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sons, Ephraim and Manasseh, verses 19 and 20, in these words: 'And his father refused and said, I know it, my son, I know it (referring to the change of the birthright); he also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.' And God, in speaking to Jacob in Genesis xxxv. 11, says, 'A nation and a company of nations shall be of thee.' By this we understand it to mean the federation of the British nation—the present federation which is now taking place, for instance, in Australia. The British Empire is now federating for two purposes, viz., for purposes of defence and for commerce, and I think there will be eventually an Imperial Parliament having its centre in England."

I next said, "I believe there are two lines of thought which go to prove the theory." "Yes," he replied; "in the first place we can trace our people from Samaria to the British Isles by the aid of historians both sacred and secular. The second line of argument is that we are an exact resemblance of Israel as given in the Scriptures. Britain in history is Israel in prophecy. We have all the marks of Israel which no other people in the earth possess. The picture is in the making, and all the marks are not yet complete." I next asked, "What are the salient points in connection with the theory which go to prove its truth?"

1. Israel was to be the chief of the nations (Deut. xxviii. 1); Britain occupies that position.

2. Israel was to have the dominion of the sea (Num. xxiv. 7; Ps. lxxxix. 27); Britain has the mastery of the ocean.

> "Her march is o'er the mountain wave,
> Her home is on the deep."

3. Israel was to be unconquerable (Lev. xxvi. 7, 8), so is Britain.

> "This England never did, nor never shall,
> Lie at the proud foot of a conqueror,
> But when it first did wound itself;
> Come the three corners of the world in arms
> And we shall shock them: nought shall make us rue
> If England to itself do rest but true."—*Shakespeare.*

4. Israel was to be the progenitor of nations (Gen. xvii. 5—16); Britain is building up young nations all around the earth.

5. Israel was to possess the gate or strategic positions belonging to the nations (Gen. xxii. 17); Britain has those gates. The journal of the Royal United Service Institution has remarked, "It is worth while to note how a sort of destiny has possessed us, not only with a command over all the great commercial routes, but with the gates of those routes. Possessed of these gates, how are the enemies to pass them? We hold Gibraltar, Malta, the Channel Islands, Cyprus, Cape Town, Hong-Hong, Peshawur, Falkland Islands, West Indies, Aden, Acre, Socotra, St. Helena, Borneo, &c. We are thus protecting our own dominions, and keeping watch and guard over many nations and countries. Our troops and ships of war are all over the ocean, giving us advantages which no other people have. These gates are estimated as being equal to six millions of solders; so, as Daniel Webster put it, "Britain's morning drum-beat encircles the earth with an unbroken strain!"

6. Israel was to rule other nations (Deut. xv. 6); Britain sways her sceptre over sixteen nations in India, and over many races in other parts of the world.

7. Israel was to lend money to the nations, but never to borrow (Deut. xv. 6); Britain is the universal banker, but she never borrows.

8. Israel was to be made a blessing to all nations (Gen. xviii. 18; Micah. v. 7); Britain is the chief civilizer and benefactress of the world, sending Bibles and missionaries to every clime.

9. Israel was perpetually to keep the Sabbath (Ex. xxxi. 13); Britain beyond all peoples of the earth upholds the sanctity of the day.

10. Israel was to grow into a vast multitude (Gen. xxii. 17; Hos. i. 10); Britain at home and abroad is adding to her populations faster than all other nations to theirs, as is seen in her remarkable birth-rate. France doubles its population in 140 years; Russia and Germany, 100 years; Turkey in 555 years; the Anglo-Saxons in 41 years.

11. Israel was to be restored to God's favour in their place outside Palestine (Hos. i. 10); the captives of Media were Christianised in the British Islands.

12. Israel was to be addicted to intemperance (Isa. xxviii. 1—3); Britain's shame is her drunkenness.

13. Israel was to inhabit islands north-west of Palestine (Isa. xlix. 1; Jer. xxxi. 10); the British Isles lie in that direction. How remarkable the resemblance of the two people! and, as there cannot be two Israels, it follows that the Israel of the Bible and the British are one and the same people."

"Are there any other marks not yet developed in connection with the theory?" I then asked. "There may be other proofs not yet developed. As we more fully fulfil our mission in the earth, and as years go by, I think that the theory will be more clearly developed.

"Again, we have all the characteristics of Israel. For instance, the English and the Welsh languages are based upon the Hebrew.

"We have other emblems of our Israel type, such as the lion, which was the emblem of the tribe of Judah; the unicorn, the harp and the stone, remarkable in connection with the history of Israel; which can only find its fulfilment in the British people.

I next said, "What is the general opinion of the Jewish people proper in regard to the subject?" "We have Christian Jews with us, but I have never met one that was still an adherent of the Jewish faith who accepted the theory, though they listen to our views."

"To what," I asked, "do you attribute this?" "The reason that I assign for this is, the Jews have a tradition that when the lost tribes are found the Messiah has come. Therefore, if they were to accept our theory, then the Messiah has come, and that is a very serious difficulty in the way of our theory for them. I think the Jews would be glad to think we are the Ten Lost Tribes, because we are friendly with each other."

(To be continued.)

LONDON readers will bear in mind the Association Meetings at Exeter Hall, on Tuesday, May 14th, at 3 and 7 o'clock. Good meetings anticipated.

THE SIX COLOURED MAPS of the BRITISH ISLES (issued as a Supplement to the New Year's Number of the BANNER), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

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REPLIES TO CORRESPONDENTS.

J. M. PEARCE.—"Present Truth," on the return of the Jews, is hardly intelligible. We cannot notice it.

MR. P. H. DOWLING, Live Oak, Florida, U.S.A.—We cannot go into the subject of the Coronation Stone now. Read Mrs. Rogers' short book on the Stone; and apply to Messrs. Banks and Son for it.

MR. F. CAMPBELL, of Netley, Hants.—Your attempts to localise the Tribes of Israel is a subject we cannot discuss in the BANNER.

THE NORTH OF ENGLAND ANGLO-ISRAEL COUNCIL.

A CONFERENCE in connection with the above union was held in the Assembly-room, Cambridge Hall, yesterday morning, and in the evening a public lecture was given on "Prophetic Light on the British Empire," by Mr. J. G. Taylor, Newcastle, the president of the Council. Mr. W. H. Fowle presided.

In the course of his lecture, Mr. Taylor said that prophecy was infallible, and if any doubted it, let them consider what it was doing to-day. It was predicted that the Jews had to be dispersed throughout the world—to be persecuted—but they had to remain in existence. The prophecies had been fulfilled. The Assyrians, Egyptians, and others all had prophecies to fulfil. A prophecy, to be worth anything, must be true. Some people had said that the prophecies in connection with the Jews could not be fulfilled until they returned to Palestine. This was not true. The promise of multitudinousness had been given to the Israelites many times, also the promise that the people had to multiply rapidly. We had been blessed with an enormous population. Our population had become so large that the country had become too small for them, and they had spread abroad in every direction—north, south, east, and west. (Applause.) There was a difference between emigration and colonising. Writers in describing the colonising exploits of the Anglo-Saxons said they made the deserts rejoice, but the Israelites were the only people of whom it is prophesied that they are to make deserts rejoice. All the nations of Europe had tried to colonise, but only one nation could colonise, which showed that the Anglo-Saxons were accomplishing the destiny of Israel. In the Bible were promises of the precious things of the earth and sea, of the natural wealth of the world—gold and silver, coal and iron. The natural wealth of the world was concentrated in the Anglo-Saxon's lands. Most of the wealthy mines, plantations, and cattle ranches were to be found in British lands. These were promised to Israel thousands of years ago, through Jacob and Moses. They had gone to the very ends of the earth. No such federation of nations had ever been seen in the world as the British Empire. (Applause.) The British nation had secured all the strongholds of the earth. This was what aggravated our enemies. Wherever the enemies of the British Empire went they would find us there. The British Empire held all the gateways of the world, and with these gateways in our hands our enemies were almost powerless. These were illustrations of what was promised to Israel. We rule over many nations. This was the fulfilment of the promise that the Israelites would rule over many nations. The Israelites were not created to be idle—they had a work to do in the world, and if our people were doing the work of Israel that confirmed the view that they were descended from Israel. The Jews produced Christ, but He had to be preached to do any good in the world. The British nation was the greatest missionary nation in the world. People had gone from this country to all parts of the world to preach the Gospel. The Anglo-Saxons were, and had been the champions of liberty—they took with them wherever they went freedom and justice. (Hear, hear, and applause.) All over the world despotism and cruelty had been swept away by the British nation. The English people had been first and foremost in the fighting of slavery. In Zanzibar the Germans never tried to put a stop to slavery, but when the British got possession of Zanzibar, they immediately did so. Israel had to be a witness for God. No one could tell what the end of this empire would be. Every nation had had to make way for its successor. But if we were the House of Israel there was no such thing as decay for the British Empire. The British Empire was the fifth and last empire which "had to stand for ever." (Applause.) Its enemies were waiting for it to break up, but if this were true there would be no breaking up. We could read our destiny quite clearly in the Bible, and could see through the Bible that Israel was to remain for ever, and we, being Israelites, would remain for ever and flourish. (Applause.)

Questions being invited from the audience, a gentleman wanted information on the first and second Covenants.

Mr. Taylor, replying said there was only one Covenant in existence now. The Jewish Covenant was a thing of the past. When Christ came He abolished the Mosaic Covenant, and brought the Covenant of Grace, which was a revival of the Abrahamic Covenant.—*Southport Visitor*, April 9th.

A CONFERENCE OF THE ANGLO-ISRAELITES.

The papers published in the *Visitor*, by Dr. James Weaver, have familiarised Southport people with the arguments of what are called the Anglo-Israelites. Yesterday delegates came from most of the northern counties of the kingdom to attend the Conference of the North of England Council held in the Assembly Room of the Cambridge Hall. In the Scriptures, as the speakers at the meetings showed, it is foretold that Israel "shall be a nation and a company of nations," and shall lend to every nation, and borrow from none; that its numbers shall be witnesses sending out disciples of the truth to all parts of the world; and that it shall be the destiny of that nation to colonise and make the waste places of the earth to blossom. These promises are claimed to have their literal fulfilment at the present day in the history of the British people; and it is the English nation which is to-day the representative of the lost Ten Tribes: all of which are arguments which add another proof of the truth of the Scriptures. This body has not been represented by a branch in Southport. There have, on various occasions, been attempts made to establish one, but they have not met with sufficient support; yesterday's Conference, however, it is hoped, will give such a fillip to the movement that it will now be possible to form a branch in the town.—*Southport Visitor*, April 9th.

Correspondence.

ANGLO-ISRAELISM IN HALIFAX AND DISTRICT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Readers of the BANNER OF ISRAEL will be glad to know that the work of disseminating Identity truth in and around the ancient town of Halifax is being prosecuted with energy and enthusiasm. It would be difficult to find any centre where believers are more actively engaged than here. Every available opportunity is taken by meetings, conversation, and the distribution of our literature; and there are evident signs of awakening on every hand.

The visits of the Revs. J. Idrisyn Jones, R. M'Kenny, and the late Colonel H. W. J. Senior have done good in the past, and the lectures of Mr. H. A. Marchant in June next are being looked forward to with great anticipation. Mr. Marchant, as the Anglo-Israel lecturer for Brighton and Hyde Park, London, is well known, and his fame has already preceded him in this important West Riding district. He will (D.V.) commence work on June 7th and continue up to the 14th, and arrangements have already been made for lectures at Halifax, Hebden Bridge, Hardcastle Craggs, Sowerby Bridge, Sowerby Town, Brighouse and West Vale.

Open-air meetings (weather permitting) will be a feature in Mr. Marchant's campaign, and as he purposes to speak to

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unbelievers of the Anglo-Israel truth, we are hoping for great results.

It is noteworthy that Mr. Marchant is sacrificing his holiday week to hard work for the cause he loves, and this fact has greatly stimulated the adherents of the truth here to self-sacrifice and untiring zeal that the greatest possible good may be achieved.

Thanking you in anticipation for the insertion of the above in your valuable papor, the BANNER OF ISRAEL, I beg to remain, Yours on behalf of the above Association,

J. HEATON (Sec. and Treas.).

10, Paradise-street, King Cross-street, Halifax.

[The campaign will open on Saturday afternoon, June 8th, at the pleasure resort, Hardcastle Craggs, near Hebden Bridge].

YORKSHIRE CAMPAIGN.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have just ordered Mr. Banks to send me a £4 4s. parcel of tracts and leaflets to Mr. J. Heaton, 10, Paradise st., King's Cross-st, Halifax, Yorkshire, and hope many friends will send old and new literature, BANNERS, &c., at once, as they want to prepare the people for our campaign, and we shall want a huge supply.

I hope those who are wishing to send donations, will kindly forward them to me as soon as possible, as I require more literature for Brighton, &c.

Yours faithfully,

H. A. MARCHANT.

171, Waldegrave-road, Brighton, April 22, 1901.

"A PARTIAL INTERPRETATION OF PROPHECY."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—As one who has been for many years a believer in the Identity of Israel, it has often puzzled me to know how it is that those who (like yourself) insist so strongly and courageously on the literal interpretation of so many plain prophecies of Scripture nevertheless turn a deaf ear to others, especially to those terse and pregnant sayings of the Saviour which do not by any possibility admit of any hidden interpretation—such a saying for instance as this, "He that believeth on Me, the works that I do shall he do also: and greater works than these shall he do" (John xiv. 12).

Take also this passage, "These signs shall follow them that believe: they shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18).

As interpreters of prophecy, and as men who insist on the literal meaning of plain words, what reason have you for ignoring these momentous sayings of Christ?

There are two millions of people in the world to-day, at least, who maintain that these words are literally true, living a life of daily demonstration, on their own persons, that they are true. Moreover, their leaders (at any rate) all know and welcome the truth of the glorious Identity of Israel. Can nothing be done to draw you and them closer together? Are you all so averse to admit the absolute truth of these words of the Master? You have had the courage of your opinions in the past, and taken a line distinct from the Church on the subject of Israel. If you want the Word of prophecy as a reason for taking a distinct line in the matter of "works of healing," look at Ezek xxxiv., and you will see the indictment of the "shepherds of Israel" summed up in the 4th verse: "The diseased have ye not strengthened, neither have ye healed that which was sick," &c.

The people to whom I allude are the Christian Scientists, abused by all mankind—until they know them; and yet either the Christian Scientists are right, or those words of the Master are wrong: which horn of the dilemma will you choose? I am, yours faithfully,

BEN. HAWORTH-BOOTH.

Rolston Hall, Hornsea, Hull.

NOTE BY THE EDITOR.—We publish our fellow-believer's letter because he seems to think that we give no credit to our Lord's promises to believers in times after His ascension, while we claim and receive the adhesion of those who accept our interpretation of prophecies dealing with the remnant of Israel of our modern days. The fact is. we firmly believe that our Lord's words in John xiv. 12 and Mark xvi. 17, 18, and in other parallel passages, were literally fulfilled to those who were necessarily armed with those extraordinary powers which were needed at first in proof of their Divine sanction; but, when that was done, were withdrawn. If we are asked for the proof of this our answer, we reply that the event has proved the limitation. No believers now raise the dead as Peter and Paul did? (see Acts ix. 36 et seq., xx. 7 et seq.); nor do the works, greater than those the Lord Jesus Christ performed, as promised? No one nowadays causes one lame from the womb to leap and walk? (Acts iii. 1—26). When our Christian Scientists can show such fulfilments of the Lord's prophecies, then our correspondent may demand our belief to his claim that believers now carry out the Lord's promises.

The time of reckoning with the shepherds of Israel has not yet come; when it does, we quite expect to see the threats uttered by the Lord carried out. The chapter is figurative throughout, and represents God's people as sheep or cattle. The healing of the sick and the strengthening of the diseased sheep we regard as the shepherd's neglect, not of the surgeon's and physician's functions, but neglect of ministerial duties, which many of them do not perform, we fear, according to their own ordination promises to-day.

To the Editor of the "Banner of Israel."

DEAR SIR,—Doubtless your readers will be glad to hear what kind of reception the Rev. J. Idrisyn Jones received in this our beautiful "Isle of Springs," for such is the meaning of the word "Jamaica" in the Caribbean Indian language. The worthy lecturer wrote the undersigned that (D.V.) he would arrive in the Island, from Barbadoes, on Friday, February 22nd, in the R.M.S. The Rev. Mr. Priestnall, Chas. Chapman, and R. Williams, Esqs., met Mr. Jones on board to bid him welcome, and take him to a pleasant part of the city, his home, for the few brief days of his sojourn in our midst. Arrangements were at once made for our visitor to preach in the Congregational Church, Worth-street, in the morning and the Scotch Kirk in the evening. The morning's sermon was very fine. The text was taken from Dan. iii. 16, "We are not careful to answer thee in this matter." Near to us sat a brother of Judah, who, before the commencement of the service, did not hesitate to show a little disappointment that "Anglo-Israelism" would not be touched upon till the lecturer met the citizens on Monday evening at the Collegiate Hall. Yet, once the service commenced, there was no more earnest listener in the whole congregation than this brother of Judah. At the close of the service he enquired if Mr. Jones would preach anywhere in the evening, and being answered in the affirmative, said he would go.

I expressed an opinion some years since at a conference held at Marble Hall, Kingston, that if ever the Jews are approached, it must be on the lines of "Anglo-Israel Truth." That special meeting, mostly of ministers of all denominations, with a few laymen, met and dispersed, without anything definite being done, all saw difficulties. The Archbishop of the West Indies presided. O that all had been imbued with the grand old Bible truth concerning the finding of Israel in the latter days, then would the special meeting have borne fruit to the glory of God.

It is spiritually gratifying to the flock that is hungering and thirsting after Divine truth to hear the living voice, pointing the mind to some new light upon the sacred page. Such was the experience of those who listened to Mr. Jones at North-street on Sunday morning. One of our Annas of the church was heard to say, "I could sit and listen to him for hours." One of the deacons was heard to remark, "You could see faithfulness and integrity written upon his face as he dwelt upon the integrity of the three young Hebrews." A glow of entire satisfaction pervaded the whole congregation, as they talked of the able way the Scriptures had been expounded that morning.

The service in the evening was also well attended, this time in a building capable of holding 1,200 people. Those who

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had not heard the preacher in the first service were equally impressed with the visitor's power as a pulpit speaker. These two services paved the way for overflowing meetings, when he lectured.

On Monday, Feb. 25th, at 7.30, there were gathered in the Collegiate Hall, Kingston, a large audience of all classes of the city, and some from the country. As some Christians like to speak, there were "Jews, Gentiles, and the Church of God" awaiting the lecturer's arrival. We were early, yet we heard the words pass, "The hall is nearly full." After the usual preliminaries, the lecturer commenced, and from beginning to end he held the large assembly under the power and sway of his eloquence. That throng of eager, anxious faces will not be easily erased from the memories of some as the speaker brought forward argument after argument to prove the Identity question. Historians, ancient and modern, were made to contribute their proofs, language its proofs, the literal fulfilment of the prophecies its unanswerable testimony. The present dignity and grandeur of the British Empire in its Imperialism as a nation and a company of nations, these and other arguments soon brought forth applause from the intensely-interested assembly.

The lecturer then entered the territory of those who are antagonistic to "Anglo-Israelism," and proved up to the hilt that they had not even a foot to stand upon. The chairman, one of our intellectual athletes, was heard to say, "Wasn't it fine, after he had disposed of the argument, 'I don't want to be a Jew,' to hear his peroration—Christ the Son of God being a Jew?" Ah, it was worth a long journey to hear that alone.

The Edmondson Hall had been procured for the second lecture, but the committee had to change to the largest place, kindly given by the Venerable Archdeacon Downer, who took the Chair. This dignitary of the Church had pronounced for "Anglo-Israelism" at the morning session of the annual meeting of the Deaconesses' Home, a little to the surprise of some of his brother ministers of the Episcopalian Church. Others promised to investigate the subject; this, no doubt, is the outcome of the faithfulness of a small band of believers living in Kingston.

On Thursday night the lecturer faced a larger audience, equally appreciative. On this occasion one of the two Jewish Rabbis occupied a seat upon the platform. He occupied a front seat at the lecture on Monday. The Thursday night's lecture was a continuation of Monday's proceedings. The sides of the Conversorium are all open, an excellent idea for ensuring coolness in the tropics; beyond the sitting space there were large numbers standing, listening with great attention to the lecturer as he brought home again and again with convincing proof that the British are of the Lost Ten Tribes of the kingdom of Israel.

The lecturer proceeded to Mandeville on Friday morning, thence to Annotto Bay, finishing up at Port Antonio, a stronghold of Anglo-Israel truth, because so many there are students of the "Our Race Series," by that great writer, Professor C. A. L. Totten, our American brother on "Anglo-Israelism." The large-hearted liberality of our "British" brethren, in sending the Rev. Idrisyn Jones to lecture upon the all-important subject of "Lost Israel Found," demands that we should at least let them know the good that has been done by their instrumentality. That God may unite us more and more for His great glory shall ever be the prayer of,

Yours faithfully,

JAMES FRANCIS.

Cedar Hurst, Spring Hill, P.O., Jamaica, West Indies.
March 9th, 1901.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you the enclosed clipping from a report of an Orange Convention held in New York City, last July. Perhaps it might be of some use to you. It is certainly pretty fair poetry, anyway.

Yours sincerely,

J. R. NEWELL.

The Rectory, Markedale, Ontario, April 1, 1901.

"TIE THE FLAGS TOGETHER, BOYS."

A song is heard around the world, a song of jubilee,
Britannia and Columbia clasp their hands across the sea,
And 'neath the Red and White and Blue all colours may be seen—
The Southern Gray, the Highland Plaid, the Orange and the Green.
No slaver's ship can roam the sea, nor shall the daylight dye
Where Anglo-Saxon colours in their pride and triumph fly!
Then tie the flags together, boys, where all the world may view,
The flag of Buena Vista with the flag of Waterloo.

Columbia's pride is in her flag: it cost her blood and tears:
Britannia's glorious crimson cross has braved a thousand years.
Columbia rules the Western world, from ocean's shore to shore;
The Briton's home is on the deep, where wild its billows roar. [roam
There is strength within the union, and where'er the children
There is peace within their borders, there is safety in their home.
Then tie the flags together, boys, and trail them they who can,
The flag of Santiago and the flag of Inkerman.

The Lion guards the Saxon race on land or on the main;
No Briton's son has ever sought the Eagle's aid in vain. [pledge
Where'er we meet our hands are clasped in friendship's loyal
No more the grapes our fathers ate shall set our teeth on edge.
'Tis the battle cry of Saxons that is heard upon the air,
When the Eagle leaves his eyrie, or the Lion leaves his lair.
Then tie the flags together, boys, there's glory in each fold, [the Old.
They're the proud twin flags of Freedom of the New World and

Armenia in her sorrow and Siberia's prison band
Both look to Freedom's emblems when they feel the tyrant's hand.
Where Eastern rivers slowly wind their course toward the sea,
There they wait the dawn of morning, and the footfall of the free.
The stars that rose at Omdurman, and o'er Manila bay,
Are glimmerings of the dawning of a brighter, fairer day.
Then tie the flags together, boys, while over land and sea,
Five hundred million voices sing the Anthem of the free.

MAJOR R. GRIFFITHS.

Philadelphia, Pa., U.S.A.

"OUR QUEEN."

"The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly and came unto Him."—John xi. 28, 29.

THE waves rose high and the storm beat fierce,
As her eyes were strained afar!
To catch the dawn of Eternal calm;
To watch for the Morning Star!

The oars had dropp'd from the tired hands,
But the Master was drawing near;
"It is *I*," He said! "Come Home, My child!
It is *I*, be of good cheer!"

"It is time to rest, thou hast toiled all night,
See! the blush of the Day in the sky!
And the haven of Peace, where thou fain would'st be,
With its flower-crowned heights, is nigh!"

Her spirit soared from its clay-pent house!
On the wings of Faith she rose;
And now she *rests* at Jesu's feet,
With her loved ones, in sweet repose.

The wide world weeps, Victoria gone!
The wide world loved her name!
But she smiles in the calm of the Face of God!
Her Goodness, her world-wide Fame!

* * * * * * * *

Could we hear her speak from that far-off land,
Where her guerdon is now "*Well Done!*"
We feel she would say to her people's heart,
"*My Friends, Love Well, My Son!*"

IRENE.

FUND for Distributing New Year's Number of BANNER OF ISRAEL,
—A. J. Burnell, Esq. (Australia) 3/-.

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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 STONE OF ISRAEL AND THE BOERS.

"The Stone which the builders rejected,
The same was made the head of the corner,
This was from the Lord,
And it is marvellous in our eyes."

THESE words of our Lord Jesus Christ occur in the well-known passage in Matt. xxi. 43, R.V. They are a quotation from Psa. cxviii. 22, 23, R.V.:

"The Stone which the builders rejected
Is become the head of the corner,
This is the Lord (Jehovah's) doing
It is marvellous in our eyes."

The Lord Jesus Christ used the figure of the Stone to represent not the Jews, but another branch of the Hebrew race, the conquering, aggressive portion of the chosen people, and He informed His Jewish hearers that this Stone Kingdom was the heir of the kingdom of God, to bring forth the fruits of it, when it had been removed from the Jews and transferred to their absent brethren. With that transfer was joined the custody of the Word of God, and the desire and ability to bring forth the fruits of the kingdom, blossoming and budding and filling the face of the world therewith (Isa. xxvii. 6, R.V.). They, and they alone, are to do it.

But the Stone belonging to this gracious, God-blessed kingdom is God's battle-axe and weapons of war. With it He not only blesses the nations but He breaks to pieces His enemies on the earth. Jeremiah li. 20, et seq., R.V., gives us the long description of those enemies against whom God uses Israel to avenge His cause upon the earth.

The Lord Jesus Christ, God the Son, gave us in Matt. xxi. 43, some details as to the crushing destroying power of this Stone, which represents His chosen nation, and its power to punish. In some cases He told us His enemies will fall on it to destroy it. The Stone in return shall break them in pieces. But there is a worse case still. On some the Stone itself, with its tremendous weight, must fall. With what result? "It will grind such to powder," says the Authorized Version. "It will scatter him as dust," is the Revised Version! It is worth while to see if these prophecies of the Lord have been literally fulfilled, or whether it is needful to seek a spiritual meaning to support our Lord's authority as a prophet of God. The inquiry will operate as throwing light upon our Israelitish origin.

We have a case aptly to our hand. The Boer war has been the most terrible war in which as a nation we have been engaged for a century. We have had to bear the brunt and burden of it alone. No Power has stood by us. No nation has aided us. The help we have had has come from our own Colonial daughters. We have allowed none of the black races who serve us as soldiers and have fought our battles for us in India, Burmah, China, West Africa, Egypt, and the Soudan, to give us their help in battle, or siege, or defence. Our race alone, has been pitted against the Boers who had abundance of help in men, arms, ordnance, ammunition, horses, and foreign skill as artillerymen, to fight their battles. The Boers, so recruited, fought in their own most difficult country, an immense natural fortress, covered with low hills and lofty mountains, left by nature in their rugged condition, all but impregnable to the attack of any but the most brave and skilful troops, and served by an artillery abundant in weapons of the most modern and powerful kind. So confident were the Boers in their power so reinforced that, taking advantage of our numerical inferiority at first, they dared to despise the British Israelite Empire and with insolence declared war against the people of the living God! The Boers fell upon the Stone representing the Stone Kingdom—with what result? The Lord Jesus said, "Those who fall thereon" (that is the Boers) "shall be broken to pieces." Has it been so or not? They besieged Ladysmith, Kimberley, and Mafeking in masses—the struggle was hard—but the result was not doubtful, once Israel's troops were landed on the South African shores! One after the other the three

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towns the Boers foolishly resolved to reduce, were relieved. On February 15, 1900, Kimberley was relieved by Lord Roberts. On March 27, Majuba day, General Cronje surrendered with 4,300 men and six guns. On February 28, 1900, Ladysmith, after a siege of four months' duration, was liberated by General Buller and Lord Dundonald, and on May 16 and 17, Mafeking was relieved. The Boer forces besieging each of these places was broken to pieces. This was the result of the Boers' attack on Israel when they fell on the Stone. The same breaking to pieces followed the Boers while Lord Roberts took the capital of the Orange River Colony, Bloemfontein, from them; then Kroonstad, Johannesburg, May 29, Pretoria, May 30, and General Buller put down opposition all along the railway towards Delagoa Bay, and since then General Lord Kitchener and his captains have seized the chief town, Pietersburg, to the north of Pretoria. The Boers have been broken to pieces. Such was the direct result of the Boers fall upon the Stone and prophecy was fulfilled as our Lord spoke it. But there follows another phase. It is now, and latterly has been, the turn of the Stone of Israel to fall on the Boers. This has been done. Has the prediction been verified again? We believe so; and for some time we have been noticing the results but never thinking of the Lord's prophecy. We are scattering the Boers as dust. Let *The Times* bear testimony first how the Boer power is being rapidly attenuated by being "scattered as dust." On April 30, *The Times* in its Leader said :—

"To judge the importance of the events which Lord Kitchener has been chronicling with such regularity for some time past we must regard them as a whole. Looked at in that way, they have plenty of meaning for those who have eyes to see. An examination of the telegrams of the Commander-in-Chief since the middle of the present month shows that the captures we have effected amount to totals which may surprise most of our readers. Within the last fortnight we have taken, according to the official reports, over 800 prisoners, nearly 300 horses, and over 160,000 rounds of ammunition. Besides the prisoners 160 Boers have surrendered. We have captured nearly 400 rifles, a twelve-pounder Krupp, a quick-firer, and a Maxim, and we have found the fragments of a 4-7 inch gun and of a second Maxim. These figures are not exhaustive. In many instances the particulars of the captures have not been given. We have been told that some prisoners have been taken, that a few surrenders have been made, and that considerable quantities of ammunition or cattle or wagons have been seized. But even as they stand they show very respectable results for a fortnight's operations."

A Bristol paper describes the facts thus :—

"A telegram to hand to-day from Aliwal North shows that Major Domonlin's column has been doing useful work in the south-east of the Orange River Colony. The column, escorted by Lovatt's scouts, yesterday brought into Aliwal North 30 prisoners, 800 refugees, 60,000 sheep, 6,000 head of cattle, 100 wagons, and 300 horses.

* * * *

"It is reported that about 800 of the enemy were being pursued, and were likely to be captured, in the Wolvestroem district. Colonel Grenfell has been remarkably successful in the neighbourhood of Pietersburg. In addition to capturing a Boer laager, with 37 prisoners, 8,000 rounds of ammunition, besides carts, oxen, horses, and mules, he has taken four prisoners and 38,000 rounds of small arm ammunition. From other districts the capture of about 60 prisoners, and the surrender of about the same number are reported. This is a campaign in which our officers have learned to be thankful for small mercies, and while the number of prisoners captured may not be very large, the loss of ammunition and supplies must be severely felt by the Boers. If the seizure of ammunition goes on at the same rate as it has done during the past few weeks the enemy will soon have none left."

In regard to the Boer prisoners they have indeed been scattered as dust in all directions. There are 5,000 prisoners of war in St. Helena—about as many more in Ceylon—1,000 are at Ahmednugger, near Bombay, or are shortly to arrive there. The Portuguese are in charge of about 2,000 or 3,000 in their own territories. Many are in custody at the Cape itself, and the refugees from the Transvaal and the Orange River Colony all over South Africa are large as to numbers. It appears, then, that the results of the Boer war are proofs of our Identity and cause for our rejoicing, but not for sorrow or regret. Let Israel, therefore, praise the Lord, and thank Him for the consolation!

ANGLO-ISRAELISM.

A TALK WITH THE REV. J. IDRISYN JONES.

BY THE EDITOR.

(*Concluded from page* 213).

I THEN said, "How do you account for the fact that prophecy clearly indicates that the other nations should prepare an highway by which the Jewish nation should return to Palestine, and how do you reconcile the point that it is the English nation, more than any other nation, which is opening up the highway?"

"That is a mere matter of detail," said Mr. Jones, "and does not affect the general argument, but I will say there is a passage which shows us where we come in (Jer. iii. 18). 'In those days the House of Judah shall walk with 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 to your fathers.' They are fast flocking to England, which is north of Palestine, and our ships will convey them back to Palestine.

"For Isaiah says (chap. xviii.) 'The ships of Tarshish shall bring thy sons from far.' "How," said I "do you reconcile your theory with the prophetic statement that Israel should be scattered to the four corners of the earth, and not gathered together in any one particular country?"

"The prophecy has already had its fulfilment; for they have been scattered in the four corners of the earth, but a closer study of the subject indicates that afterwards they should be gathered together, and my impression is that we are to be the agents of the restoration of Israel to the land of Palestine, and they are to be gathered to us prior to the time of restoration, to the land of Palestine.

"There may be possibly other foreign nations brought in, co-operating with the movement, but we are the main instruments that will accomplish this end.

"God has said, 'Though I sift the House of Israel as wheat among the nations, yet not a grain shall fall to the ground.'

"There was to be first a scattering, and afterwards there was to be a gathering together into national life. You will find, that prophecy plainly points out various stages and developments in the life and progress of Israel.

"There will be three denominations of Israel in the coming age. Davidic Israel in the Holy Land, Ephraim Israel in the great British Empire, and Manasseh Israel in the continent of America. The Gentile nations shall be existing among them subordinate to Israel."

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"Do you not rather think that the promise made to Abraham 'For in thy seed shall all the nations of the earth be blessed,' refers rather to Christ, and not to the English nation as stated in your theory?"

"It is a very poor argument" replied Mr. Jones, "as Christ never acts by Himself, and it is through the co-operation of the English nation, that the Gospel has been widely promulgated, and more so by them than by any other nation on the earth, hence the blessing comes to the other nations through the instrumentality of the British nation.

"Though Christ is the one seed, yet the lineal descendants of Abraham's seed must be the medium through which Christ must save and bless the world. And Christ does not act alone, but acts through the instrumentality of His own seed.

"One objection made to us is, that we have not got the proper countenance peculiar to the Jewish people, or in other words, we have not the Jewish cast of face. We are not of the kingdom of Judah. We are a branch of Israel; therefore the mark of the face is not in us. But a very important fact in connection with this point is, that the present Jewish type of face is not a national mark of Israel. Holman Hunt went to the Holy Land to study the question, and he came to the conclusion that the Jews had originally no distinguishing national marks, such as we find in the present day, but he attributes the marks (as a distinguishing feature) to their rejection of the Messiah, for we find they are known throughout the earth by their countenances, and he painted Jesus with auburn hair and blue eyes—more in accordance with the Anglo-Saxon type of face. And he further states that before the Messiah was born, they had no distinguishing mark, as their Israel origin. And further, that the English nation were not in Jerusalem at the time of Christ, but had already migrated from Palestine—hence we have not got the distinguishing marks.

I next asked, "What is the opinion of the Church in regard to the matter?" "The Christian Church so far is hostile to us. The reason is that they cannot understand the interpretation of the Scriptures, because they spiritualize the Scriptures too much. The answer of the Christian Church is, that the promises concerning Israel refer to a spiritual seed, as found in the Christian Church—hence they miss the point—and so we are suffering more from this spiritualizing of the Scriptures than from anything else. The general idea of the Christian Church is: that the scheme of Israel is confined to one nation, and therefore will be fulfilled in the Jews alone, whereas when God gave a new name to Abraham, He promised that he should be the father of many nations. I think the view taken by the Church is altogether too small. I think more progress in this direction has been made in the Church in the last five years, than in the previous twenty years. The prophecies are daily being fulfilled, and there are more yet to be fulfilled."

"Are there any passages of Scripture which point to the fulfilment of the promises in this present dispensation?" "The promises in regard to Ephraim and Manasseh were not fulfilled in the past dispensation. The bulk of the promises are fulfilled in the present dispensation, according to the words of Jacob in Gen. xlix. 'And Jacob called unto his sons and said: Gather yourselves together that I may tell you what shall befall you in the last days.' These are the last days according to the epistle to the Hebrews (chap. i. 1) 'God who in sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.' Hence we clearly see that the days of grace, or the present dispensation is regarded in the Scriptures as the last days. Again we see in Daniel mention of the last days thus (Dan. ii. 28) 'But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.'"

I next asked, "Have any other nations the same marks which so coincide with the theory as the British nation?" He replied, "There are no other nations that have the marks and are in the exact making except America."

"In your pamphlet, one of the proofs advanced by you is the passage (1 Cor. x. 4), 'They drank of the spiritual rock which followed them.' Do you not think that this passage of Scripture alludes to Christ, and has no literal interpretation.

"In Gen. xlix. 24, we find the following: '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.' The most strange national emblem we possess is an ordinary looking stone which forms an indispensable appendage of the British Coronation Chair in Westminster Abbey; and it has been in the British Empire—Ireland, Scotland and England—for a period of 2,500 years. It was known in Ireland as the 'Stone of Destiny.' It is connected with Jacob who is said to have used it as a pillow on that memorable night spent by the city of Luz; and Jacob when dying, made reference to it as above quoted. We get from this fact an explanation of the paradoxical statement of St. Paul who wrote, 'They drank of that spiritual rock which followed them.' The Jews have a tradition that this stone followed them through the wilderness. It was also symbolic of Christ, for this rock was smitten by Moses, and water gushed out to quench the terrible thirst incident to the wilderness. Christ was thus set forth as the fountain of living waters, to quench the sinner's thirst. Christ compared Himself to a stone which the builders had rejected, but which was made the headstone of the building. From the dream of Nebuchadnezzar, and Daniel's interpretation of it, it is seen that Israel is symbolized as a nation by a stone which smites the metallic image, and then fills the whole earth with its vast dimensions.

"The Stone refers to the British nation as being Israel, who were to smite the metallic image. We have been at war with the powers represented in the metallic image for centuries. And further, Israel is the fifth kingdom, which survives, after destroying the four others, and becomes an universal power. Hence its fulfilment in the British nation."

"Do you connect the Lion as being the symbol of Israel (as referred to in the Scriptures), and of its being also one of the symbols of the British people, as instanced in the British coat-of-arms?" "The Lion is the symbol of Israel, and Israel is generally described in the Scriptures by this symbol, and indeed, the position which Israel was to occupy among the nations of the earth is likened to 'a lion among the flocks of sheep.' Thus, Micah says (chap. v. 7, 8), 'And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. . . . And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.' Surely this has been the history of the British nation as Scriptural Israel."

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"Is the Unicorn — also forming part of the British coat-of-arms,—in any way connected or related to Israel in the Scriptures?" "The Unicorn is remarkably peculiar to Israel—hence it forms a part of the British coat-of-arms (Numb. xxiii. 22). 'God brought them (meaning Israel) out of Egypt, he hath, as it were, the strength of an unicorn.' So in Deut. xxxiii. 17 (speaking of Joseph), 'His glory is like the firstling of his bullock, and his horns are like the horns of an unicorn, 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. Surely this is what the British people have done. Ephraim or British-Israel has pushed the nations to the ends of the earth. Thus the blessing of Joseph has literally descended on them.

"The Union Jack is also considered another mark of our Israel origin. This well-known flag of the British nation by some is traced to Israel—who tell us that its name is derived from Jacob; thus, 'Jack,' in English, 'Jacques' in French, 'Jacobus' in Latin, 'Jacob' in Hebrew.

"There is another curious prophecy in connection with Israel which we see literally fulfilled in the British people, and I refer to the prophecy in Isaiah thus, 'I will make a full end of all nations, whither I have driven thee, but I will not make a full end of thee.' And it is a remarkable fact, that the aborigines of the lands whither we go always die out before us; take for instance, Tasmania, Australasia, etc. But it is not so with the other nations: as for example, the French, who own Mexico. The original Mexicans are increasing largely, and for every Frenchman there are five Mexicans."

"Do you think" I said, "that America, represented as Manasseh, is destined to possess any great territory in the world? and if not, why not?"

"I do not think," replied Mr. Jones, "that the American nation is destined to have any great possessions. It was a mistake I think, when they took the Philippines, I do not think they will keep them. They may retain Cuba, because it is geographically near them for the purpose of defence and security. They are to be a Republic, but not a kingdom, as understood by the word 'people,' used by Jacob in referring to Manasseh, as Manasseh was possessed of the lesser, and Ephraim the greater share of the birthright, for Jacob truly said 'his younger brother should be greater than he.'"

The thought here occurred to me, may not the promise made to Abraham of old, "For in thy seed shall all the nations of the earth be blessed," after all have a two-fold application in the world's Redeemer, as worked out in and by the British people?

"One more question and I have done," I said in conclusion:—

"How do you meet the objection, that 'it was not a mark of Israel, that they believed in God, and in the immortality of the soul,' as stated by one of your audience?" "My reply to that is this: according to the Hebrew Bible they were distinctly marks of Israel because they did believe in Jehovah, and in the resurrection of the dead as stated by Job, a very early Hebrew writer as follows: 'Though worms destroy this body, yet in my flesh shall I see God.' And Daniel reads thus in chap. xii. 2, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.' Also the mention of those women in Hebrews who refused to accept deliverance, because they believed in a 'better resurrection.'"

THE REMNANT OF ISRAEL IN THE DAYS OF ELIAS.

(Rom. xi. 4; 1 Kings x. 18).

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

It has always been a mystery to me that, after a lapse of some seventy odd years from the time when the Tribes were divided into two kingdoms and the godly ones out of all the Tribes of Israel left their possessions and resorted to Judah, that there should have yet been a further remnant in the days of Elias that had not bowed the knee to Baal; but at last a clue to the mystery has, I think, been obtained, and which I shall proceed to explain.

St. Paul, in Rom. ii. 4, in quoting from 1 Kings xix. 18, "Yet have I left to Me seven thousand in Israel, all the knees that have not bowed to Baal." These words were addressed to Elijah, the Tishbite, a prophet of Israel, who was told to go and show himself to Ahab, who had done evil in the sight of the Lord, but especially with what had befallen Naboth, the Jezreelite, at the instigation of Jezebel, his wife. There is no necessity for going into any particulars as to what happened at the first or the second meeting of Elijah with Ahab, King of Israel; but when Ahab told Jezebel, a Phœnician by birth, what Elijah had done to the prophets of Baal, (the god of the Phœnicians,) she sent a messenger to Elijah, saying that she would make his life as the life of one of them on the morrow. Elijah, fully aware of the character of Jezebel, and that she (who had not hesitated to cause Naboth, the Jezreelite, to be put to death in order to obtain possession of his vineyard coveted by Ahab,) would have no scruple about having her revenge on him for the slaughter of the prophets of Baal if he had fallen into her hands, consequently, on receipt of the message, Elijah fled to Beersheba in Judah, and from thence one day's journey into the wilderness, where he hid himself in caves and caverns. On two occasions, at different places, Elijah heard a voice saying unto him, "What doest thou here, Elijah?" He answered, "I have been very jealous for the Lord God of Hosts, because the children of Israel have forsaken Thy Covenant, thrown down Thine altars, and slain Thy prophets, and I, even I, only am left, and they seek my life to take it away." But what was God's answer to Elijah's intercession against Israel? "I have reserved to Myself seven thousand who have not bowed the knee to Baal" (Rom. ii. and 1 Kings xix. 1—18). When the godly ones out of all the Tribes of Israel left their possessions and came to Jerusalem they did so with a certain object in view, namely, "to sacrifice unto the Lord God of their fathers." "So they strengthened Judah and made Rehoboam strong three years: for three years they walked in the way of David and Solomon" (2 Chron. xi. 16, 17). What became of these godly ones after the expiration of the three years we are not told. Hitherto I had laboured under the impression that, in the absence of anything to the contrary, they had remained with Judah. I have more than once expressed myself to that effect, but on a closer study of the subject I am quite prepared to alter the opinion previously expressed, and to show that they did not remain with Judah, but returned to their own tribal possessions. These godly ones of Israel came to Jerusalem with a specific object in view. For three years they walked in the ways of David and Solomon, but Rehoboam and all Israel with him forsook the law of the Lord. In the fifth year of Rehoboam, Shisak, king of Egypt, came up against Jerusalem, because they had trans-

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gressed against the Lord (2 Chron. x. 1, 2). The limit put upon the period for which these godly ones from Israel were to strengthen Israel clearly shows that it was a temporary measure, and at the expiration of the period, when the special object for which they resorted to Jerusalem no longer existed under such circumstances, are there not reasonable grounds for supposing that these godly ones returned to their own tribal possessions in Israel and formed the remnant in the days of Elias of seven thousand who had not bowed the knee to Baal, referred to in Rom. xi. 4?

We now come to the members of the Tribes of Israel who went to Jerusalem on the invitation of Hezekiah, King of Judah, to keep the Passover. We are told that "Hezekiah sent to all Israel and Judah and wrote letters to Ephraim and Manasseh," which would seem to imply that he sent to those residing in his own dominion and wrote to those beyond the borders of his kingdom inviting them to come to the Passover. There were other tribes in Samaria at that time, besides the two just named, who do not appear to have been written to. The reason of this may be accounted for by the fact that proclamations were sent throughout all the land of Israel, but it was met with scorn and derision. Nevertheless, divers from Asher, Manasseh, Zebulun, Ephraim, and Issachar came to Jerusalem and kept the Passover (2 Chron. xxx. 1, 5, 10, 11, 18).

It will be observed that there were no members of the following Tribes present—namely, Dan, Napthalim, Reuben, Gad—at the keeping of the Passover; but this is easily accounted for by the fact that all the land of Napthalim was carried away captive by Tiglathpileser in his first invasion of Samaria, B.C. 740 (2 Kings xv. 29). On the second occasion he carried off Reuben, Gad, and the half Tribe of Manasseh, some time during the reign of Ahaz, the father of Hezekiah, and therefore prior to the accession of the latter (B.C. 726); and the Danites, to avoid captivity, took to their ships, and probably had put to sea before Hezekiah's accession. As I have already pointed out, the proclamation of Hezekiah was received by the Tribes that were in Samaria with scorn and mockery. Nevertheless, divers from Asher, Manasseh, Zebulun, Ephraim, and Issachar humbled themselves and came to the Passover. Doubtless these were a portion of the remnant which were left in Israel who had not bowed the knee to Baal, and, as these only came in response to Hezekiah's invitation, when the Feast of the Passover was finished we may assume that in all probability they returned to their own tribal possessions in Israel.

Greta, Blyth Road, Bromley, Kent.

[We regret to announce that since the above article was written, Lieut.-Col. Larkins has died. He peacefully passed away on Sunday, May 5th, at the age of 83.]

THE CONTINUANCE OF THE WAR.

THE *New York Herald* (Paris edition) publishes an article in which it asserts that both De Wet and Botha must realise the criminal significance of their act in continuing the war, which can have but one ending, and which they had an admirable opportunity of terminating. The capture of Aguinaldo in the Philippines, the paper says, is the crowning triumph for Anglo-Saxon tenacity in one part of the world, as the struggle of the British in South Africa is in another. Let the American success in the Philippines be a sign of encouragement to the kindred race in South Africa, for it cannot be long ere Anglo-Saxondom wins everywhere.—London, March 30, 1901.

NEWS FROM REV. IDRISYN JONES.

FIFTH LETTER.

DEAR MR. WHYTLAW, — You see I am now in the Canadian North-West Territories, about six hundred and fifty miles from Vancouver. Calgary is about sixteen years old, but is likely to grow into a big city, as the centre of a wide-spread ranching or stock country. As I had to pass through, and finding that a number of English people had settled there, I determined to get a meeting there, if possible. I find it a great advantage to be a minister of the Gospel, for this gives me immediate access to the clergy of the different denominations, and then they invite me to their pulpits, and thus I get access to the people, and this prepares the way for my meetings, for being edified on the Sabbath, they are the more ready to hear you on a further occasion.

All the clergy here are more or less in sympathy—but in a state of indecision; so also many of the inhabitants. Some of them heard Mr. Edward Hine, who was here it appears, some few years ago. They somehow have failed in coming to a definite acceptance of our subject. Their personal interest has not been deep enough to lead them to master and for ever settle the question. I was, therefore, glad to have a meeting last night, for a new interest has been awakened, and to-day some of them have asked me in the hotel for a list of Scripture references, and expressing how much they had enjoyed the Lecture. Others at the meeting expressed the resolve to search their Bibles—and thus the visit is not in vain. The audience was far larger than I had expected, and several ministers were present.

The climate is in striking contrast with the West Indies, for last night snow and frost were all over the land, and the slippery state of the streets made it necessary to walk warily; this fact made it all the more surprising to find so many at my meetings.

I am glad that one result of my visit to Vancouver will be that an organization is at once to be started, and they expect to begin with fifty members.

I found no serious points of discussion in this Western side of Canada, but they are not so receptive of the truth as in the West Indies and Australasia. Mr. Moody paid a visit to Victoria a few years ago, and said that it was the hardest place to work in that he had ever visited. This present world has great hold upon the people out here, and money-making and pleasure form the great ambition of their souls. Among the students of the Bible here, perhaps the most frequent hindrance to the reception of our great Truth is—that idea of Abraham's spiritual seed. In this fact they think there is a fulfilment of the fatherhood of Abraham over many nations—there they stick. It will be wise, I think, to deal with this point very thoroughly, especially where the movement is only just beginning, for it is one of the great stumbling blocks, and, like Dagon of old, it must be smashed and taken out of the way.

Vancouver is a great central of Orangemen, and it is, therefore, fertile ground to work up, for every member of an Orange Society has to state on his entrance that he is an Israelite, and descended from some particular tribe. This is a part of the Ritual of the Order, although probably few understand how the thing has come to pass, but one can see that they would easily be won over to our ranks.

It was interesting to visit, when at Vancouver, one of the Red Indian Settlements, and to see the people, who, in the order of Providence, were to possess Manasseh's land for

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him, until he came. One could not but pity them, for they are fast dying amongst those who have supplanted them. They no longer follow the chase, but labour at various occupations under protection of the Government; and as to their spiritual affairs, are mostly in the hands of Roman Catholic Missionaries. They must often yearn for the former scenes of their history when these vast regions were in their hands, with none to dispute their sovereignty—on land, or lake, or river. But the requirements of the Abrahamic covenant has necessitated the change, and we must earnestly hope that their passage down into racial extinction will be made as tender and gentle as possible.

Canada is a grand country, and, excepting at early springtime, has a magnificent climate. What a wonderful object are the Rocky Mountains, stretching in wildest confusion along hundreds of miles and rising towards the skies in majestic peaks of ten or twelve thousand feet, all covered with mantles of glistering snow. It seemed as if I passed through enough of rocks to build all the cities of the world. While intermingling, are here and there, vast lakes and winding rivers with their foaming cascades; there fine glades and boundless prairies, and rising towns and cities. This is Ephraim's goodly heritage, lying by the side of the other goodly one of Manasseh; and this is the fair country for the British emigrant and settler; let them come in their millions, there's room enough and to spare.

There is but one Canadian Pacific train each day from Vancouver to Montreal, and I can only travel from here at the unseasonable hour of one o'clock in the morning, and alight at Regina, the capital of Manitoba. From there I branch off to the North to Prince Albert—distance about two hundred and fifty miles, but a fourteen hours' journey, for express trains in that region are yet in the future. I go there because an urgent appeal was sent to me not to forget them. The friends there say in their letter, "We hope you will not fail to give us a call, as we are the only Association of British-Israelites in the great North-West. I can guarantee you a warm welcome here. . . . . I trust you will not fail (D.V.) to come over and help us." Yes, I mean to be in their midst on Thursday night, and convey the greetings of the mother land, and to lead them into the green pastures of British-Israel truth. I then return for some meetings in Regina; then on to the City of Winnipeg; then on to the teeming provinces stretching out to the shores of the Atlantic Ocean.

I am glad to testify again that newspaper Editors are far more ready to notice the movement than they do in England. Their Imperialism is so strong that my mission appeals at once to their sympathy, and then, by means of editorial paragraphs, they call attention to my meetings. The following cutting from a Vancouver newspaper may be taken as a sample:—

"OUR HEBREW ORIGIN.

"At the Homer Street Methodist Church, on Tuesday evening, the Rev. J. Idrisyn Jones will lecture on 'Britain's Imperial Destiny as Based upon Our Hebrew Origin.' The *World* desires to call the particular attention of the public to the event, for the lecture will be well worth listening to. Mr. Jones comes to Vancouver as a man of enviable reputation. The following particulars from a home paper may not be deemed out of place in introducing the reverend gentleman to a Vancouver audience:—

"'He is a son of the Manse, or rather of the Vicarage, for his father was vicar of a Welsh parish, who gained the Bardic title of "Idrisyn," which is inherited by the eldest son. It was no small heritage to be the son of the distinguished author of so many valuable works. His wide circle of admirers and friends regard him highly for his graceful delivery in the pulpit and on the platform, and for the fulness of his Biblical knowledge, his extensive reading and his able advocacy of the Gospel, of temperance, and of unfulfilled prophecy.'

"Mr. Jones represents the mother country in Canada and the West Indies. 'I keep under the flag,' he said with one of his splendid smiles. His purpose is to show that the Anglo-Saxon races are descended from the patriarchs. That he is not alone in holding that view is well known by our readers. Controversies great and small have ranged around it, and it is always a matter of great interest."

I must now say good-bye for the present; and with kind regards,

Yours most truly,

J. IDRISYN JONES.

Alberta Hotel, Calgary, Canada, April 16, 1901.

"THE FUNDAMENTALS OF THE BRITISH-ISRAEL QUESTION."

A Lecture delivered before the British-Israel Association of Ireland,

BY J. G. TAYLOR.

ON Wednesday, March 27th, a lecture on the above subject was delivered in St. Mark's Parochial Hall, Westland-row, Dublin, by Mr. J. G. Taylor, of Newcastle-on-Tyne. Mr. J. Lambert-Jones presided, and there was a large attendance, chiefly of ladies.

The Chairman opened the meeting with prayer, and afterwards read a portion of Scripture. He then stated that the boat by which Mr. Taylor was coming to Dublin had not arrived, but he hoped that before their preliminary proceedings were concluded, the lecturer would be with them. Reaching the hall shortly afterwards, Mr. Taylor at once proceeded with his lecture. He observed that the British-Israel contention is strictly logical, having for its basis several propositions derived from Scripture which cannot be overthrown. It maintains for instance that the election of the Hebrew people was everlasting; that they were separated permanently into two branches—the House of Israel or Joseph, and the House of Judah; that the promises of national greatness belong to the House of Joseph; and that the nation inheriting those promises must be Israel. The British or Anglo-Saxon race are fulfilling the prophecies respecting Israel in a striking degree; in fact, if the blessings bestowed on Israel are collected and connected they will be found to describe an Empire such as the British. The acknowledged origin of the Anglo-Saxons is entirely in harmony with their Hebrew origin, nor is there anything in their history or present condition incompatible with their descent from the lost Ten Tribes. We are at present in a far better position to decide upon the origin of our race than the greatest of ethnologists who lived one hundred years ago. Thanks to men like Rawlinson the monuments of the East are made to speak upon the great facts of ancient history, and many of those facts bear strongly on both the Israelitish people and the Saxon people. There is little doubt, according to these monuments, that the Saxons and Kymry were one people, and identical with the Ten Tribes of Israel. This question, he said, was not a mere fad. It had the greatest bearing upon our future as an Empire, and in these

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days, when we are deluged with pessimistic and almost hysterical views as to our future, it is of the utmost importance to find that our greatness is guaranteed by the Word of God, for if identical with Israel, we can discover our future in the Scriptures. The Word of God is a rock, and our Empire, being based upon that Word, will, like the house in the parable, withstand all the storms that may be in store for us.

The meeting was closed by singing the Doxology, and the National Anthem.

Captain Fielding, who takes a deep interest in this question, conducted the arrangements in connection with the meeting.

EVENING MEETING.

The Rev. Gage Dougherty, M.A., presided at the evening meeting, at which there was a large attendance. The proceedings commenced with the singing of a hymn, and prayer, and the reading of a portion of Holy Scripture.

The Chairman said the British-Israel movement was not new to him. It came under his notice some years ago, but he might say that it was an open question with him. There was one thing about the movement which commended itself strongly to him, and that was that those that had taken that position, and who believed in its theory, were students of God's Word. One thing that impressed itself upon him was that if this movement led people to study the Bible more closely than they had done before, it would have accomplished a good end, so that whether they, as a nation, belonged to Israel or not, they would have gained a great advantage by the study of God's Word. They knew that their nation was the greatest, and that its achievements surpassed anything in the world's history. When they turned to the Book of the Prophet Daniel, they read—"The people that know their God shall be strong, and do exploits." He believed that the greatness of their nation lay behind the fact that they had an open Bible, and honoured God.

Mr. J. G. Taylor delivered a lecture on the subject, "The Other Side," in the course of which he dealt exhaustively with the objections against the British-Israel belief. He pointed out, in the course of his remarks, that the Hebrews were divided into two divisions, and they had descendants of the House of Judah around them at the present time. The House of Israel was taken into captivity in Media, in the year 720 B.C., and gradually disappeared from history. He contended that their nation sprang from these Ten Tribes taken into captivity, and that they had Biblical and historical proof of it. People asked how it was that these islands had created the greatest Empire; that their population had multiplied and broken out on all sides, and colonised the great continents; that the mineral wealth was concentrated in the land of the Anglo-Saxon; that they had been able to get into all the strongholds of the world. All these things were illustrations of what they found amongst the promises given to Israel. Passing on, he said it was proved by history that they sprung from the Israelites. The lecturer proceeded to point out that they had many and learned opponents, and dealt with some of the objections raised against the movement. He mentioned that some people contended that the promises given to the Ten Tribes of Israel had to be interpreted in a spiritual manner. They held that there was no reason whatever for spiritualising the promises, seeing that they were being literally fulfilled before their own eyes. Then they were told by some that the Ten Tribes returned with the Jews, or that they were amalgamated with the Gentiles. There was no Biblical or historical proof that they ever returned. Having referred at length to other objections to British-Israel views, the speaker went on to point out in language, laws, religion, and many other respects, they preserved remarkable indications of Hebrew ancestry.

Captain Fielding, Hon. Secretary, in proposing a vote of thanks to the chairman and the lecturer, said they believed it to be the best thing in the world to know the British-Israel theory, because it made them cling closer and closer to the Bible. With regard to the Hebrew and Irish languages, he might say that he had been in correspondence with a gentleman who was one of the best Hebrew scholars in Ireland. He had, for many years past, been going very closely through the Irish and Hebrew dictionaries, and he had written to him (Captain Fielding), stating that he found no less than 7,000 words in the Irish dictionary identical with the Hebrew.

Mr. Shea seconded the motion, which was carried with acclamation.

The National Anthem was sung at the conclusion of the meeting.—From the *Dublin Daily Express*, March 28, 1901.

We venture a remark regarding the statement of the Chairman of the Second or Evening Meeting regarding the benefit to be derived from the bare study of the Word of God independent of results. We fear that many an infidel who is a careful student of the Word never finds any spiritual benefit therefrom, apart from the Spirit's teaching. Thousands of godly preachers of the Word who are well acquainted with its teaching, have never suspected yet that God's people, the children of Israel, are two peoples living in separation to-day, the one being the House of Israel or Ephraim, the other the House of Judah or the Jews. Perpetual study of the Bible has not taught them this elementary truth, which is the key of the whole of the Scriptures. No clear idea of the mind and purposes of God towards the children of Israel can be formed without the assent of the mind to the elementary fact, which even 40 years of close study has frequently failed to divulge to the student, that in the Scriptures the people of Israel are divided into two nations, living just now in separation from each other; the heirs of two distinct sets of promises, but destined yet to be reunited and formed again into one body politic, under one King. This crucial fact, is one which occupies the whole heart, and the whole soul of God Almighty Himself, as Jer. xxxii. 41, teaches us; and to miss this point in the study of the Bible is to miss a vital truth indeed.

DISSENTERS.

On page 158 of this year's BANNER OF ISRAEL, we published an article entitled, "Some New Objections to Our Views." Among others the writer objected that "our ideas savour much of Dissent!" A friend in London remarked on this as follows:—

"I was this morning reading your answers to the writer who talks of 'the Identity smacking of Dissent.' Of course it does! Dissent from the old spiritualizing of the prophecies! It set me thinking of how people use or consider the term as one of insult or opprobrium. Why? We should not be Protestants if we had not begun by dissenting. May we not say, without irreverence, that the apostles themselves, in following our Master, were Dissenters? and all

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their disciples after them, were the same, afterwards. I thought of the noblest of women of the last century, just expired, Mrs. Fry, the Quakeress, who stood before Queens and Kings speaking for God, and pleading the claims of Christian humanity, alone, in condemned prisoners' cells, or preaching to the gathered prisoners, or to the men and women at meetings of her own class—a Dissenter!

"But still—let folks call believers in Our Identity Dissenters if they like, and let us accept the term as a mark of honour, believing, as we do, that the Identity is true and that it glorifies our Master."

So far our correspondent, who, of course, in one aspect of the case is quite correct. We dissent, as British Israelites, from the practices of those in the Church Establishment who are breaking the law thereof—being traitors in the camp. But we have no quarrel with the true and loyal servants and ministers of the Church who obey its laws, and rightly and duly administer its rites according to law. We dissent not from them—we dissent only from those who break the law of the Church.

ANNUAL MEETINGS OF THE BRITISH-ISRAEL ASSOCIATION.

A BUSINESS MEETING is not, as a rule, attractive to ladies, and it is not often that they grace such a gathering; but on Tuesday afternoon, May 14th, at Exeter Hall, there was a fair representation of both ladies and gentlemen at the annual business meeting of the above Association. The Rev. Chancellor Hanan opened the meeting with prayer, and the minutes of the previous meeting were then read by the General Secretary (Rev. S. J. Deutschberger). The Chairman (Douglas A. Onslow, Esq.), read a letter from "Philo-Israel" (Mr. E. W. Bird), expressing his good wishes for the success of the gathering. He said it was his wish to have been present, but thought it wise, under the circumstances, to reserve his strength as far as possible for his editorial work in connection with THE BANNER. The Chairman then read the Report, which, on the whole, may be said to be of a satisfactory character. The total income from subscriptions, sale of publications, &c., amounted to nearly £400, and the expenditure had somewhat exceeded that amount. About 30 new members had joined the Association, and about 40 had been lost by death, removal, and other causes, including Earl Radnor (the Patron), Colonel Larkins (a Vice-President), and J. Hope Wallace, Esq. (a member of the Council and a munificent helper of the Association). The Report referred to the appointment of the Rev. S. J. Deutschberger as General Secretary, and the success which had so far attended his work; also to the services rendered by Mr. Marchant (of Brighton), Pastor Copp, Mr. H. H. Pain, Mr. Onslow, and Miss Rush (of the Free Distribution Fund) and others in making known our Identity by the pulpit, the platform, the press, and the pen. The adoption of the Report was moved by Mr. Danvers, and seconded by Captain Lowe. Mr. H. H. Pain then explained the new Rules and Regulations that the Council had prepared, their object being to make the Association more comprehensive and wide-reaching, and are, in a measure, the outcome of suggestions made by Mr. Mowbray (of Port Elizabeth) when on a visit to this country about two years ago. After some discussion, in which Mr. R. Whytlaw, the Revs. W. H. Milner, F. Aston, Captain Fielding, General Roberts, Mr. Landseer Mackenzie, and others took part, the new rules were approved. It was now past three o'clock, and the audience was gathering for the afternoon public meeting, which was presided over by Frederick C. Danvers, Esq., who announced the opening hymn, "All people that on earth do dwell." The Rev. F. Aston then read a portion of Scripture and offered prayer. The Chairman spoke on the "Signs of the Times—the falling away from religious belief in all parts of the world—and the remedy for this evil," and then called upon the Rev. Chancellor Hanan to deliver his address. Dr. Hanan is always a welcome guest at the Annual Meeting, and on this occasion he gave a very thoughtful discourse on "The Kingdom of God," and dealt at some length with the various views taken of the meaning of that phrase, and its relation to Anglo-Israelism. Indeed, "The Kingdom of God" seemed to be the keynote of the afternoon meeting, for the next speaker Rev. J. S. Woodhouse, Vicar of St. Peter's, Cricklewood, also dealt with the same subject in a paper entitled "God's Covenant with Abraham, and how it is being fulfilled," dwelling especially on the blessings regarding—(1) The multitude promised to Abraham; (2) that his seed should be a blessing; (3) that the land should be blessed for his sake; and concluded by dwelling upon our missionary labour and expansion. Mr. Marchant was the next speaker, and gave a short, bright address, in which he spoke of "The Kingdom of God," and said it meant fighting, and that more fighting is yet to come before the Kingdom is established and we have the peaceful times of the Millennium. He concluded by relating some of his recent experiences with opponents, and how he answered their strange and often thoughtless objections. A verse of "God Save the King" and the Benediction brought the meeting to a close. Tea and coffee was provided in the interval, allowing an opportunity for social conversation, and of members from far and near becoming acquainted with each other.

THE EVENING MEETING,

which was very well attended, commenced at 7 o'clock with a hymn, after which the Rev. J. S. Woodhouse read a portion from Hosea and offered prayer. The Chairman Capt. Lowe, made a few remarks, and called on the first speaker, Rev. Chancellor Hanan, who took for his text, "Modern Development is the Measure and Interpretation of the Meaning of the Promises," and drew attention to some modern developments, and how they affect us as a nation, quoting Jacob's blessing to Joseph; dwelling upon "the utmost bound of the everlasting hills," comparing it with the growth of the boundaries of the British Empire in recent years, and in what aspect this was evidence of the truth of British-Israelism.

Mr. Onslow, who followed, dealt with the "Stone Kingdom," and the foolish mistakes people make in mixing up the two places of captivity, and saying Israel and Judah were carried captive to the same place. As Mr. Onslow anticipates shortly publishing a volume dealing with this subject, it is not here necessary to further quote his remarks.

Rev. A. E. Bull, Vicar of St. Paul's, Hounslow—a recent convert, although for many years an enquirer—related his experience as to how he became acquainted with the subject of Our Identity with lost Israel through the perseverance of a lady in his congregation who frequently sent him a copy of the BANNER, and that, humanly speaking, had it not been for that publication, and the personal influence and writings

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of the late Bishop Titcomb, he would not have been occupying the position he then did. We hope to publish this address *verbatim* in an early issue.

As Rev. M. Bergmann was prevented from being present, his place was taken by the Rev. W. H. Milner ("Oxonian"), who paid a high tribute to Mr. Bergmann's work, and then went on to speak of the progress the subject was now making with the Clergy. One of the best attended and successful meetings was brought to a close by the Rev. S. J. Deutschberger pronouncing the Benediction.

"BUT NOW HATH CHRIST BEEN RAISED FROM THE DEAD" (1 Cor. xv. 20, R.V.).

St. Paul in writing the above words to the Corinthians, which we have incorporated in our Christian Burial Service, stated a fact—a fact capable of proof. We have heard it declared from the pulpit that there is no fact which has ever been supported by such a vast mass of credible proof as this one of the resurrection of the dead body, soul, and spirit of the Lord Jesus Christ. Let us see what evidence can be produced to establish the resurrection if a jury were called upon to decide that issue.

In the first place, there is the evidence of the Roman centurion who officially saw Him die (Mark xv. 39, R.V.) and testifies to the fact, "The centurion . . . saw that He so cried out and 'gave up the Ghost.'" Joseph of Arimathea, a man of note, procured official sanction, and then buried the body of the Lord Jesus after the cruel death of the cross, in his own new tomb (Matt. xxvii. 57—60, R.V.). But in respect to the dead body of Jesus, what kind of evidence is forthcoming to prove His resurrection? Let us call first for the evidence of angels. There is the statement of the angel "whose countenance was like lightning and his raiment was white as snow," seeing whom the Jewish guard for terror shook "and became as dead men." The evidence of that angelic being was that Jesus was not in the tomb. "I know," he said to the women, "that ye seek Jesus which hath been crucified. He is not here. For He is risen as He said. Come and see the place where the Lord lay. Go quickly and tell His disciples, He is risen from the dead, and He goeth before you into Galilee, there shall ye see Him" (Matt. xxviii. 1—7, R.V.).

Two other angels also, as narrated in Luke xxiv. 4—9 (R.V.) testified to the disciples that He was risen when they visited the tomb. The two disciples in their walk to Emmaus on the evening of the resurrection saw and conversed with the Lord, detected and recognised Him, and on their return to Jerusalem saw Him again, when He appeared not only to them, but to the eleven apostles and to others gathered with them, saying, "The Lord is risen indeed, and has appeared unto Simon" (Luke xxiv. 13—48, R.V.). "After that He was seen of five hundred brethren at once, of whom the greater part remained" until the date of St. Paul's First Epistle to the Corinthians, already quoted. This is sufficient evidence to prove the glorious fact that the Lord rose from the dead and so certified to the universe that His sacrifice of Himself for the sins of the whole world had been accepted by our God.

Another cogent line of evidence to the fact of the resurrection is derived from St. Peter's sermon in Jerusalem soon after the Lord's death and resurrection. He then openly proclaimed that Jesus had died and risen again, and that before multitudes who heard Him, and were cognisant of the truth of the facts, and could have contradicted Peter at once. But they never disputed his evidence or asserted that Jesus being dead and buried, had never been raised from the tomb, but was dead still (see Acts ii. 29—47, R.V.).

The evidence thus to prove the fact of the resurrection is amply supported by legal testimony and suffices to prove that the Lord Jesus having died for our sins, was raised again for our justification and our sanctification. But was the fact that Jesus rose from the dead believed by His contemporaries? By the majority it was not believed. The officials, of course, were obdurate and refused to listen. His own followers declined to credit the splendid reports. No doubt "it was too good to be true." The two disciples journeying to Emmaus did not recognise Him. Why not? "Their eyes were holden that they should not know Him." The idea of the resurrection from the dead was new to their experience. They never thought He would be met in that road outside Jerusalem, on the road to an obscure village.

The women who were said to have seen Him were reticent. John and Peter had been to the sepulchre, but had not seen Him, though there was a report that Peter had. The facts of the resurrection of the Master are parallel, for the most part, with those which relate to the death and resurrection of the nation, His chosen Israel, whom the Lord came to redeem and save. Israel for sin died and was buried. "When he offended in Baal he died" (Hos. xiii. 1, R.V.). In Ezek. xxxvii. we see it stated in a figure that Israel of the House of Joseph was in its grave, its bones being scattered throughout a valley. The nation was dead and buried. But as the resurrection of the Lord Jesus was foretold by the Lord Himself, and by the prophets who preceded Him, so Hosea vi. 1, 2 (R.V.) gives us the approximate epoch of the nation's resurrection. "After two days will He revive us. On the third day He will raise us up, and we shall live before Him." A day for a thousand years gives us over 2,000 years as the total period of the Ten Tribes eclipse, and the end of about 3,000 years as that of their resurrection.

If Israel disappeared as a nation about 740 B.C., her return to life or her political resurrection should be recognised about the period 1860 A.D. For forty years past the cry has been raised that Lost Israel is found; but as in our Lord's case some believe and proclaim the fact, but the majority doubt, and say, "The thing is too good to be true." But the doubters had at last to say respecting the Saviour, "The Lord is risen indeed, and hath appeared to Simon" (Luke xxiv. 34); and so in respect to the nation, the verdict at last must be, "There is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jer. xxxi. 17, R.V.). Let Israel therefore praise the Lord for His faithfulness to His promise.

THE MANCHESTER AND SALFORD BRITISH-ISRAEL ASSOCIATION.

The above Association, the President of which is Mr. John Scott; the Secretary, Mr. F. S. Gandy, and the Hon. Treasurers, Messrs. S. Broughton and F. Graham, have put forth a notice in connection with their Syllabus of Lectures, etc., to take place, which is very much to the point, and worthy of publication to the ends of the earth where in fact the Banner of Israel also circulates largely It points out the correspondence of prophecy with history;

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names the texts where the prophecy declares God's purposes in respect to the fulfilment of His will, and finally indicates by our own national history, how exactly we have carried out God's purposes in respect to His people Israel.

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.

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 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 company of nations" Gen. xxxv. 11, and xlviii. 4.

4. Under the new covenant and therefore Christians.— Hos. i. 10; ii. 23; Isa. xlii. 4, 6. 8, 16—19; xliv. 21, 12; 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 "greator 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 sand 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; Hos. 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 (Hos. ix. 17), from whence they have been sifted out (Amos. ix. 9), and gathered out from among those nations (Ezek. xx. 35 and 41; Hos. 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. 12–18; xxxi. 7, 8); also in the "West (Hos. xi. 10) which is the appointed place." This place is to become too limited in area for their immensely increasing 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—36.

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; 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 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.

History clearly shows that Media was the neighbourhood whence the ancestors of the British people came (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 many other historians 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 Hos. 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.

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."

"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 subtile, 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.

Correspondence.

To the Editor of the "Banner of Israel."

Sir,—I have just read in your August number an article on the disappearance of the Ark. I have long thought that there is another cause than there given. It is certain that the Ark was not in the Second Temple. The Jews, on their return from Babylon, brought with them many of the hallowed articles which had been in the Old Temple, and which, on its destruction, had been placed in the Temple of Bel. The Ark was well known as the centre object of the Jewish Temple, and, had it been in its accustomed place when the Temple was sacked, it would most certainly have been carried to Babylon, as the certain proof of Bel's superiority to the God of the Jews: and if it had been taken to Babylon, it would have been given back to the Jews by Cyrus.

I suggest that when the priests of the Temple found that the Babylonians must soon enter, they at once removed the Ark and placed it in some rock chamber underneath the Temple; and that, further, these men were all slain by the Babylonians, and so their secret died with them. And there is the Ark still, its gold bright with all of the former beauty, and very possibly, if this vault of limestone were dry, as is most likely, the wood used is sound as at first. When, then, the Turks leave Syria, and the foundations of the First Temple have been searched out for the erection of a new Temple, the Ark's hiding-place may be discovered and it be restored to the new holy-place, but without any emblem of God's presence as in old time.

The prophet Zechariah shows very plainly that Jerusalem will be occupied by the Jews before they have learnt to "look on Him whom they have pierced."

I am, sir, &c., A. Stock, Archdeacon.

Wellington, New Zealand, November 8th, 1900.

[The above letter was late in reaching us, and has been delayed since, which we regret.—Editor.]

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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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SIR ALFRED MILNER ON SOUTH AFRICAN AFFAIRS.

THE speech of Sir Alfred Milner, at Cape Town, delivered on May 7th, was in print in all the London papers on the morning of the 8th, and more wonderful still, Lord Kitchener's report of the successes of his columns, the capture of three guns, 109 prisoners, 32,000 rounds of small arm ammunition and eleven Boers killed, was despatched from Pretoria at 6.50 p.m. on May 7th, and was published in the Bristol morning papers at dawn on the 8th. These latter achievements being the last of many like them reported daily for some time past, illustrate one of Sir Alfred Milner's statements in his parting speech before his embarkation for England on the 8th May. He said that when he visited Pretoria to assume his new duties, "he had seen the strength of the yet remaining enemy, diminishing under the iron grip of Lord Kitchener."

The "iron grip" of Israel's general, representing the "Stone" of Matt. xxi. 43, had fallen on the Boers, our enemy, and the effect was witnessed by Sir Alfred Milner—it was "scattering" the Boers "as dust." It is stripping them of men, horses, waggons, oxen, hundreds of thousands of rounds of ammunition, immense numbers of cattle and sheep and other food. This process repeated in all directions will surely cause the forces of the Boers to wither, or "scatter" away, leaving no resistance possible at last. May that result be speedily attained!

The speech of Sir Alfred Milner, at Cape Town, was a remarkable one and was cheered to the echo. His declaration regarding the determination of the British people to see this Boer war out "to the finish," is very satisfactory. Coming from a man like Sir Alfred in a position to know, and having the assurance on the subject he professes, it is most comforting to learn that the heart of this our nation and its Government are sound, and that in dealing with the Boers there will be no flinching, no drawing back till the opposition of the enemy ceases and the end is reached. We quote the words of Sir Alfred, which must be disheartening to the Boers and their leaders :—

In the whole of the weary business in South Africa, Sir Alfred Milner continued, there was nothing more profoundly satisfactory than the manner in which the British people, once awakened to the real question at issue, had set their teeth unmistakably to put an end once and for all to the uncertainty and the conflict of incompatible ideals which made peace and progress in South Africa under the old order impossible. Flinching from no sacrifice, and turning a deaf ear to people whose endeavour was ever tending to confuse and smother the one cardinal point in a mass of side issues, the British people had gone straight upon the way on which they had set out from the first—to make an end of the business once and for all, to make South Africa one country under one flag, and with one system of law and government, liberal and just, and to leave no room for a recrudescence of ambitions. If he was not absolutely confident of that he would not take a return ticket to-day. Were any evidence needed, though he did not see how a careful observer needed any evidence of the unshakable purpose of the British people, it would be found in the reception which had been accorded to the communications which recently passed between Lord Kitchener and General Botha. He did not admit for one moment that such protests were justified. He believed them to be due to a misunderstanding of the actual position. He merely referred to this as evidence of the fact that, far from their being a weakening of public opinion, the unmistakable bent of that opinion was over-anxiety lest anything should be done which might possibly jeopardize the stability of the future settlement, even for the great object of putting a stop to further bloodshed. He was firmly convinced that the permanence of the settlement was in no danger whatsoever.

He had been preaching for years, in season and out of season, in the teeth of bitter obloquy, the Empire's duty towards the South African loyalists. Times numberless had he called attention to the utter folly of the fatal old trick of giving away your friend in the idle hope of conciliating your enemy. (Cheers.) When he spoke of loyalty, he meant the genuine coin, standing the recognized tests. (Cheers.) Where he differed, perhaps, from some of his friends was in his tendency to try to form a mental picture of the time when

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those who were enemies lately, and some even who were enemies to-day, would be no longer foemen, but fellow-citizens sound and true. It was his impression, perhaps he was wrong, but he did not think so, that there were not a few of those who were sturdiest in their allegiance to the old flag, though not all of them, who, when once the conflict was over and they had accepted citizenship, would be also dutiful to their new allegiance It was a point of honour with the British to let them see that no vindictive feeling was entertained with regard to the past, and that, if they were prepared to accept the position of citizens of the Empire, the same rights, privileges, and solicitude for their welfare on the part of the Government would be extended to them as to their fellow-citizens, the old and new fusing into one nation. If for entertaining these hopes he was to be called weak, he would just bear it with such equanimity as he could muster.

He was leaving South Africa much easier in his mind than he could have done six or even two months ago. When first he went up to assume his new duties he had seen the strength of the yet remaining enemy diminishing under the iron grip of Lord Kitchener, and the first beginnings of orderly civil government, and also the first steps—though modest ones—of re-establishing industries. He hoped and felt confident that by the time he returned he would see great progress, and that after long patience, endurance, courage, and self-sacrifice thousands of South Africans who had endured for their Sovereign and the Empire would be beginning to reap their well-merited reward. Sir A. Milner resumed his seat amid immense cheering.

The luncheon was fully representative. The Mayor, Mr. O'Reilly, presided, with Sir Alfred Milner and Sir Walter Hely-Hutchinson on his right and left. There were also present members of the Ministry, the Judicature, the Army, the Navy, the Church, and a number of leading citizens. Sir W. Hely-Hutchinson, who was making his first public appearance in Cape Town, was enthusiastically received. Responding to the Mayor's toast of his health, he said he hoped before the conclusion of his term of office to see peace and prosperity reign in Cape Colony. He intended travelling throughout the colony in order to qualify himself to tackle the problems he had to face.

Mr. Brown, member of the House of Assembly for Cape Town, proposing the health of the High Commissioner, said that that gathering represented the loyalists of South Africa. They wished to tell Sir Alfred Milner that they perfectly endorsed his policy. (Continued cheers.) No man in the Empire had borne a greater burden. He had striven his utmost to preserve peace. The loyalists of South Africa wished the people of England to know that they, he would not say demanded, but entreated Sir Alfred Milner's speedy return, and that the settlement of the new provinces might be left in his hands.

The war has hitherto been long continued and very wearisome to our nation. But we are in the hands of God, and He is dealing with us in wisdom and in love. No doubt the war has shown us our national demerits and our lack of wisdom in many directions. Our soldiers had much to learn when the war began. They have been taught the lessons of the future, that victory in modern times rests not with numbers, but that a few mobile troops with modern weapons in their hands, and all skilled as accurate marksmen, are likely to be the victors. The Boers were aided by the extreme difficulties of their country in a military sense and by the fact that they knew it well, but we did not: also they were fair marksmen, with horses in vast numbers to carry them. In one respect they were incompetent, seeing that they have no courage to attack their enemies on the field, or meet them in the open; and being forced from fear to fly, if their enemy should threaten them from the rear and attempt to cut off their retreat. The result of these weak points we are witnessing now. The Boers are being "broken to pieces," and they are "scattering like the dust." For the Boers have suffered in two ways. Upon Israel's stone, they have fallen, first, and as the result they are rapidly being broken to pieces. The stone of Israel, in retaliation, has now fallen upon them, and the impact has been so terrible that "it is grinding them to powder," as the A.V. has it.

This contest has cost us very many valuable lives, and a loss in treasure, apparently out of all proportion to the gain which on the surface we expect to secure. But God sees the matter differently; for His purposes it is essential that South Africa should be Israel's to add it to Christ's kingdom—a strategic position to lead to additions thereto in the regions beyond in Africa and the far East. We may leave the matter confidently in the Master's hands, and believe that He is arranging for us and for His own purposes, according to His will. The "iron grip" of Lord Kitchener and his captains is daily working out the problem before our eyes, and we live now to praise Him for His mercy and loving-kindness to His people, Israel, by whose means even the Boers are to be blessed when they shall yield to the sceptre of our King, Edward VII., the servant of the Lord Jesus Christ, who is the true King of Israel.

HOW AND WHY I ACCEPTED BRITISH-ISRAEL TRUTH.

An Address delivered at the Annual Meeting of the British-Israel Association in Exeter Hall, London.

By the Rev. A. E. Bull, B.A.,
Vicar of St. Paul's, Hounslow Heath.

Lord Beaconsfield, writing on "Excuses," says that, "No time is worse spent than that in making them." Yet, in spite of this—*my* excuse: On two occasions lectures have been given at the Mission Room in my parish on subjects connected with the teaching of the British-Israel Association. On each occasion we were favoured with the presence and help of the Rev. Mr. Bergmann, one of the Council.

I suppose that he took notice of the enthusiasm, which in the concluding remarks as chairman, I must have exhibited. I could not help this shew of interest, it was no fault of mine! the subject got hold of me. There's joy when one can shout "Eureka" of anything worth finding!

Notwithstanding, if I have made a mistake in speaking from this platform at your Annual Meeting, I have the impression that you will have to put most of the blame upon Mr. Bergmann. However, here I am, and I want to talk to you of

I.—*My experience.* For many years I had been thinking of it, not studying it, but simply dipping into it. *Scraps* at odd times, and at long intervals. Some good lady (I am much indebted to *ladies* in this matter of the investigation of our Israelitish origin) would lend me a copy of the Banner of Israel, and she always did it with enthusiasm—a sparkling light in her eyes (no exaggeration!) The opponents of this teaching would say that this very sparkle was an unmistakable sign of a "craze," but it made me think *there might be something in it!*

I am bound to give this testimony that the Banner always excited interest in my mind, and touched my soul, and forced the question "Can it be true?"

Next, a copy of the "Anglo-Israel Post Bag," by the late Bishop Titcomb, came into my hand. It would have been impossible for me to have passed this by without reading it throughout! For to that dear, good man I am indebted for

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the faithful ministry, which in my youth brought me to know Jesus Christ as my Lord and Saviour. It was by him that I was baptized as a true convert at the age of fifteen, and prepared for confirmation, which shortly after followed. I have often borne this testimony to my dear Pastor in the pulpit of my own Church, for I loved him as Timothy must have loved St. Paul, and you may easily imagine my feelings when the good man, then Canon Titcomb, preached in my pulpit, and the gladness with which I listened to the same old Gospel teaching by which, I knew, in the earlier years of his ministry he had won so many souls to Christ. *Still*, I was not prepared to accept all he might teach upon the varied questions which might be suggested by Holy Writ. His ministry in my youth had taught me to love God's Word—to search it—and, like the Bereans, to see if these things were so. And he had set the example, too, as the book in question ("Anglo-Israel Post Bag") abundantly proved to me. He himself had had real difficulties in accepting the theory—he could not do it without diligent searching after truth: *but*, on the other hand, he would not allow prejudice to prevent his acquiring what after all might be true, but would thoroughly sift and examine all the evidence that might be brought to bear upon the subject. This was a splendid example, which it would be well if many more of our clergy and ministers would follow. Still I remained undecided.

Prophetical subjects always had a charm for me, owing, no doubt, in the first instance to Bishop Titcomb's teaching. The second coming of our Lord for His Bride the Church, and His coming to *reign*, had always been proclaimed by me, as a doctrine of supreme, vital, and practical importance to the true Christian life! "Every man that hath this hope in Him, purifieth himself, even as He is pure." His coming to *reign!* Yes, as King of kings, and Lord of lords, but *primarily* as the King of *the Jews!* The *Jews!*—but what about *Israel?* What about that large body called the House of Israel, carried into captivity more than a hundred years before Judah was, and which, unlike Judah, never returned? Ah! that was the missing link! They were *lost*, and they could have no place in one's teaching. How strange it seems to me now! with that flood of light that has poured into one's mind from the teaching of the Old Testament as to the very different destinies of the two Houses of Israel and Judah, in the latter times, or Christian dispensation.

In those years, and I am speaking of thirty-three years in one parish, I was *obliged* at times to refer to the Anglo-Israel theory—there always seemed something lacking in my exposition of important passages of Holy Scripture, but I had always to state that I had not accepted or rejected, but stood neutral as regards that teaching. Was this indecision or muddle to go on to the end? No, by God's good providence, no!

Some ladies (!), this time in my congregation, of late years, have been sending me copies of the BANNER. Oh, that BANNER. Some of my brethren would have called it *pestering* them! I did not! I knew they were good Christians, who loved the Lord Jesus Christ, and were looking for His return. So these copies of the BANNER did not go unread. Then these ladies always *talked* about it (always kindly) when perchance they met me, and one day set me thinking about *Ephraim*. You British-Israelites will be shocked when I tell you it was a puzzle to me what they meant.

"We are Ephraim-Israel," said they, and I dare not deny it, but was not in a position to accept it. What I had read many years before in Bishop Titcomb's book had partly faded from my memory, and my mind was in a fog! Then, by a strange providence, I found that there were other British-Israelites in my Church, sitting in different parts of the building, quite unconnected one with the other, but thorough believers in our Israelitish origin. My position became rather embarrassing. *Neutrality* was no longer consistent. To be a faithful expounder of God's Word (and I have always attached the greatest importance to the *exposition* of the Scriptures), I must make up my mind about this Anglo-Israel theory. I *must!* And just then, about eighteen months ago, the second Lesson for the morning service was Hebrews xi., and as I read the 21st verse of that chapter "By faith, Jacob, when he was a dying, *blessed both the sons of Joseph*," (I had often read it before, but this time) it flashed across my mind, what a strange thing that this one action of Jacob's life is singled out as a special proof of his faith. Surely there must be something in it. So I set to work upon this subject, and the next two Sunday mornings preached from this text, dealing with the special promises made through Joseph to Ephraim and Manasseh, connecting these with the initial and intervening promises made to Abraham, Isaac, and Jacob. Then I rested, waiting for more light and a better understanding upon this most interesting and attractive question. Since then, step by step, I have been making progress, and I cannot be too thankful for the wonderful help the acceptance of this truth has been to me in the study of God's Word.

I have not read much—I am a *slow* reader—perhaps a slow *thinker*—but I never will read *without* thinking. One book at a time is my rule, and the *Bible* must be at my side for ready and constant reference while that book is being studied. "The Handbook," "Israel, a Thesis" (Dr. Hanan), "The Fulness of Nations" (Dr. Aldersmith) (and especially his Paper read before the Clergy at Sion College), also valuable writings by Mr. Pain and others, have been most helpful to me,—but I am thirsting to go deeper into the subject, and to read as far as possible all within my reach upon this deeply interesting subject.

As to the use of this Truth in one's ministry, you have not to search for opportunities, they come of themselves—they crop up everywhere! "British-Israel Truth" lights up with meaning passages otherwise quite dark (*e.g.*, many passages in the Prophets). Recently, the chapters on Balaam, in the Book of Numbers, have been read as our first lesson. Well, for the first time in my ministry, I ventured to speak upon those marvellous prophetical utterances which God, for the encouragement and enlightenment of His people Israel, enabled him to utter. You know the series of *four*—with the remarkable comparisons of the lion, the wild ox (or, unicorn), and "his seed" to be "in many waters," etc.—with the express statement as to the time of their fulfilment "in the latter days."

Now let me say that after well studying the Old Testament, difficulties will, no doubt, occur to one in turning to the New Testament. And this is just what one might reasonably expect, because of the long continued habit of thought and interpretation, in accordance with the general teaching both from the pulpit and the Commentaries—*e.g.* (1) We have been too accustomed to think of the term "Jews" as God's ancient people "Israel," the *whole* of the Twelve Tribes,—*all* of whom, somehow or other, got so thoroughly mixed up, and joined together, that they were, in Christ's days, known under the one designation "Jew." (2) And then, seeing from the Old Testament how different was to

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be the futures, in the Messianic age, of the two Houses of Israel and Judah,—we naturally expect to see some very clear indications of this distinction in the pages of the New Testament. And so we do, *but* not always in the same way in which we perhaps hoped and expected—*e.g.*, St. Paul's Epistles do at first perplex—chapters ix., x., xi., of the Romans. (As an example of New Testament difficulties, see the letter on the Epistle to the Romans in the BANNER of May 8th.) One thing is certain. Ignoring the House of Israel in the New Testament does not get us over the difficulty. Surely, with so much said of them in the Old Testament, which was to be fulfilled in the "latter days," it is our duty to search for them in the New Testament. They *must* be there!

It is indeed a truth worth knowing, because,

(1.) It makes one a patriot in the best sense. A lover of one's country and people, *with* true benevolent feelings for the whole world.

(2.) It makes God a faithful God. In the fulfilment of His word to Israel. When one asks *Cui bono?* it is a sufficient answer (if there were no other), that it is a wonderful testimony to the truth of Old Testament prophecy, and, therefore, to the truth of the whole of the book. Does not this concern us? Granted that personal salvation comes first, surely it follows that being "new creatures in Christ Jesus," all that pertains to the kingdom of God's dear Son should interest us. St. Paul, at Rome, taught "the things concerning the Lord Jesus Christ," *and* preached "*the kingdom of God.*"

And (3) Let me add that British-Israel Truth is in itself such a light that it shews up the confusion of thought and the fallacy of the reasoning of many of the pamphlets which have been written against it. We are seriously told in one such pamphlet, and it is meant as an overwhelming and crushing argument, that we must "*Look for a thing where it was lost.*" Yes, if I lose a sovereign, I will certainly look for it within the boundaries of that place where I think I dropped it; and even in this case of an inanimate object being lost, it does not at all follow that it will remain where it was lost. But in the case of animate creatures, and those possessed of reason and will and determination, where is the sense in supposing that they would continue to abide in the same place in which they were last heard of? And that, too, after the lapse of 2,500 years! Add to this, they were prisoners of war, carried captive, and *placed* in the cities of the Medes! Naturally, the first thought would be to go elsewhere, when escape was possible. Granting that some (like Judah in Babylon), had become satisfied and comfortable in the land of their exile, one can scarcely think that such would be the case with the main body! And what if on due enquiry and search, it can be shown that a thing has been found in some other place, bearing unmistakable signs of its being the very thing that was lost, and that its removal from the old place to the new place can be accounted for, and traced, whether by leaps and bounds, or by ever so slow a process (it matters not), then surely it puts quite a new aspect upon the problem!—all the more so, if we have historical testimony to the fact that this exiled House of Israel did (when the opportunity offered) propose just such a departure and went a journey of a year and a-half, arriving at the region called Arsareth (*i.e.*, another land). This is recorded by Esdras in his 2nd Book, and we have no reason to doubt its accuracy nor is it a far-fetched inference, to identify this region with that of the town and river Sareth (or Sereth), at the N.W. of the Black Sea. And what if writers, learned in history, who have diligently searched into the origin and movements of peoples, have been able, as Sharon Turner has been, to trace the Saxon to the very quarter to which he had been carried captive?

But leaving this, may I now give (II) Some advice to enquirers. The proper order in which to study this question, is, I believe, leaving out all consideration of the fulfilment of the Old Testament Scriptures, as regards Israel, by whomsoever or wheresoever fulfilled; to study (1) *the books of Moses*—to find out what the promises and threatenings were, which were made concerning them with due regard to the *distinctive* blessings promised to EPHRAIM and Manasseh, and to Judah (as to the sceptre); then (2) the *historical books*—to mark the early indication of the mind of God as to the division into the two Houses of Israel and Judah (in accordance with Psalm cxiv. 1, 2)—then the actual disruption and separation—then in due time the captivity, first of Israel, and ultimately of Judah; then (3) to turn to the *prophetical* books to see what God by His servants the prophets declared would be the futures of these respective Houses, *before* their restoration and re-union in the Promised Land.

Hosea was specially helpful to me, but afterwards Isaiah, Jeremiah, etc. This is the course I followed, when taking up the methodical study of the subject in earnest. 1st. What say the Scriptures of the Old Testament of God's ancient people Israel, of the two Houses of Israel and Judah? of their futures? 2nd. Where can we find the fulfilment of these predictions, if yet fulfilled, in whole or part?

I feel very strongly that the *first* question is practically neglected, and if I may judge others by what was my own sad ignorance of Old Testament teaching upon this subject, Christians generally know little or nothing about it. And in this condition, they hear of such a question (as Mr. Pain took as the title of his recent lecture at Hounslow) "Are We Israelites?" "Israelites indeed!" say they, "we are *Britons—that* we *know*—ISRAELITES? *Impossible!*" And there it generally ends, so far as regards the inquiry, but not as to the indignation, and sometimes bitter contempt!

I was much interested to find in that excellent book "Israel in the Scriptures," by Caroline Pearse, that she pursued the same course in the study of the subject, which I proposed to, and followed myself. She takes the teaching of the Old Testament all through systematically, examining each book in the *chronological* order, which, as regards the *prophets*, is important. I repeat—the *Scriptures* first, and the Old Testament before the New Testament. It is time enough to see how far the British nation corresponds with what was predicted of Ephraim-Israel, both *temporally* and *spiritually* when we have seen clearly what those predictions were.

It has been urged that the British nation is *not* a *converted* nation. I maintain that our nation *is* a *Christian* nation, but, like many a converted *individual*, very imperfect, inconsistent, and carnal (like the Corinthians and Galatians). The *nation's requirements* are those also of the *true Church*, the body of Christ—viz., the abundant outpouring of the Holy Spirit—and *both* will undoubtedly have it in God's time, most likely after severe judgments, and the *nation at large* probably *after the translation of the Church.*

Now, may I give (III.) advice to *workers—i.e.*, to propagators of British-Israel truth. We believe that our opponents have to ignore and shut their eyes to a good deal of Scripture, in order to maintain their rejection of this teaching—and they have a good deal, which they do see, to explain away.

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My experience at some of the monthly meetings of this Association has been that these opponents are very generously and patiently dealt with. Now, my advice is simply an emphasizing of the importance of this patience (how patient the *ladies* were with me!) Conviction will not come at *one* stroke—and they *are strokes!* The arguments of British-Israelites are so many *blows* against the preconceptions and convictions of the great majority of people, or, if we use the word in its *gentler* meaning, they are strokes in the *wrong* way—they ruffle and annoy. Why is this? Why is it that the spirit of indignation and red wrath is sometimes stirred up in the hearts and countenances of the opponents to this teaching? (We have seen such.) There is something peculiarly British, I think, in this pertinacious obstinacy. John Bull has a mind of his own, and at the bottom is truly conservative both of institutions and *opinions*, and until sufficient reasons have been brought to bear upon a question, he will not budge an inch,—he will not change merely for the sake of change. Now, in dealing with this persistency or perseverance (call it what we will), one thing is certain, we must be *patient*. British-Israelites should all be people of good temper, and if any of us suffer from a lack of this, it would be well for us to seek grace as quickly as possible to have this set right. For the principle which governs homœopathy, "*Similia similibus curantur*," must be departed from in this work of bringing conviction to our opponents who are put out of temper by a statement of our belief—violence must not be met by violence. There is one thing very much in our favour in the task of bringing persuasion to those who are sceptical as to British-Israel views. Our argument is *cumulative*. We need never think that we have said the last word to them—there's always "more to follow."

There are not only the substantial facts of the past, showing that "we are a people with the stamp of God upon us, whose appearances and providences amongst us are not to be overmatched in any story"—but in these stirring and eventful times, the newspaper of to-day in recording the facts of yesterday is ever giving us fresh confirmation of the truth of the Anglo-Israel theory, and throwing light upon its teaching, *e.g.*, yesterday, *The Morning Post*, in a leading article in reference to the tour of Sir Reginald Wingate, the Sirdar, in the Eastern Soudan, said: "It is the same tale everywhere. An increase of population from hundreds to thousands, contentment and good wages—these are the results which follow on British occupation and settled rule. Much of the country, too, is evidently of great productiveness. Fertility seems to be the rule, and cultivation is widespread. The whole effect of the tour, then, is to demonstrate two things. The first is the way the inhabitants are settling down on their release from Dervish rule; the second is the potential value of the territory which the destruction of the Dervish power has brought under British sway. It is simply impossible to estimate the ultimate value of these territories, whose productiveness, even in their most prosperous eras, was merely scratched." In the marvellous development of the British Empire—Great and Greater Britain—the great nation and company (multitude) of nations—with the sister nation, or great people on the other side of the Atlantic—we may fully expect ever accumulating facts which shall tend to the conviction of even the most obdurate and stubborn of our opponents.

"John Shootingham" writing on this subject in "Random Shafts" (BANNER, May 8th) says: "In course of time the most eloquent advocate of Anglo-Israelism will be the British Empire itself." And what if as the result one such (like Saul of Tarsus, transformed into Paul the Apostle) become

> "One in whom *persuasion* and belief
> Had ripened into *faith*, and faith become
> A *passionate intuition*."—*Wordsworth.*

Surely it will be worth all the *patience* which the worthy leaders, as well as the rank and file of the British-Israel army, have shown in their endeavours.

Yes, we have had need of *patience*, not only with the out-of-temper opponents, but also with what we may denominate the "pooh-pooh" section. How long were some of you in making up your minds? and to which honourable section of its opponents did you previously pin your faith? Perhaps some of you saw it at once—it came as an inspiration—you had not to search for it as for hidden treasure—you heard it and believed it. Well, as long as you really did lay hold of it, or it of you, you are to be congratulated. *But* this has not been the experience of most of the adherents. With them it was a slow and lengthy process. Did I read in the BANNER of 10th April last that "the Editor of that paper studied the Word for forty years, but during that long time never saw the distinction between Israel and Judah," "which," as it states there, "is the crux of the whole subject." This fact is another instance in a good cause of the last becoming the first. And Caroline Pearse in her "Israel in the Scriptures," * says: "My own convictions have been formed *slowly*, and with much consideration of what has been urged for and against" (p. 9). So, too, Bishop Titcomb ("Anglo-Israel Post-Bag"). The truth is, we should be *patient* with *ourselves*, *and* with *others*. *Slow* growth is *sure* growth. The mind that has been open to conviction—that wanted to know the real truth of the matter, on whichever side it might be—the mind that has honestly given an ear to arguments for or against—*will be* the *strong mind*, ready to give a reason for the belief and the hope that is in it. A British-Israelite thus equipped will be a good worker in the cause, and with all his other qualifications—spiritual, moral, intellectual—will abound in the grace of *patience*. This patience will react as a blessing—the more patient in teaching, the better learners we shall be. Ours is a winning cause. We may say of it, "*Magna est veritas et prevalebit.*" People may say of *it*, as of old some said of the Christ, "Hath *any of the rulers* believed on *Him?*" But as in that case, so in this, the time will come. We may not yet expect a general reception of this teaching, *but some day* belief in it will, I humbly think, be universal. Startling facts, yet in the womb of the future, will produce unwavering conviction. In the development of the Eastern Question—for that will *yet again*, or *still*, be the central political question of the world—when the way shall be open for the return of the Jews (Judah) to the land of their forefathers—the land for which so many of them are sighing and longing—it will be found that their safe return cannot be by themselves—they *must* have the strong support and companionship of a friendly and mighty nation—a nation that shall prove itself to be their brethren of the House of Israel—a nation which shall be able to confront that mighty Power, which has been its own formidable rival, as well as Judah's greatest persecutor, with the ultimate result, so graphically set forth by the prophet Ezekiel, that God's faithfulness to His original promise shall be incontrovertibly proved, and He Himself shown to be *for ever* the God of Abraham, the God of Isaac, and the God of Jacob.

* A new work recently published by R. Banks and Son, price 1/- in paper cover; 1/8 in cloth.

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THE "UNION JACK" AND THE GREAT PYRAMID.

E. W. BIRD, ESQ.—DEAR SIR,—Having been a constant reader of the BANNER OF ISRAEL ever since 1880, I venture to call your attention to what I have not seen noticed before in the BANNER—namely, that the "Union Jack," the national flag of England, is identical with the banner of Israel.

I forward you, under separate cover, a diagram which I have prepared, demonstrating that the "Union Jack," when properly made, is simply a plan of the elevation of the Great Pyramid of Egypt, which anyone can test by cutting out a model of the Pyramid from the measures in the diagram, the test being that the vertical height of the Pyramid so constructed must be the radius of a circle, the perimeter of which is equal to the sum of the four sides of the base.

We first read of standards in the history of the Israelites in Numb. ii. 1, 2.

The plan or form of the encampment of the Twelve Tribes is given in the BANNER, Vol. IV., No. 181, June 16, 1880, page 242, in an article headed "The Maltese Cross," by Major R. W. D. Nickle, the angles indicating the base of the Great Pyramid, as a reminder that they had been brought out of the land of Egypt out of the house of bondage.

What the ensign of the House of Israel was, we may gather also from another article in the same number of the BANNER, page 248, headed "The Heraldic Emblems of the Ten Tribes of Israel Two Thousand Years Ago," by Major R. W. D. Nickle, where he says: "We here see the origin of our Royal Arms, together with the source of the flag that for more than two thousand years has braved the battle and the breeze."

The proportions of the "Union Jack" adopted by the British Admiralty, and published by them with their authority, show the length as double the width. Exception is taken to this on the ground that we are not satisfied as to the infallibility of the "regulation" size.

There is an authority that the four terminals of St. George's, as well as St. Andrew's and St. Patrick's, should touch the four sides of a square. If this be so, clearly the length of the flag cannot be double its depth, but must of necessity be a square.

The Israelitish emblems at Sanchi in India give the proportions of the ensign as neither square nor the length double its depth. It would be interesting to get the relative proportions of St. Andrew's and St. Patrick's flags prior to their being absorbed in the "Union Jack." But who is to decide the disputed point? What better referee than the great standard of weights and measures—the Great Pyramid? The same as in our bushel measure, if any dispute should arise as to our bushel measure, it can be referred to the Great Pyramid, our bushel being the eighth part of the "quarter" measure, and the "quarter" being the fourth part of the capacity measure of the coffer in the King's Chamber in the Great Pyramid.

The fact, however, is not disputed that the "Union Jack" is the plan of elevation of *a* pyramid. What pyramid? Not the Great Pyramid of Egypt.

Yours faithfully,

H. WILLIAMS.

Pakaraka, Kawakawa, Bay of Islands, Auckland, New Zealand.
March 6th, 1901.

SECTIONAL PLAN

to illustrate that the standard proportions of the "Union Jack" are taken from the measures of the Great Pyramid, and that the "Union Jack" is the plan of the elevation of the Great Pyramid of Egypt.

AB, BD, DF, FA, sides of the base of Pyramid.
G, centre of base.
GX, vertical height.
EXC, summit angle of sides.
HXI, summit angle of arris lines.

To find the correct angle of elevation of the sides of the Pyramid, measure the diagonal line **GF**, bring it down to **GI**, measure from **I** to **X**, bring point **I** into base at **C**, and with the same measure lay off **CJ**, then **CJE** is the angle of elevation of side **BD**, produce **CJ** to **K** and **EJ** to **L**, and **KJL** is the angle of elevation of side **AF** and the cross lines **KJC** and **LJE** make what is called "St. Andrew's Cross" and also "St. Patrick's Cross;" duplicate the two triangles, and you complete the angles of elevation of sides **AB** and **DF**; intersect the four triangles at **GJ** and **JM**, and you get eight triangles equal to **KJM** and **LJM**; reverse four of these triangles, and you get **LJO** and **CJO**, and **KJN** and **EJN**, and the cross lines **MG** and **NO** make what is called "St. George's Cross." Gather up the eight triangles, set them up vertically, and you have a pyramid, the vertical height of which is the radius of a circle, the perimeter of which is equal to the sum of the four sides of the base, which is the key of entrance into the design of the Great Pyramid (see Piazzi Smyth's work, "Our Inheritance in the Great Pyramid," plate ii. fig. 1).

AN APOCALYPSE.

HARK! the tramp of armèd thousands pushing conquest o'er the earth;
Look! o'er ocean, sea, and river, gallantly the ships go forth;
Roar of battle, surging louder, thunders far tumultuously;
War's dread phantom rises ghastly, stretching hands o'er land and sea.

Tell us, O thou Seer of Patmos, what shall be the end of all,
When the nations meet in conflict, and earth's thrones begin to fall,—
When the sun and moon are darkened, and the stars from heav'n are fled,
And the birds of prey are gathered for a banquet o'er the dead?

Tell us—tell us (for thou knowest) what shall in the end befall,
When the angel lifts the trumpet for the last dread battle-call?
Who shall live to tell the story, when the battle's fiery breath
Shall have swept the trembling nations down the precipice of death?

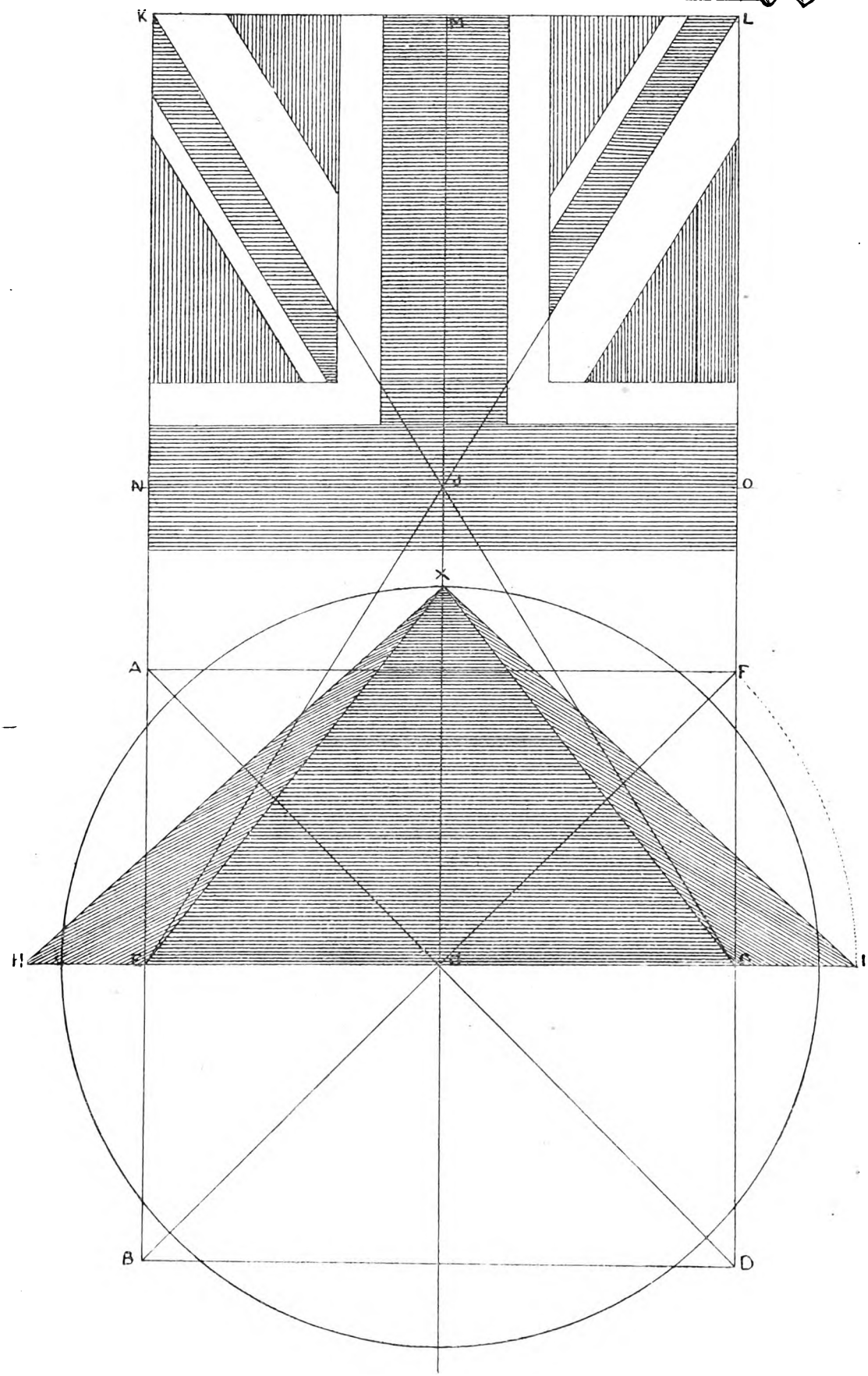
And methinks I see a Nation puissant and ready rise
As from sleep to grasp the sceptre of a world which prostrate lies;
And above the wreck of ages, shattered kingdoms, crumbled thrones,
Vict'ry shouts a song of triumph passing earth's remotest zones.

Then a Banner, war-becrimsoned, which had waved a thousand years
Over flood and field victorious, in a cloud of light appears—
Banner of a mighty Nation, Ensign of a Race Divine,
God-ordained to lead in freedom where the Cross shall be the sign.

Swords to ploughshares now are beaten, war's dread thunders peal no more,
Peace and plenty fill the nations, gladness reigns from shore to shore,
Hope looks upward to the mountains, sees the triumphs yet to be,
Hears the pæan of the ages: Heav'n has triumphed—man is free!

Markdale, Ontario. REV. J. R. NEWELL.

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THE NEW CENTURY OUTLOOK AND THE ISLES OF THE WEST.

By E. Ireland.

The following is an extract from an eloquent sermon preached by the Rev. Dr. Talmage at Washington, D.C., and reported in the *Christian Herald* of Jan. 17, 1901 :—

"What do you expect of this new century? is the question often asked of me. In the realm of Invention, I expect something as startling as the telegraph, and the telephone, and the X-rays. In the realm of Poetry, I expect as great poets as Longfellow and Tennyson. In the realm of Medicine, I expect the cure of cancer and consumption. In the realm of Religion, I expect more than one Pentecost, like that of 1857, when five hundred thousand souls professed to have been converted. I expect that universal peace will reign, and that before the arrival of the two thousandth year, gunpowder will be out of use, except for blasting rocks or pyrotechnic entertainments. I expect that before this new century has expired, the millennium will be fully inaugurated. The twentieth century will be as much an improvement on the nineteenth century as the nineteenth century was an improvement on the eighteenth."

To all this the learned doctor might have safely added the permanent occupation of the Promised Land, from the Nile to the Euphrates (Gen. xv. 18), by the Anglo-Saxon race, as represented by Great Britain and America—the restoration of the two houses of Israel and Judah to the foretold inheritance (Jer. iii. 18; Hos. i. 10, 11) and the great war of Armageddon (Rev. xvi. 14, 16), resulting in the utter destruction of the Russian and Northern Confederacy "upon the mountains of Israel" (Ezek. xxxix. 4) and the glorious God-given victory of the two sections of the Hebrew race, Israel and Judah (Jer. xxx. 1—11; Ezek. xxxix. 25, 26; Zech. xiv. 3, 4, 14), prior to the inauguration of the millennial reign of peace, when men "shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4), for "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9). Then will Milton's "Paradise Regained" be an accomplished fact, not through mechanical force, but by the regenerating power of "the everlasting Gospel" of Christ, which will then be fully, perfectly and universally preached in all the world by Israel, the God-ordained missionary nation, as foretold in Isa. xxvii. 6 and Mark xvi. 15. And the fact that the British and Americans are the only race upon earth which is at present, imperfectly though it be, nationally endeavouring to evangelise the world, is enough to prove that the people of these two great countries are verily Israel, in contradistinction to Judah, which, because of its rejection and crucifixion of the Messiah 1900 years ago, had been disqualified for the performance of that high and noble work by the Divine "King of Israel" (John i. 49) Himself (Matt. xxi. 43).

The accompanying verses clearly demonstrate how successfully the missionaries of Israel are, even now, proclaiming the Gospel to the heathen, thus emancipating many of them from the degrading influence of superstition and idolatry, and leading them to the feet of Jesus.

"THE SECRET OF HIS PRESENCE."

By a Brahmin Lady.

In the secret of His presence, how my soul delights to hide!
Oh! how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet:
If I tried I could not utter what He says when thus we meet.

Only *this* I know: I tell Him all my doubts, and griefs, and fears.
Oh! how patiently He listens, and my drooping soul He cheers;
Do you think He ne'er reproves me? What a strange Friend He would be
If He never, never told me of the sins that He must see.

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful deed and thought?
No, He is very faithful, and that makes me trust Him more,
For I know that He *does* love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward.
And whene'er you leave the silence of that happy meeting-place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fulness of your joy,
If you let dark clouds distress you, and your inward peace destroy;
You may always be abiding, if you will, at Jesus' side;
In the secret of His presence you may every moment hide.

From *The Catholic*, October, 1892.

Can the missionaries of Russia, France, Germany, Austria, Italy, Spain, Portugal, or any of the other nations, produce anything like the above truly Christian and evangelical composition emanating from the pen of a convert from heathenism?

. . . . .

The subjoined poem which appeared in *The Catholic* for March, 1901, has been selected for insertion in the Banner of Israel, because the authoress has rightly identified "the Isles" mentioned in Isa. li. 5 with the British Isles, "the Isles of the West"—the home and headquarters of Ephraim-Israel. Whether Miss Havergal was a believer in the Identity or not, she has most assuredly approached very near the truth of the Israelitish origin of the people of these Islands, for the verse on which she has written these beautiful lines is taken from a chapter wherein the 4th verse clearly connects "the nation" of Israel with "the Isles" of verse 5: "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. . . . The Isles shall wait upon Me, and on Mine arm shall they trust." And this view is confirmed by Isa. lx. 9, where it is thus likewise predicted concerning these "Isles of the West:" "Surely the Isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far," &c.—"the ships of Tarshish," as is almost universally admitted by expositors of Divine prophecy, being the figure used to delineate the British Navy, in which the persecuted sons of Judah, or the Jews, will ere long be safely brought back to the land of Palestine under the protection of the "Union Jack"—the flag of the world—the Empire of Israel.

PRAYER FOR IRELAND.

"The Isles shall wait upon Me, and on Mine arm shall they trust."—Isa. li. 5.

Triune God of grace and glory, be the Isle for which we plead,
Shielded, succoured with Thy blessing, strong in every hour of need;
Father, we would plead Thy promise, bending at Thy glorious throne,
That the Isles shall wait upon Thee, trusting in Thine arm alone!

One bright Isle we bring before Thee, while in faith Thy children pray
For a full and mighty blessing, with united voice to-day.

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Gracious Saviour, look in mercy on this Island of the West,
Win the wandering and the weary with Thy pardon and Thy rest;
As the only Friend and Saviour let Thy blessed name be owned,
Who hast shed Thy blood most precious, and for ever has atoned.

Blessed Spirit, lift Thy standard, pour Thy grace, and shed Thy light;
Lift the veil and loose the fetter—come with new and quickening might;
Make the desert places blossom, shower Thy seven-fold gifts abroad;
Make Thy servants wise and steadfast, valiant for the truth of God.

Flooded with Thy truth and glory (glowing sunlight from above)
And encompassed with the ocean of Thine everlasting love.

Oh, surround Thy throne of power with Thine emerald bow of peace:
Bid the wailing, and the warring, and the wild confusion cease.
Thou remainest King for ever,—Thou shalt reign and earth adore!
Thine the kingdom, Thine the power, Thine the glory evermore.

—*Frances Ridley Havergal.*

. . . . .

THE ENGLISH LANGUAGE.

The following appeared in *The Irish Times* of March 29,

"Another instance is forthcoming of the onward march of the English tongue. Speaker Akina of the House of Legislature in Honolulu has ruled that English is the official language of Hawaii, and it is not necessary to interpret speeches into Hawaiian, even though the majority of those present might not be conversant with the English language."

. . . . .

GOD'S BATTLE-AXE.

The Young Ladies' Journal (p. 348) is responsible for this remarkable statement:—

"In all the wars in which Britain has taken part, she has won 82 per cent. of the battles."

What a significant commentary is the above on Jer. li. 19, 20, where it is thus written: "Israel is the rod of His inheritance. Thou art My battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

Correspondence.

THE REV. PREBENDARY WEBB-PEPLOE AND THE GOD OF ISRAEL.

To the Editor of the "Banner of Israel."

SIR,—In your issue of the BANNER OF ISRAEL, May 8th, 1901, there is an article by W. H. M., entitled, "Prebendary Webb-Peploe and the God of Israel," in which I am accused in the strongest terms not only of misunderstanding the question of Anglo-Israelism, but of determinedly "making God a liar," because of one particular expression which I am supposed to have used in my sermon for the Colonial and Continental Church Society on May 27th, 1900. I may not here question the accuracy of the report, except to say that I preach entirely without notes, and that no two reports that I have ever seen agree when my sermons or addresses are supposed to have been taken down verbatim. I have an unfortunate habit of speaking very rapidly, and consequently the reporters seldom, if ever, succeed in getting down what I really have said. Granting that the following sentence was indeed used by the preacher, I ask at your hands this measure of justice, that you will not attach a meaning to my words which they in no sense bear, and which from many other points of the same sermon it might easily have been discovered that they could not possibly have been meant to bear. For I have always held to the literal meaning of God's promises to Israel, and have again and again stated my deepest conviction that Israel is only omitted from God's favour for a time, and will be restored to her position as head of the nations during the millennial reign of Christ. "It would be"—according to a well-known saying, "worse than a crime—it would be a blunder" inexcuseable for any man who professes to be an expositor of Scripture, to hold that Israel is for ever cast away from God's favour.

The sentence to which exception is taken is:—"At length God cast them away from their own inheritance in Canaan. He abandoned them for a time, and then, as far as we can judge, permanently."

Now what is the real meaning of this word "permanently?" I find on looking to the best dictionary the following meanings given to the three words:—

"*Permanence.*"—"Duration—continuance in the same state—lastingness."

"*Permanent.*"—"Durable—unchanged—of long continuance."

"*Permanently.*"—"Durably—lastingly,"

and I may respectfully say in reply to your correspondent that if there had not been prejudice in his mind, and a determination to prove the preacher to be wrong, he must have gathered from my words that all that I intended by the use of the word "permanently," was that for a long continued season, and up to the present moment God put away Israel from His favour; but that according to Rom. xi. 2, "God hath not cast away His people which He foreknew." They have only fallen for a time in order that "Salvation may come to the Gentiles, for to provoke them to jealousy" (ver. 11).

I need not say more, but I appeal to your sense of honour, and to that of your readers to say whether I can justly be accused of "making my God a liar," because my words are exactly in accordance with the words of the apostle St. Paul. I am quite sure that in justice to myself, and to our common Master, you will place this statement before your readers. I am Sir, yours faithfully,

H. W. WEBB-PEPLOE,
Vicar of St. Paul's, Onslow-square, and Prebendary of St. Paul's Cathedral.

25, Onslow Gardens, S.W., 14th May, 1901.

NOTE BY THE EDITOR.—We regret that W. H. M. and we ourselves misunderstood our Protestant champion, the Rev. Prebendary Webb-Peploe, and concluded that by the use of the word "permanently" he held what so many of his brethren believe, namely, that God had removed Israel out of His sight for ever. In that we were mistaken, and an apology is due to the writer of the above, and tendered with satisfaction.

HULL BRITISH-ISRAEL SOCIETY.

To the Editor of the "Banner of Israel."

SIR,—Will you kindly allow me space in your valuable paper to report a lecture which was given under the auspices of the North of England Anglo-Israel Council, on April 22nd, in the Oddfellows' Hall, Charlotte Street. The service commenced with the singing of the old Israelitish hymn, "O God of Bethel," after which prayer was offered by Mr. Whatling, President of the Society. The chairman, the Rev. W. Seed, M.A., Vicar of Coxhill, Lincolnshire, made a most interesting speech. He said, "I have much pleasure in being here in response to your kind invitation. I feel very happy and contented amongst you. Unfortunately I cannot stay to hear the whole of the lecture. You know there is an old proverb which says, 'Time and tide wait for no man.' Neither will the 'New Holland boat;' so under these circumstances I shall be compelled to leave you at nine o'clock. I have still a very pleasing duty to perform in asking the Rev. S. J. Deutschberger, B.A., to accept a most beautiful bouquet of flowers from the ladies of the Society."

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The Rev. lecturer, in accepting the presentation, said, "I most cordially thank the ladies for the very choice bouquet. I can assure them it will find a place on my study table on my return home to London, and will cheer me in the pleasing remembrance of my first visit amongst you and will forge another link in the chain which binds us, the 'House of Judah,' and the 'House of Israel,' together.

"Before I commence my lecture I wish to impress upon my audience that the British-Israel Society are not starting a new sect. We each of us wish to worship according to our conscience; many of us love the Church of England, and others love their own communities. I trust you are all clear on this point; the Gospel, as we all believe, is the life, death, and perfect sacrifice of Jesus Christ. Proceeding, he said,—Firstly, I find that the Scriptures refer to Israel and Judah. Secondly, to the whole world at large. Great Britain has not been formed and sustained by accident, but by the power of Jehovah. The position of Great Britain has been a puzzle and caused a great deal of jealousy. A German said, "I cannot understand how England holds her supreme position. She ought to take a 'second' place." But England rightly refuses to take a secondary position, she will always be first among the nations. God has made an everlasting covenant with the descendants of Abraham. We are a nation and a company of nations. We possess the Gates of our enemies, a privilege promised to the House of Israel. If Russia wished to send a warship to China she could not do so without the permission of John Bull. She could not go to China without coal, and the coal is in John Bull's possession. Gibraltar is in our possession, by which we command the Mediterranean and also Cape Coast Castle, and other strongholds The people abroad do not like England, nay, they even hate us. And why? because our power is great.

"Take, for instance, the Boer war. England woke up from her slumbers and showed where we are when the old British Lion roared. The nations which we conquer we desire to help and bless. Our intentions are to give equal rights to all under our rule. The only hope the poor persecuted Jews have is in Great Britain, the House of Israel. They fly as doves to their own windows, and to-day we find them respectable and loyal citizens amongst us, thus fulfilling the command of Jehovah God, when he declared that Judah should walk to the House of Israel, and in these latter days these ransomed of the Lord should all return to Zion with songs and everlasting joy upon their heads, they shall obtain joy, and gladness, and sorrow, and sighing shall flee away."

The Rev. W. H. M. Milner, in proposing a vote of thanks to the Rev. lecturer, said, "We could not have desired anything better; the lecture has been delivered in a clear, deliberate manner, that all could hear, and I am sure it has been a great treat to all who were privileged to hear it."

Mr. Robert Wilson, secretary of the Society, in seconding the vote of thanks, said, "I have laboured in the Identity cause here for ten years and I would like to say that besides Sunday evening service, we have two Bible classes during the week. Identity is the golden key which unlocks the casket of God's Truth, which unfolds to us treasures both new and old."

Mr. George Whatling, President, in rising to propose a vote of thanks to the Chairman, the Rev. W. Seed, M.A., said, "I am sure our Chairman has served us right faithfully and well, and that we shall all be delighted to have him here amongst us again at an early date; he has at this evening's service secured for himself a warm place in each of our hearts. I feel great pleasure in supporting the Evangelical Clergymen of the Church of England. We love the Church.

Yours most respectfully,
H. THOMPSON, Treasurer of the Hull Society.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Bill of Rights, which has secured and handed down to every subject of the vast empire of England such privileges and liberty as no other people enjoy, requires that every Sovereign, upon their accession to the throne, shall take the oath to secure the Protestant succession to the throne for all time to come. In Ireland resolutions have been passed by Grand Juries, County Councils, and others condemning the King's Oath as being offensive and insulting to the Roman Catholic subjects. It never had been intended that the oath should be an offence to any; but I have been surprised at not seeing one word in defence of the oath. But Protestants take the Bible as their only rule of faith and standard in the service and worship of God, and any departure from the teaching of the Bible they hold as idolatrous and superstitious. When the doctrine of Transubstantiation and the worship of the Virgin and Saints are without prejudice brought to the touchstone of the Bible, it may be clearly seen that there is no comparison, but a direct contrast between such teaching and the Bible. It is not necessary to go into the religious aspect of it, as it is more on political grounds that the oath is taken. But we should remember that the Church of Rome curses all who do not believe in what it teaches, and if Protestants feared that curse they should agitate to have it changed as being offensive and insulting to them; but they do not mind in the least who curses when God blesses. We can see that Spain was under a special blessing when, going to war with America, they were told to go in full confidence of victory, as the heretical bullets of America could have no effect on them as they were under the mighty protection of the Mother of God. But everybody knows what the result has been. Now, Spain has been under the blessing and England has been under the curse for nearly four hundred years. But the whole world can see how God has prospered and blessed England as a nation. Since the Bill of Rights became the bulwark of her Constitution He gave England "power to get wealth," to rule over many nations, and to spread light and liberty to the ends of the earth. Truly "God has not dealt so with any nation." So that at the present time England is the envy of every other country. It is sad to see short-sighted and blind politicians and badly-instructed Protestants willing to put their hands to and pull the keystone out of the arch of our great, glorious, free, and Protestant Constitution by having the oath of the King changed, or, as they say, modified in order to satisfy the *irreconcilables*. But let them not be deceived—the system of Rome is unchangeable, and it has the very same will to-day that it had before the Bill of Rights became law, if it only had the power, since every Protestant institution in the country is an insult to the Church of Rome. Then there are many of the shepherds in England who have brought in their Jeroboam calves and substituting their material ceremonies in imitation of the Apostate Church of Rome instead of the spiritual worship of the Scriptural Church of England. But, as of old, the "mixed multitude" are still conspiring to bring the people back to worse than Egyptian bondage, which is certain to bring the wrath of God down upon England. So it behoves every subject throughout the vast realm of King Edward VII. who values the liberties they enjoy to proclaim with one voice that it is their hearty desire to have the King's Oath passed down to posterity, as it has been to us a guarantee of civil and religious liberty. And may God Almighty bless King Edward VII., and give him wisdom that his reign may be long, peaceful, and glorious, like his Royal Mother's.—I am, dear sir, yours faithfully,

G. COULTER.

Pallaskenry, Co. Limerick.

As an instance of the growing recognition of the vast empire God has given us to rule it is worthy of notice that the Bishop of Rochester, in his Whitsuntide letter to the Diocese, reminds us of our responsibilities as individual electors to a Parliament which rules a greater number of people than have ever before been ruled from one centre, and asks us to take the matter to heart and seek the aid of the Holy Spirit to enable each individual to do his part towards the highest improvement of the 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 BIRTHDAY OF THE NEW AUSTRALIAN NATION—MAY 10TH, 1901.

AT last the great event to which we have all been looking forward has taken place, and the Duke of Cornwall, after his voyage in state with the Duchess, has arrived at his destination in Melbourne, and there on May 10th, 1901, the Duke "opened the first Session of the First Parliament of a new nation." The words are those of the London *Times* leader of May 11th. We think it well to repeat the words, which give us, unwittingly, on the part of the leading journal, the great fact publicly announced, that Australia, our Daughter, now ranks as a new nation; and, joined to Canada on the west, and India, and New Zealand in Australasia, fulfils Genesis xxxv. 11, and xlviii. 19, R.V.—"The fulness of nations to come out of Ephraim, the Melo-hag-goim," or Israelite-Gentile nations, are thus revealed. Rom. xi. 25—27, R.V., declares what the next steps of the glorious drama are to be. "All Israel" is to be saved. The Deliverer to come out of Zion shall turn away ungodliness from Jacob, which is the Lord's covenant unto them.

The *Times* leader was to the following purport, and will attract the attention of all our friends in all parts of the earth:—

"The great event of yesterday will be memorable for all time in the history of the British race. At the other side of the globe the heir to the throne of King Alfred and William the Conqueror, of the Plantagenets, the Tudors, the Stuarts, and the House of Hanover, opened the first Session of the first Parliament of a new nation. They are a nation formed as none has been formed before. No stress of foreign war or of domestic conflict has compelled them to unite. Blood and iron are not the instruments which have welded them together. The six self-governing colonies of Australia have come together of their own free will because their people felt that they were brothers, and that they can best face the tasks that lie before them standing as brothers side by side. They have voluntarily surrendered some portion of their individual rights that they might enjoy yet wider rights and ampler powers as members of a greater whole. The choice they have made has been a deliberate choice. It has been due to no sudden impulse, to no transient wave of emotion. The advantages and the disadvantages it brings have been maturely discussed and deliberately weighed. There has been no pressure upon the colonies from without, save the subtle and all-pervading pressure of that Imperial spirit which they themselves have done so much to kindle and to disseminate. The creation of the Commonwealth of Australia is the considered act of its own citizens inspired by their own beliefs and feelings and guided by their own statesmen. Never has a new community taken its place amongst the nations of the earth with auspices so fair. There are no enmities to be outlived, no domestic feuds to be forgotten, no bitter memories to be healed. Australia embarks upon her new career blessed with the hearty love of all her sons, with the proud affection of the mother country, and with the good wishes of all mankind. She has fulfilled the promise of her youth. She has now entered upon a wider stage fraught with ampler opportunities and with graver responsibilities. The land which is proud to have given her birth, and proud to have handed down to her its laws, its institutions, and its spirit, looks to her with confidence that she will use the one and bear the other in a fashion worthy of her own past and of ours."

We thank God that we have lived (speaking for ourselves, and we hope for our fellow-believers in our Identity as well), in and during our present day, when so glorious a cluster of unconditional prophecies, recorded in the Old, as in the New Testament, have been fulfilled in the light of day, so that all nations must admit that the British, whoever they nationally are, have in their embrace a cluster or "fulness of nations," which the Canadian Dominion, the Commonwealth of Australia, the South African Colonies, and the Empire of India, with its sixteen

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or eighteen Eastern nations, present to the astonished gaze of mankind. The Scriptures alone account for this mystery. They explain how it comes to pass that a nation occupying "the Isles of the West or sea" (Isa. xxiv. 15, R.V.), in "the land of the North" (Jer. iii. 18, xvi. 15, R.V.), has a cluster of "Daughter-Nations," united in loving, loyal bands around it, at the very "ends of the earth," also a Heathen Empire, enclosing many and great Eastern nations within its folds; all forming "a nation and a multitude," or "fulness of nations," which was to be the destiny exclusively of Ephraim-Israel in the "latter days," while absent "afar off" from Palestine, while reckoned as "Gentiles," or God's Lo Ammi, according to the prophecies.

The facts no one can deny; and, apart from the prophecies in Israel's favour, no one can explain them. If our case rested only on the evidence "the Company of Nations" affords us, it would suffice to amount to proof. But it is well known, and these pages have often testified, that that is but one of many sources of proof available to our case, which no longer can be accounted as mere coincidences. To us as a nation have been granted the possession of wealth abnormal, with the God-given power to get it, to God's glory; also "the Gate of our enemies," with the secure possession of our own gates the while, in perfect God-defended security. We have a home safe from our enemies' attacks in the Isles of the Sea, afar off from Palestine, in the West, yet in the North country. The spiritual blessings too, promised exclusively, like all the preceding, to Ephraim-Israel, and in measure also to Manasseh-Israel, are manifestly ours; such as the custody of the Word of God, the Gospel of Christ, the Sabbaths and the laws of God, the love of the souls of men, and the desire to be made, nationally, a blessing to all nations, all families, and all kindreds of the earth. (See BANNER OF ISRAEL, No. 1271, pp. 202—203).

The evidence in favour of our Identity is therefore stupendous—it is cumulative of its kind. And as each branch of it is supported by facts known to all the world, our case is established by irresistible proof, bound therefore to prevail. Why then does it not prevail among our clergy at home and abroad? and why do our scientists scoff at it and refuse even to give it a passing attention? We suppose that human prejudice prevails now as it did when the same classes in our Lord's time refused to believe in His divine mission, because it seemed contrary to their own prejudices and expectations. They looked for a Conqueror to appear as the Messiah, and lead the Jewish people to victory over Rome. Now the clergy and ministers refuse to believe that the British are Israel, because they suppose the Lost Tribes are lost indeed, never to re-appear, and because the Jews are quite beneath contempt as a people likely to fulfil Israel's prophetic destiny, as recorded in the Scriptures. They have decided therefore that those prophecies are inapplicable to any existing nation, and must be spiritually understood. They conclude therefore also that "the Christian Church" is the heir of all Israel's blessings, and deride us. But in reply there is this to be said: that the Jews were wrong, and have suffered for their error ever since they killed the Lord of glory, and the present rejectors of God's promises to Israel cannot prevail against His glorious intentions towards His people, both Israel the ten Tribes, and Judah the two. All shall be literally fulfilled to the jot and to the tittle, even as facts now taking place in Australia, as we have shown above, declare; and to God shall be the glory by British-Israel ascribed, as He is true.

ISRAEL AT WORK IN AFRICA.

THERE are no words in our language which so appeal to and fascinate vigorous earnest Christians of both sexes as, "Go ye into all the world and preach the Gospel to every creature." Under their influence they leave home and relations and go into strange lands and among strange peoples of whose habits and speech they are ignorant, and think no sacrifice too great if only they may convey the Gospel message to the heathen. The pity of it is that they go to these far-off lands with physical powers unsuited to the climate, and in utter ignorance of the language or dialect of the district in which they are to work; and before many have had time to learn to express even their most simple needs, they fall victims to the poisonous malaria.

Even supposing them to get beyond the A B C, it is very difficult to preach and pray in public in a newly-acquired or partly-acquired language. I was speaking with a Missionary a short time since who had been some years in Central Africa, and he said, "Even now after all these years I find it difficult to preach and pray in a language not my own."

It is not surprising that many experienced and earnest missionaries, who know the difficulties of climate and language and the obstacles they form to successful work, should have come to the conclusion that if the conversion of the heathen in Africa is to be effected it must in a great measure be the work of the Africans themselves.

This subject of foreign missions is one that calls for immediate action, seeing that at the present time there are 200,000,000 more heathen and Mahomedans in the world than there were a hundred years ago, while the Christian converts of all the Protestant Missions are not reckoned at more than 3,000,000. It is strange that the special mission of which I am about to speak was not put into practice long years ago as a supplement to the white missionaries' labours. It is so obviously the means of saving valuable lives and still more an effectual way of saving the souls of the heathen, that all who have mission work at heart should hail with delight and deep thankfulness the plan adopted at Colwyn Bay for training earnest-minded, religious native youths to be missionaries to their own people.

The founder and pioneer, the Reverend W. Hughes, is a Welshman, who was for years a missionary on the Congo, and who, during his residence there had many opportunities of seeing the utter inadequacy of the number of workers to touch even the fringe of heathenism. Nor was it the inadequacy of numbers only that forced itself upon his attention; it was the insuperable difficulty of learning the many languages and dialects, of which there are 600 in Africa; and in Sierra Leone alone there are 60 spoken every day by the descendants of the old slaves who went there to be freed, and he emphatically declares that it would be a greater miracle for white men to learn the 600 dialects required than any that were worked in old days. In addition to this difficulty there is the evil effect of the water and atmosphere upon the health and spirits of the white missionary.

At length Mr. Hughes was himself ordered home; a sea voyage being his only chance of life; and having given much prayer and thought to a scheme for remedying the evils which beset the white man in his mission work, he determined to put it into practice. He, therefore, brought with him from the Congo two coloured students whom he

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knew as good earnest Christians, and began his work of training them in September, 1885, at his own expense. The Institute was launched a few years later in April, 1889, at Colwyn Bay, in a quiet unostentatious way, trusting as the work became known to the public, to get its support and recognition, and so increase gradually the number of students.

The idea consists in bringing over to this country African youths who have given evidence of real conversion to Christianity, and who know their own language or dialect thoroughly and a little English as well, and to give them a high moral, religious and industrial training, and at the end of four or five years to send them back to their native land to work with and under the superintendence of the white missionaries or native pastors.

The work has steadily developed from the day it was started. It began with two students, there are now eighteen. It has the approval and co-operation of good and well-known men such as the King of the Belgians, the late Lord Coleridge, Lord Chief Justice of England, Sir George Williams, Founder of the Y.M.C.A., Lord Tredegar, Sir H. M. Stanley, M.P., Prince Ademuyiwa, and Sir Samuel Lewis, K.C.M.G., of Africa. It is approved of and assisted by the people in whose midst the African Colony is settled; it is governed by a committee of good practical men, and directed by its founder, the Rev. W. Hughes, whose life is devoted to the work. A matron and tutor are attached to the Institute. A report of income and expenditure, properly examined and audited, is issued every year. The first year's income was a little over £80, it has gradually risen to £1,929 8s., and it is worth noting that £222 11s., is contributed by the town of Colwyn Bay, which is a proof, if one were needed, of the high estimation in which the Institute is held in its own neighbourhood.

Most of the Students have been sent from the Congo, Cameroon, Old Calabar, Lagos, Liberia, and Sierra Leone, and lately a Zulu chief is very anxious for his sons to come.

Never before has a work been established which is more in harmony with the wishes and aspirations of the Africans than this. For the first time we hear of natives of their own accord taking deep interest in a missionary enterprise; the most prominent and educated of the natives all along the West Coast have formed organisations for the purpose of co-operation and collection of funds towards its support; the Sierra Leone committee have sent last year a collection of £43, and Lagos has contributed in the course of one year £100 to the Institute, in fact the scheme seems really to have touched the black man's heart.

The people of Africa are not rich, and as a rule the boys bring no money with them. One brought £40, and another £50 towards their support, these are the only ones able to do so thus far.

It is satisfactory to know that these young Africans stand our climate and way of living exceedingly well. On the whole the sacrifice to them is but small compared with that of the white missionaries who go out to Africa.

In the matter of cost also the Africans have the advantage. A white missionary spends on his outfit from £60 to £100 before he leaves this country; his passage to some parts of the West Coast is £30, and the cost of his keep and work when he reaches the scene of his labours is often £500 a year.

Now look at the other side. To keep a student here for five years' training costs about £125, or £25 a year. It is interesting to know the great generosity of good friends, such as Messrs. Elder Dempster & Co.—the African Steamship Co. They bring the students over and take them back free of charge because of their strong belief that the work of this institution is the very thing under God's blessing to civilise and evangelise Africa.

Another Company, the Tudno, shows its appreciation of the work by bringing the students from Liverpool to Llandudno (if they come over in the summer months when these steamers are running) without charging a penny, and a Welsh cab proprietor, no whit behind, adds his help by bringing them from the Llandudno landing-stage to the very door of the Institution also without charge. Thus every expense of the journey is saved. Again, as every student is apprenticed to some trade, the cost of fees would be enormous, but that in no instance have the masters taken a fee; they give the young men a thorough knowledge of the various businesses as their contribution to what they believe to be a most excellent work.

Thus, side by side with secular and religious training, the business is learned by which each hopes to earn his living while carrying on the work of teaching and preaching among his people, much as St. Paul did in the early days of Christianity. The students are allowed to choose their trades when they start work here, and the favourites are those of carpenters, wheelwrights, printers, tailors and photographers. There are four printers among the present students.*

They all learn ambulance work, and the report given by Dr. Lees of Chester is very good. He says to the director: "It gives me great pleasure to testify to the high state of efficiency shown by your pupils at the recent First Aid Ambulance Examination held in your Institute under the auspices of the St. John's Ambulance Association. The quality of the work done by each of the candidates was of a very high order. . . . I purposely made the examination to bear as much as possible on the accidents and injuries likely to be met with in their distant homes, that is bleeding fractures, personal wounds and snake-bites. I trust that this work will always occupy a prominent position in the college syllabus."

The reports of the various masters are exceedingly good; they speak of their African apprentices as "attentive, eager to learn, willing, diligent."

The reports of the several professors are equally satisfactory; they speak of the papers as of a high order, evidencing thorough knowledge of the subject, whether it be Biblical knowledge, English composition, music or arithmetic. Nothing could be more practical, and at the same time elevating, than the treatment of these African students; their training is entirely with a view to an African career. They are brought under gentle and elevating influences, and mentally equipped with all that will enable them to be teachers among their own people; they are removed from old habits, superstitions and temptations, and they come under the influence of a Christian country.

Besides this the trades they have learned will enable them on their return to build a house, mend a boat, sew a garment, print a book, take a likeness, and by means of these to earn their living and help to raise and civilise their country. Not only so, but as each student returns to his own land an endeavour is made to place in his hands such books as the works of Spurgeon, Moody, John Bunyan, Matthew Henry's Commentary, and such-like, that they may read them in English, and so be able to tell their contents in their own language to their own people, for there are no instruments

* When they return to Africa they are equipped with suitable tools.

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so effectual and natural for translating as the natives themselves. There are no books to be found in most of their languages.

Two of the students in their spare moments have translated hymns into the Dualla, or common language of the Cameroons, the result being that 2,000 copies have been forwarded to the Rev. Joseph Dibundu for the native converts in connection with his work. This native pastor who has had two sons in the Congo Training Institute, in acknowledging their receipt, says, "They are a source of joy to all Christian people in the Cameroons, and are the best books ever published in the Dualla tongue."

I ought to mention that there are two girls now in the Institute; they are both half-castes—their fathers being Dutchmen and their mothers Africans. Their training, which consists of practical lessons in addition to those which will eventually fit them to go back to Africa as missionaries to the women.

The Director has hundreds of applications from young Africans who are desirous of training, and as he is able, he will gladly receive them.

(To be continued.)

THE UTOPIA OF THE FAR SOUTH.

By H. W. Wilson.

Ever since Sir Charles Dilke, in his "Problems of Greater Britain," drew attention to the unique interest of our far-off colonies as fields of experimental legislation, a desire has existed among the thoughtful in this country for a clear and unprejudiced account of their experiments. Such an account in the case of New Zealand, the American, Mr. Demarest Lloyd, gives us in his "Newest England" (Doubleday, Page, and Co.), and though he is at times inclined to err upon the side of excessive enthusiasm, yet he has produced a contribution of the greatest value, in its bearing upon the social problems of the old country.

New Zealand, with an area which is slightly smaller than that of the British Isles, has been blessed above all countries by Nature:—

"Almost every New Zealander lives within sight of the mountains or the ocean, or both. Its landscapes show long ranges and solitary giants tipped with Alpine glow; there are waterfalls everywhere, some of them among the finest in the world; luxuriant countryside, golden farms, lakes, geysers, volcanoes, forests with miles of pink, white, and red-flowering trees in spring; and there are fiords of the sea threading their way around the feet of mountains crowned with glaciers and perpetual snow. The scenery is a synopsis of the best in Norway, Switzerland, Italy, and England. . . . The climate is a wine without headache. . . . it has the variability that gives vigour."

A WHITE MAN'S COUNTRY.

And this glad land of promise, fairer by far than Canaan of old, is in the hands of our race. No colony is inhabited by a stock so thoroughly British, so little intermixed with foreign blood.

"It is a white man's country, if ever there was one, and the people fit the country with much more than the European or the American average of energy, physique, intelligence, honesty, and industry. A tree falls in the forest, and in its roots is found a gold mine; a citizen digs a post-hole, and cuts into a vein of coal forty feet thick. The most precious metal of all, iron, is found in abundant desposits, one of them, in the Taranaki sands, of inexhaustible quantity and so pure and rich that it has hitherto defied reduction. . . . Electric power beyond calculation is going to waste in a thousand and one waterfalls and rapids."

Such is the bounteous and beautiful home which this remote country offers. Be it noted that the bounty, the beauty, the remoteness, and the scanty population are points in favour of the great experiment which is being tried there—the elimination of poverty and misery, the exploitation of the State by the people, not for the good of the few, but for the welfare of the many.

The first principle upon which the social organism in England is based is the securing of immediate profit. The first principle of New Zealand legislation is ultimate and not immediate profit. New Zealand is prepared to do many things at the cost of direct loss, because she sees in the lap of the future indirect gain. She is ready, for instance, to sacrifice her city interests to her country population, because she realises that the stable and happy State must have a great part of its people on the land.

BEAR YE ONE ANOTHER'S BURDENS.

Socialistic she is; communistic she is not. "We are not anxious to organise patriarchal institutions, but fraternal ones," said an Australian statesman, and it is true of her. She gives nothing; but she is prepared to lend much on good security. The State is everywhere, all-helping, all-pervading; not a mere tax-gatherer, but a kindly fortune, whose hand is as that of some beneficent Providence, striving to make men happy and prosperous, and only failing where the men themselves are at fault. The State insures the worker, lends money to him, acts as his banker, helps him to acquire land, sells his produce for him after carrying it to market or warehousing it, runs his railways, guides him with advice, pays him a pension in old age if he fails, and only asks him in return if he is prosperous, to aid in bearing the burdens of others, as others have aided him. It is the doctrine of Christianity translated into public practice.

In England the most terrible of all our problems is that of the worker who cannot find work. "Modern life," says Mr. J. A. Hobson, in his "Problems of Poverty," "has no more tragical figure than the gaunt, hungry labourer wandering about the crowded centres of industry and wealth, begging in vain for permission to share in that industry and to contribute to that wealth; asking in return not the comforts and luxuries of civilised life, but the rough food and shelter for himself and family which would be practically secured to him in the rudest form of savage society." As tragical is the picture with which dwellers in our country villages are all too-familiar—the broken-down agricultural labourer who, after a life of toil, has to starve and die upon the pauper's pittance:—

> "He is the stone rejected, yet the stone
> Whereon is built metropolis and throne."

That there is no good in this submerged class is clear. For is not the rank and file of our regular Army—if the truth be openly avowed—mainly recruited therefrom? And what faith, what valour, what endurance, what self-restraint these, whom our civilisation has rejected, have displayed! What love and gratitude from us they have merited in return!

PERPETUAL LEASE ADVANTAGES.

It is in the utilisation of this "waste product" of

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civilisation that New Zealand's example is so splendid and so hopeful.

"The New Zealand idea is not to relieve the tramp or the unemployed temporarily with soup kitchens . . . but to make a citizen and taxpayer of him permanently. He needs money, land, work, instruction, and the touch of a helping hand, and the democracy of New Zealand has been for many years attempting to perfect a system which, it is hoped, will give him a chance to get all these. . . . The public gives nothing but the chance. It will help the man if he will help himself. He must pay ultimately for everything. There is not a touch of charity. Not even in the helping hand. For the man who is saved from sinking by this hand of the democracy is himself a member of the democracy. With his first stroke of work he begins to strengthen the democracy to help some one else.

Steps are taken to prevent him losing his land by mortgage or sale. The "perpetual lease" system is adopted by the State as a means of securing a fair use of all the privileges it grants. The man may use the land; he may hand it down to his children and his children's children, but he is an occupier, not the absolute owner. This system deserves the most careful study by our publicists. It should certainly be applied in any scheme for settling our soldiers in the Boer territories, as tending to keep the settler on the land and to prevent the concentration of small holdings in the hands of the speculator and capitalist.

To carry out this great scheme of land settlement by small holdings, the land had to be taken by compulsory purchase from the speculators and squatters. As far as can be gathered, a fair price was paid them, though they deserved scant mercy.

CHILDREN, NOT SHEEP.

"There never yet was a country with large estates that continued to prosper," said Premier Ballance, echoing the famous generalisation of Pliny. Instead of breeding sheep, New Zealand set to work to rear children on the land. "More important than the lambs that go to the freezing works are the 'kiddies' who live, and if need be die, for New Zealand," comments Mr. Lloyd. Yet the output of lambs has not suffered from the increase in the baby crop, which comes with a healthy life on the land.

Inspiriting is the picture of one of these new settlements, where three years before there was wilderness :—

"The gardens, the galvanised iron houses, the wooden chimneys built outside, the cows feeding in pastures, blackened with the stumps of the timber felled and burned, the doorways filled with groups of children growing within as luxuriantly as the flowers and vines without, make a landscape which may have too many sharp edges and colours too incongruous to delight the eye of the landscape painter, but it is a picture any statesman might be proud to sign his name to."

Yet there is a reverse side to the picture. In spite of all efforts and all laws poverty still exists. Moreover, there are two dangers; the first, that this State Socialism may conduce to stagnation; the second, that there may be foreign interference, remote though New Zealand lies. Yet, as the South African war has shown, her sons are patriotic and brave; and even if her great experiment in fighting misery fails, we, who watch it and pray for its success, shall yet be able to say in Clough's words :—

"'Tis better to have fought and lost,
Than never to have fought at all."

If it succeed, we shall surely follow tentatively in her steps, saddled though we be with the burden of a past of vested interests which she has never had to bear.—*Daily Mail.*

LETTER FROM REV. IDRISYN JONES.

SIXTH LETTER.

DEAR MR. WHYTLAW,—I have had several meetings and have travelled to and fro since my last letter. After finishing at Calgary, I started again on the Canadian Pacific Railway for Regina, the capital of Manitoba, as there I should come to a branch line going to Prince Albert, about 250 miles northward. I was anxious to get there if possible, in response to an appeal which came to me by post at Vancouver, but finding that the journey would occupy fourteen hours and that about a week would be taken up by the two small places, that my time was running out, and important cities had yet to be visited in Eastern Canada, I felt it was wiser to push on; I therefore, on the same day, started for Winnipeg, the capital of the North West Territories. I am made to feel there is a vast difference between this tour and that to Australasia; in the latter the way was generally prepared for me by committees, and I had only to arrive and proceed to my work, but in Canada I come personally unknown, for no BANNER or "Covenant People" are here circulating and opening up the way. It seems often a formidable task to face a strange city where you know not a single person, and where there is no one to welcome you, and where it is necessary to bring forth your credentials and offer proofs of your identity. But, somehow, the difficulties soon melt away, and smiles begin to light up the faces of the people, and most kindly offers of sympathy and help are made, even by those who do not believe my doctrine, and who are very strongly of opinion that it is a fad from over the sea, which some cranks in the British Isles have ventured to send to them. But, as a rule, I quickly gain my point, as a place of meeting, Chairman, &c., are soon arranged; but there is a continual loss of time incurred by having to give so much time in making the thing known to the public; and further, as Canadian towns and cities and even villages are full of public engagements, as at home, it is sometimes necessary to wait for a suitable occasion, but difficulties are so often surmounted that it seems that the hand of God is in it, and this thought brings encouragement.

WINNIPEG.

This is a busy and thriving city, and more given to the pursuit of the "Mighty dollar" than Anglo-Israelism, or any other "ism." Yet I found a few veterans, who have long found joy and light in their Hebrew origin and destiny. An audience of about 200 gathered in the Congregational Church, and many present saw their Bible, and their origin in a new light, and I think an effort will be made to keep up the interest thus awakened. I was fortunate in securing a very excellent Chairman in the person of the Hon. John Hugh Macdonald, Ex-Premier of the Province of Manitoba, and son of the late distinguished statesman and patriot, Sir John Macdonald. The meeting was a little enlivened by a somewhat rude interruption on the part of a man with plenty of lung power, who wanted to prove that the promise of continuance to the throne of David was conditional, and therefore there was no guarantee of its perpetuity. He had to be dealt with according to his merits. He apologized for

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the interruption, and pushed his way up at the close to shake hands.

TORONTO.

This should be the paradise of the Anglo-Israelites, for no city on earth has had its attention so fully and for so long, called to the subject. It lies about 1,200 miles from Winnipeg. It is indeed a beautiful city, with splendid thoroughfares, and a vast population of about 300,000. But one is made to recall those cities where of old Christ did most of His mightiest works, and which yet yielded the least results. With a few marked exceptions the people of Toronto are either severely antagonistic, or utterly apathetic as to their Israelitish origin. I will not now enter into the probable causes of this. I held my first Meeting in Dr. Wild's old Church, and the following night at the West End of the city, in a Methodist Church. Hundreds gathered to each meeting, and at the latter one there ran such a tide of enthusiasm that I promised to give them a third lecture next week.

I came on Friday last to the city of Hamilton, a beautiful and highly prosperous place, 40 miles from Toronto, and which resembled it in its attitude towards our question. The Sheriff of the city was in the Chair, and the audience was an highly intelligent one, some of whom publicly stated that the subject had been placed before them in a new light, and material for serious reflection had been placed before them. The following day I came to Strathroy, but broke the journey at the city of London, another beautiful Canadian city, of about 40,000 people. There, also, I found a similar state of things, viz., opposition or indifference. I called upon a popular minister, Rev. Dr. Johnson; singular enough he said, "I have your little book on 'Britain's Imperial Destiny' sent by a lady." He kindly offered to give his assistance as to a meeting. We called upon a newspaper editor, who is in sympathy, and an editorial interview is to appear in his paper. We arranged a meeting for next Tuesday, in the Y.M.C.A. Dr. Johnson is going to ask the Bishop to take the Chair, and there is some ground to believe that he will, as he is in favour of our creed. I arrived in Strathroy in the evening and waiting for me on the platform was the Anglican and Wesleyan ministers, and some three or four other sympathetic friends. It is arranged for me to officiate on the Sabbath in the Baptist and Methodist Churches; and the meeting on Monday to be in the latter, where they expect a full house. I shall then return to London and Toronto for my last lecture, and then proceed to Ottawa, the capital of the Dominion of Canada, then on to Montreal, then to cities in the provinces of New Brunswick and Nova Scotia. I meet with many from the old country. It seems to do them good to have a look at one, so recently come from the old "home," and places mutually familiar.

I am glad to say that though the weather is already becoming hot to me, I continue fit for work, and am able to go on uninterruptedly, which I pray may continue to the end, and I once more safe home. The Press is greatly helping me by reporting my meetings, and thus after an interval of some years, the great topic is brought again to the front. With kindest regards,

Yours most truly,

IDRISYN JONES.

Strathroy, Canada, May 5, 1901.

A SECOND EDITION has just been issued of Rev. M. Bergmann's pamphlet, "God's Covenant with Abraham: How Verified to His Seed." [See advt.]

THE BRITON AND HIS COMMERCIAL RIVALS.

THE following appeared on March 27th in *The Glasgow Daily Mail*. While it seems a delight to some in the present day to point to the decadence of the British people in respect to their commercial prosperity, and to the rapid strides, as they contend, of our rivals to deprive us of our foreign trade, it is satisfactory to read the statement of one who writes from the fountain-head of knowledge on this subject, to deny that our rivals are beating us in commerce, and that therefore we as a nation are on the down grade. These detractors, whose aim seems to be the destruction of their nation's prosperity, serve one good purpose. They incite others who have their own nation's greatness at heart to search the matter out and show the country that our pre-eminence in the profits of our commerce with our foreign rivals is as marked as ever, and that no signs of our shortcomings really exist at all. The writer remarks:—

"The bogey of 'made in Germany,' and the reiterated cry that British commerce is being worsted in every market of the world, lead me to ask for a little space in your columns to place before your readers one or two reasons why they need not give way to feelings of despair, or even despondency, over the situation. By the articles which are published from day to day in newspapers and magazines, our foreign trade is made to appear decadent, while that of Germany and America is shown to be as rapidly growing. 'Give a dog a bad name and hang him.' Tell the whole world day by day that the Briton is a degenerate, and that his German and American rivals are cutting him out, and the prophets will bring about the fulfilment of their own forebodings; merchants and manufacturers will become discouraged, and capitalists will look abroad for more promising fields in which to invest, and then we may write 'Ichabod' over the gateways of our custom houses. A great number of writers take it for granted that Germans and Americans have made relatively far greater progress than Britons during the past twenty years; indeed, the opinion of some of the authorities in the symposium on this subject, held in a monthly review this month, clearly is that Britain has lost its supremacy in the field of foreign commerce, and that it has fallen into a second or third place, behind Germany or America. I have seen enough of German and American factories and institutions to fill me with respect for them, yet I have felt no uneasiness concerning our own prospects. It may be all very well to attempt to spur on the British manufacturer to greater endeavour by warning him of what his rivals are doing, but exaggeration, and, in many cases, false statements, are not justifiable. I would like to lay the following broad statement of facts before readers, so that they may draw their own conclusions from official data:—The annual gross exports of merchandise from the United Kingdom, Germany, and the U.S.A., as given in the statistical abstract of the Board of Trade, divided among the inhabitants of the respective countries, during the period from 1879 to 1899, split up into three equal terms of seven years.

Period.	United Kingdom. Total Exports per capita.	Germany. Total Exports per capita.	U.S.A. Total Exports per capita.	Germany & U.S.A. combined Tl. Exports per capita.
1879 to 1885	£8 4 1	£1 17 5	£3 2 2	£7 19 7
1886 to 1892	8 0 11	4 8 4	2 14 1	7 2 5
1893 to 1899	7 9 0	3 12 2	2 16 9	6 10 11

"The above decreases are due to the fall in value of late years; the actual volume of trade has, of course, greatly increased. Besides showing that the Briton is doing more, man for man, than his two great rivals combined, the above statement proves that he is increasing his lead. In the foregoing the export business only has been taken into account, and, moreover, no credit has been claimed for the great

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preponderance of the British shipping and financial interests, in which this kingdom is *facile princeps*.—Thanking you in anticipation for the space granted me in your influential columns, I am, &c., GEO. S. BROOMHALL.

"Royal Statistical Society's Rooms,
"9, Adelphi Terrace, Strand, W.C., 25th March, 1901."

There are no signs of a failing condition in our export trade in the above. We may take courage and thank God that He has promised to our race an advancing trade and God's blessing with it. The Lord has given us "the power to get wealth that He may establish His Covenant that He made with our fathers as it is this day." We find, accordingly, that, the British being Israel, we are this day fulfilling His promise, and in financial interests and British shipping, by which we acquire our wealth, we are well ahead of all our rivals. The discouraging rumours in regard to the decrease of our commercial operations no doubt have a certain effect in leading people to neglect our identity as well as the study of the Scriptures in reference to the subject. Such are always ready to give up the glorious prospect which it opens to our people. No doubt also the long continuance of the South African War and the absence of the news of final victory, with the restoration of peace as the consequence, is inducing others to doubt whether the British can be Israel when final success against the Boers seems so doubtful to them. Such should recollect that the Boers as a people are already conquered, but that the guerilla war now being carried on is not easily put down. It cost the Northern States of America three years to force the Southern States to accept unconditional surrender after the hostilities had degenerated from the organized warfare of armies, and in Burmah about four years were spent in putting down the opposition of marauding bands of dacoits, or robbers, like the Boer commandoes of the present time, before the Pax Britannica of the Indian Government was accepted by the fighting portion of the rebellious irreconcilables. God does not work miracles for His people in matters which they can effect for themselves with His blessing superadded. In the matter of our national commerce and wealth our efforts will never cease, but we have the promises behind us always to enable us to contend vigorously with our rivals for the supremacy. In the matter of the Boers we have, with our gigantic resources, only to continue "pegging away," and the promises, such as we often quote, from Isa. xli. 10—16 (R.V.) and Micah v. 8 (R.V.), will in the end give us all we want. To the Lord shall, and must ever be, all the praise.

HISTORICAL NOTES.

CELTIC CHRISTIANITY AND THE CELTIC ORIGIN OF OUR ROYAL FAMILY.

BY E. REEP.

PART I.

THE BANNER OF ISRAEL has frequently alluded to the Irish descent of Queen Victoria. With our minds still dwelling on the wonders of her beneficent reign this Celtic origin is of increased interest. It is perhaps all the more so from the fact that the Celtic race is mentioned in the New Testament, since the Galatians were Celts. To show that this is no figment of the imagination we cannot do better than give a few notes from Prof. Stokes' "Ireland and the Celtic Church," published in 1886. He says :—

"Galatian Celts gave the apostle Paul some trouble, yet nowhere did the Church of Christ find a more loving devotion than among the Celts of Asia Minor. Gallic Christianity again was Celtic and was very ancient. The Gauls were undoubtedly Celts, and Celts too very closely allied with the Celtic tribes of Britain and Ireland. . . .

"The language of ancient Gaul was akin to the Irish tongue. Of that ancient Gallic language we have not many extant monuments. One of them was brought before the Royal Irish Academy some twenty years ago. It consisted of a Druidical charm, half in Latin and half in Gallic, which had sorely puzzled French antiquarians, but revealed its secret to the Irish professor, because he perceived at a glance that the Celtic words were identical with expressions still used in Irish. . . .

"Eusebius, in the 5th book of his History, proves that the Celtic Christians of the 2nd century were just as ready in Gaul as in Galatia to lay down their lives for Christ. It is important, however, to remember that Gallic was intimately connected with Oriental Christianity. . . British Christianity was Celtic; it existed for ages before the advent of Augustine, and must have been derived immediately from Gaul.

"The British Church proved its existence in the 4th century by producing a heretic. Pelagius, the founder of the Pelagian heresy, is said to have been a Welshman, whose British name was Morgan. By the close of the 4th century Christianity must have prevailed universally among the British Celts, as evident from the simple fact that the Celtic population which retired in the 5th and following centuries before the conquering Saxons were all of them Christians. . . .

"The earliest notice of Ireland in real history is given us by Tacitus, who describes the soil, climate, manners and habits of the people as similar to those of Britain. The inhabitants of Ireland were divided, like the Britons, into clans or tribes. The geography of Ptolemy in the 2nd century shows that a very extended intercourse with Ireland must have prevailed by the time of the Antonines, as the Alexandrian geographer gives a very minute and accurate account of the country. . . .

"In Galatia the Celts were three centuries settled there before our era. Roman provincial despotism did not destroy their tribal organisation, which they retained down to the first century."

(To be continued.)

THE BRITISH-ISRAEL ASSOCIATION OF IRELAND.

THE closing meetings of the season were held at St. Mark's Parochial Hall, Westland-row, Dublin, yesterday afternoon and evening. The attendance was good on both occasions, notwithstanding the attractions elsewhere in Dublin. Lectures were given by the Rev. W. M. H. Milner, M.A., F.R.G.S. (Oxonian), Rector of Sunk Island, Hull, Editor of "The Covenant People."

In the afternoon the meeting was presided over by the Rev. W. J. Clarke, D.D., Rector of Zion Church, Rathgar, who, in the course of his opening remarks, said he was very glad to have had the opportunity of presiding at a meeting on this most important subject. He had been induced to read a book which had been sent to him by the Hon. Secretary some time ago, called "British-Israel Truth." He had read and studied it very carefully, and compared its statements with his open Bible, and so deeply impressed was he with the truth it propounded that he went through it carefully a second time, and must say that he could not understand how any man or

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woman with any pretension of possessing a mind capable of reasoning could afford to cast a slur upon the subject, such as he had found hinted at in a pamphlet before him, neither could he understand how a professing Christian could refuse to look into a matter of such profound importance. He was in the position of one who had come to learn, and although not yet fully convinced, he felt the subject was deeply interesting, and merited to be studied in every detail.

The Rev. W. M. H. Milner then delivered a lecture on "The Origin and Destiny of the British Race," showing from history and Scripture how God's people reached these isles. We begin (the lecturer said) with "God's people," and end with "these Isles." God had a people once. Deut. xxxii. 7, 8, 29: other nations have to fit in; Deut. vi. 3, vii. 6, and xiv. 2: distinct from all other peoples; Psa. cxlvii. 19: made politically wise, as other nations are not. They were contrasted with all the rest of the world, who were grouped together as Gentiles.

"Whitaker's Almanack" for 1896 has several interesting articles on the British race. At page 323 our Empire is spoken of as the nearest approach to a true commonwealth that the world has ever seen. "Our own country, the mother of nations," recalls Gen. xvii. 4—6. In the Appendix, pp. 586—590, the great geographer Ravenstein deals with the Anglo-British Empire (the United States of America being included) and classes all the rest as Gentiles.

Reverting to ancient Israel, attention was drawn to the divisions—Israel and Judah—and the wide difference between their respective captivities, both in time and place.

The historical probability of Israel's escape was pointed out, with the fact that tradition (Esdras in the Apocrypha) does make them escape, and in a north-westerly direction. Prophecy brought them to—

(1) The Isles of the West (Isa. xxiv.).

(2) An appointed place, where they were not to be disturbed (2 Sam. vii.; comp. Rev. xii).

(3) The wilderness made by them to blossom (Isa. xxxv.; comp. Rev. xii.).

(4) A country cut out like a stone from a mountain which subsequently itself filled the earth (Dan. ii. 44, 45). That is exactly what happened geographically to Britain (see Vols. XXX. and XXXII. of the "Journal of the Victoria Institute.")

The lecturer next referred to the large map of Israel's wanderings hanging in the Hall, and pointed out how, according to the testimony of Esdras and Herodotus, the ancestors of the British people must have been the Lost Tribes of Israel, because their migrations were identical in time and route.

En route offshoots left the main line—these are the Nestorians, Armenians, St. Peter's "elect pilgrims," and the Hebrews of the Caucasus. The main advance was through the Crimea into Central Europe, whence an easy geographical highway led to the Western Ocean, and so across into the British Isles. Arrived in these Isles, the people multiplied and spread abroad, becoming a nation and a company of nations, occupying the Land of Promise, and bestowing upon large areas of the world the blessings of the British rule.

On the motion of the Rev. Dr. Hanan, seconded by Mr. Carmichael Taylor, a hearty vote of thanks was passed to the lecturer.

At the evening meeting the subject of the lecture was "Coming events cast their shadows before." The lecture had special reference to the movements amongst the nations in the Far East, all of which were confirmatory of the prophecies in Scripture. The lecturer also alluded to the descent of the British Royal Family, from King David the Psalmist. Russia, he said, would swoop down upon the Holy Land, but before she did that she must not have a strong Germany on her flank. Russia, however, was allied with France, and should it come to a war, it was not very difficult to foresee that France and Russia combined would be too much for Germany. There was no doubt that the British Empire must be unified, so that Jacob's prophecy might be fulfilled, that his children should become a nation and a company of nations. If Britain was Israel, and Russia was to swoop down upon them in Palestine, then Britain must first have Palestine. When the end of the great European war left Russia free to act, when the British Empire had been made one, and when Britain was in possession of Palestine, there would be nothing left between the prophecy of Ezekiel and its fulfilment.

At the close of the lecture votes of thanks were passed to the lecturer, and to Captain Fielding, the Hon. Secretary, proposed by Mr. W. A. Shea, J.P., and seconded by Captain B. Smyth.—From the *Dublin Daily Express*, April 25th, 1901.

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Ninth Monthly Report.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 250 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations mentioned in the following list were received very thankfully, between April 13th, and May 18th.

	Subscriptions. £ s. d.	Donations. £ s. d.
Mrs. T., Dumfries		0 7 6
G. W., Tunbridge Wells		0 1 0
Miss G.		0 5 0
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	£1 9 6	£10 6 1

Total, £11 15s. 7d.

M. A. Fitzpatrick, *Hon. Treasurer.*

Watford, May 18th, 1901

Our Fund has been greatly indebted to Miss Caroline Pearse by a munificent gift from her of one hundred copies of "Israel in the Scriptures," which she has lately published. Many of these are rapidly taking wing, and will soon, no

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doubt, be put to good use at home, and in many parts of the world to which they are travelling.

SOWING THE SEED.

OUR usual distribution of the BANNER OF ISRAEL, and the "Covenant People," has gone on since the Report was issued last month: the Book-post packets of the former numbered 739, and of the latter, 142; in addition, 73 parcels of general literature have been despatched. The journals have, of course, gone to our Sowers who are supplied regularly, and the places where they have been stationed having been given in the long list that appeared last month, I will give only at this time the new places, and those sent to at irregular times, or by special request, also to Missions, etc., which appear in the short list following:—

ENGLAND: Barnsley, Halifax, Highgate, Hounslow, London, Malvern, Norwood, Rotherfield, Staple, Springhead, Tottenham, Wakefield.

SCOTLAND: Dumfries.

U. S. AMERICA: Aiken, Auburn, Charleston, Wyncote.

W. INDIES (Jamaica): Annotto Bay, Kingston.

AUSTRALIA (Queensland): Brisbane.

S. AFRICA (Cape Colony): Kenilworth (Natal), Durban.

CHINA: Hospitals for British Troops at Tientsin, and Wei-Hai-Wei, and to the General Officer commanding Troops at Tientsin, from whom a hearty acknowledgement of a previous parcel has been received.

THE "THAMES CHURCH MISSION," THE "MISSION TO DEEP SEA FISHERMEN."

It is no little pleasure to be helping those who are themselves very active, so I am glad to be preparing to give all aid that is possible for the coming campaign of Mr. H. A. Marchant in Halifax. Good results to follow there we are earnestly desiring. The good news is, doubtless, spreading since the Lecture lately delivered in Tottenham. In reference to that came a letter from which I quote: "I have to thank you for the parcel of literature which you have so kindly sent for distribution here. I had a number of BANNERS and leaflets which I was able to distribute at the close of the Lecture, which was very successful. There were between fifty and sixty present, nearly forty of whom had never heard the 'Identity' explained before." (This proportion was, indeed, eminently satisfactory, as it is those who are ignorant of the claim that we make to be Israel, that we are most anxious to reach when Lectures are given). "The whole audience was thoroughly interested in the Lecture, and many were anxious to hear more upon the subject. Now I shall be able to let some of these have the pamphlets which you have sent. The two books, 'Israel in the Scriptures,' I shall lend out stamped, '*When read, please return to, etc.*' I am sure that some of those present last week will greatly appreciate the loan of this work. You may rest content that anything you forward will not be wasted."

I little thought a year ago that I might have now a little letter to quote, received from Ladysmith, Natal, and shewing that an Anglo-Israelite is at work there. "I am in receipt of your parcel of books which you so kindly sent; I hope, in the near future, to let you hear more from me. The state of affairs in Natal is very unsettled, and we are very busy on account of the military traffic all coming this way, the plague at Cape Town having prevented traffic through there. I will write again when I get settled at a new address. I am sending on a pamphlet or two to Mr. B., in Victoria, Australia; perhaps he will take some interest in them, as he and I belonged to a young men's class in connection with a Congregational Sunday-school." This is, I am very glad to say, most satisfactory, for it is always a matter for thankfulness to know of our friends passing on to others the light they have received. I hope that thus a new field in Victoria may, ere long, be opened up.

Circumstances connected with the accession of our new Sovereign have led many of us who fully recognise that we are Israelites to reconsider the position of the King as Head both of the Church and State. The idea of the Sovereign being chief of the latter as well as the former, one can well understand is not only distasteful to many but may seem to be altogether wrong, difficulty is thereby created. However, this difficulty, we, being Israelites, need not fear to face; and it is well to remember how, if we seek to solve our perplexities through study of the Scriptures, what help we find, and this none the less now that we have the light cast upon the Word of God which the present revelation of our being Israel affords us. Naturally we should look upon this question of the position of the King in Israel, according to that which the Sovereign held, in righteousness, in times past in Palestine. To King David and his seed in perpetuity was given, by God, "the throne of the Lord" on earth. But it may be demurred, would this imply that the Sovereign would have the direction of things spiritual? We say, Yes, because there is given a plain indication of this in the following reign. At the great dedication of the Temple, it was Solomon, not the High Priest who made special prayer to the Almighty, and to whom He gave that wonderful answer, that He would ever respond from heaven, His dwelling-place, to the petitions rightly made, by His people. We do well to read again and again, and to ponder over the solemn scene, we see Solomon standing in front of the altar sacrifices which he offered thereon, and upon which fire fell from heaven at the close of his prayer, and it was Solomon who blessed the people. Well! it was a special occasion, but it clearly indicates the fact that, as the vicegerent of God, the King was Head of Church and State. But there is still further evidence of the mind of God having placed the rulers of the Church on earth second to the earthly Governor of the people, this being shewn in earlier days. It may have escaped the particular notice of some, as indeed it has done my own, but attention has been called to it by a letter received from a Sower in the United States from which I will quote, it having also some other items of interest shewing activity in disseminating the new truths we have to tell:—

"Thank you for your note, and the two little enclosures (copies of "The Emblem of the Empire") of which, I hope, the parcel on its way will contain more; I like that so much about the Primrose. I shall welcome the coming parcel very gladly; in one instance the mails for California were destroyed by fire. I know of an American clergyman who is becoming quite an active worker, to whom some literature now and then would be a perfect God-send; he is a convert of mine I consider. Although he had heard of the subject before, he could not see its truth. Now God has opened his eyes, and his sermons are full of God's faithfulness as well as God's love."

"In our morning prayer to-day we read Exodus xxiv., and I could not help thinking what a bitter pill that chapter must be for the sacerdotalists to swallow." (That there are many such in the States, my correspondent is, doubtless, well aware), "Although Aaron was to be the High Priest, yet it was Moses, the Statesman and General that God called into the Mount, and it was while Moses was away that the people with Aaron's help fell into idolatry. England seems to be passing through such a terrible time of trial now, and needs all the enlightenment she can get. Streator's work, "Anglo-American Alliance in Prophecy is grand." So closes the letter. This Sower is giving very definite teaching to many, and can make good use of much literature. It is good to have such a worker amongst our brethren of Manasseh.

The reports of the progress of the Rev. J. Idrisyn Jones, our readers are aware, have been eminently satisfactory, and accounts have come of the great interest anticipated for the tour through Canada, and the preparations being made for his advent, even from West, to East at the close of his visit. Therefore, it is very delightful to be sure that already in various parts there are clergymen who are in true sympathy with the British-Israel Question, and also teaching their congregations. I am aware that, many years ago, Bishop Bond, of Montreal, now appointed Metropolitan, had some knowledge of the claim we make to be Israel. It may be that circumstances will, before long, draw his attention more closely to it. Letters from a clergyman in another Diocese I have now to quote from:—

"The parcel containing 'Nineteen Centuries ago and Now, and pamphlets, was duly received and read. I have just now finished the perusal of Miss Mehl's admirable book, and I feel

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more and more thankful that years ago my eyes were opened to the truth of 'Our Identity.' No one of a fair and teachable mind can read that series of articles without being convinced of the lamentable ignorance which pervades what is termed orthodox theology. I intend to give the work to my Bishop, and implore his perusal of it; he is an intense believer in the restoration of the Jews, but, like so many others, he confounds the two Houses, and fails to grasp the truth that Israel has already been restored to long-lost privileges. I am certain if I can induce him to give but one day to the study of the Prophets in the fulness of the greater light which has come to some of the more privileged searchers after truth, he will cast in his lot with those who are apprehending more and more of God's purposes with respect to our nation. Yesterday, I gave some Identity reading matter to a young clergyman who promised to read it carefully. The old error transmitted to us from Rome, that when God cast away the Jews, He chose the Gentiles, dominated by the Roman Empire, is still believed and taught, and we must patiently strive for its extinction. I distribute the various pamphlets and brochures as judiciously as I can; I am first giving my attention to the clergy. I have in a few weeks won the willing attention of two of my own Deanery. In many unexpected quarters I find that British-Israel Truth is dawning upon many minds. It is in the air. God speed the glorious Truth."

Very earnestly I echo the wish, so that God may in all things be glorified by us, and I trust still that our Fund may be supported in every way possible that we may be enabled to give out in all lands the means by which the people may be instructed when their attention is won to the consideration of the faithfulness of God to His people Israel, pointing thereby to His love for all the world.

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

Lee House, Watford, May 18th, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers, the London and County Banking Company, Watford, Herts.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The paper on the Japanese in the BANNER OF ISRAEL for this week, reminds me of a circumstance brought before my notice some time ago. An old missionary who resided in Japan many years, looked into the subject of their origin, studied the archives, &c., and discovered that they could trace their origin to the "Sons of Heth," of whom Abraham bought the cave of Machpelah as a place of interment; but that by no means proves that the Japanese are Israel, but a neighbouring nation of whom the Patriarch bought the property, as English people might buy land, &c., in France or of any other nation than the French. As you say, they will probably become our allies, but there never can be a blood relationship. I thought you might like to know this little matter.

Very truly yours,

M. H. BACON.

58, Devonshire-road, Prince's-park, Liverpool.

To the Editor of the "Banner of Israel."

DEAR SIR,—The death of Queen Victoria and the accession of King Edward VII. induce me to ask a few questions with reference to the Coronation Service. Is that service peculiar to Great Britain? and if so, may it not be regarded in the light of an "identification?" Have you ever noticed that the British Monarch is vested at his coronation in ecclesiastical vestments, and that in virtue of these vestments he or she is ordained by the Archbishop to a quasi-Diaconate in the Church of England—not a Diaconate of Holy Orders, but a Diaconate of ministration on the throne, *e.g.* (he knowing whose minister, *diaconos*, he is). In virtue of this ordination to a quasi-Diaconate the Monarch has a stall in the choir of St. George's, Windsor, and can assert a right to go inside the rails of the sacrarium, but he is not thereby set apart to minister in holy things. He cannot minister the Word and sacraments. When our new King opened Parliament the other day he was uniformed as a military man in martial uniform, over which he wore the robes of State, plus the insignia of the Garter, ermine, red, and gold; but when he is crowned, he will be "vested" (I use the term in its ecclesiastical sense) in an alb, a girdle, a stole, with crosses, worn deaconwise, a dalmatic, and a cope—the ancient vestments of a deacon.

Now contrast this with the coronation of the Czar of all the Russias. Top boots and white breeches, and a military tunic with an ermine cloak over his back—thus uniformed he goes to the altar, and puts the crown on his own head, the Patriarch merely officiating at the service, but not crowning him. What a contrast from our service, where the Archbishop ordains to the ministry (*diaconia*) of the throne.

Now here comes in my question: Is the British rite unique? What about the old use in France under the *ancien regime?* What about Austria, Greece, Germany, Scandinavia, Denmark, Holland, &c., &c.?

If the British rite is unique, then an identification may be inferred from the sacred character bestowed by ordination on our sovereigns. If, on the contrary, it is not unique, then my entire letter falls to the ground. On the supposition that we are the only nation that ordains its sovereigns to a quasi-Diaconate, then I say we have here a survival of 1 Chron. xv. 27, where we read that King "David was clothed with a robe of fine linen. . . . David also had on him an ephod of linen." Remembering the jealousy with which the sacredness of the Jewish priesthood was regarded, it is most remarkable that David should have worn ecclesiastical vestments with approval. Doubtless something equivalent to our own sovereign's quasi-Diaconate was here recognised. Again King Solomon evidently regarded himself as a minister of God (see his action at the dedication of the temple), but we may learn from the case of Uzziah that the royal *diaconia* was only a quasi one; inasmuch as Uzziah was stricken with leprosy when he sought the priesthood also.

On the supposition that our Coronation Service is unique in the fact that in it the British Sovereign is ordained to a quasi-Diaconate—on the further supposition that all other European rulers are crowned as military generals—on the above two-fold supposition, may we not infer that the sacred office of ephod-vested David has been handed down through the ages to the present occupant of David's throne. Not having access to books or to a good library, I venture to ask this question, hoping that either you or your readers may be able to settle clearly whether or not my supposition is correct. Need I explain that this quasi-Diaconate dates back far beyond Henry VIII., and his assumption of temporal headship over the Church, and is quite distinct from it. Also in this connection, I beg leave to state that our Coronation Service is a most interesting and ancient rite Would it not be well, if some learned and discreet Anglo-Israelite should make a careful study of this relic of our ancient nation—I mean to say would it not be desirable that the Coronation Service should be carefully searched through and through with the special object of discovering whether it contains any other hints and remembrances of David's line. In the title "Lord's anointed," which the Royalists gave to the Stuarts we have an echo of the old theocratic monarchy. We know that there is one such relic, viz., the Stone of Bethel.

Should my supposition be correct, there is a second relic, viz, David's ephod. Are there any others?

Yours faithfully,

POLYCARP.

"The Sanitarium," Clifton Springs, N.Y., 17th March, 1901.

ATTENTION is called to the Lecture to be delivered by Alexander McPhail, Esq., on June 13th. [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.

VOL. XXV., No. 1,276. Entered at Stationer's Hall.] WEDNESDAY, JUNE 12, 1901. [PRICE ONE PENNY

EDITED BY PHILO-ISRAEL.

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THE REGISTRAR-GENERAL ON THE CENSUS FOR THE WHOLE OF ENGLAND AND WALES.

WE look on the questions to be determined by the late census as decidedly important to our Identity claims. There has been alarm lately that, with a falling off of the British Home and Colonial birth rate, the promises as regards our own nation would be in danger, and the value of the most marked of our lines of proof, increase of population, be in jeopardy, if the census decided against us as to this point. It is satisfactory to learn from the London *Times*' leader of May 13th, that we have nothing to fear. The census returns which are not likely to be found now to be much in error, declare that our nation's growth of population from 1891—1901 is much larger than even the experts expected. The total population has proved to be 32,525,716, or 168,985 in excess of what might have been anticipated from estimates based on the increase in the immediately previous decade! This, remarks the *Times*' writer, is a tolerably close approximation. For the whole country the increase has been 11·65 per cent. between 1881 and 1891. But the increase between 1891 and 1901 has been 12·15 per cent, or one half (0·5) per cent. greater. Adding the large number of our population absent and lost in South Africa the increase would have been slightly larger still.

"It is not too much to say," says the *Times*, "that the figures have given a general sense of relief." They have put us in spirits, because we can boldly say on good authority that our increase of population test is more marked now than before and we have even stronger reason than before to declare that our God is faithful and true to Israel, His people, and is blessing us with increased numbers of population, the foundation of our empire and our imperial greatness. It is clear that our increase has been neither too rapid nor too slow in the past decade. It has just been the best God could give us. "If," remarks the *Times*, "statisticians and economists were consulted as to the rate of increasing that was best from a national point of view, at once stimulating activity and yet not over running or even pressing upon the means of subsistence, they would name some such rate as that which the Registrar-General in fact, records.

One thing is clear from the published figures. There has been an influx of population in some cases—not in all—from the country into the towns. In some agricultural counties, such as Bedfordshire, Berks, Bucks, Dorset, Somerset, Wilts, and Worcestershire, there have been increases in the country districts—in some, large increases. Norfolk and Oxfordshire show a falling off. The mining districts have increased. In others there is no large falling off. "For ours is a stable land," and we do nothing by leaps and bounds in respect to population. The summing up of the whole matter is very consoling: "The elements of our population are, in point of efficiency, at least as good as they ever were."

The fear that we are soon to be flooded with a large volume of "low-grade lives," is baseless. We start the century with the knowledge that the stock is vigorous in quality, and increasing in numbers. For the result we are rejoiced and thankful to the God of Israel. The main foundation of our national greatness, which is God-given, and shown by the above to be a gift still granted to us as a nation, to be thankful for, we are glad to turn to the encouraging words of Lord Salisbury, uttered on May 13th, at the banquet of the Nonconformist Unionist Association at the Hotel Metropole. Speaking of the loss of life during the war in South Africa, his Lordship said:

THE WAR: COMPENSATORY BENEFITS.

It is in some respects a sad retrospect when we think of the number of young lives that have been quenched, the number of splendid hopes that have been cut short, and the amount of blood that has been shed. (Hear, hear.) It is a grievous retrospect, but it is a retrospect from which any suggestion of wrong on the part of the Empire is absolutely absent. (Loud cheers.) We have many things to lament

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over, but, deeply as we regret the blood that has been shed and in a lesser—a far less—degree the resources that have been wasted, we cannot but feel that there are compensating circumstances and considerations which will make every lover of his country look back—it may be with mingled feelings, but still with feelings of exultation and gratitude on the two years that have just passed away. (Cheers.) We have been able to show that the old spirit of our countrymen burns as bright as it did in any period of our history (hear, hear), we have been able to boast of the courage of our soldiers, of the skill of our generals (hear, hear), and, if I may be allowed to say so—though it is always assumed that everything connected with politcal administration must be bad—I think we may look with pride upon the splendid exertions which have placed that vast army upon the shores of Africa. But I do not think that is the only ground for our gratitude. When I was at the Foreign Office—I was there a long time—I used not infrequently to hear suggestions that our time had passed by, that our star was set, that we were living upon the benefit of the valour of those who had gone before us and upon successes in which we had had no active share, and that if we meant to keep our place in the world new exertions were necessary. I need not say that I heard those suggestions with no kind of sympathy and with something of contempt. It is true that there had been spread about in the world the impression that we should never fight again, and that every adversary had only to press hardly and boldly upon us to be certain that we should yield. It was a gross miscalculation on their part. (Cheers.) I have no doubt that the converse is true, and now that we have shown what powers we can exercise, what qualities we can display, how really we can copy the brilliant example of those who have gone before us, that the power of England is not only illustrated by the example, but that it is safer—that the cause of peace is now more secure than it was before the strength of England was conclusively shown. (Cheers.)

THE MIGHT OF ENGLAND.

Make what deductions you will, lament as you will—and I heartily concur with you—as to the sacrifices we have been forced to make, still it is now a great achievement that there is no Great Power in the world but knows that if it defies the might of England, it defies one of the most formidable enemies it could possibly defy. (Loud cheers.) Well, that is a benefit. I am not sure—perhaps it is an indiscreet thing to say—that I do not think it is something of a benefit that we have been forced to look up our armour and to see whether there were any joints in it that required to be mended. (Hear, hear.) There is a general impression—it may be wrong, but such impressions are apt to fulfil themselves—that our forces are not sufficiently well organized, that our preparations have not been sufficiently thought out, to make our position as secure as we could wish it to be. That may be right or wrong, but I think it is a desirable thing that the doubts and apprehensions which have been bandied about year after year should at last be brought to steady and open discussion (hear, hear), so that we should all on good grounds be able to say that we can trust in the machinery by which the force of England is to be applied in the defence of the Empire. (Hear, hear). I hesitate in speaking of such matters, for I believe that much more qualified and competent persons in another building are discussing them at the present moment (hear, hear), and therefore it might not be respectful that I should pursue the subject. But one of the benefits, the compensatory benefits, which this war has conferred upon us is that it forces us to look up our defensive provisions and see that they are equal to the advance of the times and the new requirements that inventions have put upon us.

Having the increasing population on which all Empires rest, it is a good thing to be reminded by such an authority as Lord Salisbury, that our preparations for the defence of such a mighty empire as ours rests, under God, on very solid foundations. "We have the men," a great point in our favour; "we have the ships," which goes without saying, and "we have got the money too." To the Lord, the God of Israel, be all the praise, by His people, attributed for all the blessings we have enjoyed during the past and present times; with bright hopes, also, for the future.

HISTORICAL NOTES.

CELTIC CHRISTIANITY AND THE CELTIC ORIGIN OF OUR ROYAL FAMILY.

By E. Reep.

PART II.

(*Continued from page* 243).

TARA.

"Tara as a royal residence ceased to exist hundreds of years before Strongbow. The last assembly of tribes was held there in the 6th century. It commands an extensive prospect, and is interesting as the site of the residence of the Irish monarchs from the earliest times. According to the Irish bards the Hill of Tara became the chief residence of the Irish kings on the first arrival of the Firbolgs or Belgae in Ireland. They tell also of 136 kings who reigned there in succession before St. Patrick's arrival. . . . The splendour and feasts of Tara were to be found in the household of every chief in Ireland as well as in the Highlands of Scotland so late as the 16th century. . . .

"At about the time of Columba's birth (beginning of 6th century) an Irish colony settled in Argyleshire, and in course of time became the dominant power in Scotland, and the germ out of which the mediæval kingdom of Scotland was developed. From this Irish colony the Royal Family of Scotland, and therefore of England, drew their origin. Columba took up his abode with twelve disciples at the island of Iona. The island is supposed to have been given him by the king of the Dalriada (the Irish colony) for a missionary station, which subsequently became a centre of active evangelist work. The first Christian king (Brude) of the Picts died in 584, twenty years after his conversion. He was succeeded by a Christian prince, under whom Christianity flourished among the Picts. Columba interested the Pictish king in his kinsmen the Irish Dalriada. Columba consecrated a prince of this Irish colony, Aidan by name. He was a descendant of Niall of the nine hostages, and was consecrated upon the Stone of Fate, afterwards transferred to Scona, and thence to Westminster Abbey, where it now serves as the coronation stone. Queen Victoria is descended from King Aidan, and through him from Niall of the nine hostages, king of Ireland, about the year 400. This may seem incredible, yet it is capable of most satisfactory proof. Aidan's descendants continued to reign over the Dalriada (the Irish colony) alone till 842, when Kenneth Macalpine, a prince of his house, united Picts as well as Scots, Highlanders and Lowlanders, under the same rule. The male line of these Celtic kings ended with Alexander III. in 1285. Then came in the dynasties of Bruce and Stuart, which were descended in the female line from the Celtic (or Irish) kings, whence the blood of the Celts passed over to our present Royal Family. . . .

"The princes of Dalriada chafed under their subjection to the kings of Ireland, and the tribute exacted from them. So Columba determined to plead their cause in person before the supreme King of Tara. He attained his object and gained Home Rule for the Scottish Dalriada (for the

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Scottish Irish colony), freeing it from subjection to the King of Tara."

THE GOLDEN AGE OF THE IRISH CHURCH.

"Nothing, no amount of suffering, no amount of persecution daunted the indomitable spirit of the Celtic evangelists; they preached the Gospel despite everything, and when the seed was sown, and the Church planted they travelled on to fresh fields of conquest. From Switzerland, Colambanus crossed the Alps to Italy, and worked among the Lombards (Scandinavian immigrants). A long history could be written of his work here, the scene of his death, Nov. 21st, 615, a work in which no trace of Popery had a part. . . .

"In 664 the Celtic Church was still celebrating in Northern England the Irish Easter. . . . By the beginning of the 8th century it had adopted the practices of the Church of Rome. The supremacy of Rome over Ireland was greatly hindered by the invasion of the Danes. The Danes cut off Ireland from the continent, just as three centuries earlier the Saxons had isolated Britain. Rome in both cases gained access through the invaders."

(To be continued).

THE PRESENT CUSTODIANS OF "THE ORACLES OF GOD."

By E. Ireland

In the issue of *The Catholic*, for April, 1901, the Editor, Rev. Thomas Connellan, has written an able article on "The Higher Critics," which commences with this paragraph:—

"St. Paul, in his third chapter of Romans, asks—'What advantage then hath the Jew?' and at once supplies the answer—'Chiefly because that unto them were committed the oracles of God.' It does not require much learning to see that here the apostle claims inspiration for the Holy Scriptures. The Jew was the trustee of Revelation. In his care was lodged the book by which man was to live and die. Again, St. Peter, in his second Epistle (i. 11), says—'No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost.' Both statements refer to what we call the Old Testament. God speaks to man in these oracles. In them we find the impress of the Divine fingers, the breath of the Divine Spirit. Jesus Christ so accepted and so used them. 'The Scriptures,' He says, 'cannot be broken' (John x. 35). He was to be 'that Prophet' who was to be the Mediator of a New Covenant. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son'" (Heb. i. 1, 2).

"Following up the apostolic example, we ask the question, "What advantage hath the British-Israelite?" and give the reply in the words of St. Paul, "Much every way, chiefly because that unto them were committed the oracles of God." When Christ took "the kingdom of God," including, of course, "the oracles of God," from the Jews (Matt. xxi. 43), He committed them to the keeping of the other section of the Hebrew race, to "a nation" which should, in fact, be identical with the House of Israel, in contradistinction to the House of Judah, as clearly indicated in Isa. xxvii. 6. And as it can now be proved from Scripture, history, geography, and ethnology, that Great Britain is that very "nation" of Israel, it follows as a necessary consequence that the British should, nationally, possess the sacred Scriptures for the express purpose of "bringing forth the fruits of the kingdom of God. Hence, we find that "the British and Foreign Bible Society" has translated the Divine Book into more than 350 languages, while "the Hibernian Bible Society," "the Church Missionary Society," "the Colonial and Continental Church Society," and a host of kindred associations in England and America, are not only distributing the Word of Life in every quarter of the globe, but are also sending forth their missionaries to preach the Gospel in all the world, in obedience to the express command of Israel's Messiah (Mark xv. 16).

Such is the great and noble work which is being carried on at the present day, by the Anglo-Saxon race—a world-wide fact which is alone sufficient to prove the identity of that race with Israel, as distinct from Judah. And although the British and American people are actually doing this very work, which has been assigned to Israel by the Divine "King of Israel" Himself, yet the majority of the clergy indignantly repudiate the bare idea of being called Israelites, as if it were a crime and a disgrace to be the lineal descendants of Abraham, Isaac, and Jacob, though Christ Himself was "an Israelite," of the tribe of Judah, and had manifested the spirit of the true Israelitish Patriot, when He wept over "the Holy City" (Luke xix. 41), and uttered these memorable and pathetic words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" (Matt. xxiii. 37). The apostles and the early disciples of Christ were all Israelites, and displayed a similar spirit of patriotism to their divine Master, when they asked Him this question immediately before He ascended into heaven, "Lord, wilt Thou at this time restore again the kingdom of Israel?" (Acts i. 6). St. Paul, the great Apostle of the Gentiles, gloried in being "an Israelite of the tribe of Benjamin" (Rom. xi. 1), and was not ashamed to confess that "for the hope of Israel I am bound with this chain" (Acts xxviii. 20), and whose "heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1), and thus be manifested, through faith in Israel's Messiah and Redeemer, as the true "Israel of God" (Gal. vi. 16). Seeing then, that such is the plain teaching of Holy Writ, why should the clergy be ashamed or afraid to own that they are Israelites too, and thus, like "profane Esau," despise their birthright? (Heb. xii. 16).

But are the Jews the present custodians of "the oracles of God?" Do they, like the Anglo-Saxons, distribute the Bible in all the world? And are they, as a nation, "bringing forth the fruits of the kingdom of God?" Most assuredly not. The Jewish nation never had possession of the New Testament, and even the Old Testament is practically an unknown book to the majority of the House of Judah, inasmuch as the bulk of the Jews not only do not understand Hebrew, the language in which it was originally written, but is also almost altogether ignorant of the Messianic prophecies and other predictions concerning the present and future destiny of the House of Joseph-Israel as clearly revealed in "Moses and the prophets," while the Scriptures have only been quite recently translated into Yiddish—the language generally spoken at present by the Jews everywhere—by the learned and zealous Hebrew Christian minister, Rev. Marcus S. Bergmann, and are now being circulated among the children of Judah by their brethren of the House of Israel, chiefly through the medium of "The London Society for Promoting Christianity

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Amongst the Jews," who, during this dispensation have been, and still are in some countries a persecuted race, which, being still under "the curse of the law," has neither the power nor ability to circulate the Bible, and propagate the kingdom of God in the world. Yet, notwithstanding all this, a writer in *The Jewish Intelligence*, for November, 1900, has made the following statement :—

"Is Christianity true or false? If it be false, the Jews have the responsibility of giving to the world a gigantic imposture. If it be true, missionaries must preach and work, missions must go on, opposition must be expected (John xv. 20). But Christ said, 'Go ye into all the world and preach the Gospel to every creature,' and His promise stands firm : 'Lo I am with you alway, even unto the end of the world.'"

It is undoubtedly true that "Salvation is of the Jews" (John iv. 22), because the divine Saviour was Himself "a Jew" (John iv. 9), having been "of the House and lineage of David" (Luke ii. 4), who was of the tribe of Judah. But it is not, therefore, correct to assert, that "the Jews have the responsibility of giving Christianity to the world," seeing that the Jewish nation had rejected Christ and His Gospel (John xviii. 35), and were not, therefore, in the position to transmit Christianity to other nations. Christ verily "came to His own, and His own received Him not" (John i. 11). The Jews, unfortunately for themselves, rejected their Messiah and King, saying, "We have no King but Cæsar" (John xv. 19). And when Pontius Pilate, the Roman and heathen Governor of Judea, was willing to release Jesus, "They all cried again saying, Not this man, but Barabbas," the robber and murderer (John xviii. 40). And when Pilate asked the Jews, "What shall I do then with Jesus, which is called Christ? They all say unto him, Let Him be crucified" (Matt. xxvii. 22). And for years after His crucifixion, the Jewish Church and nation persecuted the disciples of Jesus, and even murdered some of them, so that instead of promulgating the Gospel in the world, they did their utmost to prevent the spread of Christianity, as the book of "the Acts of the Apostles" abundantly proves (see chap. v.). And although, thank God, a goodly number of Jews have been from time to time led to believe in the Saviour yet, as a people, they still persist in rejecting Him, and will, doubtless, continue to refuse the free gift of salvation till the Second Advent of the Son of Man, when "they shall look upon Me whom they have pierced" (Zech. xii. 10). In the face of all this, and much more, it is most extraordinary that a learned and devout student of the Bible should make such an unscriptural statement, which is contrary to historical facts, that "the Jews have the responsibility of giving Christianity to the world!" But that utterance is just on a par with the sentiments of many divines who persist in speaking of Abraham as the first Jew ; in calling Isaac and Jacob Jews also ; in stating that Joseph, as Governor of Egypt, was made known to his brethren, the Jews ; that Moses brought the Jews out of the land of Egypt, and that Joshua conducted the Jews through the Jordan into the land of Canaan. Surely it is time that the Clergy and others should cease from making such mistakes, and give up using such anti-scriptural and contradictory assertions. The advocates of the Identity do not make such inconsistent observations as these : and yet they are accused of teaching a "craze," and of being, like St. Paul, "beside themselves" (Acts xxvi. 24), because they "speak the words of truth and soberness," by demonstrating that the inspired predictions concerning the House of Israel are being fulfilled to the letter in these "last days," or Christian dispensation (Heb. i. 2), and boldly proclaim that "the Scriptures cannot be broken" (John x. 35).

In conclusion, it is quite evident to every unprejudiced individual, that the present custodians of "the oracles of God" are not the Jews, who never did, and do not now possess the New Testament Scriptures. While it is equally obvious that the Anglo-Saxons are the ordained trustees of both the Old and New Testaments, and are faithfully fulfilling the obligations of that trust, by distributing the whole Bible, not only amongst all the nations of the earth, but also among their brethren of the House of Judah.

How precious in the Book Divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

ISRAEL AT WORK IN AFRICA.

(*Concluded from page* 240.)

Up to this point we have spoken only of the training of these young Africans to be missionaries, and if that has been found satisfactory, the results will, I am sure, be equally so.

About eighteen of the students trained in Colwyn Bay have returned to their own lands and commenced their careers as missionaries, and are doing well. It is a great advantage that they can begin work the moment they arrive. They know and speak the language ; they are well acquainted with the habits and customs of the people for they are their own ; the climate, which is so deadly to the European, does not affect them ; they were born and brought up in it, and they carry life, light, and interest, to the people to whom they have returned. From most of them come very encouraging reports. Several are working in connection with the American missionaries on the Congo, others are in Liberia, and the Cameroons.

I have taken the deepest interest in this work from the commencement, and it was in no wise lessened when I visited the Institue a week or two ago and saw the progress made, and how the plan was more than fulfilling the great things anticipated from it. For the sake of Africa, no branch of work is ever lost sight of by the Committee, who have that country's welfare thoroughly at heart. Successful as the work is, however, there must be no resting on the oars, for the needs are pressing and immense.

One of the returned students writes : "I am thankful that I acquired a trade, because, owing to the state I met our church in, I have found it necessary for me to imitate the greatest of all missionaries and work with my hands for my support and help on the cause of my Master voluntarily."

Alfred Dibundu, together with another student, returned to Africa a few years ago, and on his arrival he wrote :—

"Akwa Town, Cameroon River, November 29, 1895.

"Dear Mr. Hughes,—I am exceedingly glad to inform you of my safe arrival at home last week, together with Joseph, for the steamer did not call at Victoria, so he was obliged to land and stay with me for five days. He preached last Sunday at our chapel and had a very crowded audience. . . . . Joseph's address seemed to give spirit to the people. Owing to the great extension of the work, I doubt whether the people will be able to support me, so I beg of you to see about a camera and the rest of the photographing apparatus, so that I may be able to support myself. Thousands have been

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to me already wishing me to take their photos, but returned with regret when they learned that I have not yet got my camera.

"I cannot express to you how thankful I am for all you have done for me and my country-people. I will write to you fully after visiting the various stations."

This lad went back to assist his father, and he has a mission station at Ndonga. He is a good scholar, and like his father, an eloquent speaker. By his knowledge of photography he will be able to give his services free of expense. His travelling companion of whom he speaks has learnt the tailoring business thoroughly and has been a most successful student. He has returned to his home at Victoria, Ambas Bay. Both these young men will be able to preach to, and pray with their people in their own tongue, as well as interest them in all they themselves have seen and heard in the white man's country.

Last year four students left the Institute to labour in their native land, and very encouraging news has been received from them and from agents all along the coast.

On my last visit I spoke with the student, Kwesi Quainoo, in whom the late Lord Coleridge took so deep an interest. His history and the way in which he arrived in England is so marvellous, that I feel sure every one would like to hear it.

He is a native of the Gold Coast (a British colony) on the West Coast of Africa; his parents were Christians, and when quite a little boy he was sent to a mission school, in which he learned of God's great love. He was so impressed by it that he longed to study as much as possible, so that when he grew up he might be able to tell his people of this great love. His father was, however, too poor to keep him at school, and, after a long sickness, he induced his father to send him to one of his brothers at Accra, in the hope that when there he might be able to prosecute his studies in the higher grade school. This brother, who was a telegraph clerk, was too poor to pay the school fees and keep him too, and he obtained work for him in the Custom office to scrub, clean, and go errands. But while so employed he did not forget his longing to study in order to be able to preach the Gospel to his people, and he prayed to God every day to show him some way by which he might get an education which would enable him to be useful to his people and to tell them "the old, old story."

In the meantime he had heard people say that there were good men and women in England, and he thought they might like to do something for a boy, who wanted to do good to his own people, and he made up his mind to write a letter to England to someone to send for him and train him there for the work of God.

He spoke of this to his brother, who laughed at him and pointed out that the passage alone to England would cost £25, besides getting warm clothes and thick boots, for England was a cold country, and all this meant money, and they had none.

The boy was not discouraged, for, as he said, money as well as everything else in the world belonged to God, and as he was God's child he would pray to Him for money, and he went on praying.

One day he saw on an old almanac on the office wall the names of English statesmen and noblemen, and he made up his mind to write to some of them. From the number he picked out two—one was the Right Hon. W. E. Gladstone, and the other Lord Coleridge, Lord Chief Justice of England. He begged the clerks in the office to give him some paper, and as they were not allowed to use that belonging to the Government, they gave him a couple of sheets partly spoiled.

He cut off the parts that were not good, and after all the clerks had gone home and he had finished his work, he closed the windows and doors and knelt down and prayed to God to show him how to write the letters. He then wrote two, one to Mr. Gladstone and the other to the late Lord Coleridge. There was still another difficulty, he had no money with which to pay the postage; each would cost twopence-halfpenny, so again he had recourse to prayer. The next morning one of the supervisors of customs called him and gave him twopence-halfpenny in coppers, the change he had brought from the post-office.

The boy was thankful and full of joy at the answer to his prayer: he at once bought a stamp and fixed it on the letter to the late Lord Coleridge and put it into the letter-box. In due time a steamer brought him a reply, it was from Lord Coleridge's secretary. "His Lordship could not do what he wanted as he had many claims upon him." Kwesi was very sorry but not discouraged; he determined to try again. He made first a special prayer, and then wrote a second letter to his lordship; an answer came in about two months, telling him that inquiries were being made to see what could be done. Several questions were put to him which he answered and sent off in a third letter; this was forwarded by Lord Coleridge to the Principal of the Congo Training Institute in Colwyn Bay. The next letter was to say that the Committee had agreed to accept him as a student, and that he would be able to come to England without paying any money, and that the British and African Steamship Company (Messrs. Elder, Dempster and Co.) were going to arrange it all for him.

As he was an office boy in the employ of the Government he had to give thirty days' notice, and he had only twelve days before the steamer would leave by which he was to come. He prayed again in this dilemma and then wrote his resignation giving twelve days' notice, and in the morning placed it on the table of the Comptroller of Customs. He was busy and did not notice it; it was placed before him again in the afternoon, and again it was overlooked.

Kwesi wrote a fresh one next day and at length the Comptroller saw it and called out, "What do you mean by giving twelve days' notice instead of thirty?" The lad could not speak for he knew he had broken the laws; he stood there trembling and was bid to sit down.

At length one of the clerks spoke to him and asked what he could mean by making the Chief so vexed.

"Sir," he said, "I am going to England."

"Is your father going to pay for you?" questioned the clerk.

"No, sir," was the answer, "he has not money enough, but there is a gentleman in England who is taking me free of charge to be trained, so that I may be able to preach to my people."

The clerk did not believe it until Kwesi gave him one of his letters to read, and then he said, "I see, so you are the boy." He then went to the Comptroller, who sent for him, and after reading one of his letters said, as the clerk had done, "I see! you are the boy!"

Kwesi could not understand then, but a few days later he heard that the chaplain had been searching for some boy who had written to one of the great men in England, but he did not find him and had gone back without him. Thus it came about that Kwesi was allowed to leave without giving the full notice.

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The Comptroller was very kind, and when he wished him good-bye he said he hoped God would bless him and make him useful to his people.

At length the steamer came, and he went to the agent to get his note for the passage, accompanied by his brother; a boat was waiting on the shore to take him to the steamer free of charge, otherwise he would have had to pay 2s. 6d. He went on board without a penny in his pocket, for his brother confessed almost with tears that he could not give him any. He went to the captain as he was ordered to do, and was passed from one officer to another until he found himself before the pantry man who said, "Do you know what I am going to make you do here?"

"No, sir," said Kwesi.

"I am going to make you sweep and scrub the floor, wash the plates and dishes, clean the knives, and anything else I may require."

He answered, "I shall be only too glad to do anything, sir." So he took off his coat and shoes and started at once to make himself useful in the ship.

On the voyage he received four shillings from friends.

The vessel reached Liverpool on Sunday. Everyone went on shore except Kwesi—he remained until Monday—when the cook came to him and said—

"You were very good on the way; here is a shilling for you, and I am going to take you to the office of the Company for nothing."

Another of the officers gave him a shilling, so that he now had six shillings in his pocket.

On arriving at the office the gentleman in charge, A. L. Jones, Esq., gave him £1, and telegraphed to his lordship in London that he had arrived, and he telegraphed back to send him to Colwyn Bay. He himself wrote to Lord Coleridge immediately after his arrival at the Institute, and he, Lord Coleridge, wrote to him in his own handwriting, calling him "My dear boy." "Fancy," says Kwesi, "one of the best gentlemen in England calling me his 'dear boy,' and a black one too."

He sent him some pocket-money, and invited him to spend Christmas, 1893, with him and Lady Coleridge, at Ottery St. Mary in Devonshire. Lady Coleridge gave him a watch. The young man, in referring to this visit, said, "See how God cares for me and how grand it is to trust in Him as your own personal Heavenly Father." The morning he left Ottery St. Mary, his lordship went to the boy's room, and, putting his hands on his shoulders said—

"I am sorry you are going away, my dear boy. I hope you will come again, but if I do not see you again, may God bless you and make you useful to your people in Africa."

His Lordship is dead now, but Kwesi says he shall always thank God for putting it into Lord Coleridge's heart to be the means of helping him, and he begs all his friends to pray that, while he is being trained over here to be a doctor, he may do everything to God's glory, so that He may use him to do His work.

There is still very much I should like to tell you of this grand work, but I hope I have said enough to give you an interest in it and to induce you to go and see with your own eyes, and hear with your own ears, all that is being done in the little Welsh town. Both the director and the matron would afford every opportunity for doing so.

It is a charitable Institution, and all donations and subscriptions should be sent to the director, W. Hughes.—MRS. EMMA BREWER, in the *Girls' Own Paper*.

RANDOM SHAFTS.

LIKE all those who discourse on the prolonged survival of Jewish sentiment, Mr. Israel Zangwill answers the question, if the British are Israelites how is it that they have forgotten so much, compared with the Jews? Of course it is sufficiently clear to us from Scripture that the Ten Tribes would lose the knowledge of their Hebrew origin, and they could not do so without losing a great deal more than that. But until the polite (though sometimes impolite) world is compelled by press of events to entirely change its notions concerning Ephraim-Israel it will naturally decline to admit the cogency of Hosea ii. 6 and cognate texts. What people do see is that the Jew has conserved his identity, besides many of his Hebrew traits, and they think the Ten Tribes should have done likewise. But there are sound reasons why the Ten Tribes did not do likewise. The Jews have had an uncommon experience, and that accounts for their Jewishness.

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But it may be asked by this time, what about Zangwill? Well, he has been interviewed regarding the Jews, and he said, "For long centuries the Jew was persecuted by Christian and Pagan in every country, and this very fact led to the preservation of his individuality. Frowned upon everywhere, the Jews drew closer to one another, intermarried among themselves, and had comparatively little intercourse with the outside world. And this was their salvation. Recently, however, the absolute freedom granted to them in almost all civilized countries has tended to destroy their identity as a race. They are no longer bound to one another by the strongest ties in the world—those of persecution—but have mingled with the general community; and the Jew is to-day seeking his own interests, financial or social, largely forgetful of his fellow Jews. . . . Five years ago this condition was absolutely alarming. It appeared as though the Jewish race would shortly become merged with other races and disappear altogether, after its wonderful preservation during 3,000 years."

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Still, there seems no wish on the part of Mr. Zangwill for a return to the cementive days of persecution. He knows of milder securities against this threatened assimilation: "In order to maintain the identity of any body of men, one of two things is necessary. You must either have a political organization around which their activity centres, or you must have a spiritual idea which binds them together. Recently, both political and spiritual forces of great strength have been started and either one or the other will predominate during this century and decide the destiny of the race. The political force is the Zionist movement, originated by Dr. Herzl at the congress of Basle, in Switzerland, five years ago. The other is a modern intellectual movement, of which the supreme expression is the new Jewish Encyclopædia."

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From this we can easily gather that persecution has been the guardian of Jewish ways; and when persecution ceased the Jews began to shed their peculiarities at an "absolutely alarming" rate, even promising to "disappear altogether." Doubtless Zionism and the Encyclopædia are providential means for averting that catastrophe. But as far as we are aware the Ten Tribes were never subject to persecution—to those outside influences which petrified Jewish practices and isolated the Jewish race. Nor were they addicted to Zionism: they had abjured Zion; and it is vain to hope

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that they had any Encyclopædia. They were practically Pagans at the captivity—"joined to idols," and God ordained "Let him alone" (Hosea iv. 17). They were also broken up and scattered among the nations (1 Kings xiv. 15; Hosea ix. 17; Amos ix. 9) with neither the "political organization" nor the "spiritual idea," which Mr. Zangwill considers essential to the maintenance of racial identity. It is, therefore, no wonder that the Ten Tribes abandoned many of their Hebrew characteristics, and did exactly what the Jews were going to do—"disappeared altogether."

* * *

Mr. Zangwill being an ardent Jew he has an extremely high opinion of the Mosaic faith and an extremely poor opinion of Christianity. "I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations to-day, warring against one another like savages." Perhaps his prejudices are excusable, for the Jews have not met with much of the Christian spirit. But if Christianity is a false religion, could Mr. Zangwill explain why the Anglo-Saxons, who have embraced it, are enjoying the benefits pledged to dutiful Israel, while the Jews, who have not embraced it, are labouring under the evils laid on undutiful Israel? Whether this be attributed to our Hebrew ancestry or to the action of Christian principles, his difficulty is the same.

* * *

England is hated with the utmost vigour, but the cause or causes responsible for that state of matters are not agreed upon. Pro-Boers would tell us that it arises from our having assaulted Mr. Kruger and his innocent farmers. If that is the case we had the choice of two evils and selected the minor one. Mr. Chamberlain has said that it is better to be hated than despised, and he is right. But every person acquainted with the facts will know that we were detested generations ago, and that the Boer war has simply given foreigners an opportunity of displaying their malice. Yet this enmity is out of place, for what do the nations of Europe not owe to us? Belgium owes her existence; Spain and Portugal owe their independence; Prussia, Holland, Austria, &c., were enabled to resist Napoleon by enormous British sacrifices. Further, they have to thank us for their railways, steam-engines, telegraphs, cables, and countless inventions. And whatever they possess in the shape of a free Constitution, a free Press, or a free platform, they have learnt from us. Israel were to be a blessing to the world. Judging by continental newspapers we have been a curse, and the question comes up, Are we a blessing, or are we deceiving ourselves? Is it possible for people to so hate their benefactors?

* * *

George Borrow's "Bible in Spain" contains a few sentences which bear on this point, and they show not only that hatred of England is no recent growth, but that the ravings of foreigners may really be an evidence of our having performed Israel's mission too well for their sensitive feelings. Speaking of the uncivil treatment he received in Portugal, Borrow remarks, "This is one of the beneficial results of protecting a nation and squandering blood and treasure in its defence. The English, who have never been at war with Portugal, who have fought for its independence on land and sea, and always with success; who have forced themselves by a treaty of commerce to drink its coarse and filthy wines, which no other nation cares to taste, are the most unpopular people who visit Portugal. The French have ravaged the country with fire and sword, and shed the blood of its sons like water; the French buy not its fruits and loathe its wines; yet there is no bad spirit in Portugal towards the French. The reason of this is no mystery—it is the nature not of the Portuguese only, but of corrupt and unregenerate man, to dislike his benefactor, who, by conferring benefits upon him, mortify in the most generous manner his miserable vanity." JOHN SHOOTINGHAM.

THE CALIFORNIAN *SIGNS OF THE TIMES* DECIDES THE QUESTION: "ISRAEL WAS NOT LOST, BUT ONLY FINALLY MERGED AMONG THE GENTILES."

THE American paper, *Signs of the Times*, published in California on January 30th last, having found its way to Victoria, Australia, has been forwarded to us, that we may in the BANNER OF ISRAEL give it an answer decisive of the difficulties which the editorial in question (copied, by the way, from a journal called the *World's Crisis*) adopts—namely, that "the Ten Tribes of Israel are not to return to their land." The difficulties are not new; they are very old, and have been answered in the BANNER again and again. We propose to answer them once more, although, of course, it will not be for the last time. To understand the Californian objections, we reprint them for our readers' benefit before we proceed to answer them. They were these:—

"ARE THE TEN TRIBES TO RETURN?

"BY W. SHELDON, IN 'WORLD'S CRISIS.'

"Allowing that the Ten Tribes were ever 'lost,' where are they now? and who are they? We deny that they were ever lost, except by being merged with the Gentile nations, being thus obliterated as distinct tribes, and so cannot return as such. But to prove that they were lost, the claim is made in two different publications brought to me by mail recently, that Jesus recognised them as 'lost' in speaking of 'the lost sheep of the House of Israel' (Matt. xv. 24). Jesus said to the twelve, 'Go not into the way of the Gentiles; . . . but go rather to the lost sheep of the House of Israel' (Matt. x. 5, 6). If He really meant the Ten Tribes, then they had previously returned, and were then where the apostles preached to them. Then, why talk about their future return, as they were not to return twice? So much for that assumption.

"But who are they? We are gravely told, without proof, 'They are the English-speaking people—Englishmen and Americans—often called Anglo-Saxons.' 'The Anglo-Saxons are the actual descendants of the Lost Ten Tribes.' No proof given, only that they 'are a multitude.' Well, if they are the class, there are over a hundred millions of them to return to Palestine, aside from the twelve millions of the two tribes called Jews, and such a return would overpopulate Palestine at the start.

"Then it is claimed that deaths will be rare in that 'millennial age,' and human longevity great, so that a person will be counted a child at the age of one hundred years, and the inhabitants be fruitful even in old age. So one thousand Palestines would not hold them at the end of the 'millennial age!'

"With such a return of Anglo-Saxons and Jews to Palestine—a little country about the size of New Hampshire—there would be at the very start over ten thousand population to the square mile, while this little State averages only about forty-two to the square mile. These figures show

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overpopulation at the beginning! Then think of the increase annually, with but slight decrease by death, owing to the longevity then due—the thing is self-explosive!

"Then, too, what a task we Anglo-Saxons will have in tracing our pedigree! What a host of ships needed to carry us! Let it not be said that a mere part will meet the demand; for when we prove from the Bible that Cyrus offered them all a chance to go under his decree, and prove from history that a part of the Ten Tribes did return with the two, we are told that all must go, to fill the prophecy; if this is so, then all the Anglo-Saxons must go, if they are the Lost Tribes, even if they pack Palestine ten deep! If the claim is good, these absurdities follow.

"Other future-age believers are less certain who or where the Ten Lost Tribes now are, but feel equally certain that they are yet to return to Palestine as tribes. An English work, entitled 'Israel Gathered,' thus speaks:—'For upwards of 2,600 years have the ten tribes been scattered abroad, their dispersion taking place B.C. 721. From Assyria and Media they went into various parts, and no one now can tell with certainty where they are. "Many conjectures," as a writer in the *Restitution* says, "have been made with reference to them. Some think they are in an open country at the North Pole. Others locate them in Africa, in China, in Afghanistan. Some say they are the Anglo-Saxon race. God knows where they are, and who they are; and as the time is at hand for Jehovah to recover them, He will gather them from all the lands through which they are now scattered, and bring them into the land promised to Abraham, Isaac, and Jacob."'

"That they were not lost as late as the third century before Christ, is made clear by Josephus, who tells us that Ptolemy Philadelphus then requested 'Eleazar, the high priest' in Jerusalem, to send six of the elders out of every tribe to translate the law of Moses into Greek (seventy-two in all) that the high priest sent the law and the required number of translators from each tribe, saying, 'Send back the law when it is translated, and return those to us that bring it in safety.' So six out of each tribe went from, and returned to, Jerusalem. So the Ten Tribes were not then lost, and a part of them at least lived in the region of Jerusalem, to which region they went at the return from Babylon; for Josephus tells us that copies of Cyrus' edict were sent to the Ten Tribes, offering them the opportunity of returning, and also that 'many' of them did then return with the two tribes, while the bulk rejected the offer, as well as some of the two tribes, and their posterity in time were amalgamated with the Gentile nations, and their tribeship was thus obliterated, so as distinct tribes they can never return. In no other sense have they ever been lost. Their age, furthermore, ended long ago, and they have no further claim on their original land as a distinct people. Now Gentiles and Jews stand on a level, 'the middle wall of partition being broken down,' never to be rebuilt. So God has put 'no difference' between us and them; we shall all return, if worthy, in the immortal state, but none as fleshly claimants."

The first point requiring reply is that the Ten Tribes, except as "being merged with the Gentile nations, were never *lost*." If God's Word says they were "lost," if our Saviour described them as "lost," if the Jews say to this hour they are "lost though existing somewhere, they know not where," then our case is proved, and the *Signs of the Times* of California, U.S.A., is wrong.

In Isa. xxvii. 13 (R.V.) we have the statement, pointing to Israel's captivity in Assyria, "that they that were 'lost' (marginal reading) in the land of Assyria, and they that were outcasts in the land of Egypt, they shall worship the Lord Jehovah, in the holy mountain at Jerusalem.

In 2 Kings xvii. 23 (R.V.) we have the evidence that the House of Israel (not Judah) was carried away to Assyria by the Lord, and never returned, up to the date of the return of the Jews, when Ezra wrote the Book of Kings.

Signs of the Times says the Ten Tribes returned before the First Advent. No proof of the fact is tendered by our opponent. Why? Because there is none. The evidence is on our side, and we have often adduced it.

In Amos ix. 14, 15 we have the statement that Israel on their return are to be permanently settled in their own land in great prosperity, and shall never be pulled up again. If, then, Israel had returned prior to the Lord's First Advent, they must be there now, and the Jews with them, according to Jer. iii. 18 (R.V.). But the House of Judah only was in Palestine when Titus the Roman destroyed the Hebrew polity and caused the banishment of the nation till the present hour. Israel's restoration is still future, and Jer. iii. 18, Ezek. xxxvii., Hos. i. 2, Isa. xviii. 1—7, tell us how it will be effected.

The opponent tells us that we have given no proof that the Anglo-Saxons of Great Britain and the United States are the House of Israel. There are twenty-four volumes of the BANNER OF ISRAEL teeming with evidence to that fact, and to those volumes we refer the Californian editors. The old objection is raised that Palestine will be too small to hold the Israelites if the return is to embrace the Ten Tribes as well as the Jews. But who said they are all to return together? Not the Word of God. In Jer. iii. 14 (R.V.) the statement is precise that the return of Israel will only embrace "one of a city and two of a family"—a representative return—the rest remaining to occupy their old possessions, as stated in Obad. 17 ("The House of Jacob shall possess their possessions"); they are, in fact, to possess the world, and not Palestine only (see Dan. vii. 27, R.V.).

The opponent argues that because six of the elders of each tribe of Israel were sent in the third century before Christ from Jerusalem to Alexandria to translate the Hebrew Scriptures into Greek, therefore the Ten Tribes were not "lost" up to that date, and therefore not afterwards. This is a *non sequitur* which does not prove the objector's case: "Two swallows do not constitute a summer." The Ten Tribes might have been able to depute sixty elders to Egypt, two centuries before Christ, and yet be "lost" to human knowledge two or three centuries Anno Domini, which is our contention.

The question is, What became of the bulk of the Ten Tribes after the destruction of Jerusalem, and after Josephus wrote (A.D. 93)? No one knows, not even the Jews; they know they do exist, but do not know where. Mankind concurs, and calls the Ten Tribes for that reason "the Lost Ten Tribes of Israel."

The BANNER OF ISRAEL and its readers believe that the British nation and Empire are the flesh and blood remnant of Israel, and we have given many cogent reasons for that belief. The Californian *Signs of the Times* either does not know those reasons or has not taken the trouble to inquire in respect to them. Let him remember this, "He that answereth a matter before he heareth it, it is folly, and shame unto him" (Prov. xviii. 13, A.V.).

COPIES of the BANNER OF ISRAEL for May 29 may still be had. This is a good number to send to Clergymen, Ministers, and others. One dozen copies post free, 1/2.

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"ARE WE ISRAELITES?"

On Wednesday evening a lecture was given at the Town Hall, at Hounslow, on "Are We Israelites?" by Mr. H. H. Pain, who is intimately connected with the movement for tracing the Lost Ten Tribes of Israel. The Rev. A. E. Bull presided, and in introducing the lecturer, said he was thankful to Mr. Pain for coming. The subject was one that would take many people by surprise. There were many lazy students of the Bible, who read it without being roused to any inquiries. Many would say it was impossible we were Israelites. That was not inquiry, but obstinacy. The question was highly important, and he had never known the Old Testament as he had done by the study of that important subject.

The lecturer at the outset claimed that the British were the chosen people of God as the descendants of Abraham. The Ten Tribes were their forefathers, and they could claim descent from the Israelites, whose kingdom was that of Samaria. The first tribe to Europe was that of Dan, who sailed to Greece and then into the Black Sea. Their route could be traced by the names they gave to the places they founded—as Carthage, Mauritania, Boetica, Lusitania, Iberia (the Hebrews' land), and Hibernia (also the Hebrews' land). The name of Dan was also traced in the Daneper, Daniester, and Danube, which were the name Dan and the several gods of the tribe. The word Venetia, in which the word "Ven" implied the fugitives, was repeated in France, Sweden, and Britain, and this followed on the flight from the Assyrians 1,200 years before Christ. The Saxons were traceable to the Sakai, and the Celts to the Kumri, a word of Hebrew derivation. The "The Isles of the West" spoken of by Isaiah were the British Isles, and Nathan also spoke of the place as that from which the tribes should move no more. Their Empire would grow, and must grow, until the whole world was in their possession because it had been promised to Abraham. Dealing with the proofs in support of the Hebrew origin of the Saxons, the lecturer said that Eastern coins and workmanship had been found in abundance in Sweden and Norway, and the Norse mythology was based on Hebrew legends. The Irish were easily identifiable with the Argive-Danai of Greece, already referred to. The emblem of Dan was an eagle, and, of the numerous relics dug up in Ireland and exhibited in the Academy, many of the ornaments have been worn by Irish Druids as far back as 900 B.C. The judicial collar of the ancient Irish judge was known by a name which was identical with the Urim and Thummim of the Jewish high priest, and could only have been introduced by those of Hebrew origin. The lecturer then showed views from ancient Chaldean inscriptions, and many other interesting pictures. He stated that the word to cover the whole people was British, and that was composed of two Hebrew words meaning the "covenant people" of God. The House of Israel had been divorced from the Mosaic covenant and became Gentiles by faith, but not by descent. Thus the literal blessings promised by Abraham fell on the tribes of Israel, while the spiritual blessings were open to all without restriction. All the definitions of the nation of Ephraim, as spoken by Isaiah, applied to England; while the company of nations could be shown to be the great self-governing colonies of the Empire. In referring to these the speaker said he hoped the time was not far distant when the Imperial Parliament would be true in the real sense of the word, and that all the colonies would send their representatives there. The lecturer, in continuation, said that the United States was the tribe of Manasseh, which was the thirteenth tribe, and the coinage on the back of the great seal of the States was an unfinished pyramid with thirteen steps; on the arms were thirteen stars, and thirteen feathers in the wings of the Eagle, and thirteen letters in the motto "E pluribus unum." With regard to money-lending, the lecturer exhibited a foreign loan quotation from the papers, and remarked that the British lent money to every nation in the world. As an illustration of the prophecy, 'Thy seed shall possess the Gates of thine enemies," he cited the possession of Gibraltar, Malta, Aden, and Hong Kong by the British; and "His seed shall be in many waters" was proved by the British ships all over the world. By means of their fleet they had "broken the yoke of the slave and let the oppressed go free," and with their great shipping trade the prophecy of "the blessings of the deep" were made manifest. The national emblem of Britannia was a Danite emblem which had been discovered in Phœnicia to be identical with that of Masilia in Southern Gaul. Many other interesting evidences were given by the speaker in support of his claim of the identity of the British peoples with the Lost Ten Tribes of Israel, and a variety of views were shown illustrative of the argument.

The proceedings closed with a vote of thanks to the lecturer and chairman.—From *The Independent*, Hounslow, May 11th, 1901.

"THE DETESTABLE PHRASE PERUVIAN."

(*As used of Russian Jews in Johannesburgh, South Africa.*)

The Rev. J. East, hon. minister of the Klerksdorp Hebrew congregation, preached a memorial sermon on February 3rd, in which he spoke feelingly of the qualities of the late Queen. Concluding his discourse, he made the following remarkable appeal:—"My British friends, even though there is no positive proof that you are the sons of Ephraim, yet your great reverence for the Bible, your strict observance of and regard for the sanctity of the Sabbath, your missionary work, your love of freedom, your charitableness, and, above all, your high standard of morality, are true proofs that you inherited everything which is good from the ancient Hebrews, and for this reason I claim from you a brotherly sympathy. I beseech you, in the name of our saintly Queen, to refrain from applying the detestable phrase Peruvian to the Russian, and, when you use the word Russian, do so sympathetically and kindly, and not in derision or contempt. Be kind to him, assist him to throw off the Russian garb, and you will find him a true and faithful friend, and in the future strife of political parties here in the Transvaal, you will find his devotion to Great and Greater Britain to be sincere."—From a Natal Paper, April 5, 1901.

Correspondence.

ROMANS XI. 17—A DIFFICULTY.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—*Re* the above, and your "note" thereon in the Banner of this week, I would like to observe that in Romans xi. 17, where I presume the "Romans" are addressed, they are addressed as "thou," a "wild" olive, and a "graft," therefore that I am unable to see how the "Romans" can be supposed as either belonging to Ephraim or to Judah, these all being "natural" branches and the former never (as I have hitherto understood) removed from the "good olive tree."

Moreover, in looking over the "Handbook," and the several references there to the "Romans," I find such definitions as these—"non-Israelitish," "pure Gentiles," and, as "admitted" (which Ephraim at least did not need to be) into the covenant blessings.

And so, I would like to ask, if the "Romans" are identical with the "thou," and if "naturally" of the House of Ephraim and of Judah (?), who (the Jews being cut off) were the branches among whom the "Romans" were grafted? With this made clear, I might probably see the way out of my present difficulty, and into the true and consistent meaning of an apparently beautiful and intentionally instructive allegory. I am, yours truly, X.

May 9th, 1901.

Note by the Editor.—We must allow that some in the Church which St. Paul addressed were "pure Gentile-

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Roman-non-Israelites," by birth. Verse 13 seems to allude to them—"But I speak to you that are Gentiles,"—and the allegory that followed had respect to them as well as to Ephraim-Israel and Judah-Israel. The root of the tree was the Abrahamic stock, the branches were the Twelve Tribes. Some of these—the Jews—were "broken off." In place of these, some Gentile-Roman-non-Israelites were grafted in "among" the Ephraim-Israel branches left on the stem. These non-natural "branches" were warned against "high-mindedness" and arrogance, and warned of a fate which actually befell them at the English Reformation in A.D. 1540. The Roman portion of the Church was then "cut off," and the tree awaits the return of Judah to fill up the vacancy among the branches. This we believe to be the correct explanation of the "difficulty."

To the Editor of the "Banner of Israel."

DEAR SIR,—. . . . I have just been camping in several places in the Gudivada Taluq in this district and on the Colair Lake, now very nearly dry (April). I have been in places where the precious water from the Godavari and Kistna meet; and you will perfectly understand, that although I have been this round a great many times I have never enjoyed the journey more, when I tell you that I had with me "The Life of General Sir Arthur Cotton," written by his daughter, Lady Hope, and that I read it with the greatest interest on land once barren, now, every year, without fail, a perfect harvest-field of delight. My testimony as to Sir Arthur's work for India may not be worth much, but nothing could have saved the deltas of the Godavari and Kistna but the noble system of irrigation which he inaugurated. For 18 months I lived in Dummagudem, in the Godavari district, and it was only last May again I walked across the Anicut there. It is a pity the scheme for navigating that great river has never been completed. There is any amount of coal in the Central Provinces, 16 miles from Dummagudem; and if the river was navigable higher up, commerce of no mean amount would flow to Cocanada. India wants more irrigation and navigable canals, and if properly and swiftly carried out, and well protected afterwards, will be the best investment for Government or private money.

It will doubtless interest you to hear one incident in connection with the life of Sir Arthur Cotton in India, which came before my notice in 1895 (August). It happened in Bezwada. The Hindu Pushkaram Festival was in full swing on the banks of the Kistna. Thousands of pilgrims were arriving daily at the bathing ghauts. I had been preaching and tract distributing, when on my way home, walking along the line of water, I came across a Brahmin bathing alone, and nearer to the Anicut than the rest of the crowd of pilgrims. I said, "Sir, why do you bathe here? This water is polluted! I can understand Hindus bathing above the Anicut, but not below it; for the Anicut was built by an European, and therefore is defiled when once it has passed that structure. Your prayers and washings will be of no avail!" The man's face brightened at once, and he exclaimed: "Sir, that Anicut was built by a god—Swami Cotton built it; no one else but a god could build it; and therefore the water is not defiled." "Salaam! dundam! to Swami Cotton," and he bowed in adoration to the Anicut, and proceeded with his bathing and prayers. (Others have told me that Swami Cotton would never die.) This is one of the many instances where in these districts, and in fact all over India, the name and memory of one of India's greatest benefactors will ever remain fresh and green.

I did not intend to write such a long letter, but since the work of Sir Arthur is one of the noblest done for India, you will pardon my transgression on your time. Again thanking you. Yours, &c., A. E. G.

Camp-Lonapad, Kistna District, Madras Presidency, India,
April 22nd, 1901.

THE number of persons now in receipt of famine relief in India is said to be 460,000.

Obituary.

DEATH OF LIEUT.-COLONEL LARKINS.

IT is with much regret that we have to record the death of an old and esteemed resident of Bromley, in the person of Lieut.-Colonel W. H. Larkins, who passed away at his residence, Greta, Blyth-road, Bromley, on Sunday last, at the age of 83 years.

Lieut.-Colonel William Henry Larkins was born February 6th, 1818. He was the son of John Pascal Larkins, of the Hon. East India Company's Civil Service; was educated at Wellington and Addiscombe, which latter place he left in June, 1835, having obtained a commission in the Hon. East India Company's Service. He left England in July, 1835, and after a voyage of over four months round the Cape reached Calcutta in December. He was for a time attached to the 43rd N.I., and eventually joined the 2nd Bengal N.I., accompanying that regiment to Afghanistan in 1840, in the campaign under Sir William Knott; was at Cabul, Guzni, and Candahar, receiving the medal for that campaign, 1840-42. After the close of the war, on returning to India, he received an appointment as a Deputy-Commissioner of the Third Class in the Saugar and Nerbudda Territory, and was at first stationed at Jhanzi, afterwards transferred to Jubblepore, and later on to Nagode. After the Cis Sutledge campaign, he applied for and was transferred to the Cis Sutledge States as Deputy Commissioner—First Class—at Loodeana, in March, 1846. While at Loodeana he discovered and suppressed a band of Thugs in the neighbourhood, for which he received the thanks of the Lahore Board and also of the Government, and was appointed Extra Assistant for the suppression of Thuggee. From Loodeana he went to Thanashur, where he remained till he came back to England on furlough in 1856—after 21 years' service. He was in England when the Mutiny broke out, and was ordered to rejoin his old regiment, the 2nd Bengal Native Infantry, stationed at Barrackpore, of which he took the command. He retired from the Army in February, 1859, with the rank of Lieut.-Colonel. He married, in July, 1857, Louisa, daughter of Dr. Southey, of 1, Harley-street, and niece of the Poet Robert Southey. Colonel Larkins lost his sight some twenty years ago. He came to Bromley in August, 1887.

The deceased gentleman leaves two sons and two daughters. His youngest son is Mr. W. R. Larkins, who has just recently returned to Bromley from the front, he having served as a Lieutenant, commanding a squadron of Lord Loch's Horse, during operations in the Orange River Colony and the Transvaal—From *The District Times*, Kent.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,872. During the last month two have joined.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Subject for special prayer on last Sunday in June: "Israel's Missionaries and Mission work amongst the nations" (Isa. xliii 10, 12).

Card of membership, with Bible readings, 6d. per annum.
Copies of "Prayers," 9d. per doz., or 1d. each.
Second series of *Monthly Comments* 1s. 2d. each.
Address, Mrs. Woolcott, 49, Harvist Road, West Kilburn London, W.

READERS are reminded of the lecture to take place in the Parlour, Exeter Hall, on June 13, on "The Ark of the Covenant." (See Advert.)

THE SIX COLOURED MAPS of the BRITISH ISLES (issued as a Supplement to the New Year's Number of the BANNER), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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LORD CROMER'S ANNUAL REPORT ON EGYPT.

As the land of Egypt prospers under Lord Cromer's administration so the length of his annual report increases. The fact is his reports are translated into Arabic and read by the natives of the country, and the reports there are written for the benefit of native readers, as well as for that of ourselves in England. The prosperity of the country, according to the last report, is steadily increasing. The last year has been no exception. The British are doing well in regard to the reforms now in progress in Egypt, but it will be a long time before they can be expected to be complete. Were we to withdraw from Egypt at once it is certain that the people of the land would speedily relapse to their old position of listless, hopeless, despair, and become again the slaves of their native rulers. As it is the British Government have, among other benefits, made the navigation of the Nile free of all taxation. In respect to cultivable lands, which the Nile in any year does not reach, the Government have declared that such lands, if watered by artificial means by the owners shall not be taxed by the Government. The result has been that instead of leaving those lands fallow, as has been the case hitherto, the revenue has not suffered at all, but the land, which would not have been cultivated if taxed, has yielded full crops to the general benefit of the country.

Steps have been also taken by the British Government to relieve the indebtedness of the Egyptian farmers or *fellaheen*. They have hitherto been in the hands of the native money-lenders who have ground them down. Lord Cromer's government has devised the plan by which the farmers can borrow from private banks, and the latter have the help of the tax collectors, who recover the money from the fellaheen and repay it to the banks. In 1900 the sum due to the banks by the cultivators was £E28,122. The borrowers numbered 5,035. The whole of the sum due to the banks was recovered and paid back to them.

It has also been thought safe to establish Post Office Savings Banks in Egypt under the power of the Government. The experiment was first tried tentatively in the cities and large provincial towns. If the experiment succeeds, the benefit will be extended to the whole of Egypt.

The re-conquest of the Soudan promises to revolutionise the work of those who have charge of the irrigation department. Formerly they had to take the Nile as it reached them at Wady Halfa, and make the best use of it they could. Now, however, information regarding the daily rainfall and the lake levels is regularly received in Egypt from Uganda, and it may in the course of time be possible to forecast the amount of flood that there is likely to be from the readings taken there. Already the Nile gauges in the Soudan afford information to the Irrigation Department which is of the utmost service in preparing a forecast of the height to which the river is likely to rise in Egypt, and when observations have extended over a more considerable number of years it is possible that the mystery of the alternation of high and low Niles may be no longer a mystery.

Much is being done to improve the education of the country, and chiefly in respect to female education is improvement needed. Something is being done in this direction, but progress is difficult. The Soudan costs Egypt now about £400,000 a year; but the burden is easily borne. In time the Soudan will be self-supporting. Even now Egypt has no cause to regret the re-conquest of the Soudan, for the Dervish invasion is at an end for ever. The water supply of Egypt cannot be interfered with in the Soudan.

It is no longer needful for Egypt to keep up a large army as a defence against the Soudan; and lastly, the cost and burden of military service is already lighter than it was.

In short, the whole case may be summed up thus: that Britain must remain in Egypt, because there is work to be done there; but it must also remain in Egypt, because we have a direct interest in the government and control of the Soudan, and Egypt and the Soudan are not separable.

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In short, Israel has conquered the Soudan and restored it to Egypt, governing it, however, herself, as she has the right of the conquerer to do.

Israel thus is linked with Egypt, and has by her pecuniary and other aid established her right to protect, and guide that land in all respects. She does this in order to bless the whole of that portion of North-East Africa. She is "blossoming and budding and filling the face" of North, and Central Africa, too, "with fruit." God has blessed our proceedings in Egypt, the Soudan, and that even by war, in the first instance.

In South Africa we see the process still in operation and peace still delayed. But when it comes we shall find that the Boers have been smitten in order that finally we may bless them, giving them education, religion, prosperity, and peace according to the prophecies.

The astonishing progress of the Australasian daughter nations, just now welcoming with great rejoicings their future King and Queen, tells us that Africa also, North and South, East and West, will yet prosper in the same way, having within the late Boer territories gold and diamond, coal and iron mines, the benefit of which must come back to our nation, to enable us to repay ourselves for the vast sacrifices we have made to put down the unrighteous rule of the Boers who intended, as we know, to drive our countrymen out of South Africa, and at last to take our place throughout the Continent! Vain idea! They little knew that they had defied the armies of the saints of the Lord, even the children of Israel, a people near to Jehovah (Psa. cxlviii. 14, R.V.). The Word of God bids us to "Praise the Lord" because of that consolation, and well may we do so, seeing that the same Scripture promises us, that He, "whose glory is above the earth and heaven, will surely exalt the horn of His people, the praise of all His saints, a people near to Him."

A CONTROVERSY ON THE BRITISH-ISRAEL THEORY.

[*Published in "The Belfast Witness."*]

SIR,—Of all the crazes which have got possession of the minds of good men, perhaps the most utterly baseless and futile is the belief that the British people are the descendants of what are called "The Lost Tribes" of Israel. It has got hold of a few earnest souls, and they are pushing it with an activity worthy of a better cause. As some of your readers may have got entangled in the mazes of this small controversy, if such it can be called, the following facts may be useful to them and may help to put others upon their guard. For surely this is not a time for earnest men to be wasting thought and energy upon barren and unprofitable speculations.

The first question to ask, in all seriousness, is, "Is there really any such thing as 'The Lost Tribes?'" The facts are simply these:—

1. On the death of Solomon, 976 B.C., and on the accession of his son Rehoboam, the Ten Tribes revolted under the leadership of Jeroboam, and set up an independent kingdom, with Shechem for his capital (1 Kings xii. 25). To prevent the people going up to Jerusalem, he set up two calves of gold, one in Bethel and the other in Dan; made priests of the lowest sort of the people, who were not of the sons of Levi, and the people seem to have lapsed into the most degrading and shameless idolatry.

2. In the year 721 B.C.—that is, 255 years after their revolt from Rehoboam, in the reign of Hosea, the last of the Ten Tribes were carried away by Shalmanezer, king of Assyria, "and placed in Halah and in Habor, by the river of Gosan, and in the cities of the Medes" (2 Kings xvii. 6).

3. In the year 595 B.C.—that is, 126 years after being carried away, we find the prophet Ezekiel writing in the first sentence of his prophecy, "I was among the captives by the river of Chebar." They were evidently there still.

4. In 587 B.C.—that is, eight years after this, the two remaining tribes of Judah and Benjamin were carried away by Nebuchadnezzar to Babylon. This being the second and final assault upon Jerusalem, the former having taken place in the reign of Jehoikam, 606 B.C., from which date the seventy years of the captivity are to be reckoned (2 Chron. xxxvi.).

5. In the year 536 B.C., Cyrus, having conquered Babylon, issued his memorable proclamation. It will be observed that his empire now extended over the whole region throughout which the twelve tribes had been dispersed. "Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel which is in Jerusalem" (Ezra i.) The scope of the proclamation included every Israelite throughout his whole dominions. There is not the slightest hint of any migration having taken place by any of the tribes.

6. It is quite true that in response special reference is made to the people of the tribes of Judah and Benjamin. This is easily accounted for. Their dispersion had been comparatively recent, and they had been able to preserve their tribal identity as the other tribes had been unable to do, and their long and closer association with the Holy City would naturally make them more eager to return. The Ten Tribes had been now in captivity and dispersion for 185 years, and had consequently become as a people more deeply rooted in the alien soil. Several generations had passed since that event had taken place, and it was to many of them only a memory. Besides, for more than 250 years before they had been separated from Judah and Jerusalem. It is not to be wondered at, if after a period of 440 years' estrangement from their brethren that their response was futile in comparison. But permission was given to all who wished to do so to return, and many out of various tribes must have done so. Of more than 42,000 who are said to have returned, only the genealogies of 30,000 are given. The record in Ezra is "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." (Josephus expressly tells us that many families refused to abandon the homes they had made for themselves in exile. Their descendants will be found, not among the sober and matter-of-fact people of the British Isles, but among the Armenians and Nestorians of the East—a fact to which language, customs and traditions furnish strong corroboration).

7. It was distinctly announced in the vision of the Two Sticks (Ezek. xxxvii.) that in the restoration the distinction was to be obliterated. "They shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Those who returned recognised no distinction, and knew nothing of any "lost tribes." "The children of Israel . . . offered . . . for a sin offering 'for all Israel' twelve he-goats, according to the number of the tribes of Israel" (Ezra vi. 16, 17). Nor is any-

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thing known of it in the New Testament. We read there of one Anna, a prophetess of the tribe of Aser (Luke ii. 36). In Acts xxvi. 7 we find Paul saying "Unto which promise 'our twelve tribes,' instantly serving God day and night, hope to come." James writes, "To the twelve tribes, which are scattered abroad, greeting." Surely testimony like this should be decisive.

But there is a more serious side to this question. It is obscuring what is surely one of the most conspicuous doctrines of the New Testament and one of the most precious truths of our holy religion. The Jews were a typical people—they were typical of that larger family, the Church of Christ. With His coming the true spiritual succession passed out of the narrower into the wider channel. Throughout the New Testament the names, titles, functions, privileges of ancient Israel are transferred to the Christian Church. We who are the Lord's people are now the true Jews (Rom. ii. 28, 29), the true Circumcision (Phil. iii. 3), the true seed of Abraham (Gal. iii. 7). We are citizens of the New Jerusalem, and our feet are on the true Mount Zion (Gal. iv. 26; Heb. xii. 22). The Jews, according to the flesh, are actually unJudaized (John viii. 39; Gal. iv. 25; Phil. iii. 2, and Rev. xi. 9). But they are not forgotten. If they are loved with any special love, it is "for their fathers' sakes." There is but one hope set before them in the New Testament, and certainly to no higher hope could they or any human soul aspire—it is "Christ and His salvation." "They also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again" (Rom. xi. 23). "Even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away" (2 Cor. iii. 15, 16). That is their future, and for its speedy realisation we should all pray and labour.

We sincerely hope our good brethren will drop this vain and empty quest after Anglo-Israel identifications, which ingenious speculators can furnish by the score, and stop spoiling some of our most interesting antiquarian remains by hunting for the ark, which if anywhere on earth is at the bottom of the Tiber, and throw all their energies into the blessed work of getting their fellow-Christians to realise the glory of that spiritual inheritance which is the true antitype of Canaan, and to bring the world of the unsaved, both Jew and Gentile, into the fold of Christ.—Yours very truly, A SON OF ABRAHAM.

March 19th, 1901.

THE BRITISH-ISRAEL VIEWS.

SIR,—I have seen to-day a long letter over the name "A Son of Abraham," which appeared in *The Witness* of the 22nd instant. With your permission I shall briefly reply to it. It is easily answered. Let us take the last statement first as an example of misunderstanding. 1. The British-Israelites are not digging at Tara. A Freemason is or was. The Ark could not be at the bottom of the Tiber; it was not in the second Temple, and Christ came to "confirm the promises made to the fathers," and not to substitute a "spiritual inheritance" for them. 2. The reference to the vision of the two sticks in Ezekiel's prophecy is equally shallow, for after the revival and reunion there foretold, the people are to "dwell in the land for ever" (ver. 25). This they have not done; therefore the fulfilment is future, and Jeremiah (iii. 8) states that "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north." This is different to the totally unauthenticated theory that Israel walked to Judah at the end of the Babylonian captivity! and also there is evidence that Israel migrated westward. Ezekiel was a Jew, and shared the Babylonian captivity. The writer seems to think that "Cheber" and "Gozun" were the same river. Furthermore, Ephraim—Israel's inheritance of earthly empire, which could be possessed only when re-covenanted in Christ—would not be his if in union with Judah. The severance was according to the purpose of God; "this thing is from Me" expresses a divine statesmanship of which "A Son of Abraham" has yet to learn the wonder. Britain possesses Israel's birthright inheritance. Britain only can restore Judah. The British-Israel view is the only one that vindicates the faithfulness of God. The writer does not grasp the fact that Israel is not Judah, for he says—"The Jews were a typical people," meaning, I suppose, all Israel. Typical is a very convenient and misleading word. If he wrote Israel was and is the elected people; that in them all the nations should be blessed; or the nucleus people, in union with whom the Church can be one, he would come far nearer St. Paul's idea as stated in the Epistle to the Romans (chap. xi.), where the Gentile wild olive partakes with and among the original branches, and only in place of excised Judah—the root bearing both—no new Church, but the Church of Israel recovananted and blessed. DENIS HANAN.

March 25th.

THE BRITISH-ISRAEL THEORY.

SIR,—Being in Dublin yesterday, I was presented with a copy of your issue for the 22nd inst., containing a letter on "The British-Israel Theory" from "A Son of Abraham," and as my visit to the Irish capital was solely with the object of advocating what he calls the "most utterly baseless and futile" of crazes, I am naturally interested in his reflections on those who entertain that "barren speculation," which is my apology for addressing you at this distance of time and space. Your correspondent proposed to furnish the public with facts for their better guidance in this matter, but those of his statements which are really facts form part of the British-Israel contention, while the rest of his arguments consist of mere assumptions and actual fallacies. He tells us that the proclamation of Cyrus was intended for both Judah and Israel, but Ezra says clearly that it was issued in fulfilment of "the word of the Lord by the mouth of Jeremiah" (i. 1); and on reference to Jeremiah xxv. 11—13, it will be seen that the Ten Tribes were not comprehended in the prediction—they had been banished for a century when it was delivered. However, the proper inquiry is not, Did the edict embrace the Ten Tribes? but did they avail themselves of it? Your correspondent labours to show that they did, and then admits that they didn't, which is analogous to beating the air. As he allows that their response was "futile in comparison," his reasoning in favour of their return with Judah might be ignored were it not a perversion of Scripture. He remarks, "It was distinctly announced in the vision of the two sticks (Ezek. xxxvii.) that in the restoration the distinction was to be obliterated," and quotes part of verse 22. But he does not quote another part of it which reads "and one King shall be King to them all"; nor does he quote verse 23—"Neither shall they defile themselves any more. . . . with any of their transgressions"; nor verse 24—"David My servant shall be king over them"; nor verse 25—"They shall dwell therein

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[in the land] even they and their children, and their children's children for ever; and My servant David shall be their prince for ever." These prophecies were not realised in connection with the return of B.C. 536, simply because the chapter has nothing to do with that migration of 40,000 Jews, but describes the future and far more glorious restoration, when God will unite "all the House of Israel" with Judah, and place them in their ancient land, never to be moved from it. "A Son of Abraham" reminds us that those who returned offered up "for all Israel twelve he-goats, according to the number of the tribes of Israel," but the sacrifice could not have been made in any other way. It was the usual procedure to recognise the twelve tribes, although they might not all be present, and hence we find Elijah on Mount Carmel choosing twelve stones (1 Kings xviii. 31). The allusion of James to the twelve tribes scattered abroad, and Paul's statement as to their serving God, certainly prove that the Ten Tribes existed, but I fail to see how they prove that Israel was united to Judah. If we are honestly desirous of knowing who returned in virtue of the decree of Cyrus, we need only consult the inspired records of that movement—the books of Ezra and Nehemiah, which inform us plainly that they were those "whom Nebuchadnezzar, the King of Babylon, had carried away into Babylon" (Ezra ii. 1); also that they settled "in all the cities of Judah, every one in his inheritance" (Neh. xi. 20), and it will require a good deal of ingenuity to demonstrate that the Ten Tribes had any inheritance in the cities of Judah. But your correspondent broaches the idea that the Nestorians are a portion of Israel. If "language, customs, and traditions furnish strong corroborations" of this it is strange that the Jews do not perceive their brethren, and that every investigator, with, I believe, one exception, discredits the theory. There was, however, a distinguished Nestorian in this country a few years ago—Pastor Hormizd—who publicly stated that while his people might possibly be a remnant of a tribe, the British were undoubtedly the Ten-Tribed nation; and another well-known Nestorian (Mrs. Esther Abraham) affirms that to our nation "has been given the blessings of Joseph." "A Son of Abraham" observes that "throughout the New Testament the names, titles, functions, privileges of ancient Israel are transferred to the Christian Church," which I totally deny. It could easily be shown that the promises to literal Israel must be literally accomplished, and we continually show this in our writings and lectures. But in the present case it will be enough to say that men quite equal in spiritual-mindedness to "A Son of Abraham"—such as Luther, Melancthon, Butler, Hooker, Horsley, Bickersteth, Ryle, and Bonar—have utterly condemned the spiritualising practice, so that his affectation of a lofty religious sentiment is a little absurd. It is satisfactory to hear that his feet are on "the true Mount Zion," but if God were to fulfil, or rather transfer the spiritual promises in the manner that He wishes Him to transfer the literal ones, the feet of Christians would stand, not on Mount Zion, but in very slippery places.—Yours faithfully,

J. G. TAYLOR.

Newcastle-on-Tyne, March 29th, 1901.

THE lecture on "The Ark of the Covenant" given in Exeter Hall, on June 13th, by Mr. McPhail, was very well attended, and called forth some interesting discussion and objections to the statements of the lecturer (based on Jeremiah) that the Ark would not come to light again or be asked for or needed. This was the last meeting of the season; there will not be another till October next.

LECTURE BY MR. MICAH CHAMBERS.

"STONE KINGDOM OF NEBUCHADNEZZAR'S DREAM."

ON Monday evening, in the Town Hall, Durham, Mr. Micah Chambers delivered a deeply interesting and educative lecture on the subject of the "Stone Kingdom of Nebuchadnezzar's Dream—a symbol of the British Empire and Kingdom of the House of Israel." There was a gratifying attendance, presided over by the Mayor (Councillor R. T. Herring).

His Worship, in introducing Mr. Chambers, said as they were all well aware the subject of the lecture was by no means a modern one, dating back as it did to 600 years before Christ. It was nevertheless one that ought to interest everyone of them, whether they be Bible students or not. The subject had claimed the attention of Mr. Chambers for many years, and no doubt he would be able to make it of deep interest to them that night. It was said that in the olden times young men saw visions and old men dreamed dreams, but he did not think all were dead yet who had similar experiences, only they were not fortunate in having their dreams or visions interpreted as was the case with King Nebuchadnezzar and his wonderful dream. This dream would be dealt with by Mr. Chambers in his lecture, who he was sure would make it of great interest.

Mr. Chambers, who met with a cordial reception, said they were all familiar with the strange phenomenon of dreaming, and had had more or less experience of those phantasies of the brain during sleep, when imagination, like an artist, stretched on the tablet of memory such wonderful pictures with all the light and shade of reality, often so clear and vivid that in their waking moments they recalled them with a realistic force not easily forgotten. In Old Testament history they had many instances of dreams being used by God to reveal His own character and purpose concerning men and nations. Of these they had a very remarkable example in the 2nd chapter of the Book of Daniel. Here on one memorable night the great monarch of Babylon in his pride and power, and revelling in the glory of his kingdom, sought the royal couch for rest. In his sleep he had a dream, which left such an impression of awe and mystery when he awoke that his spirit was troubled. Of course, the great interest of Nebuchadnezzar's dream lay in its interpretation as interpreted by Daniel. It was no ordinary vision such as might come in the troubled sleep of a great ruler, but was a dream direct from God with the special purpose that He might humble the pride of this boastful Babylonian, and put on record the things that should be hereafter through the rolling centuries to the latter days. If they turned to the commentaries they found a singular unanimity as to the interpretation of the strangely composite metallic image of Nebuchadnezzar's dream. About the head of gold there could be no question. It was expressly stated to represent the kingdom of Babylon in the person of Nebuchadnezzar. With this starting point it was not difficult to see that the silver, the brass, and the iron represented the Medo-Persian, the Grecian, and the Roman Empires, each following the other in succession as world rulers. The facts of history through many centuries showed the aptness of the symbols. Gold was a marked characteristic of the Babylonian Empire, being very abundant there. Silver was also most abundant in the Medo-Persian Empire, so much so that it became a common metal. Brass, the symbol of the Grecian Empire, was

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equally appropriate. Her warriors marched to battle clad in brazen armour, with arrow and spear heads of brass. Iron also appropriately symbolised the strength and stability of the Roman Empire. The interpretation of the dream as to the four great empires was simple and clear. It was when they came to the fifth (the empire of stone), the grandest, most world-wide, and powerful of them all, that the generally accepted method of reading the symbolism broke down. The commentators told them that the stone kingdom was a spiritual kingdom, but how could a spiritual kingdom break up, destroy and succeed a material and temporal one? He asked would the spiritual theory of the stone kingdom stand criticism and give a satisfactory solution of the mystery of the fifth Empire. If the dream had been to forecast the establishment of Christianity, would it not have been differently expressed. The function of the stone kingdom was to break in pieces and destroy the others. Was this the work of Christianity? Was Christianity a disintegrating and destructive force? Were they rather not taught that its influence was conservative and consolidatory? It was thought by some that the stone kingdom represented the Lord Jesus Christ. Christ might be a king, but He could not possibly be a kingdom. If they could have a map showing the area and seat of Empire of each of the four kingdoms, they would find that, beginning with Babylon, they passed westward—Medo-Persian, Grecian, Roman, and fifthly the British. The fifth kingdom spoken of in the dream he believed to be the British, and also the kingdom of the House of Israel. Our history was unique, our best and most faithful chronicles recognised in our eventful career Divine control and protection. The setting up of the British Empire corresponded exactly with the requirements of the vision, and he knew of none other that did. Mr. Chambers then proceeded to trace the Israelitish origin of the British people. It had been imagined by many that the various peoples gathering in these islands through a long succession of years were alien races which in time became welded into one nation, great and strong. Independent historic research, however, free from bias in favour of such origin, was making it clear that the Saxons, Danes, and Normans were of close racial affinity. He had no doubt that they were the tribes of Israel gathering "in the place appointed," strengthening and enlarging the kingdom "set up." Many believed that some of our ancestors, under the guise of Saxons, Danes, and Normans, had much to do with the breaking up of the Roman Empire, and regarded this as an essential feature of the stone kingdom. Whilst this was probably true, it did not appear to him to be the teaching of the vision. Anything that might have been done by the scattered tribes in passing through Europe on their way to "the place appointed," could not, he thought, be what was meant by the vision, as they were not then united to the kingdom "set up" which was to do the work of destruction. If an imaginary image were laid upon the map stretching from Babylon westward, each seat of empire would take its relative position, terminating in France and Spain, which they might not inaptly regard as the feet, whilst outside the empires lay the stone (Great Britain) which was to smite the image on the feet. And could anyone question that the facts of history most wonderfully fitted in with this interpretation. Two hundred years ago nearly all the Americas and East Indies were held by Spain, Portugal, and France, whilst England's possessions abroad were then little more than New England and Virginia. But new forces came into play, wonderfully changing the relative positions. The kingdom "set up" continued steadily to forge its way to the front, growing and expanding in all directions. Had we not had much to do with lowering the prestige, influence and power of France and Spain? The descent of our Royal Family from the Royal line of Judah was, however, no new discovery. The Saxon kings traced themselves back to Odin, who traced his descent from David, as might be seen in a very ancient manuscript in the Herald's College, London, and in Sharon Turner's "History of the Anglo-Saxons." Concluding, Mr. Chambers said he did not think we need disturb ourselves if we were not at present able to trace with absolute accuracy all the links in the long chain uniting our present Royal house with the House of David. That we were the House of Israel was proved on other grounds, many of which he gave in his former lecture two years ago, on "The Hebrew Origin of the British People." What he had attempted that night was not a finished picture with all the fulness of detail and richness of colour, worthy of so fine a subject. All he was able to do was to give them a rough outline, with but hints of light and shade, and faint indications of the wealth of beauty and interest there was in it for those who would give it time and study. If it was that they were hair-brained fanatics wildly chasing a will-o'-the-wisp, and plunging deeper and deeper into the black bog of serious error, surely some one would stretch out a hand and save them.—*Durham County Advertiser*, May 10th, 1901.

HISTORICAL NOTES.

CELTIC CHRISTIANITY AND THE CELTIC ORIGIN OF OUR ROYAL FAMILY.

By E. Reep.

PART III.

(*Concluded from page* 248).

IRELAND AND THE EAST.

"The early Irish Church was thoroughly monastic. Its monasticism came from the East where it arose at the close of the 3rd century in Egypt and Syria. Before the end of the 4th century monastic institutions had spread to the most distant regions of Gaul, Arabia and Persia. . . . The communication between Marseilles and Alexandria was as vigorous then as now, and so ideas of the East passed to the West. . . .

"We are apt to think of the 5th century as a time when there was very little travel—such an idea is very mistaken. There was a lively intercourse between East and West, a constant Church correspondence maintained by the Gallic and Syrian Churches. In Jerome's time (4th century) monks conveyed letters to and fro between Marseilles and Bethlehem; all sorts of news was gathered by them on the way. So close was the contact between Syria and France, when Christianity passed over from France to Ireland that Syrian customs prevailed, and the Syrian language, and even the Assyrian language were spoken in Gaul during the 6th and 7th centuries. This fact can only be appreciated by a study of the original authorities for the Merovingian period. In Irish monasticism we should therefore expect to find traces of Syrian and Oriental practices, and such we do find, in the constitution, the customs, the learning, the art and the architecture of the early Celtic Church. Other connecting links between Ireland and the far-distant Syria are to be found in existing records. . . .

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"Irish race-customs, tribal organisations, tales and traditions, all embody Oriental ideas, which the Irish Celts carried with them from the most distant East. . . . Ireland was never subject to imperial Rome. . . . The Danes used a code of laws similar to the Celtic. The Brehon law was the ancient Irish code, a code used by the northmen of Denmark and Scandinavia before they invaded the islands of the West. . . . The invention of round towers came from Syria like many other peculiarities of the Celtic Church."

The above notes afford satisfactory confirmation of the British-Israelite contention that the British are of Eastern origin; and that being so there is nothing wonderful nor impossible in their further belief that they represent the northern House of Israel, usually regarded as the Lost Ten Tribes.

COMMAND OF THE SEAS.

FRENCH DREAMS.

APART from Bizerta and other Mediterranean stations, which are intended to get the mastery over the Gibraltar and Malta route, says the *Engineer*, the French are creating three formidable bases on the Cape route to India and the extreme East. The first of these is Dakar, in Senegal, for which a fresh grant of 10,550,600 francs has been made. Dakar is to be the headquarters of a fleet of cruisers which will sweep the Atlantic along the West Coast of Africa, and it is also proposed to constitute a station at Port de France, in Martinique, so that the commerce destroyers will be able to patrol the ocean east and west, and extend their operations northward across the path of merchant vessels running between England and the West Indies. The second basis is at Diego-Saurez, in Madagascar, which commands the route between the Cape and India. The work of equipping this port is regarded as one of the most urgent and necessary, and the Chamber voted an additional grant of 10,000,000f. to allow of the construction of a dry dock. Diego-Saurez is becoming the most formidable naval station in the Indian Ocean, and is likely to be a perpetual menace to South Africa. The works at Saigon, for which a further sum of 3,000,000f. has been voted, are being carried out for the protection of the Indo-Chinese possessions, and affording a basis for the ships of war which will operate in the Chinese seas. It will thus be seen that France is creating a chain of stations with the object of closing in the western part of the Mediterranean, and neutralising the British positions at Gibraltar and Malta, and also commanding the routes around the Cape of Good Hope, by the establishment of strongly fortified places at Dakar and Diego-Saurez, where commerce destroyers will be able to operate over a very wide range, and retreat into safe quarters when necessary. If the French will continue to spend money ungrudgingly upon the execution of a policy which, so far as concerns the colonial stations, is intended primarily as a means of attack, it behoves Great Britain to look more closely to the defence of her colonies, and make further heavy sacrifices in order to avoid possible unpleasant surprises.

If the French Government and nation are proposing to abandon the game of "pin-pricks" and mean to try conclusions, when they are ready, with the Mistress of the Seas, by the construction at vast expense of the three "Gates" mentioned above, namely, at Dakar, in Senegal, in Northwest Africa; at Porte de France, in Martinique; and at Diego Saurez, in Madagascar, in order to destroy British commercial vessels in the Atlantic, and in the Indian Ocean as well, an opportunity will be given to the French to learn the strength of the Gates Israel owns in the British Channel, in the Mediterranean and the Cape station, to say nothing of the West Indian Naval Fortress, Bermuda, and the other Gates on the Indian side, which from Trincomalle, Bombay, Singapore, Zanzibar and Calcutta, will be able and willing to show the French that by reason of the gift of the Gates she is, and is going to be always, Mistress of the Seas. The Scripture states that God on oath promised to Abraham and his seed for ever, that they should "possess the Gate of their enemies," with all the blessings that follow in its wake. The project described in the passage from a recent paper quoted above will cost immense sums of money. The writer's opinion of the French projects described, properly spoke of them as "French Dreams." The ideas mooted are too costly for the French exchequer, and are not likely to be carried out in earnest. At any rate they cannot be gravely attempted without war with Great Britain as the consequence.

THE PRIMATE AT NORWICH.

IN the *Morning Post*, of London, March 8th last, the following short notice of the Archbishop of Canterbury's address at a meeting at Norwich in support of "The Twentieth Century Fund" was published:—

"The Archbishop of Canterbury yesterday presided at Norwich over crowded and enthusiastic meetings in support of the Twentieth Century Fund inaugurated by the Bishop of Norwich to meet the spiritual needs of the suburbs of the city, to extend the schools of the Church, and to strengthen its foreign missionary work. The Primate said that what was happening in Norwich was also happening in a great many other places in England, and Norwich was but an illustration of the recognition of the duties placed on Churchmen. We alone of the nations of the earth were growing in extraordinary fashion, and the British population was spreading itself over the face of the whole earth. When one nation had been placed in such a special position, it was called on to do its utmost to meet the spiritual demands of that position. We could not receive Christian blessings without imparting them to others. This was a kind of call which he did not think had received as much attention as it ought. The Church of England was not fully awake to the responsibilities which rested on her. We had been so much asleep in the matter of foreign missions that it had come to be quite a natural thing for a man to think that such things did not concern him."

The questions arise here, why, of all the nations ours has been selected by the great Creator of the nations "to grow in an extraordinary manner," and "to spread" abroad "over the face of the whole earth?" The Primate wisely remarked, that "when one nation had been placed in such a special position it was called to do its utmost to meet the spiritual demands of that position. We must impart to others the spiritual blessings we received." The Primate did not answer the question as we put it, and did not recognise that the nation whose duties he mentioned was the Israelite race, to whom God had foretold the destiny he described as our own! In Gen. xxii. 17, 18, and xxviii, 14, R.V., we have God's promises that Israel "should be as the dust of the earth, and spread abroad to the West, and to the

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East, and to the North, and to the South, and in thee shall all the families of the earth be blessed." The Primate as nearly as possible quoted these verses verbatim, but never saw that in doing so, he was maintaining the fact that the British people and the lost house of Israel were one and the same nation—the former fulfilling the prophetic destiny of the other. Surely the Primate was blind in respect to the character of the Israelites when he spoke at Norwich—but even his blindness was foretold by God Himself in Isa. xlii. 19, R.V. He is God's servant, and the messenger that He hath sent. Yet who is blind but he? He was right in saying that this nation was not living up to its duties, and privileges in respect to foreign missions, but he did not proclaim as he ought to have done that this duty was especially assigned by the Lord to the afterseed of Abraham because he had obeyed the voice of his God (Gen. xxii. 28, R.V.). "In thy seed shall all the nations of the earth be blessed." A prophet of the Lord (Isa. xxvii. 6, R.V.), also informed us "In the generations (margin) to come shall Jacob take root: Israel shall blossom and bud, and they shall fill the face of the world with fruit." In short, blindly though it was, the House of Israel was identified by the Primate with the British folk, and we are glad to acknowledge the fact.

NEWS FROM REV. IDRISYN JONES.

Seventh Letter.

Dear Mr. Whytlaw,—My "moving tent" is now pitched in the largest city in the Dominion of Canada, amidst a population of 400,000. It has the look about it of a commercial emporium, and the citizens seem as busy as bees. But its Churches, and other institutions, are numerous, and it may be regarded eminently as a seat of learning, and keeping quite abreast with the highest civilization of the earth in these marvellous days of progress. The early bloom of spring is now upon it, and the effect of the trees, abounding on every hand, and clad with their green virgin foliage, presents a delightful picture to the eye. But it is more a French than an Anglo-Saxon city—I mean in a racial sense, for while three out of every four of the inhabitants are of French origin, yet it is the Saxon who rules, and it is Britannia's banner which floats upon the ramparts. But the city stands out in striking contrast with the Protestant city of Toronto. This large preponderance of the French element in the community is a matter of considerable regret to our fellow Britons, and a cause also of some anxiety, for at the present time, the former are growing in numbers more rapidly than the latter, while popular rumour asserts that the French Canadians are looking eagerly forward to becoming the dominant rulers. Our Anglo-Israelism is thus a timely message of great comfort to our own kith and kin, for it assures them that never shall the tri-colour flag of the French supplant the Union Jack.

I found the British-Israel cause in this city, on my arrival, very little in evidence. The organization, once flourishing, is in a state of suspended animation, and although I was expected, yet nothing was done by way of preparation, for like nearly every other place visited in Canada so far, they have not put themselves in communication with me, although some have regularly received the Banner of Israel. But after a little search, I came across some splendid samples of out-and-out believers, and ready to extend to me the warmest welcome, and who immediately rendered me the help I needed in making arrangements for a meeting. To-morrow (Sunday) I am asked to officiate in two of the city Churches, and on Monday night I am to deliver a lecture in Emmanuel Church. It remains to be seen with what success as to numbers. One drawback will be found in the fact that the season for lectures is past—and the people of Canada delight to spend their evenings out in the balmy air of this fresh spring-time; while the subject of my lectures is not popular in Canada to the same extent as in Australasia and the West Indies. But I have secured the very best chairman that this region can furnish, one who is highly revered and beloved, and who has attained to the age of four-score and six years, and yet still able to carry the burden of a great office with its great responsibility, for my chairman is the well-known Dr. Bond,

ARCHBISHOP OF MONTREAL,

who has done a great work here during the last fifty years, and he seems so strong and hale, as if likely to add other years of toil to his busy life of the past. His presidency of the meeting will doubtless help to swell the number present and it will be interesting to give some account of the proceedings in my next letter.

Since I last wrote I have lectured a third time in Toronto, and to myself the meetings there were made most interesting; for although the great question of our Hebrew origin has not much hold of the people there, yet a more earnest body of believers I have not met. Yet too little effort has marked the last few years, but I believe a new start has been made, and a vigorous work will mark the days to come. The lesson gathered from Toronto and Montreal is, that without leaders a cause may soon droop; and as these are removed by death and otherwise, there is always a danger that the strong may grow feeble.

It is a point, I think, worthy of urgent consideration, whether we ought not to have a Ladies' Organization everywhere. I have been much impressed in this Tour by the zeal of the ladies, who have gathered at my meetings. Their countenances told me how glad the theme had made them; though the men made the applause, it was they that were most deeply stirred; and it is pretty certain that if, in each place, in addition to the usual Executive, there was a Ladies' Branch, as now so common in Temperance and other great movements, it would prove to be an immense gain to our cause. If a dozen years ago such a Ladies' Society had been started in Toronto and Montreal, I should have found in each city a great work still going on.

OTTAWA.

I felt I was bound to deliver my message on behalf of the Motherland, in the capital of the Dominion, now a city of some 70,000 people. It is beautiful for situation, like Mount Zion of old, and the noble pile composing the Houses of Parliament, is justly entitled to the highest admiration. I sat for a little time in both Houses, and listened to Canadian eloquence, and saw that popular empire-maker, the present Prime Minister—himself a French Catholic, yet believed to be most loyal to the British throne. There was no Israel association in Ottawa, nor many believers, but I met some few burning souls, who, if it were possible, would convert the whole city to their views in one day. Mr. Craig, born in Belfast, and Mr. Dingman, an Englishman, with others, may be safely entrusted with the movement for the future. Two most excellent ministers took the chair at my meetings, and from their utterances they are not far, as regards this matter, from the kingdom of God. The only enthusiastic Editor was one in London,

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Ontario; but the pen shall soon be doing great things on behalf of the movement. Already one great result has attended my Mission. The Press, from one end of Canada to another, gives publicity to our great Truth; for by publishing editorial interviews with myself, and by further reporting my meetings, the attention of all the readers has been directed to the subject: and the aggregate of these must form an immense multitude all through the land. That result alone amply compensates all the cost and toils connected with my work.

With kindest regards, yours ever truly,

J. IDRISYN JONES.

Bath Hotel, Montreal, May 18, 1901.

COUNT STERNBERG'S EXPERIENCES OF THE BOER WAR.

THE above work has been brought out by Longmans (London), and was noticed briefly by *The Scotsman* on April 12th last. The notice is well written and vividly expressed, and is sure to be interesting to our readers. It is as follows:—

"Continental criticism of British strategy and tactics in the war against the Boers has been so uniformly prejudiced and so frequently malignant that it is refreshing to read so frank and unbiassed a story as Count Sternberg tells in his "Experiences of the Boer War" (London: Longmans). Count Sternberg is an Austrian officer of some repute, who knew South Africa before the war, and who had some lively experiences around the Modder River district in the early stages of it, prior to his capture by the British at Paardeberg Drift in the middle of February of last year. There is a certain engaging frankness in these memoirs of a modern soldier of fortune that justifies their translation into English by Lieutenant-Colonel Henderson, who has served as Director of Intelligence to the Headquarters Staff in South Africa. He wanted to smell powder, and his first idea was to offer his services to the British Army. They were, of course, refused; and he at once, with a certain happy-go-lucky irresponsibility that lends many a bright page to his book, turned to the enemy. Dr. Leyds engineered the necessary passports for him as a 'newspaper correspondent,' and in due time he reached Pretoria, and thence passed to Cronje's camp at Magersfontein. He is a keen observer and a facetious and humorous narrator, and many of his personal experiences are extremely readable. He met Botha, Steyn, De Wet, Delarey, and was intimate with Cronje and Villebois-Mareuil. When he first saw De Wet at Jacobsdal, 'a small modest sort of man,' he could not help laughing at the idea of his being a General. Of the ill-fated Villebois he has nothing but good to speak. 'He asked me to dine with him on the day of his arrival [at the Modder River from Colenso]. We cooked this meal with the greatest care. The Colonel peeled the potatoes, washing them as carefully as if they were diamonds. He had learned to cook in Algiers and the Soudan, and there was nothing he liked better.' He gives a graphic description of the supineness or self-confidence of Cronje when he was warned that General French was cutting across his rear. Once the break-up of the camp began, all was terrible confusion. 'I rode into camp; it was in a helpless state. Cronje was sitting in his tent, quite broken, and his wife was stroking his head.' Such vivid touches are mingled up with personal recollections of the joys of captured chickens and champagne, or even of beer and whisky, which were always welcome to the thirsty throat of Count Sternberg. He tells everything with perfect frankness.

"It is when Count Sternberg attempts to sum up his serious conclusions as regards the lessons of the war that he takes a line not at all common among Continental military critics. In many respects he is much more generous to our officers and men than our own arm-chair critics at home have been. He puts it on record that Villebois, though he did not like the English, 'was loud in his praise of the English soldiers, and especially of the courage of the English artillery,' and even acknowledged that the English army 'would be the very best if the Generals were as good as the men.'

"Count Sternberg goes even further than this. He describes the Boers as poor soldiers in the European sense, but admirable men in their own country, because they shoot well, can judge distance, and are all mounted. These, of course, are to-day mere truisms; but what follows is interesting as the view of a competent Continental critic trained in the ways of European warfare:—

"No continental army would have done better than the English with the same or even somewhat greater numbers, and I personally doubt if, as regards practical equipment, technical smartness, and readiness, a Continental army would have done so well. The Boer is an enemy such as never has been and never will be met again. Mounted sharpshooters provided with the best of arms, acclimatised, fanatical, and accustomed to campaigning, are very formidable opponents, and cannot be wiped out like mere herds of armed men. . . . If their higher leading failed, still it must be recognised that in small detachments they manœuvred excellently. The Boers would have achieved far greater results had they but acted also on the offensive. This they could not be got to do, and to this fact they owe their destruction.

"Count Sternberg was strongly impressed with the difficulties in the way of effective reconnaisance by an invader on the veldt. He will not listen to the criticisms passed on the British on the ground of 'bad reconnoitring.' 'As an eye-witness,' he says, 'I must protest against these attacks on the English army.' The enormous extent of the country, the difficulty of keeping direction, the lack of water, and the wearing effect of the climate upon horseflesh, are difficulties only to be realised by those who have encountered them.

"On the whole, Count Sternberg admits that previously to his South African experiences, 'I had Continental ideas with regard to English troops, but I have been converted.' He is specially warm in his admiration for the railway and telegraph corps, but condemnatory in regard to the supply of the army. As to the humanity of the war, he testifies that 'the English officers and the English soldiers have shown in this war that the profession of arms does not debase but rather ennobles man.' This testimony from such a quarter may serve as an answer to the pro-Boer slanders, if they require an answer.

"In a final chapter of 'military reflections,' Count Sternberg deals with the consequences as regards army organisation, strategy, and tactics, which follow from the enlarged range of the modern rifle and the use of smokeless powder. Good shooting is the first essential for winning battles. Individuality among men and officers in action is urgently called for. Mobile mounted troops are invaluable. But in the long run success or failure in war must rest with infantry. From these and other statements Count Sternberg advances to a final conclusion that is somewhat surprising in view of Continental opinion as to the

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relative value of conscript and voluntary armies. He says :—

"Europe must give up the system of general conscription both for military and social reasons. It is better to have one million expensive soldiers who are worth something than three million cheap ones who are worth nothing. . . . No State is in a position to bear the necessary cost of making the conscript army really fit for service and useful. It is, therefore, better to attempt what is attainable. Professional troops are indispensable, whether one adheres to the present system or not.

"Many of Count Sternberg's other opinions are equally controversial; but enough has been said to indicate the nature of a book on the war that is always readable and suggestive.

Review.

Mathematique de l'Historie.—(The Mathematics of History). By Charles Lagrange, Astronomer Royal of Belgium.

THE above is a large and valuable work by the Astronomer Royal of Belgium, written entirely in French. It is a work which ought to be known and read by all believers in our identity with the lost Tribes, because this very learned volume, published by a man of great ability and power, is based as it were on the fact that the Ten Lost Tribes are now in evidence and capable of recognition as the Anglo-Saxon race. Unfortunately the work is in a language with which the bulk of our nation is unfamiliar. It is, therefore, important that it should be translated into English, and the sooner the better. A friend to our subject and in former years a correspondent of the late Professor Charles Piazzi Smyth (the Astronomer Royal of Scotland), Col. A. T. Fraser, late R.E. has undertaken to translate pp. 22 to 32 of the book, a portion which relates to the subject of the Ten Tribes. We hand them on to our readers that they may peruse them with interest, and in some way, if possible, carry out M. Lagrange's wish to translate the whole treatise and put it into an English dress.

The translation of the ten pages prepared by Col. Fraser is as follows :—

"The link of descent between the Anglo-Saxons and the Ten Tribes of Israel." Translated from the "Mathematics of History" by Charles Lagrange, Astronomer Royal of Belgium.

"Combining the Bible and Pyramid chronologies has afforded a solution to the historic problems of the destiny of the Ten Tribes of Israel. These tribes, led into captivity by Shalmanezar, in 758 B.C., have vanished from the mundane scene; meantime their return to the Promised Land, and their reunion to Judah in the last times of history, form throughout all the Old Testament, one of the principal objects of the prophets' pre-occupation. No reflecting reader of the Bible has ever been able to pass a fact so lightly by which so many passages reiterate with emphasis: many, however, desiring to give a meaning to what they read, and meeting with a want of tangible and concrete data, have attributed a purely spiritual and metaphorical signification to these passages: a few could believe without seeing, and could accept these declarations in a natural sense that it is necessary to take them in, on the same grounds as in the case of so many other Scripture prophecies, whose fulfilment has verified the literal sense. The solution that we are going to give as a ray of light upon the Bible and History is, that in reality the lost tribes have reappeared after twelve centuries, and they at this instant attract the restless attention of the world. (3) It is without question a golden rule to make a clean slate of every preconceived opinion. If the reader is able to do that, we will ask him to ponder attentively what follows. We live in one of those critical epochs which act as the pivots of the historical mechanism; and one of its characteristics is the reflux of Christian civilisation towards the regions of the ancient world, and in some degree a resurrection of the prophetic East, the early seat of humanity. Now, throughout the whole Bible there runs the announcement of such a return of the centre of civilisation towards its place of origin: it is then Israel and Judah will occupy Palestine reunited; Egypt and Assyria emerging from a prolonged state of decline and desolation will spring into political life, and take their position in a group of which the people of Israel will make a part. (see for example Isaiah xix.). We have, then, to establish the prime fact, that the actual state of the world exhibits the very conditions that in prophecy attend the return of Israel, as indeed the world suspects. (4) The Jews, those ever living witnesses, have never let the ideal, now being contemplated, drop; in this very century they have made many attempts to prepare for their resettlement in Palestine, and their number in that country goes on ever increasing. But these Jews do not belong to the House of Israel (or the Ten Tribes). The Bible distinguishes very clearly the House of Israel from the House of Judah which only comprised two of the Twelve Tribes. (5) If Judah is visible to all the world, if the prophecies are fulfilled for her in every point, it is a certain guarantee for us that they will be equally fulfilled for Israel, Israel must, therefore, be still in existence. Now, if it has been the destiny of Judah after having despised the Messiah to live unhappily, trembling, and oppressed; Israel is on the contrary announced from the outset, in the promises made to Abraham and to Jacob, as a power which will spread over the world; that power will be maritime; it will form (by its colonies) a company of nations; it will see its population increase in an extraordinary manner, and finally prevail over all its enemies (Genesis xlviii. 19; xlix. 22—26). Judah and Israel are besides the "Two Witnesses" which bear testimony before the world, the one of the old covenant (the Old Testament), the other of the new covenant in the blood of Christ (the New Testament, Matthew xxi. 53, Revelation xi.). Whoever looks for Israel to-day, only finds her in a great maritime people, whose colonies, like the branches issuing from the same stem (Genesis xlix. 22) embrace the globe's extent. Israel must also be a Christian people, and representative of the New Testament, or the new covenant. In short then, just as a reactionary movement has taken place in almost all Europe against the revival of Judah in public life, and Judah, with ever present vitality does not cease asserting itself as much by intellectual productivity, as by the power of wealth, it is natural to suppose that we must seek Christian Israel in the place where Judah still finds, along with a refuge, an intelligent understanding of her destiny. (6) When we collect all these features together, we will see without difficulty that if the Israel of old days escapes our vision, it is simply because we look from too near and for too long a time; that Israel is marked out by the civilizing activity of the Anglo-Saxon, is revealed, in fact, in the British Empire, whose characteristics satisfy, and be it said, alone satisfy, to the letter, all the prophetic indications. Put in that way, can we deem it the mere effect of chance that the notion of the identity of the two races exists as a fact in the minds of the people who personify them; which entertained and brought forward more or less explicitly on some occasions, is very plainly manifested to-day in England, where many Press organs treat of and defend it. The form which their defence assumes is besides remarkable; we do not allude merely to learned speculations* often badly contrived as we know to prove the truth, but rather of a wide review of general history put in juxtaposition with the prophetic testimony; that is to say, by a continuous always growing verification along the flow of political events of the features ascribed to Israel by prophecy. (7) The parallelism of history and prophecy, the existence of Judah, the national suspicion of an Israelite descent in England, seem to be data we cannot pass over with supreme indifference, or mind made up against the idea of the identity between Israel and

* We point to the work, as a well composed book and compendium of the arguments, "British-Israel Truth," a Handbook for Enquirers, by Rev. D. Hanan & Alder Smith, with a chart. London: Banks & Son. 1901.

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the Anglo-Saxons. We must, then, at least accord to the British-Israel hypothesis a right to be examined into. Nor can we ask any more: for that agreed to, it becomes exceedingly difficult not to recognise tangible proofs in those mathematical coincidences which are presented by a comparison of Biblical Chronology and that of the Great Pyramid, with Brück's "Law of History." For here indeed comes a numerical agreement found in a manner quite independent of the historical facts which precede, and which we may say point one after another, in a technical way, to the power of England and that of Israel. Manifold chronological proofs which give mutual support, and the mathematical form which gives final precision to a group of ideas founded primarily upon deductions of a very different nature, constitute what in any other question we would agree to term a demonstration. The logical order of our studies does not at all necessitate, at present, our regarding the question as demonstrated; we have only aimed by the preceding reflections, as well to draw the reader's attention, as to anticipate prejudice. The historical fact with which it deals is one of those to which the work to be read will bring the most precise verification. For it will show that fact written on the very surface of the globe by the position of the geographical localities, and the chronology set out by the distances of these localities apart.

(8) To the cardinal fact that we have just mentioned two others are related equally necessary in dealing with the subject. They refer to two critical periods in the history of Anglo-Saxon Israel.

(a) The date 703 A.D., or that of the middle of the Anglo-Saxon Heptarchy. (9) The date 603 A.D., is assigned by the xi. chapter of the Revelation (see the author's "Great Pyramid," par. 73) to the epoch at which Israel and Judah (the two witnesses), after the long occupation of the world by the Gentiles, will simultaneously appear in history, which necessarily can only take place by the re-appearance of Israel. From the publication of our first work, we have thought, without hesitation, that the beginning of the 8th century, indicated by the date 703, of which it treats and the mean date of the Heptarchy, marks the appearance of the Anglo-Saxons. But we have not made with respect to this any accurate computation. That circumstance, compared with what follows, gives the reader an example of the way in which the closest verifications always crop up of their own accord in the course of our researches. The Heptarchy commenced in 585 A.D. (by the foundation of the two last kingdoms, those of Mercia and Essex).* It ceased to exist

Kingdom.	Date of Formation.
Kent	449 to 450.
Sussex	477.
Wessex.	479.
Northumberland	547.
East Anglia	575.
Mercia	585.
Essex	585.

in 837 when, at the period of "formation," the period before the last of Brück's Law of History, Egbert re-united the separate kingdoms under one sceptre. Its central period is then $\frac{585 + 827}{2} = 706$; and that date is so near the prophesied number 703, that in a matter of this kind, that last number indicates very fairly the mean date we have calculated. But this is not all; the number 703 taken by itself, is not a simple approximate number; it has a determinate value—decisive in relation to the subject.

In the eleventh chapter of the Revelation, that number fixes a period which brings the "Two witnesses" upon the stage of History; besides the times are measured in that chapter by means of a "unit of sacred measurement," and the period to which it relates is that during which the Court which is about the Temple of God is profaned by the Gentiles. Now if we measure the base perimeter, that is to say, the base contour of the Great Pyramid, by the sacred cubit of the Hebrews, the fundamental unit in all the calculations relative to that monument, and which is no other than the sacred cubit of Ezekiel (Ezekiel xl. 5), we find it contained in that perimeter a number of times equal to $\frac{4 \times 9131}{25} = 1460{\cdot}96$, say 1461; and that is exactly the number of years which elapsed between the dispersion of the Ten Tribes, 758 B.C., or Israel's dispersion, and the date 703 of their re-appearance; for we have 758 B.C. + 1461 A.D. = 703. This net result, its own commentary, can be expressed in the following terms: in unravelling on the chronological scale the base contour of the Great Pyramid, we obtain the lapse of time which divides the disappearance of the Ten Tribes of Israel from their reappearance in history under the form of the Anglo-Saxons.

(b) The date 1882 A.D., establishment of British rule in Egypt.

(10) The second date to which it is important to draw attention is that of 1882. Heralded first by the Pyramid, it had before the fulfilment caused this remarkable event to be foreseen; an event, whose historical and prophetic significance had been established in the author's "Great Pyramid," pp. 9, 15, and 117, or rather presented itself: namely the establishment of British rule in Egypt. It has had for its characterising, principal, and definite feature the battle of Tel-el-Kebir, 6 September, 1882. One can regard that event from two points of view, namely, (1st) From the general standpoint of the phenomenon of the reflux of civilization towards the East: and its importance in that respect is very clear even to-day, since it has become one of the pivot points on which European politics turn. (2nd.) From the deeper and more special point of view of the Identity of Anglo-Saxon Israel; because, as the "Great Pyramid" lays down, it marks a settled and decisive stage in man's spiritual history, that is to say, in the fulfilment of prophecy itself. Now it is essential to observe from this last point of view, that Tel-el-Kebir, where the British arms routed the Egyptians, is situated in the very land of Goshen, formerly the Israelite place of exile. It was from there they set out at the time of the exodus, 1516 B.C., to escape from the Egyptians' oppression and receive the law at Sinai. Henceforward 1516 B.C. and 1882 A.D. respectively mark the departure and return of Israel through the same point of that Egyptian land, where formerly enslaved, they now come back as masters. The period between the limits of those two dates is exactly measured on the chronological scale of the Pyramid by the length of the first ascending passage, C. G., Figure I. (and for further details see the Author's "Great Pyramid"), which length is comprised between the intersection of the axes of the ascending and descending passages, and the highest point at the end of the ascending passage. These two points, in short, mark the years, 1516 B.C., and 1882 A.D. on the scale of Pyramid measurements."

* See the foundation dates of the seven successive kingdoms (Hume, "History of England," chap. I.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—A friend sends me from "the other side" a copy of "Alice of Old Vincennes," supposed to be an historical novel. I am sorry for all the history it contains: but surrounded by a good deal of impossible humbug of the Don Quixote kind is the following scrap, which I have no doubt will interest you, and still further elucidate the meaning of the possession of the "Gates."

"M. Roussillon had been the guest of a great Indian chieftain, who was called the 'Gate of the Wabash,' because he controlled the river."

Yours very truly,

A. D. JOHNMAN.

Perth, May 10th, 1901.

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

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

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

THE BANNER OF ISRAEL.

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

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HOW THE EMPIRE IS BUILT UP.

THE wonderful deeds of the Ashanti Field Force under Colonel Sir James Willcocks and his heroic officers, have been commemorated at the dinner just given by Sir James and his comrades, the guests at which were the Right Honourable Mr. J. Chamberlain (the Colonial Secretary), and Mr. Broderick, the Secretary for War, at the Grand Hotel, London. The speech of Mr. Chamberlain is greatly to the point, as it always is, and places before the nation the wonderful way in which we are able to build up the British Empire, and how God gives our officers and leaders such power over the native races wherever we desire to establish a British outpost, that we are able to beat down opposition, and then with the military material the conquered Province furnishes, to garrison other parts of the Empire where help is needed, or a native garrison wanted. So India was gained and held; when the Sepoy mutinies broke out in Northern India, and Delhi fell into the power of the revolted native soldiery, it was the Sikh native soldiers only then recently conquered themselves at the battle of Guzerat, who fought on our side, helped to recapture Delhi, and reduce the rest of North India once more to the British Raj. When Ashanti recently revolted, just when the Boer war needed every European soldier we had, the Sikhs cheerfully went under British officers to fight the Ashantis and reconquer Coomassie. Native African raw recruits speedily acquired habits of obedience and sufficient drill and knowledge of our weapons to go forward under British officers to fight their own neighbours and beat them with the bravery, dash, and endurance, of old British soldiers. It is a wonderful fact showing how God has favoured us, His people, from first to last. Mr. Chamberlain's speech is worthy of him, and illustrative of our Israelitish origin. We quote it with pleasure for our readers' benefit :—

This is a meeting to celebrate the achievements of the West African Force, and not those of the Colonial Office or of the Colonial Secretary. (Laughter.) Sir, I feel that if it had not been for the absorbing interest of the great war in which we have been engaged in South Africa—a war which, having regard to its cost, to the number of men employed, the gigantic distances traversed, is undoubtedly the greatest struggle in which this country has been engaged during a hundred years—if it were not for that, I say, the interesting, admirable, and most important campaign which was concluded under your auspices in West Africa would have excited even more public attention than it has. (Hear, hear.) But I think that you and the officers under you will feel, perhaps, even greater satisfaction in the approval of those who are your military superiors, those who are experts in your profession, and also of those who, whether as traders or as administrators, know something of the circumstances of the country in which you have been operating. I say I venture to think that you will feel more satisfaction in their approval even than in the cheers, the resounding cheers, of the multitude that might otherwise have greeted you. You have performed, Sir—and you seem to be the only person who does not know it—a very considerable achievement. (Cheers).

THE GRAVITY OF THE SITUATION.

At a time when, as I have said, this country was engaged in a great war, when a large proportion of our forces were away from Great Britain, when, in consequence, it was difficult, at any rate, to send reinforcements of white troops, an insurrection broke out in the heart of West Africa, which is undoubtedly the most serious rebellion with which we have ever had to deal in that part of the world. There was a great, a dominating, a courageous tribe of savages, to whose gallantry you have done full justice on many occasions, a tribe who had been accustomed to rule all the tribes in their neighbourhood, naturally proud of their great position, who had been humiliated by a conquest which had not involved any defeat, and who were, therefore, burning to revenge the injury which they thought they suffered. They took the opportunity—whether they knew our position or not I cannot say, although information seems to spread rapidly even in these barbarous countries—but at all events they took the opportunity at a time which was most inconvenient for us, not merely because of our other engagements, but also because of the season of the year at which this outbreak took place. (Laughter.) Well, that was a position which was, if not

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dangerous, at all events for the time extremely serious. The Governor and a number of British subjects, including women and children, were shut up in Coomassi. We know something of the sufferings which they endured. We know how, when at last the food was giving out, the greater proportion of them broke away and, after undergoing extraordinary hardships, reached the coast. And they left behind them a small minority who had to fight for their lives and to resist, and whose only hope was on you and on the men who followed you. The time was given to which they could hold out, and you engaged to relieve them at that time, I believe you kept your promise to the day (cheers); and what that meant perhaps it seems superfluous to say to this meeting, though it is not superfluous to say it to the larger audience outside. I am only a civilian, but I cannot conceive any more difficult, more arduous, more disagreeable task. For days and weeks your force was toiling through an almost impenetrable forest, continuously in single file, with a brave but ferocious foe lurking in every bush, and, what was more serious even than the human foe, with an insidious disease always waiting for its prey. With all these difficulties, I know hardly which to admire most—the gallantry of the troops you commanded, the courage of their officers upon whose leadership the whole machinery depended, or the cheerful endurance with which those hardships were borne, with a determination under the sense of duty which the necessity of rescuing those British fellow-subjects imposed upon you.

BRITISH OFFICERS AND NATIVE TROOPS.

Sir, you carried out your work successfully. We deplore with you the loss of those comrades whom you have left behind. There is nothing to be said of them more than was said by Colonel Man-Stuart. They died a soldier's death, they died for their country, they died for those whom they helped to save, and they have shown themselves worthy descendants of those who have made, in past times, the military honour and greatness of this country. (Cheers.) To you and your comrades who have survived I tender hearty congratulations — congratulations upon your success, upon your experience, upon the evidence which you have given of the continued influence of the white man upon the black races with whom he has to come into contact. Your force was, I believe, a force to which there is no parallel in the military history of this country. It was a force led, indeed, by white men but wholly manned by men of colour. These men came from many different districts separated by great distances one from another—from Central Africa, from all parts of West Africa. You had, as I remember well, a contingent of the Indian Sikhs. (Cheers.) Well, Sir, that was, indeed, an interesting experiment. We knew what to expect of the Sikh troops. We knew that those men would only add new exploits to the glorious record which has made them amongst the most distinguished of his Majesty's troops. We knew that the Hausa regiments would be equal to their reputation. You had also young men, troops who had never been tried in battle. You had the West African Frontier Force; you had also the Central African Regiment. And both those forces distinguished themselves under your guidance, and they proved to be capable of holding their own amongst the vast native troops of this country. Sir, I think it must have been a great satisfaction to you and the other gentlemen I see around me, who not only fought with these troops but who have had the honour of recruiting them, of disciplining them, and of drilling them and making them the great military force they have proved to be, and an additional strength to the Empire. We know that in any emergency now there are other races besides those upon which we have hitherto relied which we shall be able to count upon by thousands, even, perhaps, by tens of thousands in time of need.

OUR IMPERIAL DOMINION.

Well, Sir, to have gone through all these great experiences must have been interesting; and to have achieved this great success is now something to look back upon, and to be proud of. You have performed a considerable military achievement; but you have done something more than that. I think you have in your day and opportunity justified once more the claim of this country to an Imperial dominion. (Cheers.) Ours is a strange position. The King rules over vast territories, in Africa especially, which we can never inhabit and which are populated by savage tribes, many of them fierce, undisciplined, and unwilling to accept control. Over them the British flag floats, not perhaps always by our desire, but European influence has begun in recent times, in the last generation, to exert itself in South Africa, and unless we were willing to pass the sceptre of our rule to other nations, we had to take our part. (Cheers.) It is not a small part, and it involves no small obligation. We came in where previously there had existed internecine warfare, barbarous customs, the slavery of which you gave us so interesting an illustration in your speech just now, and we have to do away with these things. We have to substitute British law, British order, and British justice. We have to abolish slave raiding, we have to destroy customs which, however barbarous they seem to us, are part of the religion of the people who indulge in them. All that is beneficent, but it cannot be accomplished without cost and sacrifice, cost of treasure and sacrifice of life. That obligation has fallen upon us. How are we to discharge it? There are critics—they generally appear in the House of Commons—(laughter)—who do not know, as the good critic should never know, anything of the subject on which they talk. They say that we ought to have been prepared, in Ashanti and elsewhere; that we ought to have had on the spot a force sufficient to make resistance or insurrection impossible. Well, if we were to attempt to discharge our obligations upon that principle, we should make something else impossible. We should make impossible the British Empire; for even we, with all our wealth, skill and intelligence, cannot undertake to be always in the superior force in every district, in every corner of the vast territories which own the British rule. (Hear, hear.) No, the only thing which makes possible this wonderful Empire of ours is British prestige. It is the capacity which we have had in the past and which, thank God, we have still, of producing when the time requires it men who, be it from love of adventure, or hope of advance, or, better still, from true love of country and pride in the flag and race to which they belong, when the emergency comes are able to meet it, to show resource, and capacity, and strength, and to be fit leaders for those native troops, and fit governors for our great native dominions. (Cheers.) Sir James Willcocks and Gentlemen, it is because I believe that you of the Ashanti Field Force have shown these great characteristics of a governing race, that I say with all heartiness and sincerity that you have earned the gratitude of your countrymen and have deserved well of the Empire. (Cheers.)

The following words of Mr. Broderick, on the same occasion, deserve to be recorded, as they bear witness to the wonderful capacity of the native soldiers of so many different races and countries to acquire military power and skill to compare with the European armies of old-established Empires like France, Germany, and Russia. He said :—

There is a point to which my right hon. friend has done full justice already, and that is the extraordinary power which English officers have developed of making use of native troops. Take the four expeditions in which we have been engaged in the last year. In China, almost without European troops, on behalf of her late Majesty our Indian troops have held their own with the troops of all foreign nations (cheers), and have, I believe, learned an additional respect for the white comrades with whom they are associated in India, while they have gained an additional respect from those other white comrades not of their own race with whom they have acted in China. But those achievements are familiar to all of us. For the last half-century the Indian Empire has been reckoned as one of the prizes of British Imperial rule. But think of this, that in China itself British officers were not afraid to lead against the Chinese a regiment of Chinese, I believe of not more than twelve months' standing (hear, hear), who, under British officers, held themselves bravely in

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the face of their own race, and took a pride in the achievements which, in company with their Indian brothers in arms, they carried out. (Cheers.) I think any other nation would be glad to think of what has been achieved in Egypt under British officers by the Sudanese and by the Egyptians (cheers), just as we are all glad to feel that the regiments of Central Africa and those other forces named by Mr. Chamberlain, absolutely without the assistance of Europeans, except their own officers, carried through this expedition which we are met to celebrate to-night. Gentlemen, at this advanced hour of the evening I am not going to attempt to improve upon what my colleague has said with regard to the effect on the Imperial rule of this country of what you have achieved; but I would say this, that if it is the penalty of an Empire that we engage in these expeditions to protect our boundaries, so it is the justification of an Empire if we can find to carry them out men who are able not merely to make content under our rule those territories which we annex, but also to attract voluntarily to our standard soldiers whom we may employ for that protection without the use of white men.

As God gave us British India by the help of Indian sepoys, so now it appears He is giving us large portions of East and West Africa by the aid of Egyptian, Sudanese, Haussa, West African, and Central African soldiers (raw recruits these, for the most part) to show that He by His own power and initiative is ready to give us important and rich portions of Africa, not only to grant us "the power to get wealth," but to find there the fighting material also wherewith to subdue the country, and also to hold it after its annexation to the British Empire.

In the case only of the Boer war we have followed another plan. In that case we have decided not to use the native races to help us to subdue the Boers. That step seemed justified by the circumstances which surrounded it; but now that the Boers have no armies left to confront us, we cannot see why the natives surrounding the Boer hordes of robbers and murderers should not, led by British officers, be employed to hunt them down, and so bring about the peace the whole world longs for, and the arrival of the moment when the country, being restored to tranquillity, we may do for Boerland what we have done for Egypt—namely, restore to it plenty, and contentment instead of the red ruin of such a war as now exists. Let Israel pray the Lord to bring about this state of things, and praise Him for it when He grants it by His grace.

TO-DAY.—THE AUSTRALIAN FEDERATION.

By the opening yesterday of the Federal Parliament was fulfilled the original and principal object of the visit of the Duke and Duchess of Cornwall and York to Australia. The ceremony, which was lacking in no element of dignity, splendour, and success, was performed in the huge Exhibition Building, at Melbourne, and was witnessed by 12,000 of the hosts of people congregated for the nonce in the Victorian capital. In the course of an impressive speech from the Throne, the Heir-Apparent dwelt on the services lately rendered to the cause of the Empire by the Antipodean Colonies, and he concluded by reading the following message from the King: "My thoughts are with you on this auspicious occasion. I wish the Commonwealth of Australia every happiness and prosperity." The members of the Senate and House of Representatives then took the oath of allegiance, and the memorable observance closed with the singing of "Rule, Britannia" and the National Anthem. During the afternoon Lord Hopetoun received a telegram from Mr. Chamberlain containing the felicitations of the Home Government to the new Parliament.

"My thoughts are with you on this auspicious occasion—I wish the Commonwealth of Australia every happiness and prosperity." So ran the personal greeting flashed from the King yesterday to his people at the Antipodes, and read by the Heir to the Throne amid the brilliant and inspiring, yet solemn, scene in which he ushered upon the visible stage of things "the latest birth of time," and called into full legislative life the third great Parliament of the Empire. Melbourne has witnessed a wonderful event. We run a constant risk of exaggerating the importance of contemporary occurrences, and of imputing enduring significance to things of which posterity will take no account; but with respect to the opening of the Federal Parliament we are safe. This is epoch-making. This is history. The proclamation of Australian nationhood is the first of the creative achievements of the twentieth century, and nothing can be more certain than that yesterday's natal day can never cease to be of great recollection through all the centuries to come. We shall not try to enhance the lustre of either of the chiefest jewels in the incomparable diadem of Imperial sway at the expense of the other. Canada is the eldest daughter of the Crown, and would be the most splendid heritage of a fortunate race if Australia did not exist. None but the Dominion could be the parallel of the Commonwealth; and we seem to conceive yet newer and deeper meanings in the inexhaustible interpretation of the Empire when we realise that the possession either of the Lady of the Snows or the Mistress of the South would be the unique glory of any other realm, and that the marvellous sea-divided, sea-united system to which we belong includes, not simply one of them, but both. Mother of Shakespeare—Mother of Nations—these are still our titles. Whatever be the chance or change of fate, we know that they never can be excelled while ages last; and when we are reminded by such an event as that of yesterday that England, still strong and valiant in herself is immortal in her heirs, there is enough inspiration in the thought to make the old island young again. In some ways the inauguration of the Senate and House of Representatives of the new Federation has no precedent even in the Canadian example. Australia is not only in herself for all practical purposes a Sovereign State under the King. She is an island and a continent. Her secure frontiers are the vast circuit of her seas, and the most striking reflection, perhaps, associated with yesterday's occasion is that of all the six great land divisions of the globe the territory of the Southern Commonwealth is the only continent in the hands of a single race and under one flag. An idea such as this is needed to remind us how much excuse there is for the feeling of foreign nations to whose imaginations, whenever they look at the map, the extent of the British Empire and the privileges of the British race seem almost to oppress the earth, closing every outlet to anything like equally aspiring ambition on the part of peoples not willing to acknowledge themselves inferior in natural force or intrinsic merit. His Majesty's Message itself was perhaps the most suggestive symbol of the proceedings at Melbourne in their bearing not only upon the fortunes of the Australian Commonwealth but upon those of the whole Empire. The King, on the one hand, hails the arising of a new nationhood among subjects upon the under-side of the world, yet by comparison with those at home neither less loyal nor less free. The Royal words, upon the other hand, half the round of the globe from the point at which they were transmitted, evoked

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the enthusiastic homage of a vast gathering to an invisible Sovereignty. Upon the next moment the quiet voice of the Duke of Cornwall and York was heard in the historic formula: "I now, in His Majesty's name, and on his behalf, declare this Parliament open." Thus was the calling into being of the newest of nations knitted up with the glory, memory, and tradition of a common past, which are yet the promise to all the future of the vital principle of Imperial growth.

There was one supreme touch of what we may call practical inauguration, upon which the pens of picturesque historians will continue to seize in time to come. When the first inter-ocean railway was completed in the United States nothing made a more vivid impression upon the imagination of the world than the ingenious arrangement by which the last rivet, made of gold, was driven home by a silver hammer, so connected with an electric apparatus that the final taps echoed in every telegraph office of the Republic. Australia yesterday improved upon that device. A transmitter was fixed upon a table in front of the Heir Apparent's chair, and the opening of the Federal Parliament was no sooner declared than the pressure of a magic button caused the Union Jack to fly to the masthead in every town and village and station to which the telegraph can reach throughout the whole continent. The ensign that was almost simultaneously displayed was the flag of England and of the Empire, and of the Federal Commonwealth, of whose liberty and pride and honour it is the symbol no less than of our own. From the cool shores of Tasmania and the shipping of Melbourne to where the northernmost apex of Queensland juts out into a tropic sea—from the noble haven of Sydney, and the pastoral plains of New South Wales, across three thousand miles of British ground, to the goldfields of the west—there was not one of the myriad points that raised the flag where those who hailed it, sons of the race, would not defend it at need to the last drop of blood. More than ever they saw in it the double significance which forms the very bond of Empire. Throughout Australia it was the universal expression of internal union and external safety. Happy is the Empire in the stern guarantee which it finds in the recognition that the maintenance of its integrity is a matter not merely of sentiment, but of absolute necessity to all its parts. The new Commonwealth comes to birth under conditions far less promising for young States standing alone than those attending the American Declaration of Independence. The sea, which was then a barrier against attack, is a highway now, and forms the sphere of nearly all human ambition. Mighty Powers, having well-nigh completed the partition of the old continents, are hungry for territory suitable for white men's homes, and are equipped with fleets as well as with legions. When Australia hoisted the Union Jack yesterday as the ensign of her nationhood within the Empire, she knew that, whether her shores look out to the South seas, or away towards Antarctic waters, or over against the ocean that bathes India, or westward across the open element that stretches clear to the Cape, there is not a wave around her island bounds which can carry peril to her new-made greatness so long as the fleets of the little land she sprung from can ride and rule the deep.—*The Daily Telegraph*, May 11, 1901.

The Poverty Bay Herald, (N.Z.), reports a lecture at the Wesley Schoolroom, on the Lost Tribes, by Mr. W. L. Rees. Considerable enthusiasm was exhibited. Messrs. R. Johnstone and Mr. G. H. Wilson spoke on the subject.

GIBRALTAR AND ITS DEFENCES.

MAJOR-GENERAL A. B. TULLOCH, writing in the "Journal of the Royal United Service Institution," on Gibraltar, says that this grand old Rock, which has stood fourteen sieges and been in the possession of Great Britain for nearly two hundred years, has lately become of even greater value to Great Britain than it was when it underwent its last siege of nearly four years. Owing to political changes and the increased size of the fleet, another naval base besides Malta is absolutely necessary for us in the Mediterranean, and the position of Gibraltar at the mouth of the Straits and midway between Britain and Malta, answers the requirement exactly. The only drawback, however, is, that owing to the increased and increasing range of modern guns, the whole of the horseshoe-shaped bay, of which the Rock forms one side, and which is only five to six miles across, may be covered by the fire of guns from the Spanish mainland. Ships lying alongside the breakwater and moles would be safe enough, and the docks would not come to much harm, were it not that a range of high ground on the north side of the bay, of which the highest point, one thousand feet, known as the Queen of Spain's Chair, five and a-half miles distant from the docks, looks into the whole of the new works; while the east and west spurs of the range coming down to the sea would give possibly slightly closer gun positions. It will at once be asked, How was it that the west, or Spanish side, of the Rock was chosen for the dock, and not the east, which has only the open sea in front of it? Unfortunately, that side also is open to and within range of the eastern spurs of the ridge of hills already mentioned; there is no fore-shore there suitable for reclamation on which to build machine shops, slips, and such like; the Rock on that side comes steeply down to the water's edge, and the whole of the works and breakwater would have to be built out in deep water; and last, but not least, eastern gales, having the whole sweep of the Mediterranean, send in a very heavy sea on that side, from which the western bay with its extensive anchorage is free. With the engineering talent and appliances of the present day, the works now under construction might have been made on the eastern side of the Rock, but the additional expense would have been immense; and, balancing the respective advantages and disadvantages of both sides, an inspection of the sites at once shows that the naval and military authorities were right in making the new harbour and docks on the west. Of the present defences of Gibraltar it will not do to say more than can be seen by anyone walking along the public road and in the beautiful well-cared-for Alameda gardens. As the heavily-plated casemate batteries along the line wall and in the gardens could not be used with the ships in the new harbour right in front of them, the 18 and 38-ton M.L. guns have been removed and sent home, or otherwise disposed of. The new batteries are all half-way up the Rock and even on the top of it; they are armed with the newest type of heavy breech-loaders, and very heavy howitzers, making the old Rock more unassailable than ever. Possibly the armament may be increased by guns in cupolas on the round extremities of the moles and breakwater. The old galleries on the north and north west front are ready-made casements for howitzers, to keep down fire from sheltered guns on the high ground already mentioned, which enfilades the sea front. Ships of the *Devastation* class, with an unlimited supply of ammunition close at hand, might also assist in this by going round to the east of the Rock and taking the high ground in flank. When the tremendous

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fire which could be brought to bear from new pattern guns and howitzers, in the upper galleries, 600 and 700 feet above the ground and along the crest line, 1,000 to 1,300 feet high, of the north front, 1½ miles in advance of the dockyard, is considered, the danger which at first sight seems to menace the new harbour from the heights of the Queen of Spain's Chair practically disappears.—*Edinburgh Evening Despatch*, March 30, 1901.

Many of our friends have doubtless read something like the above before, and have wondered how the scientific promoters of the new docks, mole and harbour, were so mistaken as to make the new works to the west instead of to the east of the old Rock itself? The above gives us the reason very plausibly, and none can find fault now, with the wise choice made.

A MAN WHO BOUGHT THE SITE OF JOHANNESBURG DIES IN A WORKHOUSE.

What His Loyalty Cost Him.

James Outterson Pratt, formerly of Norham, Northumberland, the man who purchased the site on which Johannesburg now stands for the sum of £350, died in the infirmary of the Guildford Union Workhouse, on the 1st inst.

A *Chronicle* representative has become possessed of the full particulars of Pratt's adventurous career. He visited Pratt a short time before his death, and found him an old, grey-headed, one-legged man of, perhaps, 70 years of age. Marks on his body were sufficiently confirmatory of the remarkable story he told. The loss of a limb and a finger, and an assegai wound in his throat, which made him speak indistinctly, were evidence of what he had passed through.

Pratt was a Sussex man, born at Fletching. His father was a barrister, who, ten years after his son's birth, succeeded to a life-interest in the family estates in Northumberland and Durham. The former properties were called Norham and Chatton Hill, and the owner became a county justice of the peace. A bank failure caused a great upheaval in the family; and at fourteen years of age young Pratt was sent to a naval college of the East India Company at Finchley. He first saw active service in the expedition against Malay pirates. Having temporarily lost his voice, he exchanged sea duties for land service. It was on the occasion of his leave of absence that he first set foot in Africa, a country with which he was afterwards destined to be closely identified. He served in the Kaffir war in 1852-53.

The Crimean war having broken out, he was present with the Naval Brigade at the taking of Sebastopol. He was terribly wounded by the bursting of a shell. His left leg was shattered, his left arm fractured, a collar-bone and three ribs broken, and the second finger of his right hand missing, to say nothing of an ugly scalp wound. He was removed to Scutari, where he recovered.

Ever a fighting man, he was soon in the thick of the Indian Mutiny. He was placed in command of the Calcutta Naval Brigade, known to fame as "Pratt's Own." He distinguished himself at Lucknow, Cawnpore, and Delhi, and these names were inscribed on his medal. Pratt was afterwards appointed resident magistrate in the Presidency of Bombay. With the quelling of the Mutiny, the East India Company ceased to exist. During his magistracy he fell in love with a niece of Sir William Chaytor, Bart., whom he married. His wedded life, however, only extended over a period of five or six years, for the climate of India not being suitable for his wife's health, he sent her and his two little girls to England. That was in 1864. The vessel, the Madeira, was wrecked off the Cape Coast, and all on board perished. Shortly after this calamity, Pratt had an attack of sunstroke, and was invalided home, but his condition was so critical that he was landed at Capetown. For about three years he was a madman. During that time he was reported dead to the authorities, and when he recovered he found that the affairs of the East India Company had been taken over by the Government. Representations were made to them that Pratt was still alive, but he was "officially" dead, and remained so ever afterwards. Pratt then started sheep-farming at Rendlebosch, South Africa, but had the good fortune to be engaged on a coast-survey by the Cape Government. Making the acquaintance of a geologist, who was prospecting in the Transvaal for the Boers, he was advised to purchase the tract of country lying at the source of the Crocodile River or the Limpopo, as it is now known. The land is triangular in shape, bounded on two sides by the Crocodile, and on the third by the famous Witwatersrand. This land, nearly 18,000 acres in extent, he purchased from the Government for £350. On this land now stands the town of Johannesburg. Pratt did not know that he had the title-deeds of an El Dorado in his possession, but he settled down with the intention of being a well-to-do farmer, but not for long.

The story of his loss can truthfully be said to be the worst that ever disgraced the Boer Government. When the Zulu war broke out Pratt was up in arms, and, with a number of volunteers, was fighting under Lord Chelmsford. Then he fought to secure the safety of the Boers from annihilation under Cetewayo. The Boer war and the surrender after Majuba followed. When the Boers revolted against the Imperial Government the owner of Johannesburg raised a band of 600 volunteers and marched into Pretoria. For upwards of 100 days Pretoria was held, but what did it cost Pratt? The 1881 Convention gave a license to Kruger and his minions, who did not hesitate to avail themselves of it when the republic was proclaimed. Kruger had heard of Pratt, for he asked him to take service under the republic, but said Pratt, "I refused the offer with scorn. I had always been an Englishman, and I meant to die an Englishman. I was asked to swear allegiance to the Boer republic. As I refused, all my claims to the land I had purchased were declared invalid, and I returned to England in 1887 to find myself unknown and unrecognised by the authorities, and my relatives dead." All his belongings, including his home-land and many decorations were seized, and he was escorted across the border.

The War Office told him he was "dead." If he was not, he said their treatment went a long way towards making him so. It brought on a stroke of paralysis, which, although he recovered from it, rendered him incapable of doing any work. His private means became exhausted, and the brave old man, with sterling independence, went into the Guildford workhouse. A few months ago Mr. Chamberlain, writing to a correspondent, expressed regret that there were no funds at his disposal from which he could afford Mr. Pratt pecuniary assistance. He stated, however, that the papers had been forwarded to Sir Alfred Milner, the High Commissioner for South Africa. Sir Alfred's reply has not yet been received. When it is, it will be too late.—*Newcastle Chronicle*, May 7th.

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SUGGESTIVE EXTRACTS.*

In an article on Conveyancing, the writer says, "The transfer of land now depends, with one exception, on the written papers or parchments, which the conveyancer prepares: but in primitive states of society this was not so; and it is a remarkable evidence of the tenacity of primitive forms that even now, in a rare and exceptional case, it is possible in this modern England of ours to convey land without a scrap of paper or parchment; and this unwritten transaction, is the form in which appears what, I suppose, is the earliest recorded transfer of land to be found in the history of man, the first piece of conveyancing practice in the books —I mean the purchase by Abraham of the field and cave of Mackpelah. What a stately and graphic narrative it is!" After giving the Biblical description of the transaction, Sir Edward Fry adds, "and then the land was made 'sure' to Abraham, in the presence of all the people, and the land is described with precision almost as if in a modern deed. It was not by parchment and wax, but by the notoriety and publicity of the transaction, by the presence and memory of the assembled townsfolk that this field was 'made sure' unto Abraham for a possession." Sir Edward points out the difference in the ceremony when Jeremiah buys a field from his cousin, Hanameel, to show that houses and vineyards shall be possessed again in this land, no doubt, the old family property in Anathoth." Here the transaction is completed by Jeremiah after paying the purchase money by his "writing or subscribing a deed which he also sealed and which was subscribed by the witnesses. For some reason there were two documents in this case . . . both these deeds were delivered by Jeremiah to Baruch, and he was directed to put them in an earthen vessel for safety, just as we now use tin boxes. Legal documents have, in like manner been found preserved in earthern jars in Egypt."

Later on Sir Edward Fry states, of all the instruments of the conveyancers' art none has, I suppose, so long, and so curious a history as the seal. We have already found it in use in Assyria in the seventh or eighth century before Christ. We have found Jeremiah in his prison-house using the seal in the purchase of the land at Anathoth. It was early in use in Egypt and Crete. In our own country it is generally said that signatures—*i.e.*, the making the sign of the cross against the name written by the scribe, were chiefly used amongst the Saxons, and seals by the less literate Romans, and that the habit of signing and sealing instruments is a kind of evidence of the dual origin of the English nation. Be this as it may, it is certain that the English law has attributed, and still attributes a remarkable power to a seal. Again, we all have some dim notion of how sacred a thing is the great seal of England—how it embodies and represents the majesty of the King, and the corporate character of the nation itself; and how the constitution was upset, and a revolution and a new settlement were rendered necessary because James II. threw the great seal into the Thames.

"Who would expect to find that the little tribe of the Ozolian Locrians—one of the smallest of the Greek states, a true little Benjamin—had a common seal as far back as the beginning of our era? They had such a seal . . . and it bore as the device of the nation the star Hesperus."

In an article on Hesiod's life, Sir Edward Fry says, "Nowhere on the soil of Europe, not in Italy, nor in Greece itself, nor in the frozen north—have we any biography so early as that of Hesiod. We should willingly give a good deal for an autobiographical sketch of one of our Teutonic ancestors, 800 years before Christ; but in fact the Greeks, and not the Germans are our true ancestors, our ancestors that is as regards our intellectual life."—I would add, "and otherwise." Sir Edward needs sadly Identity light to shine upon him, for in a short article on the Old Testament, he says, among other critical remarks, "The Prophets are crowded with obscure allusions, and are full of the personalities, and the politics of the petty Hebrew Kingdoms." L. P.

April, 1901.

* From "Studies by the Way," by Sir Edward Fry. 1900.

HOW THE GERMANS COLONIZE, AND THE COST THEREOF.

A paper just issued by a Foreign Office tells us how the Germans manage their Colonial affairs and how much the effort costs them. It appears, that for the year 1901, the Imperial treasury was asked to contribute £1,673,230 towards the cost of all the German Colonies, and this large sum was an increase of £309,987 over the preceding year. The German East African Colonies cost the most. The outlay for them is to be £455,850. The South West African Colonies require £468,930. Kaiou-chou £537,500 The other smaller African Colonies take the rest. The German African Colonies therefore are a heavy burden to the parent State. The total revenue of the East African Colonies is £617,450, but of this £455,850 has to be provided by an Imperial subsidy. In South-West Africa the sum as we have said, asked of the German authorities is £468,930 out of a total Revenue of £536,380. In spite of the burden pressing on the German nation in their effort to do justice to the African races committed to their keeping, it is clear that they are trying to do their duty towards the people belonging to their sphere of influence. The Germans find the natives of British India useful for their purpose in developing the resources of the country and have already employed 3,000 British Indians. They want Indian field labourers however, and not natives of the Indian mercantile classes for their purposes. In reference to the efforts of the Germans to benefit the country the *Glasgow Daily Mail*, of April 20th, writes thus regarding the town of Dar-es-Salaam :—

"Not the least interesting circumstance in German East Africa is the growth of the town of Dar-es-Salaam. Eleven years ago, as the report states, this capital was a small hamlet with but half-a-dozen stone houses and a couple of hundred wattle and daub huts. At the present day it ranks as one of the principal ports on the East Coast of Africa, and has a population of more than 300 Europeans and more than 21,000 coloured persons. The harbour is described as spacious and land-locked, and the town as charmingly situated—'palatial residences, beautiful gardens, and long avenues of gold mohar, Cape lilac, and almond trees meet the eye at every turn.' Even the native part, usually so dirty in Oriental cities, is declared to be the 'picture of tidiness and cleanliness.' Dar-es-Salaam 'can boast of eight German commercial houses, three hotels, and three inns, a builder, a brewer, and a butcher; further two Greek, three Goanese, and 186 Indian and Arab shops; moreover it possesses a weekly newspaper and ice and soda-water machines.' Therefore Dar-es-Salaam is clearly marching on. East Africa has shown something of what the Germans can do in spite of climatic drawbacks, and, whether their

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Imperial Exchequer has profited or not, it would certainly appear that the Germans are here fulfilling one of the greatest missions of civilisation by endeavouring to develop the resources of the land."

The real reason of the Germans' failure to make their Colonies pay, is that they try to force them and do not leave them, as we do, to develop trade and commerce for themselves in a natural manner, so manifest in our settlements in India, Burmah, Ceylon, and China. In our dealings with Indian races we give equal law and justice to all, and encourage trade in every way, removing all that hinders it, and providing perfect freedom and facility in enabling it to be carried on. The Germans, on the other hand, when they leave their Fatherland, do not desire to occupy a place in their own German Colonies (so called), but hasten to settle in the freer atmosphere of the British daughter nations, or even in British India, where they find they can compete with British merchants for the commerce of British India, thriving greatly in the operation, benefiting also the people and government of the land of their adoption. The result is that the Colonies of this country are all but independent nations, yet loyal to their "Old Mother in the West." They cost nothing to their parent State in the North, but are the means, under God, of giving her "the power to get wealth," through their commercial dealings with their Colonial and Heathen Empires, the empire of the sea also being theirs, because God has given it to them through the operation of the Gates, another of the good gifts of God to His people Israel.

AN AUSTRIAN OFFICER'S VIEWS ON THE WAR.

"NEVER has a war been fought in so civilised a manner. English politics may be false, but the English soldiery is absolutely honest and brave." So writes, in "My Experiences of the Boer War," Count Sternberg, an Austrian officer, a friend of Villebois, who fought side by side with Cronje and De Wet, who saw the struggle between Boer and Briton with his own eyes.

Count Sternberg is a fire-eater; he is like the mediæval free lance, and loves fighting for its own sake. There is something fascinating about war, he says, and when the trouble in South Africa began he first offered his sword to the English.

Failing in London, he went to Brussels and interviewed Dr. Leyds, although he wrote at the time: "There can be no doubt that England was longsuffering, and that as far as this war was concerned, she was justified in the eyes of God and man;" and again, "The Boer Government was the worst Government in the world, and I, an Austrian, say it."

While in London Count Sternberg, who knew South Africa, expressed the belief that "at least 150,000 men would be necessary to bring the war to a successful issue," and became in consequence an object of ridicule and pity.

Leyds, "a handsome, serious man, speaking all languages with exceptional facility," refused the Count a commission, "as the Boers only obey their own leaders," but allowed him to go out as a newspaper correspondent.

LORD KITCHENER.

Count Sternberg set out for Delagoa Bay via the Suez Canal, and making a short stay at Cairo met Lord Kitchener. Here is his pen picture:—

"One cannot help being struck by his imposing presence. He has a Bismarckian head, with a lion's mane, and one cannot deny that he has manly beauty. He is by no means popular. His stern manner and his severity do not command the sympathy of the English army. He is a remarkable man, very brusque, and not fond of society."

Later in the book Count Sternberg writes:—"The former Sirdar of Egypt is, without doubt, the most talented English general, and possesses all the qualities of a great leader.

REITZ AND KRUGER.

At Pretoria Count Sternberg met Reitz. "He was one of the most honourable men on God's earth, full of disinterested, fiery zeal, and certainly the greatest fanatic in the country. Uniform, order, and discipline were abominations in his eyes. Such a real Puritan one but rarely comes across.

"He worked without ceasing, writing and arranging everything himself, and consequently some of the most important matters were very much at sixes and sevens. His ideas of the resources of England were too funny for words. He had no conception of the forces which could be brought to bear by such a rich and powerful country, while his confidence in the success of the Boers bordered on the ridiculous."

The personal description of Kruger is familiar. Of his government the Count says:—"Kruger is not a President according to the real meaning of the word. He is a dictator. You will ask what was the source of Kruger's power, and I believe that I have found the answer. The Government—which in this case was the President—had the disposal of a large number of farms, the property of the State, which were leased gratis to burghers who had no property. . . . It is conceivable that the fathers of families would ingratiate themselves with those in power in order to provide for their offspring."

Steyn, he says, "was a model of sincerity and candour." "De la Rey was a big and dignified man, with a splendid profile and an aristocratic hooked nose. He had a long grey beard, which gave him the look rather of a prophet than a general."

De Wet, the most successful of them all, "was a small, modest sort of man, with something humble about him." Albrecht's "bearing was dignified and self-contained," and he, like all the foreign mercenaries Count Sternberg met, had the greatest contempt for the military virtues of the Boers.

"Cronje gave me the impression of having more heart than mind. His vanity was visible in his eyes. He hated the English with his whole heart and soul, and despised their mode of warfare; the Englishman to him was the incarnation of the most horrible vices." It is to be hoped that his stay in St. Helena has caused the old Boer general to alter his views.

VILLEBOIS.

"Villebois was a splendid fellow, with a real French humour, and saw the amusing side of everything. He could not understand the Boers at all. As an old soldier, their doings were incomprehensible to him, and their successes still more so. In his opinion, Botha was the most capable general, and he thought little of Joubert.

"Villebois was loud in his praise of the English soldiers, and especially of the courage of the English artillery. He did not like the English; he always said that they were greater enemies of the French than the Prussians, but he did not deny that they were first-class soldiers."

Count Sternberg gives the numbers of the enemy, not

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including the Colonial rebels, as not exceeding 35,000 men. The Boers managed wonderfully well in the matter of ammunition supply, for theoretically there was no sort of organisation. The reason why they never suffered from want of ammunition was that every one carried 300 cartridges on him, and never shot at random.

The reason why Steyn joined hands with Kruger was, according to our author, that "the Free Staters were poor; they could barely maintain their fiscal existence, and their first object was the annexation of the diamond fields."

Of the Boer rank and file Count Sternberg thinks highly. "People think at home that these Boers are half savages. I can only say that they are far more civilised than our peasants. The Boers are a proud, well-bred people, with aristocratic instincts."

Count Sternberg was at the siege of Kimberley and afterwards at Paardeberg. He seems to have understood Lord Roberts's strategy and have tried vainly to persuade Cronje that a turning movement was intended. He was captured two or three days before the final battle, and released on his undertaking to leave the country.

THE ENGLISH ARMY.

In passage after passage he extols the valour and stubbornness of the British soldier, and he has plenty of praise, too, for the British officer. The following passage may be taken as his conclusion:—"No continental army would have done better than the English with the same or even greater numbers, and I personally doubt if as regards practical equipment, technical smartness, and readiness a continental army would have done so well."—*Daily Mail.*

PROGRESS.

By B. Hailes.

PART I.

To some of us the word "progress" seems somewhat a misnomer, while the passing of our beloved Queen appears to have brought everything to a standstill, as if the clock of time had ceased to move: all was so wrapped up in her. We were proud of having been born, and of having lived in the Victorian age, which had brought such glory to her Empire, such increase of knowledge, of science, of works of beneficence, of comfort to all classes, and wealth to some; such improved means of locomotion, till we said one to another, Surely this must be the time spoken of to Daniel the prophet, "Many shall run to and fro, and knowledge shall be increased." And all seemed to centre in her, the mother of her people, Empress of a mighty Empire, a ruler wise and just, a noble woman, pattern to all her subjects. Sympathetic, forward in every good work, true wife, fond mother, gracious sovereign, queen of our hearts and homes. And she has "crossed the bar," and a quiet hush seems to have fallen upon the land, while we mourn our mighty, our beloved dead. Surely is a prince and a great one fallen this day in Israel!

We mourn our dead, and it seems as if the very pulse of the nation ceased to beat; but let us not forget that the promise of our God standeth sure: "David shall never want a man to sit upon the throne of the House of Israel." Edward VII., will we believe, prove himself to be a worthy successor of his beloved mother, and as we dry our tears, we cry aloud the old time-honoured shout of Israel, "God save the King." And so even though death may rob us of our dearest, we cannot stand still, nor does our cause. How short a time ago it seems, since if you mooted the subject of Anglo-Israelism you were met by the assertion, "I never heard of such a thing;" and an incredulous stare when you tried to explain, shewed that your hearer relegated you to those isms, which are supposed to be supported by those people who have, well, what is called "a bee in one's bonnet." But times are changed. Now you put the same queries, and the answer comes. "Well, I am not a believer; but I think there is something in it," or "I am certainly interested; I should like to know more," while occasionally you are cheered by the admission, "I am quite converted." We want this spirit of enquiry, of acknowledgment that there is something in it; but we want more—we want men and women to pursue an intelligent study of God's Word, coming to it with an unprejudiced mind, so that they may see for themselves how marvellously the secular press confirms the fulfilment of the many promises therein made to Israel. What we want, and what God wants is, that the time may soon come of which He has said, "I will yet for this be enquired of by the House of Israel to do it for them," that the land which is desolate may become like the Garden of Eden, the ruined cities become fenced and inhabited, and the waste cities filled with flocks of men who shall know "that I am the Lord."

To those interested in the wonderful movement of these latter days called "Zionism," it may seem as if this time had already come, for we read that the Jewish colonies around Jaffa, Richon-le-Sion, Petach, Tikvah, and Ekron, are celebrated for their grape-growing, and wine-making is conducted on scientific principles. "One traveller," the *Standard* tells us, "speaks of a vine near Acre, the branches of which formed a shelter more than thirty feet broad and long, and bore bunches weighing ten or twelve pounds." Thus it seems as if the liberality of Baron Edmond de Rothschild and others was about to make Palestine once more as in the days of Joshua, "a land to be desired," but is this the time of which God has spoken? is this going back to the land of God? or is it man's device?

Not "until the Spirit be poured upon us from on high" shall "My people dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Our Saviour has told us "the Spirit of truth" "shall receive of Mine, and shall shew it unto you." The Zionists have not returned to the land in the name of Jesus; they have not yet "looked upon Him whom they have pierced;" they have returned at man's bidding; and we cannot but fear that there are troublous times in store for them. Nowhere in the Bible is either a Jewish kingdom or Jewish commonwealth promised in the future. On the contrary, God's Word is "Behold the days come that I will perform that good thing which I have promised unto the House of Israel and to the House of Judah." The two nations are then to be united, the stick of Joseph and the stick of Judah are to be made one stick in God's hand, "and I will make them one nation in the land upon the mountains of Israel." We need not, at this time of day, recapitulate the proofs that the House of Israel has been found in the British Isles, that "Joseph's daughters have run over the wall." Israel's colonies flourish in every sea, and Ephraim is already dominant in part of the land promised by God to Abram, "from the river of Egypt unto the great river, the river Euphrates."

Without then this union of the two Houses there can be no permanent settlement in the land, no "dwelling safely, where none shall make them afraid." "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

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that I have given for an inheritance unto your fathers." Are there as yet any symptoms of this walking having begun? We think so.

The persecutions in Russia have driven great numbers of alien Jews to our shores; and though there has been much indignation shewn at this great influx, it has not by any means been an unmitigated evil. It is true that in the district of Whitechapel and the neighbourhood, they have in a great measure driven out the sometime occupants, and that whole streets now form a Ghetto, where English is rarely heard; but it is true also that the aliens are for the most part a law-abiding people; that they lead decent, moral lives; that they work hard, for lower wages than our own workmen, but they live more frugally; and crimes—what we should call great crimes—are almost unknown, though they are given, as we all know, to money-lending and gambling. To those who believe in the distinct leadings of Providence, and do not believe in the haphazard of chance, there is much food for thought in this immigration which flows silently on. May it not be that while the land is preparing for the people, the people may also be preparing for the land?

Before, however, that happy day comes, when they shall be no more two nations, but one, in which will be included our brother Manasseh; when "God's tabernacle also shall be with them," and "He will be their God, and they shall be My people," there will, we learn from Scripture, be a fearful tussle for the Holy Land. Who the opponents are to be is shewn in the xxxviii. and xxxix. chapters of Ezekiel. Russia with all her hordes and the many nations who will side with her, or be then under her sway, will come up against God's people Israel. If left to ourselves we could not but tremble for the result. War has come home to us in this present day with all its horrors, and all its terrors; we have known tremblings of heart, and have oft-times been dismayed; but we have God's sure promise, "No weapon that is formed against thee shall prosper." We know it is a righteous war, and that "every tongue that shall arise against us in judgment we shall condemn," for it is God who fighteth for us, and who wills that South Africa should be added to the dominions of His people Israel, to the end that there His Gospel may be preached, His name be magnified, and a people there be made ready for Him. As it is now, so will it be when that greater and more fearful war shall come upon us. God will not forsake His people, but He will use Israel His "battle-axe and weapons of war," to beat down all opposition, nay, He Himself will make the heathen know that "He is the Lord, the Holy One in Israel," as well as "the House of Israel to know that He is the Lord their God from that day and forward."

(To be continued.)

THE JAMAICA OF TO-DAY.

Life at Mandeville.

Soon after leaving Kingston the Jamaica Railway passes a mangrove swamp, and then through thousands of acres of level land recently cleared and irrigated. This is in the parish of St. Catherine, which is hot and dry. So the Colonial Government built expensive canals to satisfy the clamour of the landowners. When the main canals were finished, and the water at their doors so to speak, the planters showed no disposition to use it. This is quite a Jamaican trait of character. The Jamaican says in effect: "Come, do all you can for me, I'll do what I please myself." Consequently the Government was forced to enact a law compelling every planter whose land abutted on the canals to pay so much an acre for irrigation whether he used the water or not. In this district one can drive for hours and never lose sight of the lofty banana plants, that bear some of the largest fruit in the island. But, alas! it has been discovered that irrigating the roots is not enough, copious showers on the leaves are essential to fine flavour and good fruit for keeping. The section of the railway from Kingston to Porus, which was built by competent engineers many years before the branch to Port Antonio, is a creditable piece of work. The line reaches an altitude of a thousand feet at Williamsfield, where we left the train, that station being the nearest to Mandeville, which is five miles distant and eleven hundred feet higher up in the Manchester hills.

ORANGE GROWING.

Here we were in the heart of the orange-growing district, where the sweet Mandeville orange is seen and eaten at its best. Here also we had the first taste of the tangerine oranges, nearly as large as saucers, a vivid golden red, almost seedless, peels readily, and is easily divided in six or eight sections. It is juicy and refreshing after a hot railway journey of fifty miles. Unfortunately this splendid tangerine will not keep long enough for exportation. It grows wild in the hills, and is gathered by children, and sold at the stations for six a "quatty," or three-halfpence. The blacks calculate by the "quatty," never by pence, and they figure eight "quatties" to the shilling. There are several large wooden buildings on the sidings at Williamsfield, owned by fruit shippers, where the oranges are brought from the small local growers, and where they are examined, sorted into sizes, wrapped in paper, and packed in barrels and boxes. Outside these packing houses are immense piles of decayed oranges, thrown aside because they were under size, too ripe, specked or slightly bruised. Millions are thrown away every year. No one values them. It is a wonder, however, that some enterprising Scotsman has not established a marmalade manufactory, since the marmalade made from fresh oranges is as butter to margerine. When packed the oranges are just turning from pale green to pale lemon, for they would not keep in transit if ripe. That is why people in temperate climates never taste an orange at its best. Three oranges of moderate size picked fresh from the tree will yield juice enough to fill an ordinary tumbler. This makes a delicious beverage, and effectually quenches the excessive thirst one suffers in the tropics.

ON THE ROAD TO MANDEVILLE.

It is a charming, winding, well-made road to Mandeville, with some attractive views as it mounts, and one looks down into the valley. The soil is deep and rich, and in colour a dark, reddish brown. Tangerine oranges, lemons, bananas, and sour oranges are growing in wild luxuriance by the roadside, in the crevices of the limestone walls—the first stone walls we have seen in the country. Sweet orange orchards are rarely seen, but oranges planted haphazard are about every little hut and small farmer's house. Most of these fruit trees are growing among scrub, dense vines, and creepers. Their branches are covered with parasites, chiefly the wild pineapple, whose seed has been dropped by birds or carried by the wind with dust into a chink of moss, and there the parasite takes root and saps the vitality of the tree. The growers seem not to care, though they know that they would get finer fruit and larger crops if the trees were tended. The rugged, towering silk-cotton trees, which we pass every few yards, nourish

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hundreds of vines and wild pines, which, when ripe, add a charming bit of colour to the landscape. Indeed, the more one sees of this country the more one notices that it is a land of parasites—botanical, animal, and human.—*Morning Post*, March 30, 1901.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I was very pleased to see that you had made a start to illustrate the BANNER, which I am sure will greatly increase its usefulness, and will attract many more readers to its interesting pages. Illustrated papers with good pictures sell well in this country; people are always attracted by pictures, and, of course, like to read about the subject illustrated. A short, pithy article attached to a good picture works wonders, but the pictures must be executed in first-class style. I am sure that Sowers in different countries would forward good negatives of different parts of the Empire, free of cost, just to help the Cause. I will send some if you promise to continue the illustrations in the BANNER.

The Identity knowledge is spreading well here, our Sowers keep steadily at work; though sometimes sowing in tears, we shall yet reap in joy, when the Spirit is poured on us from on high, after Gog's overthrow, "So the House of Israel shall know that I am the Lord their God from that day, and forward" (Ezek. xxxix. 22). That is the time the seed now being sown will spring forth into life, the eyes of the blind shall be opened (literal eyes, and also eyes of the mind and heart). "Who is blind but My servant?" Many eyes are being opened now.

In my last letter to you *re* a tour through the Otago Goldfields with a brother, to sow Identity literature, I said there were very few who were looking for our Lord to come as a thief some time previous (weeks, months, or years) to His glorious manifestation. Then I was expecting Him to come in that way, but not so now; but believe in only one appearance—the coming as a thief the same day as coming in glory (it is only as a thief to those not expecting Him). "Brethren, we are not in darkness, that that day should overtake us as a thief." On making a closer study of the subject than I had previously done, I was much struck (after it had been brought to my notice by a friend) with our Lord's words in John vi. 39, 40 and 45, where He says He will raise His sleeping ones at the last day. Therefore, it is at the last day (of this Age, certainly) when He raises the dead in Christ of 1 Thess. iv. 16, and verse 15 says the living are not to precede the dead: it must also be the last day when the living elected ones are to meet the Lord in the air, to descend with Him at the Mount of Olives. Just as in Luke xvii. it says, that it is in the day that He is revealed, that one is taken and one is left. If this word "revealed" is traced it is clear that it is the day when He is revealed from heaven with flaming fire, taking vengeance on His enemies. Then again, 1 Cor. xv. 51, 52, "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Then Rev. x. 7 says the mystery of God is finished when the seventh angel is about, or begins, to sound; and Rev. xi. 15 says when the seventh angel sounded (this is the angel with the last trumpet) the kingdoms of the world became the kingdom of our Lord, and of His Christ; and it is immediately after this latter event that the rewarding time is to be, and not previous to His coming to the earth, as some imagine. (See Rev. xi. 18.) Rev. xvi. 15 also makes it plain that the Lord does not come till the last day of this Age. "Behold, I come as a thief" is interjected in that declaration *re* Armageddon, and surely that is the last day. "This is the day whereof I have spoken" (Ezek. xxxix. 8). Evidently by the signs the Lord gave, and the knowledge given by the Holy Spirit, that great day is very near. "I have declared the former things of old, they went forth out of My mouth; and I showed them, suddenly I did them." So it will be with Gog's entrance into the land, and their overthrow.

Then comes Israel's and Judah's times of blessing. "Like as I have brought this great evil upon this people, so will I bring upon them all the good that I have promised them. I will put My Spirit within you, and cause you to walk in My statutes. I will restore health unto thee, and heal thee of thy wounds. I will pour out My Spirit upon all flesh; your sons and daughters shall prophecy. They shall all know Him, from the least to the greatest." Lord, hasten that blessed day, that Thy people may be blessed, and Thy great name glorified!

"The Lord bless thee, and make His face to shine upon thee," is the wish and prayer of one that remembers the Lord in a far country. CHAS. BEADLE.

51, Leith-street, Dunedin, New Zealand, March 28, 1901.

To the Editor of the "Banner of Israel."

DEAR SIR,—Anglo-Israelites in Toronto have been the recipients of a great treat, and Anglo-Israelism has received a much-needed impetus by the visit of the Rev. J. Idrisyn Jones. We enclose to you the newspaper notice of our opening lecture of May 1st. Mr. Jones subsequently favoured us with lectures on May 2nd and 9th, which were well attended and very much appreciated.

Yours, &c., F. A. JACOBS,
President A.-I. A. of Toronto.

135, Ossington-avenue, Toronto, Canada.

"HEBREW ORIGIN OF ANGLO-SAXONS.

"Canadian Confederation fulfilled prophecy: 'I will make of thee a nation and company of nations.'

"The remnants of the Lost Ten Tribes who used to gather so faithfully around Dr. Wild, assembled in full force last night in the lecture room of Bond-street Congregational Church, to hear the Rev. J. Idrisyn Jones, Lecturer of the British-Israelite Association, deliver his lecture on 'Britain's Imperial Destiny,' as based on her Hebrew origin.

"The lecture, however, did not come off, for when Rev. Mr. Jones appeared on the platform with Rev. J. T. Gordon, the latter explained that an important business meeting had been arranged for nine o'clock, and Mr. Jones declared that he could not attempt to do justice to his subject in less than two hours, but that in the time at his disposal he would make a few remarks on the subject.

"Rev. J. Idrisyn Jones, whose middle name by the way is a Welsh hereditary bardic appellation, then arose, and explained in a most courtly manner that it would be impossible for him to elaborate his arguments in support of the Anglo-Israelite theory in the time at his disposal, but he would like to dwell for a few moments upon the importance of the subject. It might seem like bringing coals to Newcastle to even speak of it in the city, which had enjoyed the light of Dr. Wild's teaching, but he was afraid the text, 'Ye did run well. Who hath hindered you?' was applicable here. And yet the Abrahamic covenant, 'And in thy seed shall all the nations of the earth be blessed' was being fulfilled before their very eyes in the progress of the Anglo-Saxon race. Confederation in Canada was a part of the great Abrahamic scheme contained in the promise, 'I will make of thee a nation and a company of nations.' The federation of Australia was another step. Africa would be the next, and within five years he expected to see the federation of the Empire, with free trade within and a tariff for those outside.

"The fulfilment of this prophecy was one of the greatest proofs of the inspiration of the Bible. It was the greatest discovery of the nineteenth century, if a discovery is to be rated by the greatest good to the greatest number. It was not a fad, but the great scheme of God for putting man right.

"It was important that the heritage of the British people should be widely known so that they should understand their responsibilities, and that other nations who are now hostile should realise how futile it was to try to compass the downfall of England. "Had the Boers known that the British were the people of Israel they would have read in their Bibles the prophecies concerning them, and would never have declared war. And the horrors of this terrible conflict would have been spared us."—*The News*, May 2, 1901.

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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 IS AN INCONCEIVABLE MIRACLE."

THE above were the words of the London *Times* in its leading article of April 19 last, in general reference to the Boer war and Lord Kitchener's proceedings in regard thereto. The writer of the article points out the wondrous God-given quality which our soldiery possess of tenacity in the face of all but insuperable difficulties, and the power of pulling through them with only the God-given "qualities of race." This dogged power of "going through," trampling opposition down, which Micah vii. 8, R.V., must have been describing when he predicted that the Israel yet to come, and surrounded by her foes, would only have to stand up and go through, to carry all before them, "treading down and tearing in pieces, with none to deliver their enemies" from their victorious trampling march. The words of the *Times* leader were remarkable, and such as must live in the recollection of all British-Israel, as a true description of a people blessed by the Lord. They are these:—

"It is a consolatory thought that in South Africa, as in Ashanti, it is the qualities of the race that tell. These qualities are our permanent capital, while the education of our generals is an accident which may with no great difficulty be altered. We pick up our people anyhow, send them forth in a hurry with the most trifling training, drop them in the midst of absolutely novel conditions, and leave them to worry through. They do it. There may be hesitating policy at home, there may be bad leading in the field, there may be all sorts of deplorable mistakes, but the breed holds doggedly on, and, if not too fatally interfered with, it evolves sufficient leadership for its wants. The British Empire is an inconceivable miracle to those who consider only its articulate rulers. It is a natural and inevitable phenomenon to those who understand the inarticulate character of the breed."

This cool, dogged, determined mode of fighting is characteristic of the British-born soldier especially, and largely of the British officer, old and also young. It is bred in the race, nurtured in the public school of the young officer, and in the village life of the soldier, who, whether from the plough, or the factory, takes his place in the ranks with a reckless bravery unknown to most of the other European races, but conspicuous in his. The history of some of the glorious deeds of the British Guards in the earlier phases of the Boer war, as narrated by Julian Ralph, in his "At Pretoria," are worth noticing here as examples of the "breed" or "race," which the *Times* describes so well. Julian Ralph says (p. 300): "Have you thought of what the Guards did in this war? Has any one taken the trouble to tell a little of the tale which, once told, would make every Englishman ashamed who ever called them 'pets,' or 'feather-bed soldiers?' It was the Guards who went to the fore in the awful fight of Modder River. It was the Guards who bore the bloody brunt of the fight at Belmont. It was the Guards and one or two other sets of fighters who held back the Boers at Magersfontein. It was the Guards who broke all records in the march from Kimberley to Bloemfontein. After that they marched and fought to the Transvaal, and from the Waterval border to Koomatie port—the last stretch being 146 miles, walked in thirteen days, over mountains, and carrying 5-inch siege guns and naval 12-pounders, forty miles being done on a road they made for themselves. From May till October they had not seen a tent; after Modder they only slept eight nights in tents. What think you of that as a record for feather-bed pressers, pets, and home-guards?"

In other ways too the British Empire "is an inconceivable miracle." Not only is it miraculous in the way it beats down its enemies, as in India, Burmah, Ceylon, Egypt, the Soudan, and now once more in South Africa. It is strange and miraculous in the way it passes from the fury of irresistible battle, to the soft and mild treatment of

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its conquered foes, giving them directly they have yielded, all the blessings of good and just government, all the good things which science and civilization have given her, first, as the result of patient experiment and anxious thought during centuries of quiet advance. Thus India, Egypt, and the Soudan have been blessed by her (after conquest), with railways, irrigation, education, schools and universities, steamboats, tramways, telegraphs and telephones, cheap postage, and above all and beyond all, by the Gospel of the grace of God, the knowledge of Christ, the Bible, the Sabbaths, and the ten true laws of God. All who see them then, from the *Times* to the ignorant peasants of Hindostan, Africa, south, east, west and north, acknowledge them to be the people whom the Lord hath blessed, and long themselves for British laws, government, and the peace which is known as the Pax Britannica. These are great and glorious blessings, and let Israel praise the Lord for them.

A DAY AT THE PYRAMIDS OF EGYPT.

PUNCTUALLY at nine o'clock on Thursday, the eve of Good Friday, our guide drove up to the door of the hotel, and asked us to take our seats in the open landau he had brought with him. The weather would be best described by saying it was what in England we would call a faultless June day, with this exception that rarely even in June or July in England do we see the sky without a vestige of a cloud to obscure the blue expanse, and here let me say, on the authority of the English Wesleyan minister in Cairo I have it, that the days in which the weather is anything else but fine and clear are very decided exceptions. The same gentleman informed me that this is so regular an experience that people here never think of greeting each other by a remark about the fineness of the weather. It is regarded as a sure sign of a recently arrived Englishman when he meets his friends by saying "It's a fine morning," or, "A fine day." The formula, therefore, so necessary at home, "Weather permitting," is here absolutely unknown.

Our way lay through the town and across the Nile by a noble bridge erected during the French occupation. At the end of this bridge commences an almost straight road of ten miles leading direct to the base of the Pyramids. This road was made—so we learned—specially for the Empress Eugene when she came to open the Suez Canal thirty years ago. It is planted at both sides with tall acacias, which give it the appearance of a long avenue, though its beauty is a little impaired by a narrow gauge electric tramline, which runs the whole distance of its side. In driving along this road the characteristics of Oriental life are witnessed at every step, particularly in the dress of the people. A felt hat for head gear is never seen; nine out of ten of the European male population wear the red Turkish sugar loaf looking arrangement with the black tassel at the top, though on this road few of the class seemed about. What one did meet were droves of veiled Mohammedan women, some walking and carrying huge baskets of vegetables, some riding in companies on low wooden carts or charettes; hundreds of Arabs with their loose garments reaching to their feet, and of every imaginable colour. All wore white turbans, but as for the colour and shape of the smocks they wore, it seemed a sort of go-as-you-please affair. The shades of colour of these Arabs themselves seemed as varied as their dresses, from the jet black face of the Nubian to the dusky skin little removed from the European. Hundreds of heavily laden camels were also wending their way to the city, bearing fresh cut grass for the horses, which never seem to taste hay. Long processions of donkeys were moving in the same direction; indeed, the whole of the carrying seems to be divided between these two patient animals. On this road, too, the quaint devices for raising

THE NILE WATER.

from the wells and spreading it over the land rescued from the desert could be frequently seen. Wherever these wells were, the effect on the vegetation and the fresh appearance of the surrounding land could be observed at a glance; the desert seems literally to blossom as the rose. After a few miles drive the Pyramids appeared.

Our experience was the same as that of others I have spoken to, and is that when five or six miles off they looked within a mile, and—probably due to the clearness of the air—I could scarcely believe our guide when he said we still had an hour to drive. On and on we drove, past Arab villages and through the bewildering moving crowd already mentioned, till at last after a stiff climb up to the rocky plateau on which it stands, we pulled up at the base of the great Pyramid of Cheops. Arrangements were soon made by our guide to furnish me with the customary three Arabs, one to take hold of each hand and the other to push or lift up as required. I suppose most of your readers will know how it is that the pyramids are, on each side, like a series of great steps from the bottom to the top. The method of building seems to have been to secure a huge nucleus of solid rock, then to enclose it in a series of steps formed of enormous blocks of stone. Fresh steps were added on till the full height was gained, and then the steps were filled up with smoothly polished blocks covered with inscriptions. From the great pyramid, all these polished stones have been taken away for other buildings, so that nothing now remains but step after step, varying in size from about two and a half feet high, to blocks much larger, in some instances, than those used in the making of the Tynemouth Pier.

Away we started on our journey, my wife preferring to watch the operations from the more comfortable seat of the open carriage. The first few steps, with the powerful aid of the Arabs, seemed so easy that I thought it was going to be a very simple task throughout. After a score or so of those jumps upward, I was very pleased to take a rest on an extra wide stair and survey the country round. One of the Arabs seemed a sort of boss or "Sheikh" I think they called him. He spoke broken English very fluently, and on our first rest proceeded to tell me that he admired the English very much, that they were all good gentlemen, and paid their guides well. He also said all they wanted was that I should go up comfortably. They did not care if they had not another passenger that day so long as I was satisfied with them. At our next rest, a little higher up, he grew a little bolder, and after going through all this again he mildly hinted that if they satisfied me, they hoped I would satisfy them on my descent. Our next stop was on an extra wide gap at a corner, and here again the guide made out that their great object in life was to make me get

UP THE PYRAMIDS

easily. He then went on to say it was true they were paid by the guide, but "English gentlemans" always treat the guides well, and much more of the same kind of talk. I think I had four good rests on the road up, and was quite ready for another when I gained the summit.

During this final halt the guides produced all sorts of

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coins and ancient gods from their pockets, which they wished to sell at prices which nobody at any other place than the top of the Pyramid would think of asking. Some of the coins they offered, they said, had been taken out of the tombs of the Pharoahs and were five thousand years old. I pointed out to them the Roman eagles and the Roman inscriptions on them, but a slight error of three thousand years seemed not to concern them, for they put those coins into their pockets and produced others. I purchased some of their curios, which I thought had the appearance of being genuine, though I told them that several of the articles they had to offer were made by the thousand in England and sent out to Egypt. A fourth Arab had followed us all the way up carrying a bottle of water. Whether he had guessed my preference for that beverage I do not know, but he persistently followed us up to the top. In downright charity I took a drink at the top, and the poor fellow looked satisfied with a couple of shillings, which made the other guides all the more assiduous in their attentions. We are told that the children of Israel spoiled the Egyptians when they left them, but I could not help thinking that if the same syetem of demanding and extorting backsheesh has gone on with all visitors to the Pyramids since that time the account is certainly squared, and perhaps with a substantial balance to the credit of the Egyptians.

After sufficient breathing time I took an opportunity of surveying the country all round with the aid of a pair of good field glasses. Under my feet stood the great Pyramid itself, by far the most stupendous work ever undertaken and accomplished by the children of men. Within a very brief distance stood the other two Ghizeh Pyramids, and within a stone's throw the lonely Sphinx, silently gazing on unchanged amid the changes of time. To the west lay the trackless desert stretching out for hundreds of miles; at the opposite side the fertile valley of the Nile could be traced as far as the eye could reach, by its green borders, and its stately palms. Further on lay the land of Goschen, recalling its long story of Jewish persecution and final triumph. To the south the ruined cities of Memphis, Heliopolis, the pyramids of Sakkarah, the

TOMBS OF THE SACRED

hills, could all be located, and on every hand the mounds which told of buried cities, of ancient peoples and departed civilisations.

The journey down was not so fatiguing as the journey up, but had a little more spice of danger in it. Some of the blocks on to which we had to jump were not more than a foot or eighteen inches wide, so that a jump down from one to another, unless holding the strong hands of the Arabs, was a trying task, when below your feet there was a drop of hundreds of feet. I found the jolting step after step to be very heavy on the knee joints, but about half way down I discovered a method of making it much easier. This was to bear nearly all the weight on the arms of the Arabs on the step below, and lower yourself down instead of jumping. Near the foot of the Pyramid I entered the long passage, leading to the chambers in the interior. The marvels of the inside passages and rooms and the blocks of polished stone, space will not now permit me to deal with. After arriving at the foot and resting in the carriage I found it had taken me an hour and a half to perform the journey to the top and back.

An Arab now came forward and offered to go up and down within ten minutes for a shilling gratuity. It was perhaps a little inconsistent in any one connected with the Society for the Prevention of Cruelty to Children to encourage such cruelty to a grown-up child, but my vanity was touched at the idea of this copper-coloured Arab doing in ten minutes by himself what I had taken an hour and a half to do with the help of three powerful guides, so I agreed to his price, and off he started bounding from rock to rock, never looking behind him and never taking rest. I watched him with the glasses till he grew small in the distance, and in six minutes he yelled and waved his turban at the top. Within a couple of seconds he was on his way back, and arrived at our side with half a minute to spare. He had certainly worked for his shilling and his "backsheesh," though to look at him he seemed as if he could have done the journey as often as I cared to pay him. Of course the difficulty of climbing the Pyramid lies not in the height, but entirely in the enormous steps upward. The height is certainly considerable, being twenty feet higher than the ball on the top of St. Paul's Cathedral. That, however, is not much to anyone with sound lungs, but when the steps to be taken are the height of an ordinary dining table, and frequently as high as a mantel shelf, it will be seen what the climb means. I think with the aid of the foot holes and joints in the steps a very athletic individual might climb up without assistance, but it certainly would not be a payable journey, and in case of giddiness or a stumble, it would mean a sure broken neck. The colour of the Pyramids was to me a surprise. From pictures I had seen I thought the stones were dark-coloured, but I found them a light-coloured limestone, which gives the entire building a light fawn colour.

There is just one other particular I might give, and it struck me very forcibly. The Pyramids owe their preservation almost entirely to the weather. Of course the size of the blocks makes them too unwieldy to be removed for other erections, but had they been in England and subject to the frosts, the snows and the rain of five thousand winters, they would probably only have existed as sandy mounds. This is perfectly apparent in going up and down, for nearly every step bears pieces of stone and debris of the higher steps which there is no rain to carry down. I had no difficulty in executing the demands of some of my Shields friends to bring them a piece of the real Pyramid, for they were lying there by thousands.

Of our camel ride to the Sphinx and the hall of the Sphinx, I have not time to speak. We have seen already many wonders in this marvellous land, but anything we have seen or may yet see will not efface from our memories the sight of this greatest marvel of all, which has stood four square to the heavens from the remotest antiquity to the present day, which when Mary fled with the infant Jesus into the land of Egypt had already existed for more centuries than have intervened since, and which will continue to excite the wonder of mankind, "while the old world runs for ever down the ringing grooves of change."—From the *Shields Daily News*, April 18th, 1901.

Obituary.

We regret to hear that Mrs. Evans-Lloyd, of Chester, who now and again contributed some interesting articles to our pages, died suddenly on May 10th. Her kind interest in the Identity was known to a large circle of friends and readers who, we are sure, will feel her loss

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THE BEAST.

By E. Ireland.

"But I will remove far off from you the northern army, and will drive him into a land barren and desolate"—Joel ii. 20.

In an article which appeared in the Banner for March 13, 1901 (p. 123), it was shown that "the Dragon" is the apocalyptic symbol for the Empire of China and heathendom generally. The writer shall now endeavour to identify the Power or empire which is represented by "the Beast;" and in a subsequent paper, the ecclesiastical systems which are indicated by "The False Prophet."

THE BEAST.

Protestant and Roman Catholic commentators agree that Daniel's Fourth Beast symbolizes the Roman Empire, and is identical with the ten-horned Beast of Rev. xiii. This view is maintained in the following note of the Douay Bible on Rev. xiii. 1, 2.

"The resemblance of a leopard, bear, and lion are introduced with an allusion to what is written by the prophet Daniel (chap. vii.), meaning the four great empires: by the leopard, that of the Chaldeans; by the bear, that of the Persians: by the lion, that of the Grecians, or Alexander the Great; and lastly that of the Romans, which is not represented by any beast, but is a compound of the others."

But the majority of Protestant expositors hold that this Beast represents Rome papal, and that the two Beasts in Rev. xiii. are aspects of the Papacy. Such is the theory advocated by Elliott, Cumming, Hislop, Gosse, Guinness, and a host of eminent interpreters of the Apocalypse. But the late Rev. E. Nangle, formerly editor of *The Irish Church Advocate*, and author of "A Simple Explanation of the Book of Revelation," held that the first Beast delineates the secular power of Rome, as distinct from the ecclesiastical. This view is now being adopted by many commentators of the historical school, who have, like Mr. Nangle, likewise carefully investigated the subject. But though this exposition is manifestly nearer the true solution of the prophetic emblem under consideration, yet it does not fully meet the width of the Divine prediction respecting the world-wide power and dominion which this last phase or head of the Beast is destined to possess. The universality of his authority is prophetically exhibited in these significant words:—"And all the world wondered after the Beast. And they worshipped the Beast saying, Who is like unto the Beast? Who is able to make war with him? And it was given him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

Now, admitting all that can be said in favour of the universality of the political and military power of the Roman Empire, still it must be confessed by every unprejudiced individual, that that Empire, even in its palmiest days, never exercised the world-wide dominion which is assigned in this prediction to the ten-horned Beast which, though it will undoubtedly bear supreme rule over nearly all the territories formerly under the sway of pagan Rome, is nevertheless destined to have Imperial dominion over many countries wherein the foot of the Roman soldier had never trod, or the Eagles of the Empire of Rome had never been planted; "for though the Roman Empire was of so large an extent, yet a greater part of the world was never subject to the Romans" (part of note of the Douay Bible on Rev. xvii. 15, &c.), much less to the temporal power of Rome papal, whose secular authority, as history attests, had been limited exclusively to the countries which made up the three kingdoms of Lombardy, Ravenna, and Rome, which formed part of the ten kingdoms that were included in the European or Western half of the Roman Empire, in exact accordance with the area so plainly marked out on the prophetic chart in Dan. vii. while the triple crown, worn by the Bishop of Rome, commemorates the realisation of this fact in the history of the Papacy. When, therefore, the Pope, the king of Rome, and the Sovereign of the States of the Church, wore the Triple Tiara on State occasions, he held up before the world, and upon his head, the indisputable regal proof that he was that "Little Horn" before whom the Three Horns or kingdoms were plucked up (Dan. vii. 8). Dr. Aldersmith however, has evidently hit the mark when he made the following observations which will be found at page four of his interesting and instructive pamphlet, "Coming Events in the East:—"I have long thought the ordinary historical view held by Elliott and others, to be incorrect, viz., that the line of the Popes is symbolized by 'the Beast.' We must not forget that the last head of the Beast—or, rather, the Beast himself, 'also an eighth' head, or king (Rev. xvii. 11)—is a civil Power not an ecclesiastical one; and when the final Beast reigns, he must continue on as the great civil Power of the world until the coming of Christ to destroy him. This is evident from many Scriptures, and it is absurd to contend that the Pope is now a civil Power even over the Roman earth, much less over the territories 'the Beast' is to have dominion."

No wonder therefore, that the author of the notes on the Douay Bible should have made this remark in part of his annotation on Rev. xiii. 11:—"The late reformers, some of them, made the first Beast the Popish antichrist (as we may see in the Bishop of Meaux, and also in Dr. Wells), and some affirm this of the second Beast. The two Beasts are quite different—are they both the Popish antichrist?"

Dr. Aldersmith also holds that "the different heads" of the first Beast, "are heads of a world Beast, not simply a Roman beast: as the heads were not successive governments at Rome, but the world-empires that have oppressed Israel and Judah, viz., Egypt, Assyria, Babylonia, Medo-Persia, Grecia, and Rome as sixth head—therefore the final head, which is 'himself also an eighth, and is of the seven,' is not a man, but like the preceding heads, an empire—even the great oppressor of Israel and Judah in the last days, causing the great tribulation."—"Coming Events in the East," p. 5. And this view is confirmed by the following extract from the note of the Douay Bible on Rev. xiii. 1:—"The seven heads are seven kings, that is seven principal kingdoms or empires; which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen, viz., the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz., the Empire of Rome: and the seventh and the chiefest was to come, viz., the great antichrist and his empire."

But is there any Power or empire at present in existence which responds, or is likely to respond to the predicted characteristics of this formidable Beast? and if so, which is that Power? The Rev. Mr. Nangle held that "the king of the North" of Dan. xi. 40, represents the seventh headship of the Roman Empire—the seven heads being, as he believed, Kings, Consuls, Decemvirs, Dictators, Tribunes,

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the Roman Emperorship, and the Napoleon Dynasty—and that he is also identical with the seventh-eighth head, or the last form of the ten-horned wild Beast of Rev. xiii.; xvi. 13; xvii. 11; xix. 19, 20. If this be so—and there can hardly be a doubt but it is—then there is a clue which helps to identify the empire of the Beast, which evidently was not the Napoleonic Empire; for in Ezekiel xxxviii. 15, it is predicted that "Gog, the chief Prince of Meshech and Tubal," shall "come from his place out of the north parts;" a prediction which apparently indicates that "the king of the North" (Dan xi.), and "Gog, the chief prince from the North parts" (Ezek. xxxviii.), are one and the same power.

Now there is but one power in all the world which answers to this prophetic description, namely, the Russian Empire. So manifest is this, that it is distinctively and proverbially spoken of as the great northern Power; and is so represented on the map of the world. Many selections could be made from the writings of Mr. Chamberlain, Dr. Cumming, and many other learned authors, all proving the identity of "Gog" with Russia! But as too many quotations would make this article too lengthy, the following brief extract from Mr. Neil's excellent book, entitled "Palestine Re-peopled," must suffice:—"The Empire of the Czars is actually named as the last Power which will assail restored Israel, 'Gog, the Prince of Rosh, Meshech and Tubal,' *i.e.* the Prince of Russia, Muscovy, and Tobolsk." "The very name 'Rosh' means, in Hebrew, 'chief or head,' and nothing less than this does Russia aim to be—the head, and chief, and prince of the world."—"Coming Events in the East," p. 5.

(To be continued).

PROGRESS.

BY B. HAILES.

PART II.

(Concluded from page 275.)

WE have talked much of late of our isolation; and the jealousy which Continental nations continually exhibit towards us, must make us think of that time when "the Lord shall go forth as a mighty Man, He shall stir up jealousy like a man of war." Is not this very jealousy another proof that we are the chosen race, against whom the *New York Sun* thus writes:—"The mastery of the Mediterranean by Britain, a Power owning no country on its shores, has become intolerable for its political and financial consequences to all the other States of Europe. The only Government now standing in the way of an early liberation of the Mediterranean from a one Power control is that of the German Emperor; whenever Germany throws her weight into the scale, the coalition against which England is armed, will be formed." This coalition no doubt points to that union of the Latin races which was not long ago the subject for consideration laid before a Congress in Madrid. Against this coalition, "another important step," as Mr. Chamberlain has telegraphed to the Duke of Cornwall and York, "towards the union of the Empire is marked by the splendid enthusiasm evoked by the Royal Visit," which union, will, we believe, by-and-bye include in some way the great nation of America, bound to us in a greater measure than those whose eyes are not yet opened to see God's dealings with His people Israel can fathom. Admiral Schley, speaking to a representative of the *Daily Mail*, acknowledges the tie, though not on Anglo-Israel lines. When he says, "I feel that when in England, I am among friends, and at home." "Blood is thicker than water," you know. The united Anglo-Saxon race then will have to face this coalition, but not in their own strength "for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you." It is His purpose to give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High." Not, let us always remember, for any works of righteousness which we have done, but for His oath's sake to Abram His servant, and because "He loved the people." Evidently then, as we cast our eyes round the world we see that events are progressing, are leading up towards the glorious end, but the progress which we would entreat everyone to assist in bringing about is that which the careful study of God's Word must promote, the intelligent putting together of promises and facts, which leads to the acknowledgment of promises fulfilled, and the hope which is strength for the future, hope which will bring the nation to its knees so that "God may yet be inquired of by the House of Israel to do it for them."

Our cause made great progress during the last years of our late beloved Sovereign's reign. We believe that her attention was more than once called to the subject, and it has been stated that she acknowledged her descent from David, which descent fulfilled God's promise "that David should never want a man to sit upon the throne of the House of Israel." Let us earnestly pray that the early years of the reign of her successor upon that throne ruling over that House, may see yet greater progress; that he and his people may be led to see how "blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." God save the King!

THE PASSING OF VICTORIA THE WELL-BELOVED.

HUSH—a mighty hush,
O'er land and sea;
Victoria the well-beloved
Queen of our hearts and homes is dead.
As when of old the prophet died
On Nebo's lonely heights,
The people wept;
So ran the tears from countless eyes,
When tolled solemn knell,—
Victoria slept.
In lofty palace and in humble cot,
Wheree'r the sons of Britain cast their lot,
Around the girdled earth sad news has spread,
Our Queen so loved is numbered with the dead.
Hush—from afar there comes the sound of grief;
Her hand was ever stretched to give relief;
In famine or in plague, on stormy sea,
Or where the war fiend banishes all glee;
Soldier and sailor, Indian warrior brave,
Wheree'r her flag waves to defend or save;
One mighty cry goes up from every heart,
Alas, our Queen, must she, the loved, depart?
Where the star-spangled Banner waves with grace.
In every home of all her kingly race,
Re-echoes there from earth's most distant bound;
The mournful oft-repeated sound,
Our Queen is dead;
And dusky lips have said
"Our Queen is dead,"
"We, too, are dead."
Pass silent Queen, where silence reigns profound,
In that great city oft-times rent with cheers;
Pass to thy rest, beside thy silent dead,
To rest with him, thy well-beloved;
Till the great trump shall sound,
Then "rise with him in Christ;"
To an inheritance Divine,
A crown that passeth not.

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LETTER FROM REV. IDRISYN JONES.

Eighth Letter.

Dear Mr. Whytlaw,—I have now, as you see, reached this maritime province of Canada, which has been owned by Britain since 1763. It is rather less than Scotland, and one-sixth of the population is of Scotch origin. The meeting at Montreal, to which I referred in my last letter, took place on Monday, 20th instant, and was highly encouraging. The very cream of the city was there, and the building was well filled—the very sight of the up-turned faces of so intelligent an audience was enough to inspire any speaker. The Archbishop of Montreal, now about eighty-six years of age, filled the chair with dignity and skill, and was most cordial both to myself and subject. He opened by reading the vision of Ezekiel of the joining of the two "sticks," and he thereby indicated his personal interest in that future amalgamation of the two kingdoms of Judah and Israel, in the land given to Abraham and his seed. There were some enthusiastic believers gathered on the occasion, some of whom were veterans in their belief, and you may readily imagine how the theme fell as music upon their ears. But there were many who listened to it for the first time, and they had to carry with them some newer aspects of Scripture and history. The following is a portion of the Press notice of the meeting :—

An Anglo-Israel Theory.

REV. MR. JONES DELIVERS LECTURE IN EMMANUEL CHURCH.

"The Rev. J. I. Jones, of Northampton, England, lectured in Emmanuel Church last night to a large audience on the Anglo-Israel Theory. His Grace Archbishop Bond presided, and with him on the platform were the Rev. Messrs. Pedley, Harris and McKillican.

"At the close of the address His Grace the Archbishop expressed himself as delighted with the clear exposition of the subject by the lecturer, and said that while the manifold privileges are ours, so are the responsibilities, and it is our bounden duty to spread the Gospel and extend civilization to all the peoples of the world."

St. John, New Brunswick.

This city is picturesquely situated, and it possesses some beautiful residences, but has not recovered from the disastrous fire of some twenty-five years ago. I find there is no organization connected with our cause, but there is one influential and competent gentleman, whose heart and soul are in it, and he has been of the greatest service to me, I refer to G. E. Fairweather, Esq. He has been assiduously at work by spreading our literature, and by his conversations with many of the citizens, and he has been thus preparing the way of the Lord; for the successful meeting of last night would have probably been impossible but for his preparatory work. My meeting has been the first held in the city, but it will not be the last, as Mr. Fairweather tells me to-day, that a series of lectures will be attempted to still further spread the truth. We met last night on the premises of the St. John's Anglican Church, where some of the most prominent citizens assembled in the well-filled hall; and although the audience seemed a little cold at the first, they warmed up, and listened to the close with unflagging attention, and when we closed, first with the Doxology, and then with a verse of the National Anthem, it went off enthusiastically. On the Sabbath, I had the privilege of occupying two of the city pulpits, and from the Gospel was privileged to edify and refresh many hearts. To-morrow night I am to deliver another lecture in the suburbs, on the premises of St. George's Episcopal Church, with the Incumbent in the chair, and they are anticipating a full house. The chairman, the Rev. Mr. Sampson, who also presided at the meeting last night. He is a zealous worker in the cause of Israel, and many of his people are enlisted under our banner. He is a native of Devonshire, and is a most worthy representative of the Mother country. I was glad to find that he has been scattering copies of my little treatise on "Britain's Imperial Destiny." Miss Rush has been sending out literature here, and it is impossible to over-estimate the value of her work. May her bow long abide in strength. It affords me immense satisfaction to send her a little practical encouragement, for a gentleman at Montreal put in my hands twenty dollars (about £4 sterling) to appropriate in any way I thought best for the good of the cause. I at once determined to hand all over to Miss Rush's Distribution Fund; and to-day Mr. Fairweather has put into my hand fifteen dollars to do with them what I liked, I shall also send these to Miss Rush, and thus supply, in a small measure, her wants, and gladden a heart that is so deserving of our warmest sympathy. So more Banners, and "Covenant Peoples," and "British-Israel Handbooks," and other writings, will go somewhere to speak the good news and hasten the time when all shall hear it. Several ministers in this city are leaning towards our views, or are fully convinced of their accuracy, especially Rev. Mr. Reed and Rev. Mr. Steel, Methodist clergy, the latter of whom is President of the Conference. We shall, in the future, hear of good work being done in this province of Canada. An earnest worker, about thirty miles from this city—the Rev. Mr. Baneham, of the parish of St. Martin's, has written me an earnest letter and craving a meeting, but unfortunately I shall be unable to comply as I am already announced for my first lecture in Halifax, Nova Scotia, this week. From there I hope to visit

Prince Edward Island.

This island lies in the Gulf of St. Lawrence, and is the smallest province in the Dominion of Canada. Half its people are Scotch, a colony of eight hundred Highlanders having settled there in 1803; it will be interesting, therefore, to visit the island, where so many of British blood are to be found and whose shrewd Scottish minds will easily grasp the fascinating logic which permeates British-Israel Truth. The island was named "Prince Edward," out of compliment to Queen Victoria's father, but its Indian name was poetically rendered "Epay quit," or "Anchored on the Wave." The British flag has floated over it since 1760, and it entered the Dominion of Canada in 1873. It has, I believe, the only Gaelic newspaper in the world. The capital of the island is Charlottetown; I shall hope to have a good meeting there. Thus all the provinces of Canada will hear the great story of their wondrous origin and sublime destiny. With my kindest regards to you all,

Yours most truly,

J. Idrisyn Jones.

P.S. May 30th.—The meeting in one of the suburbs here last night was quite a success. The district is reached from the city of Saint John by water, and although the night was very cold and threatening rain, yet the building was well filled, many having come from the city, and oh, what enthusiasts were among them. I know of nothing else except the Gospel of the grace of God, which so captivates people. It was touching to hear one and another refer to their departed parents as they said to me "My father," or "My

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mother" believed in this, and the sacred memories of those who had gone, seem to lend additional zest to the occasion, and my task was made all the easier. The Incumbent of the Church was in the chair, and another of my happy meetings came to an end at a late hour.

J. I. J.

Saint John, New Brunswick, May 28, 1901.

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Tenth Monthly Report.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 250 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations given below were received very thankfully, between May 18th, and June 15th.

	Subscriptions. £ s. d.	Donations. £ s. d.
E. T. G.		0 5 0
Mrs. R., Watford		0 2 0
Rev. C. F. T.		1 0 0
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G. W.	0 1 0	
	£1 5 6	£13 13 0

Total, £14 18s. 6d.

M. A. Fitzpatrick, *Hon. Treasurer.*

Watford, June 15th, 1901

SOWING THE SEED.

In the past four weeks we have been able to send literature to people in several new places, the names of which appear below amongst those where our Sowers reside; these latter have been supplied with journals, or literature, or both, according to circumstances and our ability to meet their needs. The number of parcels of general literature that have been despatched has been 43. The packets of the Banner of Israel have numbered 573, and of the "Covenant People" 157; the former contained 291 Banners of each week, and the latter 221 of the "Covenant People" for the month.

The friend who this week sent anonymously, a parcel of the monthly issue of the Banner, for Mr. H. A. Marchant's campaign in and around Halifax, will be glad to know that he has had a very satisfactory time this week lecturing, and other friends also will be pleased to know that three good parcels were contributed by our Fund to help on the very important work he has on hand.

Our month's distribution has been to the following places:—

England:—Acton, Aldershot, Alvaston, Ashburton, Barrow-in-Furness, Bedale, Bere Alston, Bexley, Bidford, Birkenhead, Birmingham, Bournemouth, Bow, Bradford, Brighton, Bristol, Brixton, Bromley, Bure-St.-Mary, Carlisle, Cheetham, Chester, Chesterfield, Chippenham, Chorlton-on-Medlock, Cowes, Crawley Down, Crewe, Derby, Devonport, Dover, Dunster, Durham, East Chorlton, Eltham, Eston, Falmouth, Gainsborough, Gloucester, Harpurhey, Harwich, Hastings, Heaton-Chapel, Hendra, Henwick, Hull, Ivy Hatch, Leeds, Leicester, Lewisham, Liverpool, London, Loose, Lowestoft, Loughborough Junction, Ludlow, Moreton-in-Marsh, New Brompton, Normanton, Quemerford, Redbourne, Rettendon, Salisbury, Scunthorpe, Shepherd's Bush, Shorncliffe, Southport, Spital, Tunbridge Wells, Twickenham, Walthamstow, Wandsworth, Waterlooville, Watford, Wellingboro', Willesden Green, Wolverhampton, Woolwich, Worthing, York.

Wales: Maesteg, Merthyr Tydvil, Pembroke Dock.

Scotland: Dumfries, Hamilton, Kilmonivaig, Selkirk, Spean Bridge, Stirling.

Ireland: Dublin, Fermoy, Tipperary.

France: Dunkerque.

Algiers.

Belgium: Antwerp.

Italy: Venice.

Hungary: Fiume.

Malta.

Palestine: Jerusalem.

S. Africa: Beaconsfield, Cape Town, Durban, Hanover Road, Kenilworth, Kimberley, Port Elizabeth, Port Nolloth.

British Central Africa: Kota Kota.

India: Bangalore, Benares, Chatrapur, Comilla, Mean Mir, Mooltan, Mussoorie, Sangor, Trimulgherry, Whitefield.

Ceylon: Colombo.

Burmah: Mandalay, Rangoon.

Japan: Agabee.

Australasia: (N.S.W.) Coolamon, South Kurrajong, Sydney; (Victoria) Broughton; (W. Australia) Perth; (Tasmania) Hampden, Hobart, Moonah, Zeehan; (Queensland): Gigoomgon.

New Zealand: Auckland, Athenree, Dalkeith, Dunedin, Invercargill, Kaikorai, Kaikanui, Kensington, Kumara, Milton, Napier, Newstead, North-East Valley, Oamaru, Opunaki, Orepuki, Otakia, Patutahi, Puerua, Ravensbourne, Roslyn, Roxburgh, Southland, Te Aroha, Thames, Waimate, Waitate, Wellington, Whangarei, West Taieri.

Hawaiian Islands: Honolulu, Makaweli.

West Indies: (B. Guiana), George Town. Barbadoes: Bridge Town. Grenada. Ireland Island. Jamaica: Kingston.

United States: Albion, Aberdeen, Anacostia, Ashton, Baltimore, Charleston, Chicago, Cripple Creek, Denver, Detroit, Hastings, Philadelphia, Washington (D.C.), (Texas) El Paso, Rochester.

Canada: Alberta, Burlington, Carnduff, Castright, Edmonton, Gravenhurst, Hamilton, Killarney, Prince Albert, Quebec, Toronto, Theodora, White Horse, Woodstock.

New Brunswick: Richibucto, St. John, St. Martin's.

Nova Scotia: Halifax, Yarmouth.

Newfoundland: St. John's.

China: Tientsin; Hospital for British Troops.

Missions to Deep Sea Fishermen. Colonial and Continental Church Society.

I would ask our many friends, and the supporters of the Anglo-Israel Distribution Fund, to feel assured that our general work is progressing very satisfactorily. If it were possible I would give a bird's eye view of the whole wide field over which we cast the good seed which their money gifts enable us to procure, but we must be content to take a peep here and there, and at the present we will look over to New Zealand once more. The first letter from which I quote is from a good Sower who need not have been fearful that I should have misjudged him; I know it is not always easy for our Sowers to write in the midst of the strain of heavy and continuous work. The letter runs as follows:—

"I am afraid that you will think me ungrateful in not acknowledging long ago your kindness in forwarding me literature so regularly. I sincerely thank you for the copies of the Banner and pamphlets, &c., which you have sent me. They have been exceedingly helpful to me in my work. You will see by the heading of this that my residence is changed. Just when I thought I was winning attention, and creating a little interest in our Cause, I had to remove. This has disappointed me." But the good seed has been sown, and we

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may well trust, as well as pray that it will take root in many a heart, and in due time, by the blessing of God, there will be a result such as our Sower will be thankful for. He proceeds to say, "I am living in the Canterbury Province, an agricultural district. I have already found a few believers in the Identity, but they live far apart, and there seems no chance of my getting them together at present, to form them into a Society. So far as I can see my work here will be that of a seed-sower, and the papers you send me will be of the greatest assistance. In my pulpit work I have already mentioned the subject; the memorial service in connection with the death of our late Queen gave me a splendid opportunity of putting it before my congregation. I was surprised to find that the people had never heard of the subject before, and are not at all prepared to accept and study it. However, perseverance may accomplish much. I met one lady of my congregation who is a firm believer in Anglo-Israelism, I have in her a valuable helper, she will assist me in the distribution of pamphlets, &c. I have found it sometimes just a little hard to stand alone in the Cause, still, I try to get encouragement in the fact that I am one in a great and increasing army of workers, and that our Cause is surely if slowly making its way. In the city of Auckland our friends are numerous, and have, I believe, a strong society. In cities and towns you can work in that way, but in the country distincts it seems impossible. I have a large circuit, entailing a lot of travelling; this gives me the opportunity of sowing the seed broadcast; it will bear fruit some day. I wish so much that I was in a position to send a contribution to your Distribution Fund, but hope some day to be a little better off financially."

The Sower above quoted, shews plainly the benefit our Fund is to him, and it is easy to see the need there is for such an agency that the many people who are living scattered over wide districts, away from any towns, and too often far from either Church or Chapel, may have the good news brought to them, which so often has been proved to draw the hearts of men and women to their Creator and His Word.

The following has come from a valued friend and Sower, who takes a very real interest in all that concerns New Zealand, where he has made his home for many years, and proclaims British-Israel truths to those near him and others far off. The last account I have received tells of success he has had by correspondence with an influential lawyer in the United States, he being the only one in the part where he lives to whom the light of "Our Identity" has been shewn, and from whom the light is now radiating. I now quote from the letter referred to:—

"We had an enjoyable little visit from the Governor, Lord Ranfurly, and his A. D. C.; the former took away an Anglo-Israel Almanack. He said a great friend of his was much interested in the subject. I would have liked to have given him a lot more of our literature, but he was on a driving tour to get thoroughly acquainted with his dominions, and every ounce of baggage was a consideration. He tries to visit every school on his way, gets the children out to speak to them, points out to them the kind of Empire they belong to (the Almanack will help him in this). He suggests to their teacher that a brief space of time should be devoted weekly to explaining the meaning of the week's cablegrams of the news all over the world, how it affects the Powers, &c., then asks for a holiday. When he arrives the children are inclined to *awefully* sing, 'God save the King;' when he goes they cheer him for all they are worth, and would kiss his boots."

This delightful little peep into life in New Zealand makes us thankful that such a wise Governor has been appointed who evidently cares for Israel's Empire at large, as well as for that portion of it over which he is placed. He is surely preparing the minds of the rising generation to care for their God-given heritage.

Very satisfactory news has also come again from New Brunswick, Canada. Our correspondent and Sower wrote:—"I am more and more encouraged with the Identity prospects in this province. I have just returned from a meeting of the Deanery of St. John, City and County; I found more people talking Identity than ever." He then mentions quite a number of clergymen of the Church of England who are either "interested" or "convinced," also a Methodist minister who is, he says, 'Working away steadily in the Cause. I feel sure that the Rev. J. Idrisyn Jones will receive an enthusiastic welcome when he comes to St. John's. Just before leaving the city, and while eating a noontide meal, I saw the Rev. ——; he is Rector of a place about twenty miles up the river. Seeing me he came to my table, and in course of conversation he introduced the subject of the Identity, and, much to my gratified surprise told me he is a firm believer in the great truth, and has been working by lecturing, and other ways, quietly and steadily. Of course I encouraged him all I could; he, like Mr. C. is one of our young Clergymen. I have sent him a good-sized parcel of the literature you so kindly keep me supplied with. I am prepared to believe that others of the clergy of the Diocese are friendly, and probably believers and teachers. The Diocese is large, and there are about 75 Church of England Clergy in it. If I could only induce some city clergyman to take the lead in organizing a local British-Israel Association in the Province, we could encourage and help one another. Probably when Mr. Jones comes he will stir up sufficient enthusiasm in that direction. My meeting with the Rev. ——— was very encouraging to me. It *seemed* accidental. He had just entered, I was just leaving the city. But God, without doubt, is raising up a number of watchmen in this Diocese, and is introducing us to one another."

By now the visit of the Rev. J. Idrisyn Jones is, I hope, a thing of the past, and I expect the enthusiasm above referred to has been kindled, and, doubtless, the wave is overflowing into many districts, and the usual demand will be created for literature that the great question of our being Israel may be put before many other people, and that the means for studying the matter may be provided. No doubt for help in this our Fund will be looked to, and we shall be delighted to do all in our power, according to that with which our friends kindly entrust us for this purpose, and for other calls that come to us from the whole circuit of the Empire. May the good hand of our God be upon us, and help all, at home and abroad, to work devotedly in His service for His honour and glory, and the salvation of souls!

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

Lee House, Watford, June 15th, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers, the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,872.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Subject for special prayer on last Sunday in July: "The children of our day and Sunday Schools" (Isa. liv. 13).

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Review.

A Vindication of the Belief which Finds Israel in Britain. By Douglas A. Onslow, J.P., C.E., A.K C. Robert Banks and Son, Racquet-court, Fleet-street, E.C. 1901. Price 2d.

THE above is a Paper read at Exeter Hall, on March 7th, 1901, before the British-Israel Association, in refutation of the arguments of the Rev. G. Mackey, of Forest Gate, who on February 7th and March 7th last, was heard in Exeter Hall,

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before the Association, on the subject—"The Theory of British-Israelism Examined." Mr. Onslow has now answered our opponent in the above pamphlet, and shows very clearly that Mr. Mackey is fundamentally in the wrong, assigning cogent reasons for his vindication of that belief.

The main point of Mr. Mackey's opposition refers to our old, well-worn friend, "the Scriptural distinction between Israel and Judah." Mr. Mackey was bold enough to deny it. He gave several other reasons, most of which were futile and unsupported by the Scriptures, to show that the British-Israelites were wrong. Mr. Onslow supported our contention, that the Scriptures distinguish the Houses by referring the opponent to Psa. cxiv. 1, 2; 1 Kings xi. 29—31, 37, 38, which show that the portion of the Twelve Tribes, known as "The Kingdom," was separated from the whole body, and given to Jeroboam, leaving the remainder, called Judah, to Rehoboam, Solomon's son and heir. This was a distinction which the Scriptures always maintain, and Mr. Mackey's argument did not touch it. Mr. Onslow, in dealing with the opponent's assertion that the Scriptures make no distinction between the Houses, points to Hosea i. and ii., which actually is full of it. Jer. iii. also asserts it in reference to the Ten Tribes, or Israel's national repentance; and their re-union and united return to their own land of their inheritance.

These and many other Scriptures are quoted on our side to refute Mr. Mackey. The one which seems particularly forcible we quote, as it is not one often relied upon on our side, but it has much to recommend it as full of force against such an opponent as our reverend adversary. It occurs on page 18 of *The Vindication*:—

"Lastly, it ignores the fact that the brotherhood between the House of Israel and the House of Judah—which had been maintained by the Lord giving the tribe of Benjamin to Rehoboam, at the time of the disruption, 'for David My servant's sake, and for Jerusalem's sake, which I have chosen' (1 Kings xi. 13 and 32)—continued until the time of our Lord's betrayal by Judas Iscariot, but only till then. For, 'Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me' (Matt. xxvii. 3—10). The marginal reference takes us to Zech. xi. 12, 13, where we find the original prophecy. Upon reading this chapter, we find that the prophet took two staves; the one he called Beauty, and the other he called Bands. We then read: 'And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people [at Mount Sinai, under Moses]. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the Word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, *that I might break the brotherhood between Judah and Israel*' (Zech. xi. 7—14).

"That the Mosaic Covenant was cut asunder by the death of our Lord none will dispute, for Heb. viii 13 settles that point, and Matthew xxvii. 9 tells us of the fulfilment of Zechariah's prophecy of the breaking of the brotherhood between Judah and Israel, and no quibbling or false argument can get over this truth. The link that connected Judah and Israel from Rehoboam's time till the death of our Lord, was completely severed by that stupendous event. This being so, on the testimony of the prophet and the evangelist, it is fatuous for men to argue that Judah has absorbed, or can in any way represent Israel. They must be distinct.

"Now I venture to say, in all seriousness, and with a sober sense of the responsibility that I am incurring by so doing, that if our opponent's contentions are correct, the Scriptures become meaningless and incomprehensible, and many of the prophecies hopelessly confused and impossible of fulfilment The teaching of British-Israel truth alone makes these prophecies harmonious and consistent, and at once accounts for the perfectly unique position occupied by Great Britain in the world, and the manifest destiny of the Anglo-Saxon race, so plainly seen and recognised by all the secular press, but for which they are unable to account."

Mr. Onslow's pamphlet has been issued by the British-Israel Association, which is a high recommendation. It is sure to be useful as a gift to opponents, and those who hold opinions similar to the Rev. G. Mackey's. In regard to the Clergy, who in large numbers concur with his views, it seems to us that it is not possible for them to contend, with reason, that the Jews can, in any way, represent the two Houses, Israel and Judah, in the face of Matt. xxvii. 3 to 10. We wish large success to our friend's new pamphlet.

Correspondence.

To the Editor of the "Bannsr of Israel."

DEAR PHILO-ISRAEL,—For the last six months I have been studying "British-Israel Truth." Besides Drs. Hanan and Smith's "Handbook," I have read some books treating the subject from a Freemason's point of view. I also get the BANNER OF ISRAEL. It has induced me to read the Bible through twice, and every argument has carried conviction to me.

I am so grateful that my attention was directed to the subject. I am so full of it now that I see in many political events a signification bearing on the subject. A telegram a few days ago announced that Russia and Servia were arranging a secret treaty with regard to Servia's army being at the disposal of Russia. Ezek. xxxviii. and xxxix. seems to be nearing fulfilment in this. Then England's last loan of sixty millions is at once subscribed by America and England, not borrowed elsewhere. These are only two telegrams read within the last few days.

My object in writing to you, however, is not so much to tell you my belief, but to ask a question; though I might mention that I have induced half-a-dozen people to read the subject, which, of course, resulted in their being convinced. My mother, wife, and sisters, are all convinced. My club friends are at first rather amused at my handling a sacred subject, that is, when the Bible is quoted; but gradually they become attentive and ask questions. Some have read what I have to lend, and some have suggested a lecture. At any rate I have ultimately got them interested.

My business, that of a land surveyor, takes me amongst the Boers a good deal. I always get on the subject with them, as they are great students of the Bible, and have family worship morning and evening. I have pointed out passages to them, and interpreted the meaning from British-Israel point of view. They are rather astonished at first, as they claim exactly what we do. After argument they generally reluctantly admit it must be true.

My question is with regard to the 2520 years as representing "Seven Times." I see in Appendix A of the "Handbook" above quoted, that the "Seven Times" brings us to 1800, *i.e.*, B.C. 720 plus 1800. Why is a "Time" reckoned 360 years, instead of 365, being days in a year? "Times, times-and-a-half" seem to indicate 2,500 years to me.

A reply to this in the BANNER will be gratefully received. If there are any points of interest in my letter, which you care to refer to in the BANNER, kindly omit my name.

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In conclusion, I would like to say that the collection of articles in your last two BANNERS are of absorbing interest. The statistics of the wonderful growth of the British Empire in population, wealth, and extension, in the last 100 years, is eloquent when taken into conjunction with "British-Israel Truth."

Every night we man the trenches and forts round our little town, and I have plenty of time and opportunity to bring this subject up. Being brim full of it, I am constantly "holding forth," I get chaffed at first, but I notice in the end all are interested. Coming in contact with different men almost every night, and meeting men one never meets otherwise, I feel I have aroused a good deal of interest in the subject, amongst men who have neither inclination nor time to devote to reading the subject up.

Excuse this rambling letter, and accept my best wishes for success in your efforts.

Before I finish, one more remark! Coming in contact with thousands of true Britishers, in English soldiers, Australians, Canadians, etc., I am struck with the utter godlessness amongst men and officers, and it seems such a stupendous accomplishment to bring them all to the knowledge and fear of God (as I understand will take place), that I fear the time is not near yet. But with God, all things are possible.

Yours truly, G. G.

Craddock, Cape Colony, May 6th, 1901.

NOTE BY THE EDITOR.—The above is an exceedingly interesting letter, which tells us how, at the seat of war in South Africa, at Craddock, Cape Colony, so late as May 6th last, when men there were occupying the trenches about the place to defend it from the Boer invasion, our Identity was the subject of hot discussion even in the very front, and was winning its way through the energy and enthusiasm of a recent convert and believer!

To the inquirer's questions regarding "the Seven Times" totalling 2,520 years (Lev. xxvi.) and why the Jewish year was reckoned at 360 instead of 365 days, we reply as follows:—Dan. iv. 32—34, tells us that "the Seven Times," which passed over King Nebuchadnezzar for pride, were "seven years." These years, according to the Jewish calendar, were seven years of twelve months each, having each 30 days, or a total of 360 days in the year. The national "Seven Times" were thus reckoned according to the Jewish (or Egyptian) calendar, as seven periods of 360 day-years, equal to 2,520 years.

That in Hebrew prophetic symbology, the day stood for a year, appears from Ezek. iv. 1—6, when the prophet Ezekiel was directed to lie on his left side 390 days, and on his right side 40 days to predict 390 years, and 40 years respectively, as the periods of Israel's, and then of Judah's punishments for national sins. "I have appointed thee (said the Lord) each day for a year," or as expressed in the margin "a day for a year, a day for a year." The "times" being years, and years according to the lunar reckoning of 30 days each month, or 360 in all, the "Seven Times" work out to 2,520 years for the aggregate punishment of Israel, and of Judah, respectively.

It is very interesting to notice in our Cape Correspondent's letter that he has been in the habit of bringing our subject before the Boers themselves. They claim as Israel, exactly what we do, says Mr. G. G., but the discussion ends generally (as we wish it would sometimes here), the Boers reluctantly admit where the appeal has been made to Scripture, "that it must be true!"

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose an item for publication in the BANNER OF ISRAEL if you think it of sufficient interest. Our people enjoyed Mr. Jones' presentation of the "truth," very much. Many years have elapsed since a publicly advertised lecture has been delivered in this city on the subject of "Anglo-Israel," and some for the first time heard that subject mentioned. The clergy of our city, as a rule, are not in sympathy with it. I trust that the outcome of Mr. Jones' lectures will be that a class will be formed for the study of it.

For the past three years I have taken it up, on the first Monday of each month, as a Bible study with the young people of my Church, and am more than satisfied with the result. Indeed, I think, that more than two-thirds of my people are earnest and thankful believers in their "ancient parentage." There are many strong adherents of Anglo-Israel in this city among our laymen.

Wishing you great success, and the Divine wisdom, which will secure it.

Believe me to be, yours sincerely,

W. H. SAMPSON, Rector of St. George's Church.

The Rectory, St. John, New Brunswick, Canada, June 1st, 1901.

"THE VISIT OF MR. JONES TO ST. JOHN, NEW BRUNSWICK.

"ON Monday evening, May 27th, we had the pleasure of hearing Mr. Jones, the special Messenger of the British-Israel Association of England, deliver a lecture on the subject of his Mission to Canada. Mr. George E. Fairweather had secured from the Rector of St. John's Church, the use of their beautiful schoolroom, and at eight o'clock an audience of about 300 had gathered, among whom we saw many of our most prominent and respected citizens, lawyers, and doctors, and other professional men, thus shewing their interest, if not their sympathy in the question that is becoming so dear to us, and to our people at large.

"The Rector of St. George's Church occupied the chair, supported by Mr. George Fairweather, through whose kindness and exertion we are indebted for the visit of Mr. Jones. A sketch of Mr. Jones' lecture is not needed in your column, for what Mr. Jones could say, and his manner of saying it, is well known to your readers. The grand old hymn, 'All hail the power of Jesu's name,' was sung with much spirit, and after prayer by the chairman, the Rev. W. H. Sampson, Mr. Jones was introduced to his audience as the Ambassador of your Society to Canada. Mr. Jones began his lecture at 8.15, and he concluded at 10.10. During the time of delivery he was frequently applauded, the interest being so intense that not a single person left the Hall during the whole of the two hours. After the lecture, a hearty vote of thanks was given to Mr. Jones, who in reply, stated that a second lecture would be given in the schoolroom of St. George's Church on Wednesday evening. On that evening Mr. Jones met his audience, and again addressed them, the interest being maintained to the last. We trust that a deep and growing concern has been awakened among our people, and that Mr. Jones' visit will have the effect of drawing together those who sympathize with 'Anglo-Israel' for the study of the question in all its details. At the close of both lectures, the audience sang, 'Praise God from whom all blessings flow,' and 'God save the King,' as hymns which would suitably describe their feelings of thankfulness and praise."

LANGUAGE QUESTION IN SOUTH AFRICA.

THE *Argus* reprints a remarkable address, delivered by Chief Justice De Villiers, in 1876, on the chances of the survival of the Dutch language at the Cape. His lordship, who had only been recently appointed to the post of Chief Justice, pronounced the Cape Taal to be a debased form of Dutch, incapable of producing literature. He said the force and energy which would be wasted in bringing such a language to perfection would be more usefully employed in appropriating the rich and glorious English tongue, with its stores of intellectual wealth. He lamented the fact that Holland, the birthplace of religious and civil liberty, had indirectly caused the grossest form of despotism in her colonies, by abandoning the control in favour of a rapacious company which the Cape had nothing to thank for. He prophesied that the time was not unremote when the language of Great Britain would be also the language of South Africa.—*Daily Telegraph*, May 21, 1901.

J. STOCK, South Yarra.—Thanks for copy of *The Age*, containing account of Commonwealth Celebrations. It is a remarkable testimony to the advance of our daughter colony.

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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 CENSUS OF 1901.

THE London papers of June 15th, 1901, gave us the Registrar-General's preliminary report and tables of the population and houses enumerated in England and Wales, with tables showing the total population of the United Kingdom and the adjacent Islands on March 31st last. The latter are of chief interest to us in reference to the question of Our Identity with the Ten Tribes of Israel. The report is as follows:—

"The population of the United Kingdom on the night of March 31 last amounted to 41,454,578 persons, showing an increase of 3,721,656 upon the population enumerated at the previous census in 1891. This increase exceeded by nearly a million (873,582) the increase recorded in the preceding decennium 1881-91. The natural increase of population in the United Kingdom during the intercensal period, 1891-1901, by excess of births over deaths was 4,311,543; it appears, therefore, that the loss of population in the United Kingdom during this period through excess of emigration over immigration amounted to 589,887. . . . The percentage of increase of population in the United Kingdom, which has been 10·8 and 8·2 respectively in the two preceding decennia, rose again during the recent decennium to 9·9. The rate of increase in England and Wales and in Scotland was higher in 1891-1901 than it had been in the preceding decennium, and the rate of decrease in Ireland was distinctly lower. The population of Scotland enumerated at the recent census was 4,471,957, showing an increase of 446,310 in the ten years, or 11·1 per cent., against 11·2 and 7·8 in the two preceding decennia. The excess of births over deaths in the ten years was 499,768, showing that the loss of population during that period by excess of emigration over immigration was 53,458.

"The recently enumerated population of Ireland was 4,456,546, and less by 248,204 than the number recorded at the previous census in 1891; the decrease, which had been equal to 4·4 and 9·1 per cent. in the two preceding decennia, fell again to 5·3 per cent. in the last intercensal period. The excess of births over deaths in Ireland during the census period 1891-1901 was equal to 218,222; it follows, therefore, that the loss of population during that period by excess of emigration over immigration must have amounted to 466,426, or nearly half a million. The population of Ireland at the recent census but slightly exceeded a half of that enumerated at the census in 1841, and for the first time fell below the population of Scotland, which exceeded that of Ireland by 15,411."

The doubling rate of our population is most interesting as stated in these returns. The figures given quite correspond with those we have been accustomed to regard as our British rate of increase. Thus the Registrar-General tells us that since the date of her late Majesty Queen Victoria's accession to the throne in A.D. 1837 the population of England and Wales had more than doubled. That is, that in the middle of 1837 (the Queen's accession) the estimated population was 15,103,778 as compared with the existing population of 32,526,075, or more than double in 64 years. The Registrar-General adds, to accentuate the fact, that the population was one half the present number in 1843; consequently it has taken 58 years to double, and at the rate of increase now current it would take 60 years more to double again! Therefore, in 1961 our people will number 65,052,150 in England and Wales only.

Another very striking fact appears in this part of the census report. If, says the Registrar-General, a comparison be instituted between the population of England and Wales exactly 100 years ago and that which exists at present, it will be found the growth has been from 8,892,536 to 32,526,075—an increase of 23,633,539, or 266 per cent., or at the rate of 1·31 per cent. per annum!—a stupendous increase indeed, and well described in Gen. xiii. 16; xv. 5; xvii. 3—5—16; xxii. 17; Hosea i. 10 (R.V.) as God's blessing to Israel exclusively.

A curious point comes out in the census reports now under notice in regard to the proportion of the sexes. In

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England and Wales the proportions were 15,721,728 males and 16,804,347 females. The females were in the majority of 1,082,619. For every 100 males enumerated there were 106·9 females! The numbers appear to refer to the promise of these days, which occurs in Psa. lxviii. 11 (R.V.): "The Lord giveth the Word. The women that publish the tidings are a great host!" Over a million women are available for the world's missionary work; and the Lord calls them justly "a great host," ready for duty.

Another point must be touched upon mentioned by the Registrar-General—namely, the excess of births over deaths, or natural increase. At the end of 1891 the previous ten years gave the natural increase at 3,629,474, or 13·97 per cent. For the ten years ending 1901 this stood at 3,593,553, or only 12·39 per cent., showing a falling off in the birth rate to that extent, since the deaths were fewer than before. Had the birth rate been the same as in the previous decennium the natural increase would have been 4,052,596. But since the loss of the population caused by excess of emigration over immigration was, as stated, 671,502 at the end of 1891, and only 70,603 at the end of 1901, the Registrar-General considers that the diminution of the loss of population was caused by the unusual drain upon the resident population as the result of the South African War. Had that not occurred the loss would possibly have been wiped out by the gain of population by excess of immigration over emigration. This portion of the returns seems rather mystifying; but the broad results give a satisfactory view of our nation's population increase for which we may be thankful. Israel's increase is surprising and God-given. We must be grateful to Him for the same as our promise-keeping, faithful Jehovah. He is true to us as His people in respect to the gift which constitutes Empire, and we nationally must thank Him for the continuance of the sign which points decisively to the fact that the British are Israel.

THE JEW IN THE TWENTIETH CENTURY.

FROM the interesting interview with Mr. Zangwill, described in the *Daily Mail* of May 11th, it appears that he considers that the predictions of the great Jewish prophets are likely soon to be to some extent realised, and that "The Jews will return." How is it that the Zionists are totally ignoring the manner of such return as described by these same prophets? Their great prophet Jeremiah tells us: "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." Their prophet Hosea, "The children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel." The Jews themselves acknowledge that they are but two tribes, and weekly they pray for their lost brethren; these predictions describe some greater power than Judah in the north to whom they walk before starting for Palestine. We read concerning Zionism: "Its first object is to raise sufficient money to obtain the land of Palestine from the Sultan." Does this not ignore the declaration of their great prophet Moses? "The land shall not be sold forever: for the land is Mine." Would it not be wiser to see if the predictions of their great prophets do not so describe this people to whom they will walk before they return, that it is possible to locate them? The Almighty Himself gives a clue. "Ephraim"—the name by which the House of Israel is often called—"Ephraim," He says, "like as I have seen Tyre is planted in a pleasant place." The island nation of Tyre, with its merchant princes, its wealth, its Tyrian purple and merchandise, its ships on every sea, its marvellous colonies—and Ephraim is planted in such a place. If we cannot locate let Victor Hugo speak:—"Over that sea, calm and majestic, lies the proud island, whose existence consoles me for a thousand Continental crimes, and vindicates for me the goodness of Providence, henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England." CHARLES STUBBS, B.A.

The following is the article to which Mr. C. Stubbs refers, from the *Daily Mail* of May 11th:—

"THE JEW IN THE TWENTIETH CENTURY.

"AN INTERVIEW WITH ISRAEL ZANGWILL.

"BY GEORGE T. B. DAVIS.

"In an interview at his house in St. John's-wood, London, Mr. Israel Zangwill, the famous novelist and playwright, gave me an interesting forecast of the future of the Jews. When asked what position in the world's affairs the Jews would probably hold in the year 2000 A.D., he said:—

"'I am not a prophet with a definite vision of the future of the Jews. No man can forecast the precise directions their activity will take in the twentieth century. I can only point out what the position of the Jews has been for the last nineteen centuries, and some powerful forces which have just arisen and which will undoubtedly mould them during the present century.

"THE JEWS WILL RETURN.

"'One thing, however,' said Mr. Zangwill, 'seems increasingly probable—that the Jews will return in increasing numbers to Palestine, their old and never-forgotten home. By the year 2000 A.D. I don't see why there shouldn't be 2,000,000 Jews inhabiting the land, transforming it into a garden of beauty and fertility, and supplying it with harbours and railways, with a government of their own which will be the model government of the world. I am firmly convinced that the mission of the Jew is this: to be a people set on a hill—on Zion's Hill—whose social, political, agricultural, and religious condition will be the moral beacon-light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine.

"'From the time of Christ until this generation the outside world knew practically nothing of the life and work of the Jews. For long centuries the Jew was persecuted by Christian and pagan in every country, and this very fact led to the preservation of his individuality. Frowned upon everywhere, the Jews drew closer to one another, intermarried among themselves, and had comparatively little intercourse with the outside world. And this was their salvation.

"THEIR LOST SOLIDARITY.

"'Recently, however, the absolute freedom granted to them in almost all civilised countries has tended to destroy their identity as a race. They are no longer bound to one another by the strongest ties in the world—those of persecution—

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but have mingled with the general community; and the Jew is to-day seeking his own interests, financial or social, largely forgetful of his fellow-Jews. The common idea that all Jews work unselfishly for each other is no longer true. They have imbibed the paganism of your so-called Christian nations, and every man is trying to get the better of the others. Five years ago this condition was absolutely alarming. It appeared as though the Jewish race would shortly become merged with other races and disappear altogether, after its wonderful preservation during 3,000 years.

"'Now, in order to maintain the identity of any body of men, one of two things is necessary. You must either have a political organisation around which their activity centres, or you must have a spiritual idea which links them together. Recently both political and spiritual forces of great strength have been started, and either one or the other will predominate during this century and decide the destiny of the race. The political force is the Zionist movement, originated by Dr. Herzl at the congress at Basle, in Switzerland, five years ago. The other is a modern intellectual movement, of which the supreme expression is the new Jewish Encyclopædia, now being prepared under the direction of Funk and Wagnalls, of New York.

"ZIONISM THE SALVATION.

"'Frankly, I may say that my hopes for the race lie largely in the political Zionist movement, whether in its direct or indirect effects. Under the enthusiastic guidance of Dr. Herzl it is making steady progress. Its first object is to raise sufficient money to obtain the land of Palestine from the Sultan, under whose suzerainty the movement would be carried out.

"'Already about a million dollars have been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists. I may state, by the way, that this money has not been contributed by the rich Jews generally, but by the poorer classes of Jews. The rich take little interest in the scheme. They are often men who have the bent for mere money-making, and have largely lost their patriotism. They stand at the top of the social ladder in the world's chief centres of activity; their position is secure, they have nothing to gain by the reclaiming of Palestine, and seem to care little for the plan. This, however, does not in the least damp the enthusiasm of the ardent Zionists. The money is fast coming in from every quarter of the globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires. Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated and unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturists, carpenters, merchants, and men and women generally who, under the guidance of practical idealists, would form a sound basis of the model community that it is to be.

"ENCYCLOPÆDISTS AS DELIVERERS.

"'However, our salvation may lie in—as it will certainly be supplemented by—the other great force at work, the spiritual idea, which is represented by the above-mentioned Jewish Encyclopædia. That is going to be a wonderful production. Prepared under the editorship of a score of the foremost Jewish scholars of the world, it will open up sources of knowledge which were hitherto largely unknown to Jew and Christian alike. As the "emancipated" Jews become familiar with their traditions, and the renewed possibility of a mission for them, they will tend to be linked together as the honoured wardens of a great treasure. They will recognise the beauty and supremacy of their code of laws, of morals, and of religion, and, though they are scattered everywhere over the earth, they will be spiritually consolidated, and each one will be a sort of missionary to the community, to instruct them in the principles of true religion and right living. This may be the mission of the Jews: a spiritual community scattered over the face of the entire earth, instead of a political community concentrated in Palestine. But both forms of influence on the world could be exerted simultaneously, since it is impossible for Palestine to absorb more than a nucleus of the Jewish race.

"'Finally,' continued Mr. Zangwill, 'let me say that I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations to-day, warring against one another like savages. What a spectacle is represented by the allied armies in China! The battle of the future is between the old Judaism and the new paganism. A sense of justice is what the world needs to day—such justice as was preached and foretold by the great Jewish prophets, and, I believe, it will be left to the Jewish race—whether as a model community in Palestine, or as a spiritual army scattered over the world—to supply this need, and to make justice supreme in the hearts of men.'

"If the Jew finally breaks down—and hitherto he has not succeeded—I see no other people rising up to take his place."

NOTE BY THE EDITOR OF THE "BANNER OF ISRAEL."—Mr. G. T. B. Davis admits that the Jew has not hitherto succeeded, and he certainly is correct in that. "The great Jewish prophets," who were of Israel, too, do not foretell anything great for Judah, but much for Israel, as distinct from Judah, a fact which Mr. Davis ought to know. As to Christianity having proved a failure, we fail to see where the evidence of that allegation of Mr. Zangwill comes in, or can be found? If a state of warfare is a sign of it what can he, as a Jew, think was the condition of the children of Israel when the conquest of Palestine, under the direction of God Himself, was in progress? Was the fight then, so directed, that of savages? Has Mr. Zangwill read Jer. li. 20, *et seq.*, and recognised there that God uses the sword of Israel to carry out His purposes?

THE BEAST.

By E. IRELAND.

PART II.

(*Concluded from page* 281.)

IN the next place, this secular Beast has "the feet of a bear" (Rev. xiii. 2), which animal is used in Dan. vii. 5, as the symbol for Persia. And it is very remarkable that the Empire of the Tsar is universally called "the Russian Bear," and that one of the allies of "Gog" is distinctly stated in Ezek. xxxviii. 5, to be Persia; which country is now almost in the grasp of Russia. Moreover, in a note of the Douay Bible on Rev. xiii. 2, it is affirmed that Pastorini held that "as the body of the Beast was like a leopard, the centre and capital of the Roman Empire, under antichrist will be the Grecian Empire, denoted by the leopard, of which Constantinople became the capital." Now it is well known that Russia has her eye on that city, and is determined, sooner or later, to do her utmost to seize it. Napoleon I., while an exile in St. Helena, foresaw that; and so nearly

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was this forecast of Bonaparte becoming an accomplished fact, that some Russian soldiers, at the termination of the Russo-Turkish War in 1877, had actually entered "the sublime port," and would most probably have remained there to hold possession, only that the British Navy, which was concealed from the view of the Turks and Russians by a mist or fog, had steamed immediately and unmolested up to the very walls of Constantinople, with peremptory orders to the troops of the Tsar to evacuate the Turkish capital at once—a command which they most reluctantly obeyed. The writer firmly believes that the British, being Israel, will never permit Russia to take permanent possession of that "gate of all the gates:" but as that event belongs to the future, he cannot, of course, speak dogmatically thereon. He would however, observe *en passant*, that Dan. xi. 40, foretells that "the king of the North shall come against the king of the South with many ships,"—a powerful Navy—and shall enter "into the glorious land" of Palestine, in spite of the opposition of "the ships of Chittim" (v. 30), or "the ships of Tarshish" (Isaiah xxiii. 1, 14), the prophetic symbol, as many commentators admit, of the British Navy. And this prediction of Daniel is confirmed by Ezek. xxxviii. (v. 13), and xxxix. wherein the invasion of "the land of Israel," by Russian Gog, and his utter destruction "on the mountains of Israel," are most graphically portrayed. It is also important to notice in connection with the symbolical leopard, that as Constantinople became the capital of the Grecian Empire, so the Russian Church is called "the Greek Church," while its services are conducted in the Greek language.

Furthermore, the Beast is to be a violent persecutor of Judah and Israel, "the people of the saints of the Most High" (Dan. vii. 27); and is to come with "the Kings of the earth and their armies" (Rev. xix. 19), "against Jerusalem to battle" (Zech. xiv. 2), for the express purpose of exterminating the restored Israelites. Ezekiel has emphatically predicted that "Gog shall come against the mountains of Israel; and shall come up against My people Israel, as a cloud to cover the land," (xxxviii, 8, 16,). And Daniel likewise, in foretelling the irresistible onslaught of "the King of the North," has also affirmed that he "shall come like a whirlwind, and shall enter into the glorious land" (Palestine), "and shall plant the tabernacles of his palace between the seas" (the Dead Sea and the Mediterranean,) 'in the glorious holy mountain' (Mount Zion)." (See "Coming Events in the East.") These predictions prove conclusively that the final head of the Beast, or the Beast himself, "Gog the Chief Prince from the North parts," and "the King of the North," represent the same Power, which is manifestly the Russian Empire, the unrelenting persecutor of the Jews, and the deadly antagonist of British-Israel; while it is now evident, even on political grounds, apart from the prophetical evidence, that Russia has her eye on the Holy Land, and is determined in the not too distant future, to cleave her way to Palestine, and take possession not only of the land itself, but also to seize the immense wealth which at that time shall have been accumulated there by British-Israel and the Jews, as foretold in Ezek. xxxviii, 12, 13.

The spirit of the will of Peter the Great of Russia is the moving power of the Empire of the Tsar at this very day. That interesting document, so "supernatural in its Satanic world-wisdom," contains 14 sections, the 9th, 12th, and 14th sections of which are here transcribed, as they shed a vivid light on the past, present, and future movements of Russia.

"9. We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places is the real ruler of the world. With this view we must provoke constant quarrels at one time with Turkey, and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea, as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian gulf, if possible, to re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

"12. We must collect round our House, as round a centre all the detached sections of Greeks which are scattered abroad in Hungary, Turkey, and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.

"14. Should the improbable case happen of both," *i.e.*, France and Austria 'refuting the propositions of Russia, then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favourable moment, to pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes, and conveyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the sea of Azoff, and the harbour of Archangel. Sweeping along the Mediterranean and the Atlantic they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered, the rest of Europe must fall easily, and without a struggle, under our yoke. Thus Europe can and must be subjugated."

The Greek Church made Peter the great antichrist and "the Beast;" but he punished the priests because they could not find 666 in his name. It is however more than probable that that number will be found in the Greek tongue either in the name or the official title of some future Tsar, who is destined to become the final and personal representative of the secular Beast; in a similar way as the head of the Ecclesiastical Beast has 666 in his official title, "the Vicar of Christ," in the Latin language, thus:—

VI C ar IVs F I LII D e I.
5 1 100 1 5 150 1 1 500 1=666.

which words signify in English, "The Vicar of the Son of God," as the Roman Pontiff assumes to be. If some reader of the BANNER, or Mr. Weldon, who has studied "the Cabbala of the Bible," would investigate this aspect of the subject, he might be rewarded for his research by the discovery of the requisite solution of this divine enigma.

But there is another prediction which proves the identity of the Apocalyptic secular "Beast" with the prophetic "Gog" of Ezekiel, namely, the invitation given in each prophecy to the birds of prey, &c, to come and feast on the dead bodies of the immense military hosts which will be slaughtered in the approaching war of Armageddon, even "the battle of the great day of God Almighty" (Ezek. xxxix. 17—20; Rev. xix. 17, 18; xvi. 14). The prophetic picture of the utter destruction of the enemies of God and His chosen people Israel, is something awful. "The Beast and the false prophet" will both be "cast alive into a lake of fire burning with brimstone" (Rev. xix. 20). The armies of "Gog" and his allies will be annihilated by "the sword and pestilence," and with "an overflowing rain, great hailstones, fire, and brimstone" (Ezek. xxxviii. 21, 22).

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And "the king of the North" with his confederates "shall come to his end, and none shall help him" (Dan. xi. 45); while the finishing touch to the dismal portrait is thus given in Zechariah xiv. 12, 13: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume in their mouth." Such is the dreadful doom which is in store for Russian-Gog and his allies; while the British-Israelites and the Jews, with the American section of the Hebrew race, will be preserved from these devastating judgments, in fulfilment of the Divine promises made to Israel by the loving and merciful God of Jacob.

"Fear not thou worm Jacob, and ye men of Israel: I will help thee saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. xli. 14). "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 of him that was stronger than he" (Jer. xxxi. 10, 11). "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

Here is an infallible proof of the good of the Identity; and yet opponents of British-Israel Truth still persist in asking the question, Cui Bono? What is the good of it?

ISRAEL AND THE UNIVERSAL WAR.

Abraham's sons! arise and look abroad;
Ye'll hear the dread war-thunder's crash and bound
Over all Europe. Find ye men of God
To bless your arms. When two great powers renown'd
Albion and Rosh—strive which is to be crowned
For the world's Empire, ye'll know where to read
Your marching orders, victory where found.
"Heir of the world:" in what race this decreed,
Ask, and ye'll find it writ in Christ's own covenant deed.

Long in that valley, marked by the "dry bone,"
Withered we lay: to Thee, our God, there known.
The heart that unto death did pine,
Now at the given sign,
We start at the Armageddon battle's tone,
To the front line.
And wave our cross-marked "Union" flag, that brings
To the world's nations tidings of great things,
Stirring the heart that loyally accords.
Panic to you, ye rebel hordes!
Reading on it, the "King of kings,"
And "Lord of lord's." *Hibbert Newton, D.D.*

TWELVE REASONS WHY WE SHOULD BELIEVE THE BRITISH NATION TO BE ISRAEL.

BY PHILO-ISRAEL.

Editor of the "Banner of Israel."

WE believe the British nation to be the lineal descendants of the Ten Lost Tribes of Israel. The grounds of our belief are chiefly Scriptural; and are these:

1st.—The Scriptures lead us to conclude that the House of Israel exists at the present moment, somewhere in the west; in separation from the House of Judah or the Jews; as an ostensibly Gentile, non-Israelite nation; Christian in character. The following texts support this view, respectively: (Jer. iii. 18; Hosea xi. 10; Hosea i. 10). The British people, geographically, nationally, and in respect to religion, answer fully to this test.

2nd.—The Scriptures lead us to look for Israel as a "great and mighty nation," blessed of God, imperial in character, and answering to the figurative expression of the prophets, "the chief of nations." To Abraham and to Jacob it was promised that their "afterseed" should become "a great and mighty nation," "a nation and a company of nations," "spread abroad to the west" first, then "to the east, to the north, and to the south" (Gen. xxxv. 11, and xxviii. 14). The British nation accurately responds to all this. It is a "great nation;" "the chief of nations" (Jer. xxxi. 7, R.V., also Deut. xxvi. 19, and Deut. xxviii. 1); favoured of God; a federation of States, and "spread abroad" geographically, exactly as the Scriptures say Israel should be.

3rd.—The Scriptures allot to Israel of the Ten Tribes not only the Christian character, but the duty of evangelising the world, and the custody also of the Word of God (Hosea i. 10; Zech. x. 6—9; Isa. xxvii. 6; xliii. 21; Mat. xxi. 43; xxviii. 19, 20). The British nation notoriously answers to this picture, in each respect.

4th. The Scriptures point to the fact that Israel should always respect the Sabbath of the Lord their God (Exod. xxxi. 13—17; Ezek. xx. 20). The British nation is a Sabbath-keeping people, exclusively, in Europe.

5th.—The Scriptures tell us to expect to find Israel a wealthy nation; having a commerce in all seas; with an unparalleled "power to get wealth," such being devoted to purposes connected with God's promises to His friend Abraham (Deut. xxviii. 1—14; viii. 18; Numb. xxiv. 7). This portrait is the portrait of the British people.

6th.—The Scriptures tell us that Israel of the House of Joseph would become a colonial empire, located in all zones. The prophecies in Gen. xlix. 22—26, and Deut. xxxiii. 13—17, point to that. The British nation exclusively among modern peoples answers to the picture.

7th.—The Lord Jesus Christ told us that "the Kingdom of God" should be taken from the Jews, and given to "a nation" of a special Israelitish character in regard to "good works" (Matt. xxi. 43; Isa. xxvii. 6). The things concerning Christ's Kingdom have been removed from the Jews, and at the very same period (A.D. 61) were given to the early British Church.

8th.—The British are notorious for their "good works," international beneficence, and Christian character.

9th.—The dominion of the world is promised in Dan. vii. 27, and Rom. iv. 13, to Israel. The British nation is fast occupying the chief portions of the habitable earth.

10th.—As a means to that end, the afterseed of Abraham was promised "The possession of the Gate of their enemies," a blessing which carries with it the dominion of the seas. Both these gifts are peculiarly and especially British possessions; for "the British coaling stations" throughout the globe are mostly in strategic positions, commanding the ocean highways of the world: such as Gibraltar, Malta, Aden, Singapore, &c. (see Gen. xxii. 17; Numb. xxiv. 7).

11th.—The British people came originally from Central Asia; the very spot where the House of Israel was carried captive, in B.C. 720; and

12th and lastly, the English language is rapidly spreading over the whole globe; a pregnant Israelite proof that God means them to dominate the earth (Dan. vii. 27; Rom. iv. 13).

Taking the above into consideration, we find that the following logically expresses the argument which we are trying to enforce, thus—

1st.—God Almighty gave to Abraham, His friend, and to his seed for ever, on oath, certain blessings (which the Scriptures term "the birthright of Joseph,") exclusively.

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2nd.—The British nation to-day, in the Christian dispensation, the period prescribed, possesses all those very birthright blessings of Joseph, "exclusively."

3rd.—God being true, it follows, the British nation must be of the "afterseed of Abraham."

4th.—As the British are not Jews, they must necessarily be the Ten Tribed House of Ephraim, alias Joseph or Israel. Our argument so supported suffices to establish "proof." By many parallel lines of evidence, we have shown, Scripturally, historically, ethnically, and philologically, that the British people respond to the Scriptural portrait of the now lost House of Israel, and that they are therefore that people and nation with the privileges of the position. Our national responsibilities also appear. Not the least of these is the necessity we are under to praise God for all His benefits and blessings to us as a nation, in accordance with the prophecies respecting Israel of the House of Joseph.

NEWS FROM REV. IDRISYN JONES.

Ninth Letter.

Dear Mr. Whytlaw,—I arrived in this Province of Canada from New Brunswick, in order to visit Halifax, the most Anglicized city in these parts of the Dominion. Here are always to be found an English garrison, and one or more war-ships: those weapons of defence or conquest with which the seed of Abraham has to amply supply itself, as necessary to its expansion and continuance.

Anglo-Israelism is not strong at present in the capital of Nova Scotia. While there is a vigourous imperialism, and a praiseworthy loyalty to the throne, yet there is considerable indifference to the question as to how this great empire comes into existence, just as is the case with the English at home in the Motherland. But as at all other places, I found Anglo-Israelites of the first quality. It is impossible not to be impressed with the fervency and ardour of our people; there is nothing on earth that so grips them, excepting the Gospel of the great redemption; doubtless there are too many on whom it exerts a feeble influence, but those are the superficial Identists, into whose soul the question has not fully entered: they have passed through the study, it may be, of the arguments, but, although they have gone through the question, the question has not gone through them.

But oh how glad, how bright, how overjoyed are some I have met with in Australasia, the West Indies, and Canada; and such were some I met in Halifax. I had three meetings there, viz., a lecture on Friday night, immediately on my arrival; a parlour meeting on the Saturday night, and a Bible reading on the Sunday afternoon—followed by a sermon to a large congregation at night. I was, as usual, able to rejoice in the effect upon one and another of the audiences who came to shake hands at the close. May a great movement be speedily developed in that city—the capital of the new Scotland on the shores of the Atlantic.

An interesting incident marked the parlour meeting. At the lecture, on the preceding night, there was present a son of Judah, and a member of the Synagogue. At the close he wished to be permitted to read a paper with which he had previously armed himself, intended to show that there was no relationship of the English language to that of the Hebrew. He was not one of those bitter critics which Judah sometimes sends to our gatherings, but a man of transparent sincerity, and withal friendly towards our movement, if only it could be shown to be true; it was thus desirable to hear him, but it was then after 10 o'clock, and his paper, together with the reply to it, would throw the meeting much too late; so that he could not proceed. But it was happily arranged for him to come to meet me at the parlour meeting held in the home of the Secretary on Saturday night; so we listened to his arguments with that feeling of sympathy and tenderness ever due to one of our brethren of Judah. It was easy to deal with his arguments, very modestly put forth, and he very candidly admitted that his objections had been answered, so that he withdrew them. He was given to read, much to his satisfaction, Dr. Poole's large volume, where such a mass of important items are put together, and gathered from a wide field of literature, some of which, however, many will take with reserve. But what may be the ultimate effect on this Jew of the two meetings which he attended, who can say? Will he also be found, by-and-bye, among the number of those who have washed their robes and made them white in the blood of the great paschal Lamb, the Messiah and Saviour of Judah and Israel, and the world. May God so bring it to pass.

Prince Edward Island.

I left Nova Scotia on the Monday for that little Province of the Dominion, lying across a narrow sea, some fifty miles distant. The voyage was very different to some others in this Tour, for the water was as placid as the Galilean lake when the Master quelled its frightful storm. This was the last of the eight provinces of Canada that remained to be visited; and it was with some satisfaction that I felt permitted to complete the circle—so that Canada from end to end might receive the glad news sent forth from the Mother Country for their common benefit. Those provinces are:

British Columbia.	Quebec.
The North-West Territories.	New Brunswick.
Manitoba.	Nova Scotia.
Ontario.	Prince Edward Island.

I was delighted with my visit to the last of them, for ministers and editors, usually the gentlemen whom I first seek out in any place, were most sympathetic with my Mission, and kind to me personally. My stay was limited by circumstances, and though only arriving on the Monday night, yet on Wednesday night I faced a large audience made up of representative persons, who gave me an enthusiastic hearing; some among them were already basking in the light of our great truth, but the majority had never heard the case put, and they welcomed it as some new discovery as to their origin and destiny. The following is a Press notice of the meeting.

"A large audience assembled in the lecture room of the First Methodist Church last evening, to hear the Rev. J. Idrisyn Jones on 'Britain's Imperial Destiny in Fulfilment of the Abrahamic covenant.' The proceedings were opened by singing and a prayer by Rev. G. P. Raymond. The lecture, which lasted an hour and a half, was in every way worthy of this important theme, which includes retrospectively the whole canon of prophecy, and prospectively the consummation of all things. The arguments presented were clear and convincing, being largely based on Scripture, and advancing the fact that the British people are the descendants of the lost tribes of Israel, and their's will be the greatest of nations, a mother of nations, their Empire mistress of the seas and will abide for all time. Kingdoms with familiar names will pass from view; ancient landmarks

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will be taken away, and new boundaries will be formed, but Britain, the land of Israel, with its colonies, young Israel nations, they shall dwell safely. Their shores shall be kept inviolate from the foot of the invader, and the inhabitants permitted to pursue their avocations and enjoy their blessings in peace. This will be due to the fact that the Anglo-Saxons are the children of the covenant which God made with Abraham. There was much of apt illustration and convincing argument which pleased the Anglo-Israelites present, and made even the doubters hope that the theory is correct. The very interesting meeting closed with the Doxology, followed by the National Anthem."

The day of the meeting was one of great interest to the inhabitants of the city, for on that day in Charlottetown, the absolute prohibition of the Liquor Traffic came into operation; and from henceforth her thirsty souls must fall back on the teapot, and drink of the cup which cheers but not inebriates. Thus one of the marks of Identity passes away, so far as the capital of Prince Edward Island is concerned. But as this is Israel's mark of shame, we can rejoice that it begins to fade away from the Empire—and the sooner the better it fades, till not a trace is left behind; sufficient marks will remain to identify us with Abraham, Isaac, and Jacob.

YARMOUTH, NOVA SCOTIA.

I returned on the Thursday in order to pay a visit to the extreme point of Nova Scotia, where the City of Yarmouth lies, which, unlike the Yarmouth in England, can boast of no "bloaters." Matters did not look as promising at the outset as in many other places visited, but all is well that ends well. The sympathy of the inhabitants with Anglo-Israelism was very lukewarm, and it was deemed doubtful by them, whether a meeting could be had, and even whether a building could be secured. One minister remarked that they "did not want to hear about Anglo-Israelism in Yarmouth," and others thought it was a subject quite unsuitable to be discussed on any Church premises; indeed, I may say that I began to fear that I should have to leave without giving my message to the citizens. But I determined to persevere, and, finally, all the difficulties vanished like the mists that hang over the mountains.

I was invited to the pulpit on the Sunday, conditional upon my not speaking of Anglo-Israelism. I gladly complied, and was permitted to warm the hearts from the old Gospel, and at the close of the service it was easy to carry a unanimous vote in behalf of a meeting on the Tuesday night. It was to be my last meeting of the Tour, for by the middle of June the lecturing season was already past, and the summer outings had already set in. The evening came, but the weather had cleared up, and a calm, brilliant night had succeeded to stormy days, so that I wondered to see the place well filled by a most intelligent congregation. It was my last meeting ere starting for my home beyond the seas, but in regard to its tone and spirit it was equal to any I had found in my travels; some said they could have remained till midnight, and one old gentleman improved on this, and said he could have remained till the next morning. I parted with them amply compensated for the earlier discouragements; and I shall carry with me the memory of those radiant and smiling faces, as they vanished from view for ever here.

I must now close my epistle, promising one more to follow, as a kind of review of these my mission-days. Now I am preparing to launch again on the mighty deep, in order that, by God's good Providence, I may reach the old land which I left in January last. I am hoping to be safe home by the end of June.

Hoping again to greet familiar faces, and trusting yourself and all in the family circle keep in good health,

Yours most truly,

J. IDRISYN JONES.

Hotel, Yarmouth, Nova Scotia.
June 11, 1901.

THE ROYAL TOUR.

THE *St. James's Gazette* of May 4th last, published the following fine piece of description which was worthy of the imperial subject it dealt with.

"SHIPS THAT PASS IN THE NIGHT.

"MIGHTY OPHIR.

"In a letter in the *Morning Post* Mr. E. F. Knight—who is on board the *Juno*, one of the escort accompanying the Duke and Duchess of Cornwall in their voyage in the *Ophir* to Australia—describing the passage from Aden to Colombo, speaks of a unique spectacle. To vessels passing us at night (he says), and not knowing who we were, the squadron must have been a cause of wonder, for rarely does a ship sail the seas covered with such a blaze of light as does this mighty *Ophir*. Along nearly her entire length run the two rows of electric lights illumining her uninterrupted line of double-storied, balconied, white deck-house; and the dazzling light streams out, too, from her large square window-like ports; so that she looks like a street with the houses illuminated within and without on some night of public rejoicing. As one walks the deck of the *Juno* and gazes out at the squadron, whether by day, when one clearly sees that stately white-painted ship and the two attending grim black-hulled men-of-war, rapidly traversing the smooth dark-sapphire waters of the Arabian Sea, or in the moonless nights, when the Southern Cross is raised in the heavens on our right, and the two men-of-war loom dimly, their regulation lights alone showing save for here and there a gleaming through their small ports, as they silently follow that long column of white light which is the *Ophir*, the spectacle is a strangely impressive one, appealing strongly to the imagination, and tending to keep ever in one's mind the great significance of this cruise. When one ponders on the import of it, of what may be the outcome of it, one gazes almost with awe at this silent procession across the lonely seas of these fine ships, which are carrying the heir of the great ocean Empire the whole world over, that he may visit our far-scattered dominions and the loyal peoples who are eagerly waiting to welcome him in every climate and under every constellation—a cruise of nearly 40,000 miles, in the course of which he will call at many a port on continent and isle, but not at a single one over which the British flag does not fly—long journeyings from colony to colony that the Duke may bear witness to them of Great Britain's gratitude to our kinsmen beyond the seas who nobly and loyally came to her succour in the hour of danger, and whose sons went forth to fight so bravely for their Sovereign and the Empire, to testify also to the sympathy of our free people with the national aspirations of the free Australians; and, moreover, as the watching world fully realises and as our enemies dread, it will be a tour likely to further much the consolidation of the Empire and the permanent unity between the peoples of British blood."

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RANDOM SHAFTS.

RUMOURS of an Anglo-Saxon or Teutonic alliance have brought forward vague threats of a rival Latin alliance, and as in the hands of modern sensation-mongers the merest trifles soon become portentous, this imaginary Latin league has naturally assumed a dangerous aspect. If the Anglo-Saxons should have nothing worse to face in the future than a union of Latins they will be extremely fortunate. The discussion would not be worth mentioning but for the fact that in the course of it a point was introduced which has a bearing on the colonization argument. A *Daily Mail* correspondent having claimed South America as part of the Latin world, and a prospective contributor to the dread array of Latin forces, a gentleman with the apparently Spanish name of Yglesias, made an effective reply. After showing that North America was practically an Anglo-Saxon colony, he said: "In the so-called Latin America this is almost exactly reversed. In Mexico, Central and South America, the coloured races outnumber the pure whites by ten to one, and even among the white population the Spanish element does not form, either numerically or in influence, the most important part."

* * *

This is not new, but it is true, and might be better known than it is. The attempts of Spain to colonize have been blank failures, like the attempts of every other nation except Great Britain. Something brilliant was expected of Germany, but she has only disclosed her impotence. The last colonial estimates clearly indicate that her possessions are a huge encumbrance. They are destitute of colonists, and have to be supported by the national taxes. New Guinea receives a grant of £35,485; East Africa takes £455,850; South-west Africa swallows £468,930; Kiao-chau absorbs £537,500; Togoland gets £44,200; the Cameroons require £109,640; the Carolines, &c., exact £14,325 and Samoa is content with a little bonus of £7,300. The *Financial Times* may well say that "the inquisitive will be anxious to ascertain what benefit Germany derives from these miserable settlements beyond the questionable facilities for educating a useless staff in the problems of colonial administration." The Anglo-Saxons remain to-day the only colonizing race extant—the only race which is able to create daughter nations, and that of itself is sufficient to prove their Israelitish lineage.

* * *

The Principal of Nottingham Theological College recently preached a sermon from 1 Cor. i. 9, his theme being the faithfulness of God. God's faithfulness is a verity, and none are more satisfied of that than Anglo-Israelites, but the Professor's Biblical references were, unfortunately, quite unequal to the task imposed on them. God, he observed, did not belie His promises, or change His mind. Old Testament writers strongly emphasized this: not once, but twenty times do they declare that God had fulfilled every promise made to Abraham. Not one word had failed. This would, perhaps, be satisfactory to the majority of his hearers, but it was not strictly accurate. As far as regards the promises to Abraham it was strictly inaccurate. I can only discover two passages wherein it was implied that God had accomplished His "every word," and neither of them alludes at all to the Abrahamic promises.

* * *

Solomon said, "Blessed be the Lord that hath given rest unto His people, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant" (1 Kings ix. 54). It will be noticed that Solomon here confines himself to the promise of a peaceful existence in Canaan, and it is the same in Joshua xxi. 43—45, "The Lord gave unto Israel all the land which He sware to give unto their fathers, and they possessed it and dwelt therein. And the Lord gave them rest round about, according to all that He sware unto their fathers. . . . There failed not ought of any good thing which the Lord had spoken unto the House of Israel." These texts concern a specific "promise" delivered through Moses to the House of Israel, and do not touch the unconditional promises bestowed on Abraham.

* * *

If the promises to Abraham were all accomplished by the time of Solomon, why was it, I wonder, that Micah predicted three centuries later, "Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (vii. 20). And what is the meaning of Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off." But apart from this it should be obvious to the least instructed of Christians that the Abrahamic promises were not fulfilled during the Old Testament dispensation. Take a single instance: God declared to Abraham, "In thy seed shall all the nations of the earth be blessed." The Church holds that this is a definite prophecy regarding the birth of Christ in the Abrahamic line. Consequently, if Christians thought for themselves they could not suppose, or be led to suppose, that "every word" vouchsafed to Abraham had been realized in the days of Joshua or Solomon. It is a case of the blind leading the blind, and they both occasionally fall into the ditch.

* * *

About three years ago the reliability of the Crimean inscriptions was disputed in the BANNER, and I urged that the evidence against them should be sifted before it was trusted. I have not heard of any effort to clear the matter up, so that possibly the following extract from Dr. C. H. H. Wright's work on "Zechariah and his Prophecies," will be acceptable. Adverting to the allegations of Harkavy and Strack, he remarks, "These scholars seem, however, to have gone too far. Chwolson, in his interesting 'Mittheilung' appended to the third Heft of the *Zeitschrift der D. M. G.* for 1878, still maintains the genuineness of many of the assailed inscriptions. He gives there an account of a visit he paid to Tschufutkale during the summer of this year, and of his excavations in the cemetery in which the inscriptions were found. The result of his investigations has been in his opinion completely to demonstrate the genuineness of some of the very inscriptions which have been called in question. It is, at any rate, highly probable that there is much truth at the bottom of the assertion made in these inscriptions of the descent of the Karaites of the Crimea from those Israelites who were carried away captive by Shalmaneser" (p. 285, note). JOHN SHOOTINGHAM.

THE ANGLO-ISRAEL THEORY.—The Halifax and District British-Israel Association, as previously announced, invited Mr. H. A. Marchant, of Brighton, to deliver lectures in this district. By his addresses at Savile Park, Sowerby Bridge, West Vale, and Brighouse, he has awakened much interest by his able advocacy. The Halifax Association are determined that he shall visit this neighbourhood if possible next year. A large quantity of literature has been distributed at the lectures and some may still be had at Mr. Heaton's, Paradise Street, or Mr. Tuley's Aked's Road Baths.—*Halifax Guardian*, June 15, 1901.

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FRANCE AND THE SEAS.

COMMAND TO BE WRESTED FROM THE ANCIENT HOLDER.

A MOST interesting article appears in the *Engineer*, in the course of which the writer says :—

"Apart from Bizerta and other Mediterranean stations, which are intended to get the mastery over the Gibraltar and Malta route, the French are creating three formidable bases on the Cape route to India and the extreme East.

"The first of these is Dakar, in Senegal, for which a fresh grant of 10,550,600fr. has been made. Dakar is to be the headquarters of a fleet of cruisers which will sweep the Atlantic along the West Coast of Africa, and it is also proposed to constitute a station at Port de France, in Martinique, so that the commerce destroyers will be able to patrol the ocean east and west and extend their operations northward across the path of merchant vessels running between England and the West Indies.

"IN MADAGASCAR.

"The second basis is at Diego-Saurez, in Madagascar, which commands the routes between the Cape and India. The work of equipping this port is regarded as one of the most urgent and necessary, and the Chamber voted an additional grant of 10,000,000fr. to allow of the construction of a dry dock. Diego-Saurez is becoming the most formidable naval station in the Indian Ocean, and is likely to be a perpetual menace to South Africa.

"The works at Saigon, for which a further sum of 3,000,000fr. has been voted, are being carried out for the protection of the Indo-Chinese possessions, and affording a base for the ships of war which will operate in the Chinese seas.

"It will thus be seen that France is creating a chain of stations with the object of closing in the western part of the Mediterranean and neutralising the British positions at Gibraltar and Malta, and also commanding the routes around the Cape of Good Hope, by the establishment of strongly fortified places at Dakar and Diego-Saurez, where commerce destroyers will be able to operate over a very wide range and retreat into safe quarters when necessary.

"All these stations are being equipped with dry docks and every convenience for rapidly repairing vessels, and each will be provided with considerable depots of coal and war stores, so as to be ready for any emergency.

"A BLOW AT BRITAIN.

"These preparations are avowedly aimed at Great Britain. All the arrangements are intended to enable France to strike a swift and sudden blow at British supremacy, should it be necessary; and by cutting the trade routes and isolating South Africa and India, paralyse the forces of this country. In the Mediterranean it is hoped to catch the enemy in the triangle of forts composed of Toulon, Corsica, Bizerta, Bona, and Mers-el-Kebir.

"The plan is a good one, but is hardly so practicable as it looks. The French have elaborated a greater strategical scheme than they are able to carry out with their Navy, and no doubt this will offer another excuse for embarking upon a new programme of naval construction before long.

"Meanwhile, the activity of our neighbours must stimulate this country to still further exertions. If the French will continue to spend money ungrudgingly upon the execution of a policy which, so far as concerns the colonial stations, is intended primarily as a means of attack, it behoves Great Britain to look more closely to the defence of her colonies, and make further heavy sacrifices in order to avoid possible unpleasant surprises."—From the *Daily Record*, April 6, 1901.

"WHAT ENGLAND IS DOING FOR EGYPT."*

BY H. H. PAIN.

ON the 23rd February, 1899, a sketch under the above heading, appeared in the columns of the *Daily Mail*, of an enormous reservoir dam now in course of construction across the Nile at Assuan, and in a footnote it was explained that : "It will turn 2,500 square miles of desert into a garden." At once one's thoughts reverted to the inspired declaration of Isaiah, as contained in chapter xxxv. :—

"The wilderness and the parched land shall be glad : and the desert shall rejoice and blossom as the rose. It shall blossom abundantly" (v. 1).

The illustration in the paper was accompanied by a short paragraph from which the following information is condensed : "The dam will be 300 feet above the bed of the river, and the top will serve as a bridge for camel-trains and passengers to pass over. When the great dam is completed at an estimated cost of about £5,000,000 sterling, vast tracts of land will be capable of producing two, if not three crops every year." What a commentary is this on the vers. 2, 6—8 :—

"The glory of Lebanon shall be given unto it, the glory of Carmel and Sharon.

"For in the wilderness shall waters break out, and streams in the desert.

"And the glowing sand shall become a pool, and the thirsty ground springs of water. . . . .

"And an highway shall be there."

From this "bottling up the Nile" it will naturally result that the reservoir when finished will besides irrigating "millions of acres of land," necessarily submerge the rocks and hills adjacent to it. Turning again to Isa. xli. 18, 19, we learn that not only is this event foreseen, but that also the different kind of trees which will then be grown in this desert are therein mentioned :—

"I will open rivers on the bare heights, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water.

"I will plant in the wilderness the cedar, the acacia tree and the myrtle, and the oleaster tree : I will set in the desert the fir tree, the pine and the box tree together." (See also Isa. xliii. 19—21).

It is, however, significant, when the results thus prophetically intimated have come to pass, that :—

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" (ver. 5).

A reference to Isa. xlii. 19—20, and lxv. 13—15, will enable anyone to realise that "the blind" and "deaf" herein referred to, are none other than the House of Israel, in contradistinction to the House of Judah, and that the mission of the former is to carry out for the land of the Pharaohs, the identical task which the *Daily Mail* declares "England is doing for Egypt." Here surely is another most potent argument in support of our contention that "the British people are identical with Israel."

* Published as a leaflet by the British-Israel Association of Ireland.

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"THE HOUSE OF ISRAEL IN BRITAIN."

A VERY interesting lecture was delivered in the Jubilee Hall on Thursday evening, by the Rev. S. J. Deutschberger, on the subject of "The House of Israel in Britain," under the auspices of the Branch of the Anglo-Israel Association in Bath.

Owing to the absence of the President of the Branch (Mr. Jones Hunt) through illness, the chair was taken by Colonel the Rev. V. F. Rowe. After prayer and a reading of a portion of Scripture, the lecturer was received with a warm and enthusiastic welcome. He then, by the aid of a large sheet map (illustrating the routes taken by the House of Israel after their deportation by Shalmanezer, King of Assyria) described with much vivid detail how about sixty years after their deportation in 721 B.C., the Tribes of Israel migrated in their thousands from the parts of Media to the S W. of the Caspian Sea, south of the River Araxes, northward and westward through the narrow passages of the upper waters of the Euphrates to the borders of the Black Sea; thence by the passes through the Caucasus Range, skirting the Black Sea. and through the Crimea to the land of Arsareth, lying to the north of the Danube, along the banks of the Sarett River. 2 Kings xvii., makes it clear that the Assyrians carried Israel away completely, and placed in their stead, in Samaria and in the adjoining country, the inhabitants of the country to which Israel was taken, the people of each district taking each other's place. It is true that we find in Scripture reference to members of the ten deported tribes being again back in Palestine, along with their brethren the Jews, but as a people, as a vast multitude, they never returned. Josephus, who is an acknowledged authority, makes this clear in Book XI. chap. v. sect. 2 in the "Antiquities of the Jews," where he says "the entire body of the people of Israel remained in that country (whither they were taken) wherefore there are now 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 are not to be estimated by numbers. Josephus also speaks in that chapter of some going back to Jerusalem under Ezdras (or Ezra) with the returning Jews, now makes it clear that as a body they did not go back. In the Apocrypha (2 Esdras xiii.) we have a distinct historic account of the Ten Tribes leaving Media and going to the region called Arsareth, so that the fact is established of Israel's departure from the land of their captivity. The lecturer pointed out how they lost their name Israel on the borders of the Black Sea, leaving a memento in the name of the river known to this day as "Israel-su," and afterwards became known under other names such as Cysuri, Sakai, Scuthi, or Scythians. Then in glowing words he told how Herodotus in his history tells of these Scythians, who dwelt in Arsareth, as having come from Media, as having a knowledge of the true God, as avoiding altogether swines' flesh, and as asserting that they first became a nation 1,000 years before—a time which exactly corresponds with the exodus under Moses. Putting these facts of history together, it seems thus quite sufficiently established that the great multitude of people who left Media in the sixth century before Christ and settled in Arsareth must be one and the same with the people who at that same epoch were dwelling in Arsareth under the name Scythian, who migrated in that very same century from Media. After history makes it abundantly clear that the Anglo-Saxons who eventually came to these islands, together with the Cymri, the Jutes, the Danes, the Normans, all came originally in streams of migration from the part of Europe by the Sareth river, so that the chain of events which link together the present inhabitants of these islands with the Ten Tribes carried captive by Shalmanezer seems to be fully complete. The story is so great and wonderful that it could not possibly be done justice to in one short lecture, and it is hoped that at no long distant date the lecturer (the Rev. Mr. Deutschberger) may again give a stirring address to his brethren in Bath, arousing them more and more to a sense of their high calling and high privileges, so that they may bear a faithful witness to the unchanging truth and faithfulness of God, whose covenant promises are fixed and certain, established for ever to the literal seed of Abraham.

After a vote of sympathy for Mr. Jones-Hunt in his illness, a cordial vote of thanks was accorded to the eloquent lecturer, and the meeting closed, as usual, with prayer and benediction, finally concluding with the National Anthem.—*The Bath Daily Chronicle and Argus*, May 31, 1901.

NOTICE TO CORRESPONDENTS.

BY THE EDITOR.

M. W.—Your lines on "The Jordan" do not come up to the mark. We are sorry to decline them.

W. P.—Your letter will appear in the BANNER. Of the other matters you mention, we have no knowledge; nor can we interfere.

E. IRELAND.—Your Paper on "The False Prophet" has come to hand, and will appear in due course.

H. A. MARCHANT.—We are glad to hear of the successful campaign in Halifax. The Secretary there has sent us an account of your proceedings, which will appear in the BANNER as soon as possible.

Correspondence.

IDENTITY TRUTH FROM THE PULPIT.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Hearing from that tried good friend of our great truth, Mr. C. R. Colquohoun, that the North Liverpool Identity Association had secured the Rev. Deutschberger, B.A., to give a sermon in Liverpool, and a lecture in Seacombe, I went to St. Phillips' Church, Sheil-road, on Wednesday last, the 5th inst.; and although it was daylight on a Summer's evening, was most agreeably surprised to find a congregation of about 150 persons, all evidently greatly interested and edified by the preacher's discourse. The text was Isaiah li. 2, "Look unto Abraham your father;" and in glowing words we were made to feel the living reality of the Bible when expounded in the light of Identity truth. The preacher was never at a loss, but went from strength to strength; and, after a half-hour's sermon, we felt that the time might have been extended to allow of a fuller development of the convincing proofs brought forward that we are the literal descendants of the House of Israel, and therefore have a right to look to "Abraham our father." It was especially pleasing, too, and coming from a member of the House of Judah very powerful, that personal salvation, through the work of our Lord and Saviour Jesus Christ, was put in the first place—a point sometimes overlooked, and with fatal results to our cause, by some speakers.

It is refreshing to find a Vicar willing to throw open his Church to the spread of the truth, and it is to be hoped that this good example will be largely followed.

At the close of the service, a gentleman turned to me and said: "The truth is out at last! This is just the one want of our day. People are heart-sick of the goody-goody preaching of 'let me be saved, and devil take the hindermost!' We are looking for a time of national righteousness, when all shall know the Lord." And one felt that this is the truth. Our cause is advancing, and I know there are clergymen who hold our great truth, and who are yet afraid to declare themselves; but events in Australia and South Africa are opening their eyes to what is coming, *i.e.*, an Anglo-Saxon world! (Romans iv. 13).

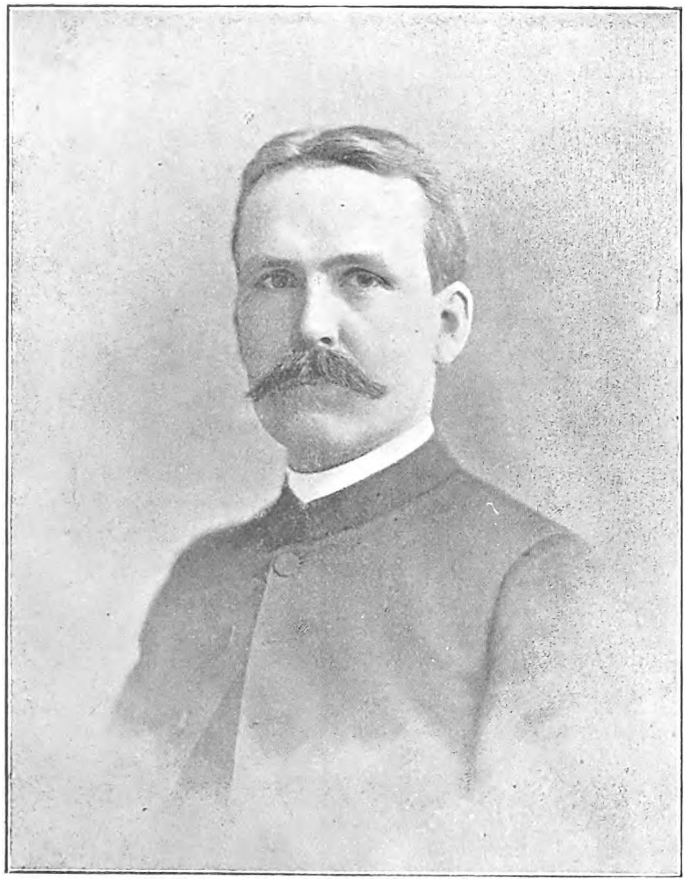
Yours faithfully,

THEODORE S. HILL.

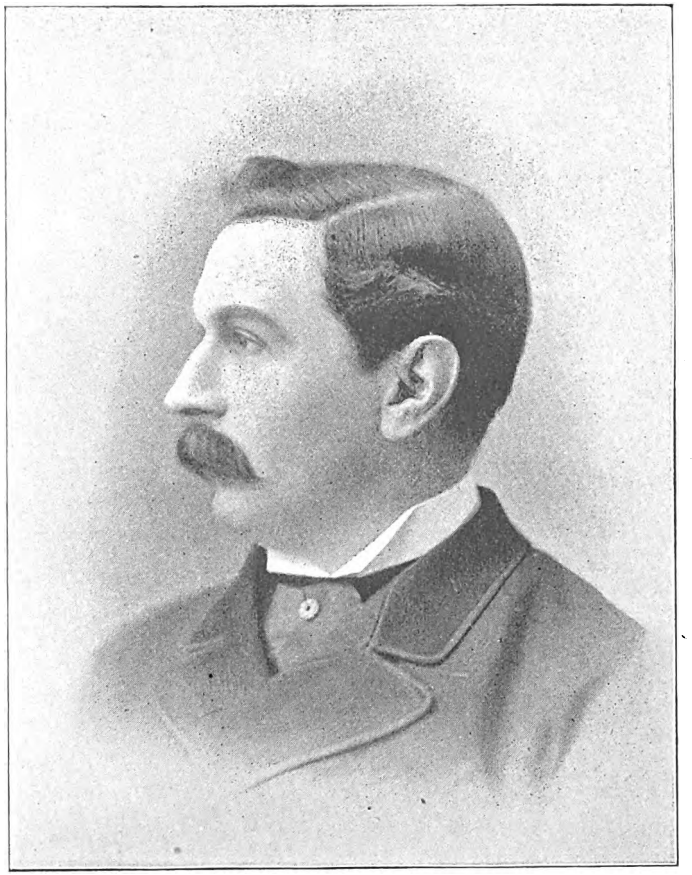
6, Christ Church-road, Birkenhead, June 8th, 1901.

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REV. EDWARD K. TULLIDGE
(Of Philadelphia, U.S.A.),
Author of "The Lost Tribes of Israel in England and America."



DR. H. ALDERSMITH, F.R.C.S., ENG.,
Author of "The Fulness of the Nations," and
Joint Editor of the Handbook: "British-Israel Truth."

PORTRAITS OF OUR WORKERS.

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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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GERMAN COLONIES.

THE British have become a great world power by the possession of colonies in the four quarters of the globe. These colonies have developed into "daughter nations," roling themselves by the representative government the old mother has given them. In return for that boon, these daughters, who are as free as air now in regard to their political condition, find that under the protection of their mother, who is the mistress of the seas, they are sure to be safe, but that independent of her, they are likely to lose their liberty if, apart from her some of the other maritime nations should strive to annex them. We find, therefore, that "a nation and a company (or multitude) of British nations" is now existing in the world, and an addition to the number of these "daughter nations" is very likely to be made at an early date, when the Boers submit to their conquerors and accept the British Crown as their own for the future. These powerful additions to the British Empire bring it additional wealth, power, commerce, and influence throughout the earth, and induce the Germans to conclude that if only they can follow the example of Britain and secure German colonies they are sure to acquire some of Britain's wealth and power. Accordingly they have by persevering effort secured eight portions of the world which are called "German colonies." These were described by the *Dundee Advertiser*, last April, in the following terms:—

"It is not a little wonderful that the German enthusiasm for the possession of colonies should remain unabated. The empire has now eight of these 'undeveloped estates,' and not one of the eight is able to pay the expenses of its own administration. Year after year the large deficiencies have to be met by the home taxpayer. Not all the colonies are in the same position. Kiau Chau, for example, as chiefly a military station, is perhaps not expected to pay. But the others, having no military importance, are only worth possessing on condition that they are profitable, or serve as a settling ground for surplus population. They are neither one nor the other. The grant-in-aid to East Africa amounts this year to £455,850, and that to South-West Africa to £468,930. The Cameroons cost the home county £109,600. In all three territories the settlers are less numerous than the officials. Apparently the German Government has despaired of ever getting German settlers for East Africa, and has turned its eyes elsewhere. A tempting offer is made to Indian agricultural workers, who are offered donations of land and a free gift of £25 a head to cover their journey expenses and purchase agricultural implements. There are many congested districts in India which could spare population; but it is the trading Indian rather than the cultivating Indian who readily emigrates."

The four colonies of Germany, mentioned above, are:—1. Kiau Chau, in China. 2. East Africa. 3. South West Africa. 4. The Cameroons. The remaining four are—5. Part of New Guinea. 6. Two of the Samoan Islands. 7. South East Africa, opposite Zanzibar, and (8). The German sphere of influence in East Africa. Most of the above are in hot tropical regions, some near the equator and unfit to be the permanent habitation of European families. No wonder that the Germans cannot make such regions "pay," or attract to them her sons to occupy and benefit them as our colonists do to our splendid "Greater Britain beyond sea," in the temperate zones, to wit, the Dominion of Canada,—the Commonwealth of Australia and Tasmania, South Africa, and the heathen empire of Hindostan, which is a military possession but not a colony, occupied by sixteen to eighteen distinct nations, all under the British Flag and Raj. The promise of God to Israel for ever was that of them should come the nation—and the multitude or company of nations in united federation—as the words imply. The British are Israel, and one of the chief proofs of that fact is that this prophecy has been fulfilled exclusively in them in these the last days. The Germans not being Israel, to them it is not given that they should acquire a company of German daughter nations beyond sea to minister to their national wealth and prosperity. The colonies, such as they are, are there without colonists, and as to the benefit they are to the motherland, they are none,

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but on the contrary, a heavy pecuniary burden which must inevitably compel the Germans to give them up as a failure, unless some remedy be found which will make German unpromising colonies into valuable possessions.

A financial paper of April 12th last, discoursing on this subject, saw that even the unpromising localities where German colonies are to be located, might yet become very prosperous and lucrative acquisitions. It remarked :—

"Undoubtedly the varied industrial possibilities of Africa are great, the continent, even in those regions before abandoned to Ju-Ju and miasma, may become, during the twentieth century, a favourite bourne for emigrants in search of a happy home.

"We hope such will prove to be the case, at any rate in regard to Germany's African possessions, because such a result might help to restrain her activities elsewhere, in parts of the globe, such as China and South America, where colonial expansion is likely to mean something more seriously menacing to the world's peace than is involved in shooting niggers and protecting their land by handing it over to the possession of the German Government. A report from our Vice-Consul at Dar-es-Salaam, upon German East Africa last year rather encourages this hope. It shows, at any rate, that the Germans there are devoting themselves to the exploitation of the country's resources with a thoroughness and assiduity which are characteristically German, and which can hardly fail of their eventual reward, any more than the display of the same qualities in other spheres of activity has failed. For there seems no reason to doubt that enterprise in German East Africa has plenty of promising material to work upon. The number and variety of Government plantations which have already been established make quite a bewildering array in Mr. Hollis's report. There are tobacco and sugar-cane, vanilla and coffee, cocoanuts, sisal fibre and ramie, grapes, cinnamon, cocoa, and tea. A model farm in West Usambara brings scents of home, with its cattle, pigs, geese, ducks, and other fowl. The indiarubber vines, of course, flourish, and there is a trade in ivory. Nor are metals and minerals wanting. Gold has been discovered in many places, and there is a talk of a syndicate to prospect a reef in the Muanza district, said to be sixty miles long and ten miles wide. Coal of good quality is reported at the north-west end of Lake Nyassa, and a German concessionnaire is doing a thriving trade in garnets, having shipped to Europe sixteen tons of them last year. Then there are mica, iron, lead, copper, and salt. And, as labour costs about 3d. per day, and porters, at the chief coast towns are provided with 'comfortable caravanserais,' where they lodge at their ease for an inclusive fee of 2d. a week, and paths are being widened into roads, and railways being built or projected in various directions, it will be seen that German East Africa is by way of becoming a colonist's paradise (with incidental drawbacks). Among the drawbacks may be mentioned blackwater and haemoglobinic fever, which are said to be very prevalent and fatal. Scarcity of agricultural labour is also felt, insomuch that 'the immigration of agriculturists from British India would be welcomed.' It is noteworthy that Germany never gets far in Africa without coming to us for help. We have provided her with a telegraph, and shall, perhaps, help her to through railway communication; but we trust, if she borrows our labourers, she will give them more than 3d. a day; else they will never save enough to come back to us when the peculiar methods of German direction begin to pall upon them."

We fear that a vein of irony runs through the above, and that in the mind of the writer not much hope exists of the success of German colonization in Africa or elsewhere. We are not surprised, because the Scriptures give to Israel only, not to Germany at all, a destiny which surrounds the parent State with a multitude or company of friendly daughter nations. "The west, the east, the north and the south" are the quarters where Israel is to "spread abroad." These are the means by which in the end, the Lord will give to His people "The kingdom and dominion and the greatness of the kingdom under the whole heavens," and that kingdom which is Christ's, shall be "an everlasting kingdom, and all dominions shall serve and obey Him." To Him let Israel, therefore, give all the praise (Dan. vii. 27, R.V.).

IS THE FUTURE OF THE WORLD TO BE GERMAN, OR ANGLO-SAXON?

"THE FORTNIGHTLY" publishes a remarkable article which was reviewed by *The Literary World*, on April 5th last. It deals with matters most interesting to Anglo-Israelites; namely, the much higher rate of increase of the Germans at the present time as compared with any of the other great nations, our own included. Also the possibility of the Germans being shortly the most numerous, and therefore, the most powerful nation on the face of the earth, provided the excess population of the Teutons can be collected in a Greater Germany abroad, after the fashion of the Greater Britain we possess. It is there our surplus population goes, and there, too, the surplus of the German race gravitates for lack of "a Greater Germany" to settle in. The article runs thus :—

"The German Emperor's visit to this country is responsible for two lengthy anonymous articles in this month's issue. 'Calchas' asks 'Will Germany Fail?' The failure referred to is explained in what follows :

"It is difficult to imagine how the Pan-German estimate reckons 95 millions of the Teutonic breed—with which the Low Germans in general, and Holland in particular, are to be included, with or without their will—as against a united Anglo-Saxon strength of only 85 millions. That this statement can be received with great public applause in Pan-German lectures upon the destiny of their race to attain the headship of the world, throws a valuable light upon a most powerful idea, singularly little appreciated in this country, though destined undoubtedly to some degree of realisation. The very exaggeration of 95 millions brings out the immense vitality of the Teutonic stock. In a few years it will be twice as numerous as the present population of the United Kingdom, for it is increasing in a higher ratio than any other great race whatever. We are deluded by our vaunt that the British Empire comprises a fourth of the world and a third of mankind. It is white population that counts in those things. There are only 50 millions of white men in the whole of the British Empire, including the French Canadians, the Irish Nationalists, and the Cape Dutch; while even in Australia our race is becoming ominously sterile. But there are already 56 millions of people within the present limits of the German Empire, and they are growing at the rate of nearly another million a year. This is without counting the 10 millions of the race in Austria. If they are included, then it is a remarkable fact that between Hamburg and Trieste there is a German population of nearly 70 millions, about exactly equal to the whole white population of the United States, and the more fertile of the two. No German believes for a moment that the future will be divided between the Anglo-Saxon and the Slav, for he knows that the Teutonic breed is likely upon present indications to become as numerous as the whole number of English-speaking white men.

"The problem is whether the Teutons can be kept together. If a Greater Germany cannot be created, the

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surplus stream of population, when the present absorbing power of her industrialism is exhausted in a comparatively few years, will begin once more to flow to the United States and to British colonies, and to be lost to the flag. To prevent that is what Germans regard as a matter of life and death. The hope of a whole race not willing to be second to any in the world is at stake. But if it cannot be achieved at the ultimate expense of the English-speaking world, how is it to be attempted? There is one shape and only one in which it can be realised if at all, and it lies in the creation of a Greater Germany, extending from Amsterdam across the Bosphorus to the Persian Gulf. This is an idea not new but newly revived, and in spite of the perilous obstacles in the path, it is at least more feasible at the expense of the Slav than is sea-supremacy at the cost of the Anglo-Saxon. It is above all, the only plan which offers a means of obtaining territory for settlement—Asia Minor or nothing. This theory is of late unmistakably in the air."

The increasing Germans, pushed out from their Fatherland by various causes, cannot settle in any but semi-tropical districts, where European children cannot be reared, and therefore, they seek settlements in temperate regions under the British flag, which in time incorporates them into the British Empire. In two or three generations such German settlers become British citizens and lose all trace of their German origin and language. On the other hand supposing the German nation is the Assyria of Isaiah xix. 25, R.V., the anticipated occupation of Asia Minor by them, with the Euphrates Valley added, up to the head of the Persian Gulf, would accord with the prophecy in question which declares that "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." Israel thus remains the Lord's inheritance, the name He gave her from the beginning (see Deut. iv. 20; ix. 26—29; and 1 Kings viii. 51, R.V.). God's favour thus rests for ever with His people Israel—the chief, with Egypt whom He ranks as "His people," and German-Assyria, whom He favours perhaps because of their kindness to Israel in captivity. He designates them "the work of His hands." If it be a fact; which there seems no reason to doubt, that at present the German birth-rate is much in advance of our own, and that in Australia sterility is threatening among the British population, then it may be that God is using the German nation to help our own in its increase by refusing a "Greater Germany" to that Power, and forcing the German surplus population to emigrate to the British colonies and daughter nations to lose themselves there, and so to feed our British stock as the American Manassites are fed by the emigrants of European nations at large, not excluding Germany by any means. There is no doubt that our Indian Empire adds about 280,000,000 to our nations' subjects, but these do count in estimating our relative strength among the States of Europe. India feeds us in giving us markets for our produce and strength to our fighting line in war. France recruits her line with black troops from Algeria, and these, no doubt, she counts as part of her military assets, as we have a right also to do.

It will be seen thus that the history of the world proceeds upon a plan which is God's own, and in the end it will be known and acknowledged that He has faithfully kept and fulfilled His promises. In the matter of population increase, He does not say it shall always be in excess of that of the other nations, and always shall be at the same rate of abnormal increase. But generally that it shall be like the stars of heaven, the dust of the earth, and the sand of the sea, which cannot be measured nor numbered (Hosea i. 10, R.V.). The daughter nations now added to our King's Empire occupy lands only sparsely inhabited as yet, but when in time, these various "dominions" fill up by immigration from the islands of the west, the home of the race, as well as from the emigrating races of Europe, such as the Germans, Italians, and Scandinavians, then it will be admitted that God has fulfilled His promises, and that the world is filled with the seed which the Lord hath blessed, for His friend Abraham's sake. The future of the world, then, we believe on good grounds, is to be not German but Anglo-Saxon; yet that while the kingdom and dominion and the greatness of the Kingdom under the whole heaven shall at last be given to the people of the saints of the Most High, the Germans, if they represent the Assyrians, blessed with Israel and Egypt, will be a race in close alliance with God's inheritance Israel, serving them and carrying out His will, in conformity with His purposes—in Central Asia. To Him, shall then, as ever, be all the praise.

PRESENTATION OF COLOURS.

From John S. Anderson.

In reading the account of the ceremony attending his Majesty's presentation of colours to the new battalion of Scots Guards, on the 24th of May, every British-Israelite must have been struck by the very remarkable tenour of the consecration prayer offered up by the Bishop of London, according to the report of the proceedings in the *Daily Telegraph*, in these words:—

"Dearly beloved in the Lord,—Forasmuch as men of all times have made for themselves signs and emblems of their allegiance to their rulers, and of their duty to uphold those laws and institutions which God's Providence has called them to obey; we, following this natural and pious custom, and remembering that God Himself led His people Israel by a pillar of fire by night, and a pillar of cloud by day, are met together before God this day to ask His blessing on these colours, which are to represent to us our duty towards our Sovereign and our country. Let us therefore pray Almighty God of His mercy to grant that they may never be unfurled save in the cause of justice and righteousness: and that He may make them to be to those who follow them a sign of His presence with them in all dangers and distresses, and may increase their faith and hope in Him who is the King of kings and Lord of lords."

If the reference to God Himself leading His people Israel by a pillar of fire by night and a pillar of cloud by day were made accidentally, it is certainly a very extraordinary example of blind evidence, of which there are so many examples on record; for, unless we are Israel, why should special reference be made to His people in that manner? But there is always more below than appears on the surface, and we must hope that the dignitaries of the Church are beginning to perceive that there is really something in our claim to be God's chosen people, for which let us as Israel give God hearty thanks.

Streatham, May 26th, 1901.

The Eighth Edition of "British-Israel Truth" is now in the press, making upwards of 16,000 copies issued of this work.

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THE SCIENCE OF HISTORY AND POLITICS.

[Translated from M. Ch. Lagrange's "Mathematics of History."]

THE reader already possesses the essence of the subject, therefore, some few features will suffice to serve as axes, and particularise by their mere statement a whole chain of facts. Among these two are specially prominent, namely (1st) The Israelite descent of the Anglo-Saxons, which the agreement of the Bible with the Pyramid has suggested, and chronology based on earth-measures has just placed beyond a doubt. (2nd) The fact of the finite duration of the present dispensation, which was ushered in by the catastrophe of the Deluge in 2528 B.C., and which will end in three centuries, or 2180 A.D., by the coming of the kingdom of Christ. These two fundamental occurrences—namely, the elect people found and clearly described in modern times, and the finite duration of its evolution, known within definite limits—are new elements of a positive kind, which by the sweep of their lines and of their horizon, transform the lineaments of history—there is the existence of a supreme end, and the strange fact of the survival or resurrection of the Jewish nation historically.

There are also other general features, which in their nature or through their consequences, seemingly cover the whole field of the present dispensation, and suffice also to define our doctrines by the weight of known facts. Of these the most important is the existence of Christianity itself. Earth-measured chronology entirely eliminates the idea that Christianity is merely a passing stage in the evolution of human thought, as we hear said nowadays; or that it is one of the phases of the history of religions. It establishes, on the contrary, that Christ is really the centre of history; that Christianity is science in its highest form of expression; and by so doing assigns their due weight to conceptions of humanity which may differ from the Christian conception. If from principles we come to the actual characteristics of the forms clothed with Christianity, our illustrations by number show, with no less precision, the error of those who see nothing in the Papal system except a transitory phase of that great doctrine, who believe that Roman Catholicism has lasted its time, and that an age of light is going to succeed to the darkness of a theocracy.

The facts show, on the contrary, that if that agency is malign, it is also a central agency appertaining to the whole historical dispensation, which extends from the first to the second coming of the Saviour. They are calculated to modify in a corresponding manner the opinion prevalent in rationalistic circles as to the reformation movement—the first reaction, as we consider it, from the power of Rome—whose merit in opening the door to free investigation has been to regulate the pace of the modern scientific movement, but which, nevertheless, has not been able to get quit of the trammels of the religious idea. The facts, on the contrary, reveal a permanent agency in Protestantism; they make it clear, also, that if the last mission of religion has been to open the door to science, it is not to the myopic science of the wise men of the day, but to a science of a different sort, far-seeing and widely spread, such as will find in the knowledge of the physical world the proof of the spiritual reality which governs it, and whose expression it is.

From the standpoint, then, of simple knowledge we now pass to that of action, that is to say, we will look at the political side of the doctrine. When identifying history as a geometrical and motion-causing phenomenon, the mathematics of history lay down the line of action of the nations who are its agents, embracing in one comprehensive view the end towards which humanity tends; knowing times and places, it determines on these grounds alone, at each epoch and at every point of the political field, what these nations must do when they understand the divine plans in an intelligent fashion. Let us look at the present situation in that light.

To-day, as Brück has already noticed, Great Britain is the leading nation; in spite of the variations of the political swing, every effort to stop its progress to world-domination will only set up a reaction that will help to assure its final success. But apart from this, chronology based on earth measures has alone descried in the Israelite ascendancy of the Anglo-Saxons, the inner cause of this pre-eminence of the tenth and last of the leading nations of the historic chain; and it is that ethnological bond of chronology, hitherto unrecognised, which imparts its true meaning as well as significance to the movements we observe. At the very time that the moving chronological index passes along the historic arc (or great circle of the globe) from London to Jerusalem, the leading nation crosses the hearth of history (Egypt) in its return towards the East; and two principal enemies view and surround its march, on one side the Slavs, and on the other the Latins. The future lies in the issue of a conflict between the action of the Anglo-Saxons, aroused and sustained by the national sentiment of faith in a superior mission, and a reaction which is got up by the doubtful alliance of divergent elements: on the one side, a theocracy, singular mixture of refined civilization and innate barbarism; a giant power, frequenting the very countries in which humanity had birth, and in which the chosen people has the mission to prepare for the reign of Christ: on the other side, of nations kindled on the hearth of civilization, glowing with humanitarian aspirations, but whom the constant and importunate sentiment of a lost supremacy has weakened. These sick nationalities find the main cause of their decline in the age-long contact with Rome, and are Rome's favoured environment. Though that situation is marked externally in the plainest manner, its deeper signification remains wholly concealed.

At this very moment, 1896, the European world far from understanding the good that the progress of Great Britain (or the chosen race) brings for general civilization in Africa, and especially its successive stages in the valley of the Nile, considers these events only from the jealous point of view of a futile and baffled ambition. The intelligent duty of these civilized people would be to unite with Great Britain for the removal of Islam, whose mission has been to isolate and deteriorate the prophetic lands of the East, preparatory to the reflux to them of Christian civilization. Now we see them quite the contrary under the sole and egoistic impulsion of their temporal interests, with their forces mutually paralysing one another, and so offer to that agency of reaction in the form of their common inertia, a really aggressive power.

This was written, 1896, at the moment of the hideous persecution of the Armenians, under the implicit sanction offered by the interested inertia of the nations of whom we have spoken. We must make the same observation as with regard to the preceding subject on the British movement in Egypt: we have now drawn up our text to mark the verification of what was foreseen. At that time, 1896, we inferred from the data afforded by the Anglo-Egyptian sector, that in 1899-1900 the British would be masters of the Nile valley. Kitchener's expedition and the taking of

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Khartum have eloquently justified that induction. The present events (January, 1900) in the Transvaal belong certainly to the same order of facts. The movement in 1881 corresponds to the taking possession of Egypt in 1882. Open manifestations of it sufficiently show the antagonism there is, in reality, between the leading nation and the entire world, a nation in whom this world instinctively recognizes the ruling power ordained by the law, and the missionaries of a higher and concealed force. Besides, it now becomes evident that the element of opposition will be more and more bitter as it gets concentrated. The Latin races, hitherto heading the movement, are used up; they are put and will be put under the lead of the more powerful race for the furtherance of their personal interests, and there will only remain to share the world, all of it already explored and occupied, the Russians and the Anglo-Saxons (Great Britain and the United States).

Future history will note the parallelism between "Anti semitism" and what we to-day term "Anglophobia," and it is a characteristic sign of the revival of the two elements forming the chosen nation. Germany, though of the same parentage, plays, with respect to the former, the equivocal part of a fraternal enemy which had lost its birthright, and had no other resource but belittle its legal rival by contributing underhand to his overthrow. That view, shown by the very acts of the nationalities in question, is in entire agreement with the declarations of Scripture relative to the last days, and displays that remarkable law which, in the form of political factors, causes us to find again in their descendants the founders of the Biblical nations. Thus Gog and Magog denote the Slavs, Tartars, etc., having as their representative in the last days, as Ezek. xxxviii. states, the Russian Empire. Islam represents Ishmael, brother of Isaac. The kingdoms of Judah and Israel are the Jews, and Anglo-Saxon Israel, the latter composed according to the prophecy of Jacob (Gen. xlviii. 8—20, and xlix. 22—26); of Ephraim (England), and Manasseh (the United States), Joseph's two sons. Esau, Jacob's brother, can be easily identified as Edom (Ezek. xxxv.), and with reference to the reflection we have just made, as the Germans. We can also add to these remarks the fact that in Moab and Ammon (Dan. xi. 41—43) we see the sons of Lot, the brother of Abraham, reappear, and notice that the Israel of the last days becoming possessed of the world, will no more than Israel formerly making the conquest of the promised land (Deut. ii. 5, 9, and 19), master these nations (nor Edom either), whose territories belong in all appearance to the north of Europe (Belgium, Holland, etc.).

These considerations throw daylight over contemporary events. We observe, also, that Great Britain is geographically in respect to these very antagonists in a point of the compass relation analogous to Israel with reference to Edom, Moab, and Ammon. In short, just as Israel had had on its western flank, unable to get rid of them, the Canaanites, Sidonians, etc., and their false deities, Great Britain has likewise to the west the firebrand of Ireland with its Fenians (Phenicians), and the falsities of "Rome rule." The tendencies of which we have just spoken belong to that order of instinctive impulses which causes Scripture so appropriately to compare nations to animal organizations. See, for example Rev. iv., in which the nations of the Pagan world are denoted by animals.—Israel alone deserving, like the Anglo-Saxons of to-day, owing to his higher conscientiousness, his individuality and respect for the human character, to be denoted by "the face of a man."

Taking the whole world over, movement up to this has consisted in the Anglo-Saxon reaction against the Latin kingdoms. The Americans in the Antilles and Philippines; the British in Africa, the occupations they have already made in Asia and Australia, the pan-American, and trans-African railways constitute an increasing appropriation of the globe, following the great meridians of elevation. Great Britain begins its troubled period of preliminary formation, corresponding in the Law of History to that of the 14th century in the case of France, and whose present menacing aspect is well symbolized in the Pyramid by the rapid depression of the roof above the great step, depression at which it gains entry to the first low passage in 1910·7 A.D. The grand contest with Russia appertains to the future. The fundamental nature of that factor of opposition is sufficiently shown by the position of its active centre (St. Petersburg) upon the axis of the historic sector. St. Petersburg is, besides this, double the distance of the Pyramid from the Equator; and that arrangement of points which divides the quadrant into thirds, is prolonged into the other hemisphere, so as to parcel out a line across the whole of Africa with the Nile valley, and the Anglo-Egyptian sector on it, and to indicate the point of origin of present events in the south of the continent. The Pyramid has its symmetrical point in relation to the Equator, or its meridian cuts the African coast at Natal. The following numbers show that geometrical distribution :—

	Longitude of Westminster.	Latitude.
St. Petersburg	30° 25′ 51″	59° 56′ 30″ (=2 × 30°).
Axis of the Historic Sector	30° 26′ 47″	
Great Pyramid	31° 15′ 22″	29° 58′ 45″ (= 30°).
Natal (Durban)	31° 11′ 05″	−29° 52′ 23″ (= −30°).

A. T. F.

June 19, 1901.

A LAND OF PROMISE.

THE *Daily Telegraph* Commissioner, Mr. Lionel Decle, writes :—Fort Jameson, the headquarters of North-Eastern Rhodesia, is situated 130 miles west of Lake Nyassa, at an altitude of about 3800 feet above the sea level, in the heart of the kingdom of Mpeseni, a region hitherto only known by the reports of the explorers, Thompson and Sharpe, both of whom barely escaped hence with their lives. During my first journey to Africa, seven years ago, I had heard much from the Portuguese settlers on the Upper Zambesi about Mpeseni's great power, about the terror he inspired among all his neighbours, and when I expressed a desire to visit the great chief, I could not find a single man who dared to accompany me. Yet here I am, in the heart of the country, writing in a comfortable room, with English furniture, and brightened up by well-known engravings hanging from the walls, and with artistic bronzes and other works of art ornamenting a handsome mantelpiece, while a well-filled library adds to the luxury of the place. With the telegraph line I can communicate with my friends at home, and get an answer the same day. It is hard to realise that six years ago I should not have been safe here with 100 armed men. It is only nine months since Mr. Codrington, the Deputy Administrator, began building this station, and the administration of North-Eastern Rhodesia —which had been so far carried out from Blantyre—was only transferred hither two months ago, while the telegraph line was completed in October, 1899.

Two roads lead from Lake Nyassa to Fort Jameson, the first from Kotakota, a station 130 miles up the west coast

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of Lake Nyassa; the second from Domirabay, about fifty-five miles more to the south. I followed the latter route, as it is the shorter and more direct of the two. Immediately after leaving Domirabay the road crosses a large and deep swamp, and then follows for about twelve miles a plain slightly higher than the level of the lake. The country then suddenly rises, and twenty miles from the lake the traveller stands some 1,500 feet above its level, and 3,000 feet above the sea. This upper plateau is densely populated, and extensively cultivated. In fact, I have found few portions of Africa with such large areas under cultivation. At Mvera, about twenty-eight miles from Domirabay, is a mission station, a branch of the Dutch Reformed Church. Supported with funds from South Africa, the missionaries cultivate most successfully wheat and English potatoes. They also grow coffee, but the latter does not seem to give such good results as around Blantyre. This is chiefly due, I think, to the fact that insufficient care is bestowed upon its cultivation. Twenty miles further we came to Dowa, the headquarters of the Central Angoniland district, of which Mr. Reade is collector. The whole of this country consists of high plateaux, surrounded by hills, and there is hardly a portion of it which is not under cultivation. Mr. Reade's district covers an area of 6000 square miles, and he estimates its population at 250,000 inhabitants—a figure I do not think over-estimated.

Along the shores of Lake Nyassa the natives are Yaos, strongly mixed with natives who originally came from the East Coast of Africa, whose language they speak. These people profess Mohammedanism, and in Kajulu, their chief village, they have a mosque. On the upper plateau the natives are a mixture of Achewa, the original inhabitants, and of Angoni, or Zulu, the latter being probably a portion of the Swazi who were driven out of Matabeleland by Umsiligazi, Lobengula's father. Mr. Reade, however, assures me that Chiwere, the paramount chief of the district, and his old councillor, speak pure Zulu, and not Swazi, in which case the people would be a portion of the Zulu who parted from Chaka a little before Umsiligazi, and who made their way north of the Zambesi some sixty or eighty years ago. Whatever they may be, the majority of the people, from what I have seen of them, have very little Zulu blood left in them. They are of poor physique, narrow-chested and of inferior stature. They are most timid, flying from their villages and abandoning all their goods at the sight of a caravan. Two miles west of Dowa the Achewa country proper begins, extending as far as the Bua river. The hut tax is most easily collected in Central Angoniland, and the amount raised increases yearly. Over £770 was obtained in 1898, and nearly £1,000 in 1899. The people are very willing to work, nine thousand of them having gone to labour on the coffee estates near Blantyre last year. Fifty miles west of Lake Nyassa we come to Dzoles, one of the largest villages I have seen in Africa. Its population must exceed 3,000 inhabitants. It is built in the middle of a regular forest of Euphorbia. The village was originally surrounded by a strong mud wall some eight feet high and six feet thick at the base, with a deep ditch outside it. This wall, is however, now quite dilapidated, like all similar walls surrounding the neighbouring villages, which shows that the natives had formerly to defend themselves against their powerful Angoni neighbours, while they now live in absolute security under British protection.

In all this part of the country the natives smelt iron, furnaces being found in every village; but, notwithstanding this, they chiefly use wooden hoes, very seldom found in other parts of Africa. The next fifty miles west of Dzoles village form a dreary stretch of country, consisting of belts of forest, with numbers of swamps between them. The timber in these forests is too small to prove of any use. The whole of this region is uninhabited for nearly sixty miles. The road or what is so-called, runs along the telegraph line, and one can hardly understand why those who were entrusted with the erection of the telegraph line neglected to make a proper road alongside of it. When I mentioned the matter to Mr. Codrington, the Deputy-Administrator, who has also the supervision of the telegraph under his control, he answered that a road was not made "as the road from Kotakota to Fort Jameson was looked upon as the road into the country from Nyassa." I cannot share this view of the case, as it is always to the advantage of a country to increase and improve the means of communication leading to it. In the present case, to build such a road while the telegraph line was being constructed would have only entailed an insignificant amount of extra work without delaying a single day the progress of the construction of the telegraph line, and without adding £25 to the cost of laying a line which entailed an expenditure of over £25,000. This shows that a mistake has been made—a mistake which is the more striking and incomprehensible if one considers the admirable work which has been achieved in Northern Rhodesia.

I have gone carefully into the question, and I will show that, in the present state of affairs, the Colonial Office could take over the 100,000 square miles over which North-Eastern Rhodesia extends without burdening their Budget with a single penny of additional expenditure. The present administrative system upon which the relations between North-Eastern Rhodesia and the Imperial Government are based is most unsatisfactory, as it places this particular portion of the Chartered Company's dominion in an abnormal position and puts it on a totally different footing from all the other provinces of Rhodesia, which are under the direct control of the Colonial Office, while North-Eastern Rhodesia stands under the Foreign Office. This abnormal situation dates from the time of Sir Harry Johnston, who until 1895 cumulated the position of Her Majesty's Commissioner for the Bechuanaland Protectorate with that of Administrator of the British South Africa Company's north-eastern territory. When the company took the administration into its own hands, it was natural and advisable that Sir Harry Johnston, who had a long experience of the country, should assume the control imposed by Government upon the company as an outcome of the Jameson Raid. The arrangement was, besides, the only possible one at the time, as communications with Northern Rhodesia were most difficult, nearly four months being required before the Company's Deputy Administrator could receive a reply to any letter sent from the Tanganyika plateau to Salisbury.

The opening of the African Transcontinental Telegraph line has totally altered the condition of affairs, and as things stand, nothing would be simpler than to place North-Eastern Rhodesia under the control of the Colonial Office, instead of the Foreign Office. Imperial questions affecting North-Eastern Rhodesia could be settled by the Assistant Resident Commissioner, instructed, if necessary, by the Resident Commissioner at Salisbury, with whom he would be in constant communication by telegraph. In the same way, all questions dealing with matters of common interest to the Protectorate and North-Eastern Rhodesia as well as all questions in which both Administrations

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would clash, would be settled between the Assistant Resident Commissioner, representing the Colonial Office, and the Commissioner representing the Foreign Office, so that the District Administrator of North-Eastern Rhodesia would be able to devote all his time and energy to the development of the vast territory under his jurisdiction. The present system of Imperial control left to the Foreign Office is unfair to the Company, and to the Protectorate officials alike. It cannot be denied that both are rivals in many ways, and that Northern Rhodesia has a far greater future before it than Nyassaland proper. It is certainly too much to ask of a man to report impartially upon matters in which he has a direct interest. There is one more reason, if not the best of all, why the control exercised by the Imperial Government over North-Eastern Rhodesia should be transferred from the Foreign Office to the Colonial Office. As soon as the railway has been extended from Bulawayo to Lake Tanganyika, North-Eastern Rhodesia will be intimately connected with the south. Every one will, I am sure, also agree with me that a homogenous system of government is desirable. The question is therefore well worthy of consideration, and I feel confident that the adoption of the scheme I have suggested would greatly benefit the Empire and the colony alike.

The above relates to a land which belongs to Israel, and whose right to it none can question. It is being cultivated and improved with the help and encouragement of British missionaries, and is no doubt, a valuable possession, destined to be a link which is to join the Cape to Cairo railway, and British spheres of interest, south to north. The benefits which the British Raj confers on these obscure portions of South Africa are well illustrated in the above account of the village or town of Dzoles, which formerly was exposed to attacks from their native neighbours, but now do not need walls and moats, since under British protection they enjoy "absolute security." Men ask "*Cui bono?*" respecting our Identity. We reply that such accounts as we publish answer the foolish taunt. Peace and safety are God's gifts to South Africa, and He commissions us to act as His stewards in conferring them on the natives. To the Lord let Israel give all the praise!

THE RESULTS OF PROTESTANTISM.

By F. Barker Cooke.

When one compares Protestant with Papal countries, the contrast is very marked, and it is evident that the blessing of God rests on the former and not on the latter. Those countries in which there is the open Bible, liberty of speech, and a free press, are seen to be all active and prosperous, whereas Papal countries, as Spain, are sunk into a lethargy, are corrupt and contemptible. If in the latter there be any life or progress, it is due to the Protestants there and their influence on their countrymen; and their prosperity, influence, and public morality are strictly proportional to the extent to which they depart from Romanism.

The Romanists of to-day—both real and imitation—are making strenuous efforts in this country to shut up the Word of God and to drag the country down into the dark abyss of "Catholic" heathenism.

But there are difficulties in the way. "By their fruits ye shall know them" may be a very good Christian, and, therefore, Protestant, way of examining the relative merits or demerits of Protestantism and Popery, but the Papists find it "inconvenient" and a "difficulty of great magnitude which blocks the pathway to the 'Catholic faith.'"

So we gather from the "magnificent sermon" preached by the Roman Catholic "Bishop of Achonry," at the Annual Conference of the Catholic Young Men's Societies of Great Britain, lately held at Chester. In his sermon, Dr. Lyster said:—"We hear the question sometimes asked—it passes not infrequently through the mouths of men—will the English nation return to the faith which was wrenched from her? Will she ever hold the proud position of a strongly Catholic people? It is not for us to peer into futurity or say what the years may bring, but we can see the signs of the times, we can follow the current of opinion, we can trace the trend of events. From a paltry straw we can judge the direction of the wind. There are many difficulties. There are national pride and popular prejudice and adherence to old traditions. Wound up and interwoven with this history of the past three hundred years is the record of unparalleled political progress and increasing commercial success. Her fleet has swept the waters; her armies have pushed forward her standard. Frequently they have been checked, oftentimes they have been vanquished, but in the main victory has followed their flag, from Dunkirk to Corunna, from Blenheim to Waterloo. She has added to her possessions, increased her colonies, widened her influence, opened her ports, sent her merchantmen to every sea, placed her merchandize on every mart. And this, under the rule of Protestant sovereigns, under the guidance of Protestant leaders, under the government of Protestant Parliaments, has so associated the Protestant idea with England's success that in the minds of men one is linked to the other as cause and effect."—*Catholic Times*, August 10th, 1900.

And is it not so? Has not the turning of a nation from its idolatry to serve the living God always been followed by God's blessing? There are many examples of this in Holy Writ. Hezekiah, for instance, "did that which was right in the sight of the Lord . . . he removed the high places and brake the images, and cut down the groves." With what result? "The Lord was with him; and he prospered whithersoever he went forth" (2 Kings xviii.). Look, too, at those other great iconoclasts, each of whom "did that which was good and right in the eyes of the Lord his God"—Asa, who "prospered" (2 Chron. xiv. 7), and Jehoshaphat whose kingdom "the Lord stablished" and who "waxed great exceedingly" (2 Chron. xvii.).

So it was in our own country. At the time of the Reformation, our rulers removed the high altars and brake the images, and as a nation we turned from our gross Papal heathenism to the pure worship of the true God. To what a height of prosperity did God bring us under Elizabeth and during the earlier years of James I., for truly "righteousness exalteth a nation."

But a turn came; for James, in his latter days favoured the Papal heathen; Charles I., with Archbishop Laud, strove to force on us the Papal idolatries from which God had delivered us; and, in consequence, the land was filled with blood—the blood of civil war.

Then God arose and gave a saviour—Oliver Cromwell—who brake down the images again reared, and cast down the high altars; and of Cromwell it may be truly said, as of Hezekiah, that "he prospered whithersoever he went forth." England again was a great nation, even more powerful than in the days of Elizabeth, and a word from Cromwell was sufficient to stop the Pope and his servants,

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the King of France and the Duke of Savoy, from torturing and murdering the saints of God in the Piedmontese Valleys.

Charles II. was a secret Papist, but James II. openly went to Mass. Schools were opened by Jesuits, monastic orders settled in London, Romanists were appointed to all offices, and James did his best to put the nation under the feet of Antichrist, whose "nuncio" he officially and publicly honoured. But God in His mercy did not cast us away as a nation, but gave us another saviour—William of Orange—by whom He freed England from tyranny, placed her civil and religious liberties on a firm basis, and raised her to the foremost rank amongst the States of Europe.

No wonder, then, that England's success is, in the minds of Englishmen, associated with her Protestantism, and Dr. Lyster well said that this association was a "difficulty of great magnitude which blocks the pathway to the 'Catholic faith.'"

What patriotic Englishman who knows his country's history and what God has done for us as a nation, would desire his country to return to Papal darkness and heathenism, to a "faith" which is NOT that "which was once delivered unto the saints," and which has invariably provoked the Lord to anger against our nation when holding it?—*The English Churchman and St. James' Chronicle*, Oct. 18th, 1900.

AMERICA AND IMPERIALISM.

IF we in this country are divided somewhat on the question of Imperialism, the state of opinion in America is much more complicated. So far as Great Britain is concerned, many thoughtful persons, even at the risk of being dubbed Little Englanders, believe that we should, as it were, rest and be thankful, should sternly discourage everything like acquisition of new territory and devote all our energies to the consolidation and development of the considerable portion of the planet we have already staked out and stamped with the mystic broad arrow. Unfortunately such a policy is impossible. Nations, like individuals, must yield to their destiny, especially when such destiny points them to new duties and responsibilities that must be undertaken for the good of the coming generations. We sometimes hear it said that our expansion is inspired by simple selfishness. Well, the motives that influence men and nations are complex, and it may be, it no doubt is the case, that present material gains have an effect on the "wavering balance" but in the main, and in spite of the constant suspicion of Europe and the mean interpretations of some of our own narrow-eyed critics, we believe that our statesmen have felt themselves in the grip of greater ideas and have realised that we have a mission to carry the principles of freedom, liberty, and progress to the less favoured races of the earth. We have said that America, with all its spread-eagleism and its wonderful "Constitution," is in a worse case than ourselves, as it contemplates the Imperial idea. The Yankees enjoy well enough the notion of being able to "lick creation," but meanwhile there are difficulties that bar her way. So long as she kept herself to her own clearly defined borders, it was plain enough sailing, but when she went to war with Spain and annexed Spanish territory, she destroyed the political isolation that saved alike her purse and her prestige.

The employment of American troops in China further complicates matters. It is not improbable that our Celestial friend may find himself unable to pay the indemnities to be demanded by the Powers, and that territory will have to be accepted in lieu of cash—a not unlikely contingency when America's claim alone is said to total up to something between £20,000,000 and £50,000,000! It is difficult to see how this dilemma is to be got over, and we suspect that America will find herself compelled by the inexorable logic of circumstances to yield to a policy that many of her soberer statesmen consider to be a grave menace to her institutions. We do not suppose that Mr. Bryan can be classified as a Conservative, yet it is apparent that he means to make much capital in his campaign for the Presidency out of the Imperialistic developments of Mr. M'Kinley and his Cabinet. It will be interesting to see the struggle in the American mind between those who recognise the inevitability of expansion, and those who would fain lay their restraining finger on the wheels of Fate.—From *The Kilmarnock Standard*, August 25, 1900.

BRITISH POSSESSIONS IN THE PROMISED LAND.

By EDMUND IRELAND.

GENESIS XV. 18.

THE promise of God was that all the land from the Nile to the Euphrates was to be given to Abraham and his seed (Gen. xv. 18). But that Patriarch never owned a foot of it except the part he bought from the children of Heth (Gen. xxiii. 4—13). It has not in the past been in the possession of his posterity. David and Solomon had only a small portion; but Great Britain has been gradually—little by little—acquiring it. The whole Nile valley can be said to be in the possession of the British; and there are more square miles in it than there was in the Kingdom of Israel, even in its palmiest days (1 Kings iii. 1, and iv. 21—25, etc.).

The year 1898 was marked by the conquest of the Valley of the Nile, and the gift to the British Race of the WESTERN boundary of the land promised by God Himself to their forefather Abraham nearly 4,000 years ago. And it is already evident that a few years will bring the EASTERN boundary of the foretold inheritance into the possession of Great Britain also, and perhaps this may open the eyes of the Church and Nation to perceive the truth of their Israelitish origin, which it has been the privilege of the advocates of the Identity to declare to the people of Great Britain and America for the last fifty years. The following is the passage referred to in Gen. xv. 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 unto the great river, the river Euphrates."

Everyone, however slightly acquainted with geography, knows that the NILE is "the river of Egypt," which is now under the dominion of the British from its source to its outlet into the Mediterranean Sea, so that this Divine prophecy is at the present day in the course of its literal accomplishment before our very eyes.

"Search the Scriptures" (John v. 39), is the command of Israel's Messiah.

"Prove all things: hold fast that which is good" (1 Thess. v. 21) said St. Paul, who was "an Israelite of the Tribe of Benjamin" (Rom. xi. 1).

* Published as a leaflet by the British-Israel Association of Ireland.

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"The whole scheme of Scripture is not yet understood."—Bishop Butler's "Analogy," iii. 2.

"Even now, after eighteen centuries of Christianity we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."—*Vinet.*

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is, contempt prior to examination."—*Dr. Paley.*

A NEW OPPONENT AND HIS OBJECTIONS.

WE have been favoured with a letter from one who opposes our views with his whole strength, and in doing so is decidedly uncomplimentary to us, and to all who think with us in respect to Our Identity. He calls our views a "wilful, dangerous, reprehensible, perversion, and falsification of the Word of God." This, of course, is a mistake. Our opinions, if wrong and contrary to God's Word, can be shown to be so in courteous language and in a Christian spirit. Our opponent has some objections to make, and we proceed to notice them in order, if possible, to disarm his opposition, and lead him to perceive that we are not as bad as he has painted us in his own mind. The matter relates to our Lord's statement in Matt. xxi. 43, respecting the stone which is the subject of Psa. cxviii. 22, 23, R.V., "The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing. It is marvellous in our eyes."

This, says our opponent, symbolized the rejected, but at last the glorified Messiah, but it does not represent or symbolize "a nation." In reply we admit that the stone in question was indeed, in figure, the Lord Jesus Christ, as Acts iv. 11, R.V., declares by the mouth of St. Peter before the Jewish Sanhedrim. The cure of the impotent man he proclaimed was the Lord's work. "He is the stone which was set at nought of you, the builders, which was made the head of the corner." In none other is there salvation. "For neither is there any other name under heaven that is given among men, wherein we must be saved." The Rock of our salvation is Christ, and the Lord in Matt. xxi. 43 made use of a symbol applicable to Himself as the antitype, but applying it with equal truth to the type, which in this case must have been a nation. The type of Israel was ever a stone. In the metallic image of Dan. ii. the kingdoms were represented by the metals gold, silver, brass, and iron, but the fifth kingdom, destined to smite and destroy the other four, and rule the world instead of them, was "the stone" kingdom. In. Gen. xlix. 24, R.V. we read of "the shepherd stone" of Israel, as the emblem of Joseph. In the parables which preceded the reference by our Lord to the stone, we find the contrast between "the miserable men," the Jews, who slew the Lord, and "the other husbandmen," evidently Ephraim-Israel, who were to succeed to the enjoyment of the inheritance.

Our Lord clearly spoke in what followed regarding the Jews as those who were to be deposed from the possession of the vineyard, and of Ephraim-Israel as "the nation" to be placed in possession instead of the Jews. The banished outcast Jew-rejected House of Ephraim-Israel was in fact to be the Christ-appointed "Head of the corner," as the ruling House of Israel; and the murderous Jews were to be expelled. The stone kingdom of verse 42 was, in short, Ephraim, but not Judah, who always rejected their brethren, and the Lord expelled the latter and placed Ephraim in the seat of power. But, says our opponent, further, the kingdom of God in our Lord's-day could not be "taken away" from the Jews, because at that epoch they had not the kingdom in possession at all. After Nebuchadnezzar conquered the Jews they had no king and no kingdom. They were still a subjugated people in the Lord's time. Our Lord preached to them, as did John the Baptist, that "the kingdom of heaven was at hand;" plain proofs that at that date the Jews did not possess it. What they had not then, they could not be deprived of. All that happened, says our opponent, was this, "Our Lord offered the kingdom to them, but the Jews rejected it, and it retired with the King." Our reply is that up to the Lord's decree in Matt. xxi. 43, the Jews were the ostensible heirs of the kingdom, and their right to it clear. "The Ten Tribes being apparently hopelessly banished, were deprived by their own act of all title to it. But they had, nevertheless, constant hopes of the kingdom's restoration to them.

The apostles, as narrated in Acts i. 6, R.V., asked the Lord, "Dost Thou, at this time, restore the kingdom to Israel?" The Lord, speaking of the destiny of the Jews in this matter in Matt. xxi. 43, used the future tense, and said, "The kingdom of God shall be taken away from you, and given to a nation, bringing forth the fruits thereof." At that moment the kingdom was in abeyance, but steps were being taken to establish it again in Ireland, not with Judah, but with the sister House of Israel, the Ten Tribes. When the kingdom appeared established, first in Tara, next in Scotland, and finally in England, then was the Lord's prophecy in course of fulfilment, and to-day it is seen that the throne over Israel is not in the hands of the tribe of Judah, but in the Davidic family, separated from Judah, and joined to the House of Ephraim, it is seen to be established according to the prophecies.

It is remarkable that the opponent, after hotly opposing our views as to the Identity of the British with the Ten Tribes, is satisfied that our Lord's prophecy in Matt. xxi. is yet to be fulfilled to the twelve tribes united—a nation then to be "born in a day," but quite apart from the British people. These last he foresees in a sort of prophetic spirit are ere long to fall upon evil times. Their "wings are to be plucked," which he tells us means the destruction of her fleet in the Mediterranean; and as this will prove her undoing, her claim to be "the kingdom of God" to-day is seen to be vain. We cannot, of course, follow our opponent here, since we do not recognise in him any title to a prophet's status. It is easy to hint that the British fleet is doomed. But as the proof is lacking, we may leave our self-constituted prophet to his own devices, and admit that he is hardly deserving of BANNER notice.

MR. H. A. MARCHANT'S YORKSHIRE CAMPAIGN, JUNE 7TH TO 14TH.

THE Halifax and District British-Israel Association secured the services of Mr. Marchant, of Brighton, to address open-air gatherings during his holiday week. The meeting places were duly advertised in the local newspapers and by the distribution of 10,000 handbills.

Mr. Marchant, with his wife, arrived in Halifax on Friday afternoon, and in the evening the executive held a reception meeting at the home of the vice-president, Mr. Tuley, where the visitors experienced their first Yorkshire greeting. After Isaiah xliii. had been read and commented on by Mr. Joseph Barnes, the president, God's blessing was sought on

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the proposed campaign, prayer being offered by several members. After concluding business, half-an-hour's fraternizing welded the company and prepared them for the week's work ahead.

Commencing on Saturday afternoon, Mr. Marchant addressed the visitors at Hardcastle Craggs, near Hebden Bridge. This is a lovely spot, and well patronised by thousands of the working class, who congregate in vast numbers in summer time to enjoy the natural beauties of the well-wooded locality. Anglo-Israel believers from Todmorden and Bacup attended, and Mr. John Scott, of Manchester, spoke.

On Sunday Mr. Millward, of Bradford, presided, and the two very large audiences addressed on the grand plateau, Savile Park, Halifax, were simply spellbound by the masterly oratorical efforts of the lecturer in proclaiming the new light on Scripture truth. One venerable deacon afterwards came forward, and in thanking Mr. Marchant for his trenchant address, expressed his conviction that Anglo-Israelism seemed the only true solution to apply to the Word of God.

The gatherings largely consisted of highly-respected townsmen and many workers in God's vineyard, Church of England and Nonconformist ministers and Sunday-school teachers.

At Sowerby Bridge on Monday afternoou Mr. Marchant took the opportunity to attend a meeting of the Yorkshire District Anglo-Israel Association, No. 1 Area. In the evening a fair number gathered round the lecturer and listened very attentively. Mr. D. H. Astin, of Todmorden, presided. Mr. Dean, of Bradford, offered prayer.

On Tuesday evening, at West Vale, the Rev. D. R. Lewis, as chairman, expressed his pleasure to the lecturer for his convincing exposition of prophecy. A large gathering collected in spite of the cool weather.

On Wednesday evening the hillside village of Sowerby was peaceably invaded, and a large company gathered, including many Sunday-school teachers and a few local preachers.

On Thursday, at Brighouse, Councillor George Healey presided at the meeting in the Borough Market-place. As a Sunday-school worker for forty years, he declared his sympathy with the lecturer's views on Scripture. Rain unfortunately hastened the close of the fairly-attended meeting.

The concluding lecture was delivered on Friday evening to a splendid gathering at Cow Green, in the centre of Halifax, and many hearers were present who had attended previous meetings. After the close the members of the Association adjourned to the house of Jos. Heaton, the secretary, and held a thanksgiving meeting. The campaign, of which pleasant memories will be retained, closed by singing, "Praise God from whom all blessings flow."

Mr. Marchant varied his address on each occasion, but always forcibly declared to his astonished hearers the chief principles of the Anglo-Israel truth, that the British people are the afterseed of Abraham in the line of Joseph, who was of the chief tribe of the House of Israel or the Ten Tribes.

There is no doubt Anglo-Israelism has received a strong push forward in the Halifax district, and much interest has been aroused by Mr. Marchant's able method of advocacy. The campaign can be pronounced a success, considering the cool weather experienced. The large appreciative audiences have fully proved this, together with the excellent influence which has characterised each meeting. There seemed to predominate throughout the whole gatherings a keen desire to hear and learn more of Anglo-Israel truth. The ready and eager acceptance of the large quantity of literature which was distributed was another proof of the desire for a deeper insight and knowledge of the teaching; also the 200 "Handbooks" which were sold at the meetings.

Mr. Marchant deals with his subject in a clear and concise manner; he has an intimate knowledge of it, and proves it. The numerously quoted authorities of scientific and historical men of the past centuries show how deep and far-reaching have been his researches into regions wherewith could be gained evidences in substantiation of his arguments.

The Halifax Association members are few in number, and all of the working class order; but they determined at the outset, by God's help to raise the necessary expenses amongst themselves, if possible. Much self-denial has been exercised, particularly in two instances.

The members wish to tender their heartfelt thanks to all those friends who have so very generously answered their appeal for literature, a detailed acknowledgment of which we append. They are also indebted to the local newspapers, who have considerately given fifteen reports of the lectures and also announced centres where free literature may yet be had.

Parcels of literature received for free distribution from J. S. Barton, London; W. P. Wardell, Crewe; Mrs. Fox, Southampton; Mrs. Neil, London; Henry Sharp, Bacup; H. H. Pain, London; A. K. Robinson, Leeds; S. Robinson, Bradford; Miss E. M. Rush, Watford; J. F. Wood, Barnsley; Mrs. M. Aunsell, Tralee; Mrs. Hird, Croydon; Miss Breakell, Preston; Birstall British-Israel Association; Bernard Hartley, Halifax; W. J. Millhill, Blackburn; J. H. Trail, Newcastle-on-Tyne. Books from Mrs. Bull, Hereford, and Mr. H. A. Marchant, Brighton.

Anonymous parcels from M. J., 177, York-road, London; Abbotts Ann, Andover; P.O., Norwood; Macclesfield, Great Longstone, Scarborough, Fishponds, King's Cross, Paddington, Epsom; High-street, South Norwood; Freshford-under-Thirls; M. G. P. Marple.

Correspondence.

THE LATE IDENTITY TEACHER— MR. SAMUEL RIGBY.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—A few days ago I went to West Kirby to inquire about the last days of our dear old friend, Mr. Samuel Rigby, and learned that he was called away very suddenly. It appears he had been at a meeting at his Chapel, and as usual warmed up in defence of our great truth. On returning to his house he was taken with sudden illness, and passed home in half-an-hour! We may well say, "May our last end be like his," for if ever there was a good Christian man, our friend was such. I shall never forget at the close of one of his Identity lectures in Birkenhead, on "Great Britain's Last Battle," gentlemen, from the Chairman downwards, rising and speaking of owing their conversion and first interest in spiritual things to the teaching of Samuel Rigby; and one gentleman said it was forty years since he was led to Christ by this dear old saint of God. He is buried in West Kirby Churchyard, and no stone marks the last resting-place of one whose voice was heard so often on the beach and elsewhere, proclaiming the whole truth of God's Word as revealed in the Identity of the Anglo-Saxon race with the House of Israel of the Ten Tribes. There is no one to rectify this matter, as the widow is quite unable to afford such a memorial, and it has been put into my mind that our friends would like to erect a neat stone, with suitable inscription, costing, I suppose, about £10, to the memory of so yeoman a worker in our Cause. Mr. J. G. Taylor, of Newcastle-on-Tyne, ever ready in all good work for our great truth, is in full sympathy with this project, and promises at least 10s. towards the fund, and no doubt the North of England Council will follow his lead. Then, I hear from Mr. C. R. Colquohoun, the hard-working organizer and Hon. Sec. of the North Liverpool British-Israel Identity Association, that he thinks it the right thing to do, and will bring the matter before the members next Thursday.

I shall be quite willing to give my time and train journeys, &c., without cost to the fund, and to receive any subscriptions our friends may wish to give, and should there be any balance it shall be handed to Mrs. Samuel Rigby, who, I know, would value such timely aid. Of course the accounts will be duly audited, and published in the BANNER on the completion of the work.

Thanking you for kindly allowing this to appear in the BANNER, Yours faithfully, THEODORE S. HILL.

6, Christ Church-road, Birkenhead, June 24th, 1901.

P.S.—Many thanks for becoming yourself a subscriber to this fund.—T. S. H.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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ISRAEL'S MINERAL TREASURES.

THE blessings which Jacob and Moses, on separate occasions, lavished on the head of Joseph, the son of the former, are described in the words inspired by the Spirit of God in Gen. xlix. 23—26, and Deut. xxxiii. 13—17, R.V. They included, amongst others, blessings connected with "the everlasting hills," which Moses elaborated into mineral treasures, which are described in Deut. xxxiii. 15, 16, R.V., as "chief things of the ancient mountains, the precious things of the everlasting hills, and the precious things of the earth and the fulness thereof." In our estimates of British possessions in the colonies we generally take account of the gold which has been found in British territories abroad in such wonderful quantities, but we neglect the miscellaneous minerals which seem nothing worth, in comparison with the gold we naturally set such store by, when we reckon up our riches.

The prophecies above alluded to, however, do not specially describe gold, but, rather include all the precious things hidden in the earth, and in its everlasting hills. The gold, of course, is the chief, because the most valuable of the gifts which Ephraim was to find and take out of the everlasting hills, the ancient mountains, and "the earth and the fulness thereof." The chief localities stored with gold, precious stones, and minerals, appear to be the British colonial nations in Australia, and in a more marked degree, the territories in South Africa, where we have been carrying on a costly and bloody war for the last eighteen months, with the avowed intention, from the first, of adding the whole of those lands to the British Empire. They have already been annexed by solemn proclamation after the destruction of the Boer Governments, and the dispersion by force of the Boer armies. The guerilla resistance which succeeded the overthrow of the Boer polity is now, evidently, approaching its end, and then the whole land will be open to the control of the British civil government alone, to have and to hold for their own benefit and that of the nations of the earth in friendly relations with themselves.

The point arises here, whether the earth, whence Ephraim is to look for her gifts by the indication of the prophecy in question, is to yield her gold only, or all the other precious minerals also? Are silver, copper, iron, tin, diamonds, coal, lead, zinc, cobalt, opals, asbestos, and the like, also to be dug from the earth in Australia and South Africa, to enrich our race and empire according to the prophecies? An article in the February 13th number of *British Mining*, gives us a very clear and satisfactory reply, which we propose to place before our readers for their satisfaction on this subject. It reads thus:

"AUSTRALIA'S MISCELLANEOUS MINERALS.

"We are so accustomed in this country to regard the Australian colonies as gold-producers only, that a number of the facts supplied by the 'Australian Handbook' for 1901, with regard to the mining of other metals, will come as a surprise to many persons. So far, gold holds the premier place in point of production; but who shall say at some future day the world may not find in Australia a new store-house of copper and tin? Up to the present attention has been concentrated on gold, and the other metals have been relatively neglected; but the indications are so hopeful that, the *Financial News* thinks, it would be stupid to suppose that this neglect will be indefinitely persisted in.

"Already, of course, a good deal has been done in the way of exploiting silver—particularly in New South Wales—but the maximum output, it is confidently believed by experts, is very far from having been attained. Indications of silver ore have been found in almost all parts of the Mother Colony; but the most prosperous mines are at Broken Hill, Sunny Corner, the New England districts, and Captain's Flat in the south. The possibilities of the industry may be measured by the fact that the value of silver and silver-lead and ore exported during 1899 was £2,070,657, showing an increase on 1898. As the difficulty of treating low-grade sulphide ores is considered to be practically settled,

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a steadily-increasing output is anticipated. Lead has been found in various parts of New South Wales, the quantity raised during 1899 being about 4,819 tons, of the value of £99,789; this includes lead carbonate and lead-chloride. Copper is widely distributed. The cupriferous formations are estimated to cover about 6,713 square miles, equal to 4,296,320 acres. The principal mines are in the Cobar, Mudgee, Mymagee, Bourke, Bathurst, and Albert districts. The ore contains from 9 to 20 per cent. of metal. In 1899 the exports amounted to 4,640 tons ingots and 1,337 tons ore and regulus, valued at £399,814, being an increase on the previous year. In the north there are six different fields; the principal centres of mining operations being at Glen Innes, Tingha, Inverell, Deepwater, Emmaville, Wilson's Downfall, and the border country. The area of stanniferous country is estimated at 8,500 square miles, or 5,440,000 acres. The returns for the year ending December 31, 1899, show exports 821 tons, value being £98,138, being an increase in value of £37,573, due to an abnormal jump in value. The total value of tin exported since the opening of the deposit in 1872 is £10,728,306. Tin is found in great abundance in the beds of rivers and creeks, and is known as stream tin; it is also found in veins and lodes. Diamonds in considerable numbers have been found in various parts of the colony, notably at Bingara, Tingha, and Inverell. The principal mine is the Monto Cristo, at Bingara, situated four miles from the township, and a large area of land in the vicinity has been taken up by syndicates. Want of water, however, has prevented development. The Boggy Camp Diamond and Tin Field produced during 1899 gems of 25,874 carats, valued at £10,350. The White Cliffs Opal Field, in the Wilcannia division, made satisfactory progress during 1899. Opals have been found in layers between a hard silicious sandstone, as much as £5 per ounce being offered locally for good specimens. There are about 700 men on the field, and all the claims are being fully worked. The opal country covers an area of twelve miles long by two wide, the average depth being 10 ft. to 12 ft. The value of the output for 1899 is estimated at about £135,000. These facts relate to one colony alone, viz, New South Wales; but the hopeful character of the miscellaneous mining there is paralleled when we come to consider the cases of the other colonies. It is impossible to carry the total outputs farther than 1899 in any instance, as the official figures for 1900 are not yet available; but there is some reason to believe that in many directions last year's outputs will exhibit a substantial increase.

Victoria is chiefly remarkable for its gold, to which it owes its extraordinary rapid progression. Indeed, it has been stated that one-third of the total area of the colony may safely be considered as occupied by gold-bearing rocks. Nevertheless, copper has been encountered in Gippsland and other places; silver is found at Casterton and in East Gippsland; tin occurs in the district of Beechworth, and in the beds of various rivers; quicksilver has been found at Jamieson; antimony at a dozen different spots; zinc at Daylesford and in Gippsland; lead at Talbot and Avoca; cobalt at Yea; bismuth at Omeo; walfram in Gippsland; and coal at Cape Paterson, Korrumburra, and elsewhere. In Victoria gold overshadows the miscellaneous metals and minerals completely, but that is hardly the case in South Australia, the mineral resources of that colony consisting of vast deposits of copper, iron, and silver-lead, with only small quantities of gold, bismuth, tin, manganese, and cobalt. Comparatively little mining is done, however. The principal mineral obtained in the colony is copper. The first copper discovery (the Wheal Gawler) was on one of the hills overlooking Adelaide; but the first mine of any importance was the Kapunda, which was found in 1843 by the late Mr. Francis S. Dutton, C.M.G. the first ground being broken on January 8, 1844. This was the first revelation of the presence of copper in quantity in any part of Australia, the famous Burra-Burra Mine, about ninety miles to the north-east of Adelaide, being discovered two years later, in 1845, by a shepherd named Pickitt. Mining operations at the Burra commenced on September 29th in the same year, and in a few days after ground had been broken several drays laden with copper-ore found their way into Adelaide. 'The history of the Burra-Burra Mine is,' a writer on the colony remarks, 'the history of the commercial progress in South Australia. Farms, landsales, immigration, wharves, warehouses, projected railways, imports, rents, wages, have all rested on the yield of the Burra-Burra.' The mine has been closed for some time; but bores have been put down, with a view to commence work again. In 1860 a more extensive discovery of copper than even that of the Burra-Burra was made upon the Crown lands, leased to Captain Hughes and others (as sheep stations), at the head of Yorkes Peninsula. The works here are known as the Moonta and Wallaroo Mines. The northern mines are Yudanamutana and Blinman.

"The name of Western Australia suggests gold in plenty, but little beyond. Nevertheless, metal-mining enterprise in that colony is not destined to be confined for ever to gold alone. The number of districts in which 'mineral leases' are held shows that the development of the mineral wealth of the colony as a whole is not being confined to that of its gold deposits. There were, in 1899, 268 leases, covering an area of 27,377 acres; of these, coal occupied, 22,210 acres, and tin 2528,acres. On this important subject, the very concise, but full, report furnished by Mr. H. P. Woodward, F.R.G.S., F.G.S., F.I.Inst., gives the best information. Until within recent years it was generally considered that Western Australia was almost destitute of mineral wealth; but this has, fortunately, proved to be incorrect: for now it is found that belts of rich mineral country extend from one end of the colony to the other. The first discoveries were made in the Victoria district as far back as 1842, from Geraldine, on the Lower Murchison River, south by Northampton, nearly to Geraldton in Champion Bay. These consisted of rich lodes of lead and copper, which were very successfully worked for many years; but owing to the great fall in the value of those metals, and the very small percentage of silver contained in the lead, these mines had to stop work, though there is still a hope that the industry of lead mining may be revived. The lead occurs in the form of carbonates and sulphides of great richness, and the lodes, which are often of great size, contain so little gangue mixed with the ore that it is very easily dressed. The copper ores are also very rich, occurring in depths as sulphides, but near the surface large masses of carbonates and ferruginous oxides, with a certain amount of native copper, are met with. Tempted by the reward offered by the Government of £10,000 for the first 10,000 tons of lead smelted in the colony, also by the ready market for 'pig' lead, which exists in China, viâ Singapore, smelting works were erected, but failed either through bad management or imperfect furnaces and machinery. This reward has long since lapsed. So far, of course, the miscellaneous metals have not had the 'show' that gold has had; but colonials insist that their time is coming.

"In Queensland gold is the metal of primary importance.

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The first important discovery was made at Canoona, about thirty-five miles from Rockhampton, in July, 1858. Since then the important fields of Gympie, Croydon, Mount Morgan, and Charters Towers have declared themselves. Gold undoubtedly takes precedence; but one should not lose sight of the fact that the colony is rich in copper, tin, and coal. A great revival in copper mining is now going on, which may have important results for the colony. In 1899 tin of the value of over £77,000 was won, and in the same year 145,325oz. of silver were obtained. Add to this the fact that nearly 500,000 tons of coal were taken from the pits, and it will be seen that miscellaneous mining in Queensland gives every indication of ultimately developing in an important manner."—*British Mining.*

ISRAEL AT WORK IN AFRICA.—I.

"PIONEERING ON THE CONGO." *

By the Rev. Principal Tymms, D.D.,
Of Rawdon College.

The story of the Congo region during the last twenty-five years contains more of interest to the world than could be found in the history of the same land for as many centuries. From an undated antiquity men have lived by the great stream, and each man has been precious in the sight of God, each life has been bound up with other lives in family and tribal bonds, all working out their part in tragedies as full of passion as those on which "old History" throws his partial light in other continents; but until 1877, when the idea of a missionary expedition to the ancient kingdom of Congo was brought before our Society, little had been done in Equatorial Africa, whether by natives or strangers, to break the monotony of fear-stricken and unprogressive savage life. Since 1877, however, events have moved with startling rapidity, and Mr. Holman Bentley has rendered an invaluable service in writing the story of these years. It is a great story well told, and told by the man who above all others is able to write with intimate personal knowledge extending over the entire period, and with many excellent qualifications which are seldom blended in a single individual.

The author mentions in his Preface that he has had constantly to regret the recurrence of "the first personal pronoun," but pleads that it has been unavoidable. His readers will not detect any ground for this apology, and those who know most of the history of the Mission will be more inclined to regret the amount of reticence and self-effacement which has been exercised. The author has not written an autobiography. He tells us literally nothing about himself, except as the story of the Congo compels an account of his own work.

The work is published by the Religious Tract Society, and they have used the resources at their command to send it out in a style worthy of the theme. The type is excellent, the binding suitable, and the illustrations abundant and admirably executed. Many of these illustrations are of exceptional interest. A few have already appeared in the *Missonary Herald;* but others have been supplied by the Government of the Congo Free State, whose principal officials have displayed a lively interest in Mr. Bentley's undertaking. Other drawings are from the pen of Sir Harry Johnston, K.C.B., and many of Mr. Bentley's colleagues have been able to enrich his pages by the loan of photographs.

The book fitly opens with a sketch of the ancient history of Congo. At the head of this first chapter stands the following verse by Camoens, the soldier and traveller poet of Portugal:—

> Alli o mui grande reino está de Congo,
> Por nós ja convertido á fe de Christo,
> Por onde o Zaire passe claro e longo,
> Rio pelos antiguos nunca visto.
>
> There lies the Congo kingdom great and strong,
> Already led by us to Christian ways;
> Where flows the Zaire, river clear and long,
> A stream unseen by men of ancient days.
>
> *The Lusiads of Camoens*, canto v., 13.

This little heading is significant. It lets the reader into the secret that Mr. Bentley has literary taste, a knowledge, not only of Kongo, but of Portuguese, and a keen sense of what is both pathetic and humorous. The Lusiad was written about the middle of the sixteenth century, and its too sanguine author ventured to congratulate his countrymen that Congo has been "already led by us to Christian ways." Yet more than three centuries have passed, and, in our day, the land has been found to be "to all intents and purposes a heathen land."

The historical sketch, which occupies upwards of fifty pages, will be found intensely interesting. It is no mere repetition of familiar facts, but exhibits unmistakable marks of careful research in the Lisbon National Library and elsewhere. I have no space to reproduce an outline of the history, from the time of Prince Henry "the Navigator"—to whose bold thought and enterprise the discovery of the Western Coast of Africa may be traced—down to 1877, but will hazard the opinion that no one will be able to find the same amount of information without prolonged and laborious reading in old Portuguese chronicles and books of travel, as well as in the standard histories of the period.

The portion of this history which has most interest for us is that which relates the attempts to Christianise the country by several religious orders. On March 29th, 1491, a large expedition of Dominican missionaries, workmen, and agriculturists, who accompanied an embassy from Lisbon, landed on the south bank of the Congo. Mr. Bentley gives us Father Cavazzi's account of how they were received, and how the simple people "looked on with awe at the ceremonies, the vestments, holy vessels, and ornaments, and especially the crucifix," before which the Congo king and people prostrated themselves, and how, shortly afterwards, a banner emblazoned with the Cross was carried by the king on a military expedition, in which he proved victorious, and so lent lustre to the Christian religion in the eyes of his people. For some years the Mission was prosecuted, mainly by Jesuit priests, with some show of success; but as Padre Barroso (now Bishop of Mozambique) states in a paper read before the Lisbon Geographical Society in 1889: "These labours did not obtain a worthy recompense. Christianity did not penetrate deeply; it passed like heavy rains which scarcely wet the first layer of earth, leaving the subsoil dry and sterile." If we ask, "What were the causes of this failure?" the answer is supplied, in a great part, by Roman Catholic writers, on whose testimony Mr. Bentley wisely relies. Padre Carroso chiefly blames the prosecution of the slave trade by the Portuguese.

* "Pioneering on the Congo." By Rev. W. Holman Bentley. Two vols. Demy 8vo., 16s., cloth boards, with a map and 205 illustrations. (London: The Religious Tract Society, 56, Paternoster Row.)

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By the side of the missionary who conveyed the word of redemption to the helpless race stood the slave trader who sundered the ties of son to father, and of mother to daughter, the depopulator of the district, the destroyer of all affection; the heartless man who gained handfuls of gold by selling him whom religion had declared to be his brother.

Next to the adverse influence of slavery the Padre, though writing as a celibate priest, refers "to the lack of the female element in the education of the native woman." He also discusses the need of "native clergy" and the immense difficulties of the climate. But deeper than these most real and potent causes of failure there were others which cannot be concealed. Pigafetta wrote a book, which was published in Rome, 1591, in which he retails the statements of Duarte Lopez, "a Portuguese hermit," who had lived in the Congo for twelve years. According to this witness, the priests themselves held slaves and made great wealth as traders. Worse still, they became licentious and disorderly. On the arrival of a certain bishop he found the priests and friars so insubordinate and immoral that the native king had to interpose, and tied up some and sent others as prisoners to San Thomé and to Portugal. On this the good Lopez remarks: "Instead of the Christian doctrine growing, it rather diminished, and this from the fault of those who taught it." To all this confessional testimony Mr. Bentley justly adds:—

No proper efforts were made to instruct or elevate the people. That never has been the policy of Rome. . . . There were no proper schools, no translation of the Scriptures, nothing that could give an element of permanence to their work, however devoted and earnest they may have been. We cannot wonder at it all, but only pity the poor Congos, to whom was presented this modicum of Gospel, exemplified by violence, cruelty, and vice."

When our missionaries reached San Salvador in 1879

it was to all intents and purposes a heathen land. King and people were wholly given to fetishism, and all the superstitions and cruelties of the dark continent. Some of the ruined walls of the Cathedral remained, the chancel arch, and part of a Lady chapel. The sad relics of a failure. In a house in the king's compound were kept a large crucifix and some images of saints, but they were only the king's fetishes. If the rains were insufficient they were sometimes brought out and carried round the town.

After a most interesting account of "the old slaving days" we have a succinct history of the inception of our own Mission. Here Mr. Bentley corrects a not uncommon impression that our enterprise originated in the excitement caused by the appearance of Mr. Stanley at the mouth of the Congo, after crossing the continent from east to west. Mr. Arthington's letter, proposing to assist our Committee to inaugurate a Congo Mission, bears date May 14th, 1877. At the end of July this proposal was formerly adopted by the Committee, and in the *Missionary Herald*, issued September 1st, a public appeal for funds was made. On the 17th of the same month the *Daily Telegraph* startled the world with the news that Stanley had emerged, on August 9th, from the dark recesses of the continent at Boma, a trading post on the Lower Congo. It was a remarkable coincidence, and Stanley's journey did much to awaken the minds of our churches to the vastness of the field we were to enter. It served to lift the project into vivid prominence, and kindled a lively interest in the region he had traversed. But the Mission was thought out and resolved upon before any man in Europe had guessed that the great stream which poured its ruddy waters into the Atlantic through the mouth of the Congo flowed down from the great central lakes which travellers from the northern and eastern coasts had discovered. We must pay our tribute of respect to the solitary enthusiast who studied how to send the Gospel to every unvisited region of the earth, but over all the labours of Livingstone and Stanley, over the dreams of untravelled Christians, and over the deliberations of our Committee we must reverently discern the superintendence of an all-ruling Mind, who girds men to serve His Kingdom though they know Him not; and is the inspirer of all who know and desire to serve Him, and watch for the guidance of His eye.

Many readers of the *Herald* can remember the early travels of the four founders of the Mission—Comber, Bentley, Crudginton, and Hartland—but they will enjoy the connected narrative as told in these pages none the less because some of the incidents thrilled their hearts more than twenty years ago. Younger readers will find the story worthy to take its place among the finest feats of exploration. Messrs. Bentley and Crudginton were the first white men to work up the river to Stanley Pool, and in doing so had to overcome difficulties which would have daunted all but the bravest spirits, and would have defeated them but for an admirable mingling of kindness, patience, ingenuity, and determination in dealing with hostile natives.

Two of the most valuable chapters in the book are those which deal with the Congo basin and its inhabitants. In these chapters all who are interested in geology, geography, ethnology, and comparative religion will find a treasury of information.

It will surprise many to learn that behind the mountainous ridge through which the Congo flows in a deep gorge to the east of Stanley Pool there was once a lake vaster than all the present African lakes put together. To-day the traces of this prehistoric inland sea are found in vast swamp-land, from which rise low, narrow, ironstone ridges, a few miles along, upon which the inhabitants live; the rest is mostly flooded when the river is full. The whole basin is now drained by rivers and streams so thickly set that it would be difficult to find a spot which is more than 100 miles from some navigable stream. The Congo Free State Government reckons on 14,000 miles of navigable waterway in its territory, which includes two-thirds of the whole Congo basin. Some 400,000 square miles of the basin are occupied by dense forests.

In dealing with the climate of Congo, Mr. Bentley furnishes a scientific explanation of the seasons. Here is a sample of the graphic style in which he exhibits the causes and phenomena of the rainy season:—

Over the tropical region of Africa there is a wide thick belt of cloud, about 800 miles in width, which follows a little behind the sun. When the sun comes south the cloud belt comes over the south, and we have our rainy season. When the sun goes north, the cloud belt follows it until it has quite passed away, and we have our dry season. It must not be inferred from this that there are no clouds in the dry season, and that the sky of the rainy season is always overcast. The intense heat of the sun in the rainy season often renders the vapour in suspense invisible, and we may have a cloudless sky, but towards evening the vapour condenses and becomes again visible, huge banks of cloud appear, miles in thickness, and a wild storm may burst an hour after sunset. The storms come in the daytime sometimes, and occasionally we have a long wet day; such days, however, are rare, except just at the end of the rainy season. It does not rain every day, as a rule. Two or three days may pass, and then a storm; again a break of a day or two and another storm, generally at evening time or at night. In the dry season the sky is generally overcast in the daytime, but the cloud banks are much thinner. There is often no sunshine for a week at a stretch, only a dull, heavy sky; the wind, too, is cool, even cold. This overcast cool weather renders travelling in the

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dry season very pleasant. One often feels as fresh and strong as if he were back in the home country again. The prevailing wind in the cataract region is west and south-west; but rain always comes on an easterly wind, sometimes north-east, or even on a sweep that strikes us from the north. This, however, is rare; it is more often from the south-east.

(To be continued).

LORD CROMER AS PHARAOH.

The Dinkas Repeat the Ceremonies of 4,000 Years Ago.

After the fall of Mahdism the Dinka tribes decided to send a deputation of sheikhs to the chief representative of the English and Egyptian Governments, and asked permission from the Sirdar to do so. In due course seven or eight of their greatest sheikhs, and one woman of the highest rank in the Dinka world, set out for Khartum, and, after three months' march, they reached that city just before Lord Cromer's arrival. They were now taken to the palace and brought into his presence. In a brief speech his lordship assured them that slavery had been abolished, that they had no occasion to fear the appearance of the hateful slave-driver any more, and that the English and Egyptian Governments would do their utmost to promote their welfare. The Dinka sheikhs then sang a song in honour of the "great man," and when this was ended one of their number stepped forward, carrying in his hands the Dinka crown of honour, which he placed on Lord Cromer's head in token of his tendering the submission and loyalty of the tribes which he represented to her Majesty the Queen. The crown consisted of a black, high, conical-shaped, brimless hat, surmounted by plumes of black ostrich feathers, and the honour which the tribes intended to pay by placing the traditional tribal symbol of sovereignty and dominion upon the head of her Majesty's representative was no small one. The ceremony proves that history repeats itself even in the Soudan, for the scenes on the temple of Amenophis III. (B.C. 1450) at Soleb, and on the temples of Rameses II. (B.C. 1330) in Nubia, and on the temples of later Egyptian Kings at Napata, prove that exactly the same kind of homage was tendered to the lords of Egypt after they had each in his turn crushed the "vile" Soudani tribes and "extended the frontiers of Egypt." When Lord Cromer had taken off the Dinka crown, he gave to the Dinka lady some looking-glasses, brightly-coloured beads, a parasol, and some copper wire, with all of which gifts she was extremely delighted, and he presented to each man a complete change of the brightest coloured raiment, which they promptly began to put on. The joy with which each Dinka dignitary received his gift was quite childish, and in the men who were rubbing and handling their new garments with cries of pleasure it was difficult to recognise the stately sheikhs of the early part of the ceremony

Lord Cromer's inspection has been most beneficial in every way, and excellent results may with confidence be expected to accrue from it. The notables and sheikhs were not slow to perceive that the Sovereigns whom he represents are able to enforce their will in the Soudan, and the presence of battalions of armed men is doing a great deal to convince the disloyal and disaffected that opposition to, or resistance of, reforms will be treated as it deserves, and that swift punishment will follow. The huge red-brick palace, built by Lord Kitchener on the foundations of the old palace, in which the brave but ill-fated Gordon was murdered, is no idle monument of Royal vanity, but the memorial edifice of a great conquest and a sign of power of which natives know the meaning better than Europeans. It can be seen from every point of the compass for miles, and it proclaims to Nubian, Abyssinian, Arab, Dinka, and Shilluk that the English have come to the Soudan to stay. The warlike Soudani tribes fully appreciate the meaning of the red-coated British sentry who stands at his gate by day and by night; and the two grim 40-pounder siege guns, which stand one on each side of the gate-way, are useful reminders of the "Day of Omdurman." The armour-plated gunboats in the river, the artillery at Halfaha, the military railway, and the great Government buildings and barracks which are springing up all around the palace are convincing the Soudani tribes that the much-vaunted powers of the Mahdi and Khalifa were shams, and that rebellion does not pay. When they have thoroughly learned that lesson—and there is nothing so hopeful to this end as inspections such as those of Lord Cromer, with their concomitant displays of military resources—trade will flourish, the slave-driver and dealer will cease from out of the land, and the Soudan Empire will gradually take no unimportant place among the kingdoms of Africa.

TRANSLATION OF LAGRANGE'S WORK IN RESPECT TO APPENDIX II.

By A. T. F.

Appendix II. "*Lagrange's Mathematics of History*," *p.* 828. *Numerical relation between Jacob's Stone, now at Westminster, and the Great Pyramid; establishing that the Anglo-Saxons possess in London a material sign of their identity* (Gen. xxviii. 10—12).

Jacob's Stone, or pillow, is associated in the Bible narrative with the ladder set up upon the earth, and whose top reached to heaven. That Stone is a monument, a House of God whose top is consecrated. At the same time the Great Pyramid is an altar, or monument (Isa. xix. 19), whose top, the corner-stone, is Christ (Ephes. ii. 20, 21).

Now when one of the sides of the Great Pyramid is observed, in its actual condition where the courses are visible, we are before a ladder formed of a succession of these steps, set up on the earth, and resting upon the base side of the Pyramid, just as the ladder in Jacob's vision was set up on the earth close to the stone which served him as a pillow. The base side is a line; the stone is a volume of stone. But we read in Ezek. xl. 5, 6, whose temple is in intimate relation with the Great Pyramid, that there was a wall forming an enclosure round the temple, whose section was a square having its side equal to the temple's unit of measurement. Now, if we imagine a wall built along the base of the Pyramid, and surrounding it, whose section is a square equal to 1×1 pyramid inches, the volume of one of its sides will be 9,131 cubic pyramid inches. Let us now seek the volume of Jacob's Stone. Glover in his "England the remnant" &c., p. 48, gives the following approximate dimensions :—

Length	...	$a = 26$	British inches.
Breadth	...	$b = 16\frac{3}{4}$	do. do.
Thickness	...	$c = 10\frac{1}{2}$	do. do.

Now it is evident, at first sight, that these dimensions are taken together in the proportions 2, 3 and 5 or

$$c : b : a :: 2 : 3 : 5$$

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from them it is also possible to reconstruct the ideal stone. The length a will be equal to five times a certain unit, x; that we have to determine; b will be five times, and c twice that unit, which will be a little greater than five. Taking

$a = 26$ British inches $= 5x$.
$b = 16\,75$ do. do. $= 3x$.
$c = 10{\cdot}5$ do. do. $= 2x$.

we find

$$x = \begin{cases} 5\,200 \\ 5{\cdot}583 \\ 5{\cdot}250 \\ \hline \end{cases}$$

Mean $5{\cdot}344$

that is, in pyramid inches, $x = 5{,}339$ inches. We will then have the volume of Jacob's Stone in pyramid cubic inches $= 2 \times 3 \times 5 \times (5{\cdot}339)^3 = 4565{\cdot}6$ and twice that volume $= 9131{\cdot}2$; that is to say, one side of the square wall built upon the base side of the Pyramid. Otherwise again, if we imagine a stone whose sides have between them the proportions 2 : 3 : 5, and whose volume contains a number of cubic pyramid inches (each the $\frac{1}{25}$th of the Hebrew sacred cubit) equal to the number of inches in the perimeter of the Pyramid divided by $2 \times 2 \times 2$, that unique stone will be the "Stone of Destiny" to-day at Westminster. The inches in the perimeter are equal to $100 \times 365{\cdot}24$ or a hundred times the number of solar days in the tropical year. The theoretical value of the unit of length x according to the preceding is :—

$$x = \sqrt[3]{10\,\frac{365{\cdot}24}{24}} = 5{\cdot}339$$

The values, theoretical and observed, compare as follows :—

		Theoretical.			Observed Values. Glover, p. 48.		
Unit of length x.		5·339 Pyramid inches.			5·339	Pyramid	ins.
Jacob's Stone.	Length	26·70	do.	do.	25·97	do.	do.
	Breadth	16·02	do.	do.	16·73	do.	do.
	Thickness	10·68	do.	do.	10·49	do.	do.

(Translated, May 17th, 1901).

TRAFFIC AND PROSPECTS OF THE SUEZ CANAL.

Latest Report of the Company.

The Paris correspondent of the *Times* gives a short analysis of the report of the Suez Canal Company, which is to be presented at the annual meeting on the 4th June, and this shows that the traffic of the past year is almost as great as that of 1899, which was the record year of canal prosperity. About a quarter of a century has elapsed since the late Lord Beaconsfield acquired for the British nation for four millions sterling those shares in the Canal which are now valued at about 26½ millions. When Lord Beaconsfield made his bargain with the Khedive Mr. Gladstone criticised it very severely, but Parliament endorsed it, and the result proved that the Conservative chief was a much better man of business than his captious critic. And the possession of these shares has been of political as well as financial advantage, giving Great Britain influence in canal management as well as materially swelling the national revenue. This is of much importance when it is realised that considerably more than half the vessels which use the Suez Canal fly the British flag.

While the *Times* correspondent notes that the traffic for the past year closing approximates the record one, he points out considerable modifications in the character of the traffic. In the first half year there was a falling off of 4,000,000 francs, but the hope expressed at the last annual meeting that this would be at least partly covered by the second half has been realised even beyond expectation. This is not, however, due to any improvement in economic conditions, but to the events in China, which obliged all the great Powers to send battleships and numerous transports. This has produced receipts of about 4,500,000 francs, thus showing an increase of 3,300,000 francs in military traffic compared with that of 1899. The diversity of the traffic, coupled with the constant increase of regions opened to trade, makes the company less and less apprehensive of the effect of a crisis affecting a particular region. The total receipts of the year amount to 93,000,000 francs, or 650,000 francs less than last year, giving a net profit of 52,000,000 francs. After deducting the statutory reserve there remains a sum of 51,918,000 francs, which allows of a net dividend of 108 francs, being the same as in 1899.

The total number of vessels passing through the canal was 3,441, of which 1,935 were British, 462 German, 285 French, 232 Dutch, 126 Austrian, 100 Russian, 82 Italian, 63 Japanese, 34 Spanish, 28 Turkish, 30 Norwegian, 27 Danish, 22 American, seven Belgian, three Portuguese, two Swedish, two Greek, and one Argentine. The passengers numbered 282,000, this being the highest number on record, except that of 1896. The civilian passengers numbered 102,000, the pilgrims and emigrants 25,000, and the military passengers 155,000.

In the report the hope is expressed that, if circumstances continue as favourable, a still larger dividend may be expected at the next annual meeting.—From *Liverpool Courier*. (Forwarded by E. L.).

It was under our Jewish Prime Minister that we first realised as a nation that God would give us Egypt as a British Protectorate. For an expenditure of four millions sterling, He gave us an interest in the Canal now worth over six times its value in 1875. Since that period our hold on the country has never relaxed. The conquest of the Sudan by Lord Kitchener has testified to the world that we have gone to Egypt to stop there; also that governing the Sudan we have of necessity become the rulers also of Egypt. The French made an attempt at Fashoda to stop the conquering progress of Israel, but it failed; and the Frenchman in command, with his African allies and followers, had to clear out to return to France. When Lord Beaconsfield, with masterly forethought, bought for our nation the Suez Canal shares for four millions sterling, then their value, he was severely blamed by the late Mr. Gladstone; but the latter was wrong and the former quite right. To-day we have destroyed the Boer armies, but as the Boer leaders are still carrying on a guerilla warfare and so prevent us doing the good we wish to the two new colonies we have annexed to the Empire, our enemies in Europe speak evil of us, and severely blame us for using force against those who oppose us still.

In the end it will be found that our enemies in Europe are wrong and that we are right. We believe that God will show the world ere long that this contest is from Him, and that He has brought it to pass, that the wicked government of the Boers might be abolished and the righteous rule of Israel be given to the Boers, as He has also granted it by the same hands to the Sudanese, and to the Egyptians before and since that great conquest at Omdurman and Kartoum.

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NEWS FROM REV. IDRISYN JONES.

Tenth, and Concluding Letter.

Dear Mr. Whytlaw,—My last letter dealt with particulars of my visit to Yarmouth, Nova Scotia, from which place I started per steamer for Boston, in order to find the ship which was to bring me home, as Nova Scotia is only a winter starting point for England. (Press notice of Yarmouth meeting). I came after one night's journey into the harbour of Boston, and recalled the incident of the tea chests which now long ago, were emptied there by the indignant descendants of Manasseh, who, unconsciously to themselves, were fulfilling the prophecy of Jacob that they were to become separate from Ephraim. One of the finest ministers on the stage of the 19th century, was a Boston divine, the late Dr. A. J. Gordon. In conversation with his widow I was glad to find that he was inclined towards our Anglo-Israel views, but stopped short of the point of absolute certainty. He would have been a splendid witness to the truth, if before he died, in the comparative prime of his life, his mind had been fully made up. I met a well-known minister, Dr. Lorimer, who visits London every summer, and whom I met there some years ago, I asked him the other day if he had ever looked into the question of the Hebrew origin of the Anglo-Saxons; he confessed he never had. I handed him a copy of "Britain's Imperial Destiny," and he at once promised that it should form a part of his reading on his voyage to England: but with what result time will tell.

THE STEAMER "SAXONIA."

I came home in this new ship of the Cunard Line, with its, to me, most appropriate name,—for *Saxonia* has undoubtedly its origin in the name Isaac,—the prophetic head of our race; and as was fitting with such a name, she is known as the finest ship afloat, and, unlike any other, so far, she neither rolls nor pitches, but steadily moves on her way through the stormy billows, as if they were smooth as glass. She is over 14,000 tons register, and safely brought to shore her 1,000 passengers. By request of the ship authorities I acted as chaplain, and I could not but be struck with some passages in the Psalms for the day, so much in harmony with the Israel name of the ship, and with my own mission then coming to its close, for we read "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock: Thou that dwellest between the cherubims shine forth. Before Ephraim and Benjamin and Manasseh, stir up Thy strength and come and save us." But only those whose ears were opened by our doctrine, could perceive the aptness of the allusion. Some of the good seed fell into good ground along the journey. The captain, after reading my little book, remarked that the theory was a grand one, and that the chief engineer had become fascinated with it, while one and another of the many voyagers became quite enamoured with it.

REVIEW OF THE MISSION.

It is with much gratitude that I contemplate the fact, that the projected work has safely been accomplished. I started in January last with the intention of visiting Barbadoes and Jamaica—the one being the oldest, the other the largest of our West Indian Colonies, and then the dominion of Canada from end to end. I have been permitted to accomplish the scheme without a single check or breakdown in my plans. The distances covered 19,000 miles, involving 9 sea-voyages, and often whole nights and days in the train, for the places were often so far apart. It was by no means a mere pleasure-trip, for tedious journeys by land, and angry storms at sea, were other than pleasurable; and then having to enter the towns or cities at the journey's end, as one unknown and generally unexpected, had its drawbacks, while the labour of seeing so many necessary persons and of making the necessary arrangements, was by no means a light task; but the welcome compensation usually came in the enthusiasm of the meetings, and in the additional converts won to the cause, and by the cordial friendships made with so "many" most excellent people. The West Indian sun was unusually hot for that season of the year, and I was considerably melted by its fervent heat; but that was not the only warm thing in those fair islands, for warm hearts were everywhere to be met with, that it was painful to say good-bye, with no prospect of seeing them again; but we parted as those who shall meet on the other shore, where the friendships of earth shall be resumed. How glad I am that I visited that tropical region, and I still wonder at the delight of the inhabitants at the fact of their descent from Abraham.

CANADA.

It was a memorable journey across that splendid continent—and under the British flag from end to end—beginning with British Columbia and winding up with Nova Scotia, so that I visited the whole of its provinces—namely—

British Columbia.	Quebec.
North-West Territories.	New Brunswick.
Manitoba.	Nova Scotia.
Ontario.	Prince Edward Island.

All the peoples thus have had their attention called to the good news, for the Press from one end of Canada to another has, as it were, blown the trumpet to the tribes of Israel, by publishing local interviews with myself, by announcements of the forthcoming meetings, by comments, and reports relating to those meetings. The newspaper in Canada is far more generally read than is the case at home, and in the homes of thousands and tens of thousands of people who were unable to come, or were too far away from the place of meeting, the subject has been brought before them, and so, in a multitude of Canadian families it has been talked over, and its pros and cons discussed. This work of the Press arising out of my visit will be in its results, worth all the cost and travail of the mission. I sometimes also on the Sabbath addressed audiences of a thousand people, and every one of whom heard of the subject, as I spoke of the lectures which were forthcoming, and of the nature of my topic. There remain, therefore, comparatively few among the five or six millions of Canadians who are ignorant of such a question being before the world. I was most fortunate in my chairmen, for "Men of Light and Leading" occupied the position, such as Sheriffs of cities, ex-Premiers, Archdeacons, Archbishops, and Ministers of all Denominations. And I rejoice to believe that not only did many accept the Truth for the first time, but some who had long embraced it saw it in a newer light, and felt their interest in it re-awakened. It was also interesting to notice how those who had long been neighbours, made at my meetings, the discovery, that they held the same truth without knowing it of each other; and thus a new tie linked them as fellow-citizens, and an indication was given of future co-operation.

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NO ARGUMENT OVERTHROWN.

An opportunity was given, almost invariably at the close of the lectures, for anyone to raise points of difficulty, but there was nothing brought forward that could shake the faith of a single believer, or, which was not met to the satisfaction of the audiences. Opposition as such was scarcely ever made, but rather only requests to have some points made more clear, which for want of time had been hurriedly dealt with. The closing moments of the meetings inspired me with gladness and satisfaction as so many pressed forward to shake hands, and to speak of the delight they had found in being present. There was always a reward on the spot for all that had been done, and the memory of those moments will long abide.

THE TWO TOURS.

By the death of the lamented Colonel Senior, it has fallen to my lot to bear forward the standard which fell from his hand, over all Australasia and all Canada, and a part of the West Indian Islands, involving a total of 51,000 miles traversed, and an aggregate of 40,000 people spoken to, and of nineteen sea voyages in storm or calm, and of innumerable talks on Anglo-Israelism, in ships and trains and hotels, and in addition, scores of Gospel messages on the Sabbath bearing on the matters of time and eternity; of things past, present, and future, of earth and heaven, of saints and sinners, of Israel and Gentile; all this is now over, and the results of which can only be ascertained when all earth's secrets shall be revealed. May it then appear that this scheme of an Anglo-Israel Mission to nations and peoples far away, was not in vain, but fruitful in bringing glory to God, and benefit and light and gladness to men. I trust also that the way has been more fully opened for future toils, in the same direction, as other hands shall proceed to labour, and other voices to speak and other pens to write, until the whole earth shall receive the knowledge of the scheme which is only second in importance to that of the great redemption of mankind on the cross; for if the latter scheme has to do with the ransom of the world, the scheme of Israel has to do with putting that ransomed world right. As I think of Australasians, and West Indians and Canadians I think of a people most loyal and imperialistic, rejoicing in the hope of what the future is to bring for them in that great federation of the British Empire when so many kindred nations shall be welded into one mighty dominion, crowned with the double blessing of infinite grace and a beneficent providence; spending happy and prosperous years on earth, preliminary to still happier and un-ending ages in heaven.

LAST WORDS.

How much Colonel Senior and myself owe to the prayers of those who sent us forth. Putting the tours together, it may be said that our work in Africa, Australasia, West Indies and Canada, have resulted in 60,000 miles of travel, of 50,000 coming within the sound of our voice and of thousands added to the number of believers, some of whom have already fallen asleep, while many remain to rejoice in the truth received, and to spread it further on every side. Let me not close without earnestly thanking Mr. Whytlaw, and the Editors of the BANNER and the "Covenant People" for their most valuable services and their constant sympathy with the two labourers whom they sent forth with their benediction; and let me also thank all who, by their help, have made the tours possible; may it return to their own bosom, in that sweet satisfaction which comes to all who have tried to serve their generation. And in regard to all which has been attempted and all that has been accomplished, let it be said, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

I am, dear Mr. Whytlaw, yours most truly,

J. IDRISYN JONES.

Northampton, July 1, 1901.

THE REV. J. IDRISYN JONES' VISIT TO MONTREAL, IN CANADA.

THE city of Montreal was favoured with a visit from Rev. J. Idrisyn Jones, of Northampton, England, now on a tour around the world for the purpose of making known to the English-speaking peoples their descent from the Ten Lost Tribes of Israel, and the blessings accruing therefrom, as demonstrated by the current history of the British and American nations.

Many visits were paid by Mr. Jones to some of the most influential citizens of Montreal (of the same persuasion) who were patiently awaiting his advent, resulting in a public meeting being held in Emmanuel Church (Congregational, Rev. Hugh Pedley's), on Monday evening 20th May, which was well-filled by an intelligent and enthusiastic audience. The most Reverend the Archbishop (Bond) of Montreal (Episcopal) occupied the chair, and other three city pastors of different denominations occupied seats on the platform.

After praise and prayer the Archbishop introduced the speaker in a neat and appropriate speech, commending the subject, "The Hebrew Prophecies Fulfilled in the British Nation" to the careful attention of the audience as a subject well worthy of their investigation, which, though frequently attacked never failed to come out victorious.

Rev. J. Idrisyn Jones then delivered his lecture which abounded with Scriptural, historical, and ethnological proofs of our Identity. The lecturer showed himself at home in his subject, and every proof was driven home and clinched. The evidences produced were such as could not be refuted; among which were—

Britain, the unconquerable nation (chief of the nations).
" her land and sea power (her seed in many waters).
" her splendid isolation (requiring no alliance).
" her abnormal wealth (lending to all nations).
" her colonizing qualities (a blessing in all parts of the world).
" a light to the Gentiles (evangelizing and civilizing the world).
" the New Covenant written in their hearts (acknowledged by the nations to be the most righteous nation on the earth).
" the Sabbath-keeping race.

The last identification being the only one for which the nation should repent and be in sorrow, viz.,—

Britain, the drunkards of Ephraim (our national disgrace).

The lecture occupied about one and a-half hours, and kept the audience spell-bound, showing their appreciation, not only of the subject, but also of the manner and ability of the speaker.

Votes of thanks were passed to the venerable Archbishop and the lecturer, the only regret being that the subject could not be continued another night before Mr. Jones' departure from the city.

COMMUNICATED BY WM. GREIG ARD-CHORTLE.

Westmount, P.Z.

F. C. COWAN, Pacific Grove.—Your communication received. We have sent on the paper as directed. Time is saved by sending direct to the Editor.

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COMFORT FOR ISRAEL—THE LORD'S PEOPLE.

It is God's purpose that Israel, as distinguished from Judah, shall be comforted. With that object in view, Isaiah xl. opens with comfort for His people, who are none other than Israel. "Comfort ye, comfort ye My people, saith your God." "Speak ye comfortably to Jerusalem." Under the name of that Holy City the Ten-tribed House of Israel or Ephraim is addressed.

Jerusalem fell to the inheritance of Benjamin, one of the Ten-tribed House of Ephraim-Israel. That capital was the inheritance of Benjamin, as stated in Josh. xviii. 28 (R.V.) The Jews also inhabited it, but the right and title to it belonged to the Ten-tribed House through Benjamin, "the Beloved of the Lord."

The comfort provided for Israel was closely connected with the spiritual gifts God provided for them. The means by which these gifts were procured and bestowed on the House of Israel, and the duties consequently devolving on them, are described in Isaiah liii., liv. and lv.

Isaiah liii. tells of the great Redeemer of Israel and His sufferings endured to effect His people's redemption: "For the transgression of My people was He stricken" (ver. 8). "He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My righteous Servant justify many; and He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and was numbered with the transgressors. Yet He bare the sin of many, and made intercession with the transgressors" (vers. 11 and 12). The whole chapter is the complete record of the sufferings of the God-Man, the Saviour and Redeemer of Israel, who made their case His own, died for them, and rose again, and ever lives to make intercession for them. The glorious results are set out in chapters liv. and lv. Chapter liv. declares how Israel benefits directly from the finished Divine work of Christ and its consequent imputed righteousness imputed to His people. But chap. lv. is the Gospel message put into Israel's mouth wherewith she must proceed to publish the good news to all the nations, all the families, to all the kindreds of the earth. She calls on "every one that thirsteth" "to come to the waters," and he that hath no money, "Come ye, buy wine and milk." The wine and milk have been bought and paid for by the precious, precious blood of God (Acts xx. 28 R.V.). Israel cannot therefore buy and give it, but it is hers to say to all nations and all families of the earth, "Come! come!" "Buy and eat without money and without price." Israel's message, as the Redeemed of the Lord, is to go into all the world and to preach this free Gospel to every creature.

The Gospel messengers invited the world "to come unto Jesus," and receive from His hands the salvation they so greatly need. The promise to Israel while they carry out the Lord's commands is described in Isa. lv. 12, "Ye shall go out with joy, and be led forth with peace. The mountains and the hills" (the nations and the peoples) "shall break forth before you into singing, and all the trees of the field shall clap their hands."

Verily Israel has been comforted after all her sins and backslidings of her past disgraceful career. God cast her off in anger for her idolatries and her sins. But the prophecy of Hosea records the fact that He could not abandon her. "In one of the most pathetic passages to be found in all the Scriptures," the Lord tells of His unalterable love for Ephraim: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . My compassions are kindled together. I will not execute the fierceness of My anger. I will not return to destroy Ephraim; for I am God, and not man, the Holy One in the midst of thee, and I will not enter (or come in wrath) into the city. . . . I will make them to dwell in their houses, saith the Lord."

In Isaiah liv. the blessings of the Lord granted to Israel in consequence of the sacrifice of the Lord their God for them are set forth in language unmistakable. In verses 13 to 17 it is declared, "All thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established. Be thou far" (margin) "from oppression, for thou shalt not fear: and from terror, for it shall not come near thee. 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. This is the heritage of the Lord, and their righteousness, which is of Me, saith the Lord." The whole secret of Israel's prosperity and greatness springs from that last sentence—Their righteousness is not their own. It is the Lord's, and God Himself acknowledges the fact. He sees them through the blood imputed as He saw the Israelites protected and preserved by the blood sprinkled on the lintels and two side-posts of their doors on the night of their great deliverance from the tyranny of Egypt, and He sees in them now no iniquity, no sin nationally, as He saw none in them, in the time of Balaam's prophecy, near Pisgah and Peor (Exod. xii. 21—28, R.V.; Numb. xxiii. 14—28, &c., R.V.). He accepts them in token of His favour towards them for the glorious duty entrusted to His servants as described in Isa. xxvii. 6 (R.V.). "In the days (or generations) to come, shall Jacob take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit." Hosea xiv. 8 (R.V.): "Ephraim shall say, What have I to do any more with idols?" "I have answered and will regard him." "I am like a green fir tree." "From Me is thy fruit found." Thus the Lord's own righteousness is Israel's. He sends Israel to fill the face of the world with fruit; but that fruit is found first from the Lord—the direct result of the sacrifice of the Holy One and of His blood shed for the sins of the whole world. Let Israel therefore praise the Lord for His mercies first to them, and through them to the whole world besides.

NOTICE TO CORRESPONDENTS.

By the Editor.

R. C. Carr, Esq., Secretary Auckland Anglo-Israel Association.—Your lecture on "Orion and his Belt," and divers other subjects, hardly suits our pages. We are sorry to decline it.

A. H. Puckle.—We have occasionally mentioned the Zionist movement in these pages. We doubt its working immediate good to the Jews. The return of the re-united Twelve Tribes which God blesses, is described in Jer. iii. 18, and Ezek. xxxvii. 15—28, R.V.

Mrs. Chapman, Upper Norwood.—Your inquiry regarding some possible connection between St. Jean de Luz in the Basses Pyrenees and Luz in Palestine, called also Bethel, we cannot answer, as we have no evidence that the Stone of Israel was ever in the neighbourhood of the French town on the sea coast near the Pyrenees.

E. F. Hutchinson.—"Christian-Israelite."—We are sorry you think we overlook the New Testament in the Banner and that the paper lacks "spirituality" in its contents.

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You object, too, because our views differ from your views, on the subject of Israel. Of course they do, since yours do not agree with God's Word. You look for proof of our Israelitish origin in the supposed length of the nose of the Hebrews--such being no infallible test of the race, and you look for tribes of Israel located in and among the European nations abroad. Your fixed opinion is that none but a converted man can occupy the throne of God, which, probably, is true; but can that affect the Israelitish origin of the British nation and the Judah origin of the Royal Family? Cannot God change the hearts of His people when it pleases Him to do so? and does not Heb. viii. 10—12, and Jer. xxxi. 33, 34, R.V. tell you how He will effect that purpose? Do you not know that already many have been brought to Christ and truly converted by acquaintance with our subject, which proves on Scriptural authority that God is faithful to His promises to Israel, and is making them as a nation "the sons of the living God?" (Hosea i. 10).

Correspondence

THE NEED OF PATIENCE.

To the Editor of the "Banner of Israel."

SIR,—Having just been reading the Rev. A. E. Bull's very interesting address in the BANNER of May 29th, may I be allowed to criticise his amusing argument, on page 231, in reference to homœopathy? In speaking of the impatience often shown by our opponents when Anglo-Israel facts are brought before them, he says the principle *Similia similibus curantur* (or *curentur*) must be departed from. I beg to differ: it is the truth which has put our opponent-friends out of temper; therefore we must give them further doses of the truth. But a secondary principle of homœopathy is that the dose shall be so attenuated or diluted as not to cause any fresh symptoms; so we must combine, with the wisdom of the serpent, the harmlessness of the dove. It is not our bad temper—at least it may be hoped such is never the case—which calls forth their bad temper; but it is our statement of the truth. So the principle of *similia similibus* may be utilized in another way, viz. by exercising humility, gentleness, and patience—three of the cardinal virtues allied to truth. A "similar," but somewhat different statement of the truth may also sometimes be beneficial. Further, I venture to suggest to the interesting writer of the article that "meeting violence by violence" would be *isopathy*. True homœopathy would guide us to meet their violence,—

"By blameless guile or gentle force,
As when He deigned to teach,
(The lode-star of our Christian course)
Upon this sacred beach."

But of course different dispositions require different treatment, as the wise man tells us in Prov. xxvi. 4, 5; and that makes me doubt—however correct and methodical the plan adopted by the Rev. A. E. Bull and Miss Caroline Pearse may be—whether, in explaining the subject to some persons, or where the time is limited, it would not be better to explain each passage, and show the fulfilment of each prophecy, or the way in which each promise has been kept, as the passage may occur, instead of leaving all the explanations to the end.

Allow me particularly to emphasize a remark on the bottom of page 230, as to our opponents ignoring a good deal of Scripture; for doubtless such conduct is the cause of most of the error and false doctrine in the world. Generally speaking, error is not the opposite of the truth; but one side of the truth, magnified, perhaps distorted, and the other side ignored for various reasons.

Sir, Yours very respectfully, W. P.

To the Editor of the "Banner of Israel."

SIR,—It may interest you to know that James O. Pratt, whose sad career is noticed in this week's BANNER OF ISRAEL, page 271, was a firm believer in the Identity. After coming back to England he was kept out of the workhouse for about eight years by a friend, but his increasing infirmities made him wish to return, and he was interred privately in Stoke Cemetery, near Guildford. An appeal for funds for the erection of a stone to his memory was made through the local press, and although from time to time his sad history has been noticed in several papers there has been no response to the appeal. It is, alas, too late for any help to come to him, but not too late for the nation to do its duty in keeping in remembrance the unique voluntary services of a brave and true son of Israel.

ONE WHO WAS WITH HIM IN HIS LAST MOMENTS.

NOTE BY THE EDITOR.—The cost of a Headstone to mark the last resting-place of James O. Pratt ought, indeed, to be the work of the nation. The cost, we suppose, would not exceed £10 or £15. We think our friends and readers might wish to help in raising the money, which can be sent to E. W. Bird, Esq., Woodcot Villa, Tyndall's Park Road, Clifton, Bristol. It will, finally, be remitted to a responsible friend of the deceased at Guildford, who will see that the stone Memoria' with inscription, will be placed over the grave.

PHILO-ISRAEL.

July 17, 1901.

Already received, £1, E. W. Bird.

HALIFAX CAMPAIGN.

THE *Halifax Courier* published the following notices of Mr. H. A. Marchant's late Addresses and Lectures in Halifax:—

"AT COW GREEN last night Mr. Marchant's oratorical powers were unimpaired after his eight previous out door lectures. A goodly company congregated, and he was listened to with rapt attention. His clear reading of the Scriptures and Anglo-Israel views were well received. Much free literature was distributed and many books bearing on the subject sold."

"'THE HYDE PARK ORATOR.'—Mr. H. A. Marchant, the Anglo-Israel lecturer, delivered addresses at Hardcastle Craggs on Saturday, and at Savile Park on Sunday. At Savile Park there were good audiences. The lecturer adduced interesting arguments in favor of the British people being the chosen of God. The audiences included ministers, Scripture readers, &c, and one venerable deacon expressed his gratification to the lecturer for his able explanation of Scripture and prophecy."

"OPEN-AIR MEETING.—On Tuesday night, Mr. H. A. Marchant addressed an open-air meeting near Messrs. Law's mill, West Vale, on the 'Anglo-Israel truth,' under the auspices of the Halifax and District British-Israel Association. The Rev. D. R. Lewis, Baptist minister, was chairman."

"THE ANGLO-ISRAEL ORATOR.—The local branch of the British-Israel Association invited Mr. H. A. Marchant, of Brighton, to speak in this district upon the British people being the after-seed of Abraham in the line of Joseph, who was the head tribe of the House of Israel, or the ten tribes. Mr. Marchant has delivered lectures in the open air for 25 years at Brighton, Hyde Park, and other places, and is a fluent and ready speaker. Large assemblies on two occasions on Savile Park, on Sunday, and at Sowerby Bridge, West Vale, and Brighouse during the week, paid great attention, and much interest was awakened by the lecturer's able method of advocacy. He lays great stress on God's promises made to the fathers that they should be a great and mighty nation as the sand of the seashore and as the stars of heaven for number. They should 'possess the Gate of their enemies' (Gen. xxii.). Jacob's seed should spread west, east, north, and south as the dust of the earth, and become a nation and a company of nations, which was the birthright bestowed on Joseph's two sons, Ephraim and Manasseh (Gen. xxxv.). Mr. Marchant shows the likeness to Britons and America, and quotes the history of the ten tribes from their captivity in Assyria to their gradual assembling in these islands. He assures his opponents that the ten tribes of Israel are never called Jews in Scripture, and offered a reward for a text in the Old Testament proving otherwise."—*Halifax Courier*, June 15, 1891.

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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 HIDDEN WEALTH.

WHETHER the war in South Africa is drawing to its close or whether it will last a year or two longer (!), it is of the greatest importance to us as a nation that we should be accurately informed of the prospects which lie before us as to the gold, diamond, and other mines with which the country abounds. In the past the gold which Messrs. Kruger & Co. extracted from the earth, in the then two Republics, have enabled the Boers in 20 years to pile up vast stores of guns, rifles, ammunition, horses, and supplies which they counted on as sufficient to enable them to drive us into the sea. Though they have not succeeded in that endeavour they have kept up hostilities for over eighteen months, against the whole power of the British Empire, and their stores of warlike necessaries do not yet seem appreciably exhausted. Their opposition cannot, however, last for ever, and we suppose that at the present moment the guerilla war now being carried on in a feebler fashion than heretofore will, ere many weeks are over, suddenly collapse. The mines which made Mr. President Kruger rich will serve in our own hands to pay the cost of the dregs of the war till the finish, and then help to restore to us the 150 millions sterling the war has already cost us.

Knowing that the British are Israel and therefore heirs of all the wealth that the world has to give to them by the promises of God, we refer to the Scriptures to discover the foundations on which our prospects rest. In Deut. viii. 18, and xv. 6, R.V., we have the assurance that God Himself affords us as His people; that "He giveth us the power to get wealth, that He may establish His covenant which He sware unto our fathers as it is this day." Also that as the result of the divine blessing, we should be able "to lend to many nations, but should not have to borrow; to rule over many nations but that they should not rule over us." Besides that, the blessings of Joseph described in Deut. xxxi. 13—17, R.V. point to mines and their produce as the peculiar inheritance of Israel represented by Joseph, and by the House of that name. They include these good things:—

"The chief things of the ancient mountains—and the precious things of the everlasting hills, and the precious things of the earth and the fulness thereof."

These precious things of the earth are, undoubtedly, the mines of gold and silver, of iron, brass, and copper, the coal, diamonds, and asbestos, all which are concealed in the rich lands and mines of South Africa. The Boers, knowing the value of these treasures by long experience, and by advantages already derived from them, purpose to prevent us possessing them. But what God gives to Israel, His people, the Boers have no authority, or power to withhold. We have already entered on possession and enjoyment of these mines, and of the gold and precious things they contain. God is on our side respecting our power to get wealth and riches nationally, and we cannot doubt that all the promises in our favour recorded in His Word, He will most literally and abundantly fulfil. We are strengthened in our belief by the facts which the current press of the day is bringing to our notice in the astonishing anticipations which we see recorded in one of the London papers, and commented on by most of the rest regarding the probable store of gold remaining to be drawn from the earth only between Randfontein on the West, and Holfontein on the East in the Transvaal. The stupendous figure named is 2,871,000,000 sterling, equal to about four times our own national debt! The notice we allude to is in the following words:—

A book which has just been published by Mr. Heinemann, written by W. Bleloch, and called "The New South Africa," throws a flood of encouraging light upon the future. The treatise is obviously the result of much care, observation, and experience, and is certainly not written in the interests of the great capitalists, who are the bogies of latter-day Radicalism. By a process of scientific reasoning, based upon official returns and reports, Mr. Bleloch estimates the amount of "gold available for practical mining on the area between Randfontein on the West and Holfontein on the East" at no

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less than the staggering total of 2,871,000,000 sterling —about three times the computed value of all the coined gold in circulation in the world, or nearly four times our National Debt. If this calculation is even approximately correct, it is clear that a considerable proportion of this hidden wealth—compared to which the eighty millions already extracted from the Rand is but as a drop in the ocean—must come to this country in some shape or form. Sooner or later the gold-fields of the Witwatersrand will be able to pay, without feeling it, much of the cost of securing good and economic government to the New Colonies. It would be false economy to draw largely on its resources till order has been thoroughly re-established and better facilities have been given for transport. The day, however, will certainly come when the sacrifices—such of them, at least, as can be compensated by money—made by England for South Africa will be repaid by South Africa to the Empire.

The following is from the *Glasgow Herald*, of April 11th last, and is interesting as bearing upon the same question. It points to vast capabilities in the soil as to the hidden wealth in the mines, and the agricultural future even of the dry and now hopeless Kalahari waterless desert:—

SCIENTIFIC, PHILOSOPHIC, AND TECHNICAL. *

This timely little book contains in six brief chapters a very clear statement by an expert geologist of the main facts and deductions of his science bearing on the gold mines and diamond fields of South Africa and the agricultural possibilities of the Kalahari. Since these are questions of the highest importance in relation to the prospects of the country, nobody who has the future of South Africa at heart will overlook Mr. Penning's volume, small though it be: while to those who have business there it should prove very useful. A peculiarity of the diamond fields is that they all lie in a nearly straight N.-W.-S.-E. line, on which Jagersfontein, Koffyfontein, and Kimberley and other less known mines are points. At these places the diamonds are found in volcanic-rock materials contained in vertical "pipes." The author's view is that these pipes are volcanic "vents from a huge dyke that is continuous at least 110 miles, from Jagersfontein to the Harts River," and that "the diamond mines situated along one pronounced line are in subterranean connection." The utilitarian importance of this deduction is obvious. Mr. Penning is further of the opinion, and the evidence for it is very sound, that these pipes once extended much higher than they do now, and that "many hundreds of feet of every mine and pipe the original upper portion of which would have been as rich as the lower" have been denuded by ordinary atmospheric and aqueous agents, borne away, and strewn on the lower grounds. Whence they and their included gems have been carried perhaps remains to be discovered. After a short note on certain diamond-bearing valley gravels the author goes on to consider the gold mines of the Rand. Here he has the same optimistic tale to tell of probable subterranean connections and undiscovered debris of denudation. If this is good news for the diamond-miners and gold-seekers, Mr. Penning's remarks on the Kalahari are no less encouraging to the would-be agriculturist in the same part of the world. The Kalahari desert is, apparently, a very dry place, but the geologist, with his knowledge of water-bearing rocks and their lie and dip knows better. "If the right conclusions have been drawn from the observations recorded" those "show not only that water can certainly be made available where none now apparently exists, but probably also in other localities where the conditions are still uncertain." All this joined to the facts that the soil is naturally fertile and that there is plenty of timber justify the "claim of the desert to be considered an important tract of country, not only in regard to its vegetation and its possibilities, but its central position in South Africa possseses an inherent weight." Mr. Penning concludes his book with a short chapter on stone implements, in which the question of the antiquity of the men who made them, whether Paleolithic or Neolithic, is discussed.—*Glasgow Herald*, April 11, 1901.

* "Gold and Diamonds: South African Facts and Inferences." By W. H. Penning, F.G.S. (London: Bailliere, Tindell & Cox.)

The prospect before South Africa and ourselves, its future owners and possessors is clearly very promising. There is incalculable wealth ready to be dug up out of the ground there, and there is room also for a vast multitude of British settlers on the soil who are prepared to do for South Africa even more than we have done for Egypt, Burmah, and India. The end of the present miserable war will give the signal for a glorious change which will bring on the ground immense masses of capital to build new railways, roads, and tramways, to restore the trade which has never yet had fair play, to establish equal justice for British, Boers, and natives. Finally, when the Boers are ready for it, and can be trusted with authority, there will be self-government already promised by the British to the two new and old colonies of South Africa alike. Then, like the Commonwealth of Australia, and the Dominion of Canada, the Federated States of South Africa will constitute a new and third nation loyal to the old mother, like the rest. Let Israel supplicate the Lord to give us peace as soon as He may deem it safe, and let the nation praise Him for His undeserved goodness to His waiting suffering people!

PROGRESS IN EGYPT AND THE SOUDAN.

YEAR by year the reports submitted to the Foreign Office by Lord Cromer on the finances, administration and condition of Egypt bear eloquent testimony to the remarkable success that has attended the British occupation of the land of the Pharaohs, and the record for 1900, with which we dealt in passing yesterday, is certainly no exception to the rule. It is not surprising that the French demand for a termination of that occupation has practically ceased, nor that the Little Englander's protest against its continuance is hushed, for the evidence of the enormous benefits conferred on the native population is too convincing to be ignored, and while opinions may differ as to the political justification for our policy in staying on, there can be no dispute as to the economic advantages that have resulted from the unselfish labours of Lord Cromer and his colleagues in promoting the material interests of the country. The abolition of the bridge and lock duties recently effected was in itself an achievement whose importance can hardly be over-estimated—the desirability of the reform was recognised fifteen years ago, but the position of the Treasury formed an effective barrier to a removal of the imposts. The record receipts for the twelvemonth—despite the low Nile of 1899, the full effect of which was experienced in the period under review—have fully justified the somewhat bold reform. The improvement that has taken place in the financial situation is very forcibly summed up in the following sentences:—"During the four years 1883—86, both inclusive, the aggregate deficit amounted to £E2,606,000. During the fourteen years from 1887 to 1900, both inclusive, the aggregate surplus, in spite of large reductions of taxation, heavy capital expenditure on public works, and latterly of a heavy Soudan charge, has amounted to £E9,986,000." In the Budget for 1901 it appears that £E417,197 will have to be contributed by the Egyptian Government towards the deficiency of the Soudan revenue, but it is not unfair to regard this in the light of capital expenditure which will in all probability be a source of rich returns in the course of a very few years. The

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Soudan, in Lord Cromer's words, "has been relieved from the dread of Dervish invasion. All fear of interference with the water supply, on which the prosperity of Egypt depends, is removed. Indeed, the path is prepared for inquiry as to whether, in the country formerly dominated by the Dervishes, works may not be executed which will eventually prove of the utmost service to all the inhabitants of the Nile Valley. Trade, which cannot fail to benefit Egypt generally, has sprung up, and is certainly destined to increase as time goes on. The necessity for maintaining so large an Egyptian army no longer exists. The burthen of military service has already been lightened. Lastly—and this is an argument which I hope and believe appeals to Egyptians as well as to my own countrymen, who co-operated with them in the civilising work of re-conquest—the stigma that a large tract of country, formerly under Egyptian rule, had been allowed to relapse into barbarism has been removed."

One of the best evidences of the prosperity of a nation is the saving power of its population, and it is most encouraging to find that the internal position in Egypt calls for the establishment of Post Office savings banks. The unexpected degree of success that attended a similar experiment in India justifies the belief that the facilities to be accorded the fellaheen will be eagerly welcomed. The first institution of the kind, we gather, has already been opened, and, very wisely, a small sum has been provided in the Estimates of the current year to cover the expenses of administration, although, as the interest is to be at the rate of no more than 2½ per cent., and as the deposits will be invested in Egyptian securities, it is not too sanguine to assume that the banks will very soon, if not immediately, become self-supporting. Another direction in which a remarkable amount of excellent work has been accomplished is that of irrigation. Lord Cromer declares that "The officers of the Irrigation Department saved the cotton crop of 1900. In spite of somewhat unfavourable conditions, I see no reason to doubt that they will be equally successful in 1901." The vital importance of this branch of the State Administration is testified to generously, but without exaggeration, by the Consul-General when he asserts that, "had it not been for the labours of the eminent hydraulic engineers, who for the last seventeen years have placed their services at the disposal of the Egyptian Government, the most skilful guidance would not have availed both to place the Egyptian Treasury in a position of assured solvency and to meet in any adequate degree the constant demands which are the necessary accompaniments of a policy of reform." In the matter of education much remains to be done. According to the last census 89.5 per cent. of the men and 99.7 per cent, of the women among the Egyptian population are unable to read or write, and there is an extraordinary dearth of skilled artisans. For example, the contractors who have been constructing the Nile dams have been obliged, at great expense, to import large numbers of Italian stone-cutters, and we are told that there does not appear to be a single native Soudanese capable of sawing a plank or of building a stone wall.

So far as the Soudan is concerned the record is one of steady, if not sensational, progress. The Sirdar reports that "the rest so much required by the people and the country in order to enable them to recuperate after years of incessant disturbance and warfare is already having the most beneficial results." The inhabitants cannot fail to realise the advantage of peaceful industry when it is brought home to them in the shape of exceptionally fine crops and a material reduction in the cost of living. Expenditure on railways and public works must naturally impose a heavy burden on the community for several years to come, but, as Sir Reginald Wingate very properly observes, a large portion of the outgoings represents construction and the initial cost of several services which, under normal conditions, would not fall as a charge against ordinary revenue, but would be met by special supplementary credits from some other source, until such time as the revenue of the new country develops and becomes sufficient to meet expenditure on capital outlay. Several districts are likely to remain a serious incubus for a long time to come; Fashoda, for instance, is expected to contribute £100 in revenue this year, but to require an expenditure of £3,700—an interesting item for Colonel Marchand should it meet his eye—and the Sirdar urges, with no little emphasis, that, in order to establish a thoroughly sound administrative system in the country, more funds are urgently required. So far as the railway is concerned it has to be remembered that nearly half of the line traverses an absolute desert; there is plenty of local colour in the plain statement that every train leaving Halfa for Khartoum has to carry with it 9,500 gallons of water for the engine, this, of course, representing a very considerable loss of transport. But, notwithstanding the difficulties of communicating with the more remote districts, deficient irrigation, paucity of labour and the want of enterprise which is said to exist on the part of the traders, there are clear openings for commerce in the Soudan, and, given a continuance of wise and sympathetic government, the country stands every chance of progressing at a rate which, before Lord Kitchener's splendid campaign, seemed utterly impossible.—*Financial Times.*

ISRAEL AT WORK IN AFRICA.—II.

"PIONEERING ON THE CONGO."

By the Rev. Principal Tymms, D.D.,
Of Rawdon College.

(*Concluded from page* 311.)

Here is another sample of the way in which the author has used his eyes and his common sense, and of his power to describe what he has seen:—

The sun was intolerable, and, looking about for a shelter of some kind, we noticed a schistose rock, a great slab on end, 12 ft. high. It cast a shadow of 3 ft. from its base. We set up our chairs in this little shade, which just covered us; but the shade, or rather the air, was so cold that we were obliged to have our bed bundles unpacked to furnish us with blankets, for only when so protected could we safely sit and rest and take our meal. The temperature of the air was probably 80 degs. or a trifle less, but the sudden change of 50 degs., from 130 degs., and more, perhaps, in that powerful sun, to 80 degs. in the shade, was intolerable. Had we not wrapped up in our blankets, we should have soon been down with a bad fever. The powerful tropical sun is a danger, but chills, to which one is so liable under such circumstances, are a far greater danger; the cold of the Congo has done more mischief than the heat. New-comers are very liable to rejoice in the cool after the heat, and pay dearly for the pleasure. I have seen men—not of our Mission—sit out in the cool evening breeze after dinner, wearing only a thin cotton singlet, cotton pyjamas, socks and shoes, enjoying the cool air after a hot day's work! No wonder that the Congo climate has been villified! One cannot be surprised that such men never returned home.

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While reading these volumes I marked innumerable passages as worthy to be quoted as specimens, but the exigencies of space shut out all but a few other fragments. Respecting the Bantu group of languages, we are told with great significance:—

We find a language superior to the people, and everything that points to a degeneration of the race, rather than the process of evolution to something higher. What is there in the conditions of life or the character of the Bantu race which would work otherwise than downward. Until the "scramble for Africa" set in, no outside influence for good has affected them apart from that of missions. The cruel superstitions and savage customs of the people could but debase; ten thousand years could not evolve anything better, but could only bring deterioration. . . .

I have instanced the Kongo of San Salvador, for it is a very full, clear, pure, rich and cultivated language of the Bantu. Our dictionary contains 14,000 words, but if all the derivatives and forms in use had been given, they would have run far into hundreds of thousands. . . . .

On the way home for my first furlough, I bought in Lisbon a reprint of a vocabulary of 1,000 words of Coast Kongo, by Cannecattim, published in 1804. There were many mistakes, and words we could never hear of. In his preface he mentioned a "Catechism of Christian Doctrine," by Cardoso, which was printed in Lisbon in 1624. On my way out to the Congo the second time I inquired for this in the National Library in Lisbon. With a little difficulty it was found, and in handing the two copies to me for inspection, the librarian said that the books had not been touched for 120 years. I mentioned the find to the Rev. G. R. Macphail, who was minister of the Presbyterian Church of Scotland in Lisbon at the time; he very kindly arranged to have the work copied for me by hand. I have this copy, and have studied it. It is interesting, but far from correct—regular "white man's Kongo." This must be the oldest work in any Bantu language. It is in Portuguese and Kongo interlinear.

The infinite importance of accurate philological study, as a sort of intellectual pioneering before the Gospel can be conveyed to a foreign people, transpires in reference to our missionaries' search for the native idea of God. Hasty travellers have told the world that the Congo savages have no such idea in their minds and no word for it in their languages. But years of patient search among widely-scattered but related peoples yield a very different result. From the Cameroons to the Kalahari, and in the central basin of the Congo, the name for God is Nzambi, or some cognate term. In its root there probably lies the idea of greatness, but this is not quite certain at present. This, however, our missionaries do know:—

This we do know, however, that some form of Nzambi has the wide range above indicated, and that among people who are not likely to have had any intercommunication since they first separated and came into their present positions, still less to have had any discussion about, or reference to, the name of God.

All this points unmistakably to a knowledge of God from the first, and so accords with all that we find in other lands. We are thus able to tell the people that we have not come to declare to them the God of the white men, but their own Nzambi, Nzambi ampungu, God Most High, or Supreme. When we go to them thus, they are interested. "Nzambi! do you know Him, then? Does He live in your town? Have you seen Him? What is He like?" We explain that He lives in heaven; we have not seen Him. "Then how do you know about Him?" We say that He has sent us many messengers, and, to crown all, He sent His own Son; in Him He has declared Himself fully.

The inestimable importance of those studies, of which the above is a single fruit, must commend itself to all who believe that men are regenerated by the incorruptible seed of the Word which is preached in the Gospel; but without detracting from this value, we must all confess that there is a better language which needs no translation in any land, because, like the silent testimony of the heavens and the earth, it can be read by the human heart in all the ends of the earth.

A spoken Gospel unillustrated and unconfirmed by a pure and loving life has little power to reconcile and convince. But love in action is at once a self-revealing light which pierces through the densest mists of ignorance and prejudice, and becomes an argument which even enmity cannot resist.

We glorify God, therefore, not only for sanctified scholarship and adventure, but for the lives which have been lived through the inspiration of His Spirit, and for the heroic sacrifices and tender ministries which have adorned the Gospel in Africa. What could be more touching, more instructive, or more encouraging than such testimony as was borne by the King of Congo?

After the service, the king wished to speak as usual. He said that he was glad that the white men had come to teach him and his people. We had brought him some wonderful presents, and we had told them the wonderful message of the love of God, and how the Saviour had come to open the way to heaven; very great and wonderful things we had told him, but something had just happened which to him was more wonderful than all—it was unheard of. "Mr. Bentley found Tembe the other day dying on the palaver square. Tembe was not his father, and he was not his mother (i.e., no relation either on the father's or mother's side), yet he took the boy, for whom no one cared to do anything, washed him, fed him, loved and cared for him as if he were Tembe's mother, although Tembe had never done anything for him. He nursed him and helped him, but the boy died; then, to crown all, he buried him as if Tembe were his uncle, in a lot of cloth. I heard of it all, and know how he buried him and fenced his grave. It is wonderful, I cannot understand it. These white men have different ways from us. They have taught me many things about being kind and good, but here was the very thing. It was very wonderful to be so kind to a child like that. This is more than talking. Yes, it is right; that is how we should be, but it is not our way—they are different from us. This has impressed me more than all their talk. It has opened my eyes." The old man was much impressed, and a year later, when Comber and I took leave of him to open up our line to the upper river, the king referred to this simple act as being one of the things which much impressed him, and helped him to understand the real nature of our teaching.

It would be impossible in a single review to give an adequate impression of all the good things which abound in these volumes, but I trust that enough has been said to make many eager to possess them. Every Sunday-school library should by some means be supplied with a copy, and I trust that many ministers and all our missionaries will have them presented by those who have the means at their command.

Merchants who are interested in the African trade will find many significant facts and shrewd observations; travellers and settlers in tropical countries will find many sagacious hints for the guarding of health against the deadly perils which lurk in air, and soil, and water, and to which so many strong men have succumbed. Among other items of special value is an Appendix on the nature and causes of malarial fever, and the precautions to be adopted for its avoidance.

I have not specially dealt with this work from a literary view-point, because it does not owe its existence to literary ambition, nor does it bear any trace of being influenced in

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substance or style by the desire to win admiration. It has manifestly been written with a direct business-like purpose, and the severe self-restraint which has preserved the author from shining at the expense of the missionary or the historian is one of its chief charms. Judicious readers will see, however, from the above extracts that Mr. Bentley's style is admirably suited to his purpose. Never stilted, it often rises into passages of sustained dignity and beauty, but is usually somewhat colloquial and could be read aloud with ease. The work suffers somewhat from the fact that the proofs have lacked the author's final revision. The editorial staff of the Religious Tract Society has done its best in Mr. Bentley's absence, but there are few more delicate duties than that of touching another writer's words; and I have noticed a few flaws which only the author himself would have presumed to remove. I refer to these only to deprecate an unfair criticism of trifling defects which Mr. Bentley would undoubtedly have rectified, but which editorial good taste, rather than laxity, has spared.

The predominant feeling left in my mind as I close this notice is one of thankfulness. I remember the day when I first conferred with Mr. Bentley respecting the projected Congo Mission. At that time the Congo Basin was a black patch upon the map, unrelieved by any specks of Christian life. To-day the banks of the great river are dotted with Christian churches for nearly 1,400 miles, and its stream is traversed ceaselessly by messengers passing to and fro from the Atlantic to the centre of the continent. If all our missionaries were suddenly withdrawn they would leave behind them forces of Christian life, and literary treasures of wisdom and knowledge, together with examples of heroic faith and patience which would remain as an indestructible heritage. The work has not been superficial, but thorough and deep, and as a natural consequence it is now rapidly spreading. Regenerating influences have gone abroad from the native churches, and, through voluntary services, are spreading up the tributary rivers of the Congo into far-off regions north and south. Many generations may pass before it can be said that Africa is Christ's. But our brethren have given Christ to Africa, and Christ will in due season take Africa for Himself.—(Baptist) *Missionary Herald.*

"VERSE BY VERSE."

By "Oxonian."

By permission of the Editor of "The Covenant People" we quote in these pages a portion of the last selections of Oxonian from the Old Testament, which give evidence of our Israelitish origin. It has been a great work well performed, and proclaims that there are not merely 27 or 47 Identifications of Britain with the Lost Ten Tribes, but 362! (See p. 434, June Number of "Covenant People"). The work was begun by Oxonian in February 1891, and concluded in May 1901, a little over 10 years! We select the following for reproduction :—

The *British Empire*, including the various areas which have come under its control, covers 11,500,000 square miles, and includes within its bounds 400,000,000 inhabitants. How is it, then, that neither Nebuchadnezzar nor Daniel had, in their respective visions of the night, any hint of *the greatest empire* the world has ever seen? Or are we wrong in thinking they had not? *May not the* "*Stone* cut out without hands, *that* became itself a great mountain and *filled the earth*," be that Empire?

At page 422 of the *Leisure Hour* for 1874, there is a map (with accompanying letter-press) showing how Britain was once joined on to Norway, Denmark, Holland, and France, and how the sea broke in from the north along the Norwegian coast, where now the deep waters succeeds to the otherwise shallow-bottomed German Ocean, and *cut* Our Islands *out* like *a* mere *Stone* for size *from the mountain* of the great European-Asiatic continent, *without* any *hands* performing it save those of the God of Nature and its forces. What God hath severed, let no man join together. *Geographically*, we are the Stone cut out by no human hands. *Historically*, we have grown into a great mountain, and are filling the world.

Daniel ii. 44 : *In the days of these kings*
Shall the God of Heaven set up
A Kingdom.

"Thy Kingdom come" is to have *some* answer in this dispensation. A Fifth Monarchy is predicted as arising during the life-time of the Four. But the Fifth is founded on a different principle—"*Thy* will be done." Isra-EL means "*God's* Ruler;" that Ruler *we* are. The public press is always drawing attention to the Pax Britannica—the "Blessings of British Rule." Curiously enough, our ancestors, Saxons, Northmen, Goths, Aesir, Daci, Scüthi, Getae, Sakai—one people, under different names—showed their prowess as a race by humbling successively the armies of Babylon, Persia, Greece, and Rome. We were originated as *a Power* all through "the days of those kings," having come to be already (in the words of *Whitaker*, 1896 Edition) "the *greatest* and *most beneficent* Empire the World has ever seen."

Daniel vii. 27 : *The Kingdom shall be given*
To the People of the Saints.

Daniel says that the "People of the Saints" will inherit the kingdom. Saints we are not, if it means we are specially good; but if it means (as it *does* in the Bible) those whom God chooses to do His work, then saints we may be, and thank God for it. Our rule is the beginning of His Kingdom, whose name is the Prince of Peace. Jesus Himself, when He comes, will not be able finally to exterminate sin, for the prince of evil is let loose once more at the close of the Millennium. He *will* establish Peace and Equity—*that is what our rule even now does do.* Witness the Regeneration of Egypt—the Pax Britannica in India and throughout the Empire.

The Flag which we plant wherever our dominion extends is the Flag of Christ. The Crossed Crosses are the Monogram of the name of Christ. The Roman Emperor Constantine (son of the British Princess Helena) saw the Crossed Crosses in a vision with the message, "*In hoc signo vinces.*" The first three letters of the name of Chr-ist, used as His monogram by the early Christians, assume this form —perpetuated in the Union Jack of Christian Britain. But our Flag tells of Him in another way still. The A and the Z, the Alpha and the Omega, the first letter and the last—in the old Hebrew alphabet—were Aleph, the Cross of St. Andrew; and Tau, the Cross of St. George. So, when Jesus says, "I am the A and the Ω, the first and the last," the symbolism which He uses is that of the Crosses Crossed, and the Flag of our Empire is the Flag of Christ.

Hosea i. 4, 11 : *Jezreel.*

That is, "God will sow!" The name recalled their national apostacy under the dynasty of Ahab. But it was full of promise too. "The name 'Jezreel' admits of a two-

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fold interpretation; either 'God will sow,' *i.e.*, scatter; or 'God will sow,' *i.e.*, make to grow." So the *Speaker's Commentary*. *Both meanings are true* if lost Israel be *here*, scattered as seed all over the world, and already growing into harvest.

Hosea i. 11: *Then shall the Children of Judah*
And the Children of Israel
Be gathered together,
And appoint themselves one head,
And they shall come up out of the land.

The great Hebraist, Kimchi, remarks (see *Speaker's Commentary*), "This will come to pass *in the days of the Messiah;* for unto the Second Temple there *only* went up Judah and Benjamin, who were carried captive to Babylon, and the Children of Judah and the Children of Israel *were not gathered together at that time!*" Let the Jewish Rabbis, like Kimchi and Neubauer, answer our Doctors of Divinity, who affirm that Israel joined Judah then.

Amos vii. 9, 16: *The high places of Isaac.*
The House of Isaac.

Isaac—why employed? not easy to determine, says the *Speaker*. One might suggest that it was to point back to the prophecy, "In Isaac shall thy seed be called;" and on to the fulfilment when they were called after I-*sak*. See the names fully treated in items 15 and 16.

Amos ix. 9: *I will sift the House of Israel,*
Like as corn is sifted in a sieve,
Yet shall not the least grain fall to the ground.

"The image employed here expresses at once the dispersion and preservation of Israel. The people are to be scattered, yet *not one individual is to be overlooked*" *(Speaker)*. There will be a great and unexpected harvest some day.

Micah v. 7, 8: *The Remnant of Jacob shall be*
In the midst of many peoples,
As a Dew from the Lord,
As the Showers upon the grass.
The Remnant of Jacob shall be
Among the Gentiles (nations)
In the midst of many peoples
As a Lion among the beasts
Who, if he go through,
None can deliver.

They would carry with them a mission from above, settling gently on the world, causing all that is useful to grow with showers of blessing. "Yet the blessing from above, gently as it came, would have the *irresistible* strength and vigour of a *Lion* in fulfilling the purpose of Jehovah" *(Speaker)*. It is the "perfect union of force with gentleness." The force is exercised only for the benefit of them whom it subdues. India, Egypt, South Africa, testify to the "Blessings of British Rule."

How exactly the latter part of the prediction was fulfilled in the early history of our Gothic ancestors after they left Media is shown at length at p. 65 *et seq.* of the author's *Israel's Wanderings*.

These two verses of Micah contain many centuries of history "in a nutshell."

Zeph. iii. 10: *From beyond the rivers of Ethiopia*
My suppliants—the daughter of My dispersed
Shall bring Mine offering.

The rivers of Cush are the Blue Nile, the Sobat, the Upper Nile to the Equatorial Lakes, the great lacustrine streams to the southward, and (why not also) the Zambesi. The Lord's "dispersed" are His people Israel, *here*, in the "appointed place." Their "daughter" is an offshoot from them. Our colonists in Zambesia and the Transvaal will bring of their gold for the sanctuary, which one day *will be built;* but more precious still, they will lead captive the wills and hearts of the denizens of the Dark Continent. It will be *Africa for Christ.*

Zeph. iii. 19, 20: *I will gather her that was driven out*
I will get them praise and fame in every [land,
I will make you a name and a praise
Among all the peoples of the earth.

Let Professor Gandell speak:—"There is an allusion to Deut. xxvi. 18, 19, where God covenants to Israel, if obedient, to *make them high above all nations . . . in* (or *for*) *praise*, and *in* (or *for*) *a name.*" "He would *fulfil to the letter* His part of the ancient covenant. The *time* (v. 20) is *firmly fixed* in the Divine counsels." On the words "will I bring you again," the Professor writes: "Better, I will bring you *home.*" The gathering and the bringing home would be so strange, "that *all the world* must notice them. Not only in the lands in which they had been exiles, but among all the *peoples*, or *nations*, of the earth they should be celebrated. Thus should be fulfilled the promise in Deut. xxviii. 10." Evidently one Oxonian divine, at any rate, believes in the literal fulfilment of the promises to Israel.

Zechariah ix. 13: *Judah—Ephraim.*

"The construction is very obscure in the Hebrew, though the general meaning is sufficiently obvious, viz., that God will use Judah *and* Ephraim as weapons of offence against the heathen powers of the earth." Judah is known. But where is Ephraim? "Greece" is Javan—Ivan—Gog. *Where is Ephraim?* Can a promise be more definite than this.

Zechariah x. 6—9: *I will strengthen the House of Judah,*
And I will save the House of Joseph.
For I have mercy upon them,
And they shall be as though
I had not cast them off.
Ephraim shall be like a giant.
Their children shall see it, and be glad.
Their heart shall rejoice in JEHOVAH.
For I have Redeemed them.
I will sow them among the peoples.
They shall remember me in far countries.
Place shall not be found for them.

These are the Nestorians, or Afghans, we presume!

Malachi iv. 4, 5: *Remember Moses—*
I will send you Elijah.

Two Witnesses (men) for the Two Witnesses (nations)—Moses for Judah, Elijah for Israel—to convert (father to children, and children to father) the hearts and minds and wills of that chosen, but stubborn peculiar people,

THE ISRAEL OF TO-DAY.

OXONIAN.

P.S.—From Genesis to Malachi we have pursued the Discovery of Israel *Verse by Verse*. Every verse has been read and weighed, and the result is no longer "27" or "47" Identifications, but 362. The New Testament Scriptures bearing on the subject have been dealt with in Dr.

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Grant's *Kingdom of God in the World*, Dr. Aldersmith's *Fulness of the Nations*, Mr. Douglas Onslow's now completed Serial on "The Kingdom," &c.—"The Covenant People," June Number.

COAL IN ENGLAND.

The History of the Mineral in this Country.

The nation or race to whom we are indebted for the discovery of the economical properties of coal were the Ancient Britons. There are indubitable proofs that the latter used the fuel both in their dwellings and in their bloomeries, or primitive blast furnaces, long anterior to the advent of the Romans. We have the authority of contemporary historians that iron was largely exported from this island before Cæsar's invasion, and not so very long ago some interesting remains of the pre-historic blast furnaces utilised by our distant ancestors were discovered in the county of Durham, and notably on Lanchester Common. Prior to their occupation of Britain, says the *Globe*, there is no trace or evidence whatever of the Romans having raised, much less employed, coal as an operative and domestic fuel; and all the knowledge of its value and methods of working it, which they subsequently acquired, were derived from the conquered race.

In its modern form the industry dates from early in the thirteenth century, when coal was first discovered and worked at Newcastle-upon-Tyne. Eventually the "stones" as coals were originally termed, were shipped to London, where brewers, dyers, and other artificers, using "great fires," began to use sea-coal instead of dry wood and charcoal. But the innovation encountered a strong opposition on the part of the prelates, nobles, and Commons attending Parliament, and these complained that the products of its combustion, together with its stink and smoke, were injurious to health and hurtful to vegetation, particularly to fruit trees.

Accordingly, in London at least, the use of coal was prohibited by Royal proclamation in the year 1306, and a few manufacturers, who persisted in burning it, were actually executed for the offence. It is pretty evident that on the accession of Edward II. a great change occurred in the opinion of the authorities respecting the use of coal, for in the year 1308, £50, equal to about £800 of our money, were paid from the Exchequer to provide wood and coal for the king's coronation.

Coal was first made a regular article of commerce from the north to the metropolis in 1381. The consumption of the mineral so far south must, nevertheless, have been very limited, for we find that in the time of Henry VIII. it was only allowed in the private apartments of the king. The earliest printed record of its modern application to smelting purposes is to be found in the patents, bearing date 1612, which were granted to Dudley and his contemporary iron-masters in the Midlands, they having been compelled by the stringent timber acts of the period to substitute some other combustible for wood in the reduction of iron ores. Coal was not in common domestic use until the reign of Charles I.; but ladies long believed such fires bad for their complexions, and refused to enter rooms in which they were burning. That those who indulge in "make-up" have always something to fear from approaching too near to a coal fire is proved by the story told of a fashionable dame, who, while seated over a fire at a party, found her countenance change suddenly from a delicate white to a dark tawny, as though by magic. A doctor was hurriedly summoned, but could only advise her to trust in future, not to mineral cosmetics, but to those charms which nature had bestowed upon her. A curious use for coal was thought to have been discovered in the seventeenth century, when the bodies of those who had died of the plague, and interred in vaults under churches, were placed in coffins lined with half-burnt coal cinders; the idea being that these would prevent the propagation of any noxious effluvia from the tainted remains.

No tax was imposed on coal before the Commonwealth, when sea borne coal from and to any port in England was first subjected to excise, and prohibitory rates enforced in respect of its exportation. The duty imposed after the Restoration on coal entering London was devoted to rebuilding the churches destroyed by the Great Fire.

During the long struggle with France the duty on sea-borne coal was raised higher and higher, no great reduction being effected until 1824. In 1831 this tax was abolished altogether. In 1695 the prohibitory rates on exported coal were reduced, with a view to increasing the yield of the port duties; but, commencing from 1780, were again steadily raised until the maximum was reached in 1819, when coal in foreign bottoms paid £1 15s. per chaldron, and that in English bottoms 13s. less. A gradual reduction then took place, and was continued until 1834, in which year the duty as affecting English bottoms was repealed, while the foreign one was brought down to 4s. per chaldron. From 1842 to 1845 Peel re-imposed a tax on the former at the rate of 2s. per chaldron: but in 1845 this was abolished, together with the duty of 4s. for coal exported in foreign ships. From that period until the last Budget exported coal had never been taxed.

Quite recently everyone has been complaining of the high price of coal, but we may comfort ourselves with the reflection that we were not at all events in such a bad way as our ancestors were on several occasions. In June, 1667, Pepys records in his diary:—"Such is the want already of coals, and the despair of having any supply by reason of the enemy's being abroad and no fleet of ours to secure them, that they are come this day to £5 10s. per chaldron." In 1814 the commodity fetched at the ship's sides 96s. per ton; and as recently as 1873 the great boom in internal trade caused it to go up to £3 per ton.

The revolution which the birth of the canal system effected in the consumption of coal has been already alluded to. The first navigation to be opened, that from Worsley Hill to Manchester, 10½ miles in length, was designed by the Duke of Bridgewater with this object solely in view. Whereupon—the date was 1761—the price of coals immediately dropped fron 7½d. to 3d. per cwt., and the supply became regular instead of intermittent, as it had formerly been. Like the Stockton and Darlington, many of the first railways to be constructed were intended purely as coal lines, but when the Metropolis became linked with the north by means of trunk routes the directors, presumably out of deference to their aristocratic patrons, were quite shocked at the idea of prostituting their passenger lines to the conveyance of this class of traffic. Tradition relates that at the outset coal wagons were loaded behind hoardings, so that no passenger might suspect the vulgarity being perpetrated; while it is told of one director that when approached by a coal-master for a service of coal trains he indignantly replied, "Great Heavens! you'll be asking us to carry dung next."

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Undoubtedly, the most extraordinary use to which coal has ever lent itself is the following. It is a familiar item of police-court lore that receivers of stolen goods carry small pieces of coal about them. When they see a thief apparently rather shy as to whom to sell his plunder, they walk up to him, take out a purse, and show him a bit of coal inside. This means that the thief may absolutely rely upon their confidence.—*Manchester Daily Despatch*, May 20, 1901.

Professor Jevons, some years ago, predicted that our coal supplies in Great Britain were not inexhaustible, and the same idea has lately been mooted again, in spite of the published proceedings of the Royal Commission which dealt with the subject. It is said that a fresh inquiry may take place, since Sir Michael Hicks Beach is inquiring of the coal trade associations whether such further inquiry is needed. While some are of opinion that the stores of coal in our land are being rapidly exhausted, in consequence of the enormous foreign demand for our best sea coal from Wales, there are others who declare that Welsh anthracite coal, which is chiefly that sent abroad, is so plentiful in "the Welsh anthracite field, from the west of the Vale of Neath in Glamorgan, down to Pembrokeshire, as to be practically inexhaustible." These statements require to be verified in order that the nation may be reassured. We hope, therefore, the Royal Commission proposed may be appointed; and so we may learn the best or the worst of that subject which is so closely connected with Israel's command of the sea and of her retention of the Gates, promised her by the oath of God Himself, to Abraham and His seed for ever.

POST-SCRIPTUM.

[With which M. Lagrange's "Mathematics of History" ends.]

THE printing of this book nearly reached completion when we got the news of the death of Professor Piazzi-Smyth, at Ripon (York), on the 21st February, 1900, to whom we had done the honour of dedicating it. The first sheets had been sent to him at the end of 1898. We have been profoundly struck with the coincidence of the vanishing of the two missionaries—Brück in 1870, and Piazzi-Smyth in 1900—but who had appeared about the same time, namely, October, 1818, and January, 1819, respectively, and had initiated the present set of ideas. Their deaths at thirty years apart have marked for us the exact commencement of our investigations, to the complete building up of a precise and embodied review of the whole subject. To all appearance, on that account the present date of 1900, so remarkable in the scheme of earth-measures for the British occupation of the Upper Nile valley, will herald to future observers the entering upon a new field, from now as definite as it is wide, one on which the effect of that movement is continued.

These signs, willed and granted for our instruction and our assurance by a higher power, must be examined after the manner of this work with regard to external physical facts. Not only then is it permissible, but also convenient that we complete the accounts so remarkable in themselves, which bind the Great Pyramid and Brück's law of history, those missionary efforts of Piazzi-Smyth and Brück, to the scheme of earth-measures. Whilst too, the leading periods of the life of the last-named are marked by the positions of the "quinquasecular meridian" of his historic law, and the lines of the relief of his "quadrangular law of formation," the corresponding periods of the life of Piazzi-Smyth are marked by the special positions of the meridian of the historic arc relative to the history of Anglo-Saxon Israel, and by the secular meridian of the Christian Era.

Piazzi-Smyth was born upon the meridian of this era—he was the son of Admiral W. H. Smyth and was born at Naples. The Christian name Piazzi, which his father gave him, is no other than that of the celebrated Italian astronomer, Piazzi, discoverer of the first small planet, and who was in 1819 director of the Naples Observatory. He measured the Great Pyramid at the moment when the meridian of the historic arc, in its return towards the East, passed over its inspired monument—or was still on the left side of the Anglo-Saxon sector, at the very time the meridian of the historic arc reached the right side of the Anglo-Egyptian sector.

The following table shows the corresponding movements of the two missions of Brück and Piazzi-Smyth:

BRUCK.		PIAZZI-SMYTH.	
			Longitude of Westminster.
Born 1 Oct., 1818.	The quinquasecular meridian quits the Assyrian region the origin of history.	Born 3 Jan., 1819.	Naples 14° 23′ 06″ Secular Meridian of the Christian era 14° 18′ 16″ Polar distance = 49° × 0° 8′ = 7 × 7°
Brings out his book, "Magnetism of the Globe," 1850-51.	The quinquasecular meridian on the Europe-African meridian, or the cross of the Continents, 1850 (1849 52).		
Brings out his book, "L'Humainte," son duration, &c., 1865-66.	Quinquasecular meridian on Brussels (1865-55).	Brings out his book, "Life and Work at the Great Pyramid," 1865-67.	Meridian of the historic arc over the Pyramid left side of the Anglo-Egyptian sector, 1861 (1866-754).
Died 21 Feb. 1870.	Quinquasecular meridian left the shore of France, the constitution period of Great Britain, centre of the Great Step, 1870-033.	Died 21 Feb., 1900.	Meridian of the historic arc on the right side of the Anglo-Egyptian sector (1899·977).
			Longitude of Westminster. Ripon 1° 23′ 23″ Left side of the Anglo-Saxon sector 1° 22′ 29″ Polar distance = 36° 0′ − 0° 8″ = 6 × 6°

(The numbers within parentheses are the dates reckoning the Christian Era from the year (o).

The common period, 1818-1819, of the appearance of Brück and P. Smyth, finds besides a precise expression in the agreement of the two periods of the "constitution" of the Reformation, denoted in the Pyramid by the two steps

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of constitution. It is nothing else but the correspondence at the distance of a quinquasecular period in the Pyramid of the angle of the small step at 1304·5. For we have 1304·5 + 515·164 = 1819·665. The correspondence exists also between the missionaries of the two epochs. The life of Piazzi Smyth is exactly defined between the preceding fundamental date, and the death of the first reformer Wycliffe ; and besides, the thirty years, which, we have just observed, separate the death of Brück from that of Piazzi Smyth, are half of the combination of the two halves which make up the sixty years of Wycliffe's life. The first half corresponds to the thirty years elapsed from the origination of Brück's ideas. He was at the military school at Brussels in 1836-1841 (see preface to "Magnetism of the Globe" to the death of Brück. We have the following coincidences—

Angle of the Small Step 1304·5.	1304·5 × 515·165 = 1819·665.	Birth of Brück 1818 „ P. Smyth 1819
Birth of Wycliffe 1324.	1324 + 515 = 1840.	Origin of Brück's ideas 1836-41.
Mean 1354.	1354 + 516 = 1870.	Death of Brück 1870.
Death of Wycliffe 1384.	1384 + 516 = 1900.	Death of P. Smyth 1900.

This agreement of dates is still more interesting from the fact that it was well known to Brück, as his work "L'Humainté," shows, that there was a distinct relation of his own work to that of the early missionaries of the Reformation. A. T. F.

July 1, 1901.

A BOOK ON SOUTH AFRICA.

A WORK on South Africa, by Mr. W. Bleloch, published by Mr. Heinemann, was noticed by the London *Daily Telegraph*, on June 7th, last, in the following terms. It seems worthy of consultation and study by those who wish to understand the events now transacting in South Africa. The book has for its subject—"The New South Africa : its Value and Developments," and it deals with its future as others have done with its past. The author treats of the problem the country will present to the world when the war has come to its end :—

"Mr. Bleloch has furnished us with a perfect encyclopædia of information on the subject of the resources of the Transvaal. Its value is much enhanced by the obvious evidence it bears that it has been written in no partisan spirit. Mr. Bleloch is very far indeed from being the champion of the great capitalists of South Africa. He does them, however, an unintentional service by disproving the charges that they brought about the present war. Whoever else suffered from the misrule of Mr. Kruger and his alien advisers, the great capitalists had little cause to complain of laws which, while disadvantageous to the State and to the great majority of the inhabitants of the Transvaal, gave exceptional advantages to financial groups to monopolise the mineral wealth of the country.

"Under the old Government (says Mr. Bleloch) the sources of wealth were thrown almost wholly into the hands of monopolists, while the inhabitants, Boer and Uitlander alike, made little headway. A number of Boers were spoiled by easily obtained wealth derived from the option money and purchase prices paid for their gold farms ; the Government, too busy in devising means for enriching themselves, neglected the others, and left them to lapse gradually into poverty and ignorance. From time to time they sought a remedy for this by providing the burghers with doles of money, mealies, and donkeys. The class of bywoners (squatters) and poor whites was continually growing ; some of these drifted to the gold-fields to fill the slums of Vrededorp and Burgersdorp, and obtain a precarious living there by breaking stones on the Main Reef road, or other similar labour ; others remained on the farms of their wealthier relatives, to drudge and slave for the miserable pittance which falls to the bywoner. . . . On the other hand, the Uitlanders were equally in a bad way. The gold laws were framed so that a man with an ordinary capital was almost certain to be ruined if he invested his money directly in the gold industry. . . . If he went into trade, he had to pay heavy railway rates and import duties, besides trading licenses. The profits not swallowed up by these charges were sure to be reduced from time to time by the periods of stagnation of trade resulting from the unsettled state of the country. The only trading class that waxed rich and comfortable with any degree of certainty were the dealers in illicit liquor. . . . Capital has done its part, and, admittedly, has done it well. But the physical nature of the fields, sufficient alone to secure the lion's share for capital, has, assisted by the gold laws of the country, secured for it a position of all-powerful monopoly which is not beneficial to the community.

"As we have said, Mr. Bleloch's book is in the nature of an encyclopædia, and it is proverbially impossible to quote satisfactorily from such a work ; but a few excerpts will give an idea of the nature of Mr. Blelock's researches. Here is his estimate of the amount of gold still lying beneath the surface in the Rand alone :

"The enormous total of 2,871 millions sterling, which is the estimate arrived at of the gold available for practical mining on the area between Randfontein on the west and Holfontein on the east, is far in excess of any estimates of the Rand's resources which have hitherto been published. In 1893, Mr. Hamilton Smith, estimating only on a depth of 5,210ft. on the dip of the reef, and a thickness of 5ft., brought out the gold value of eleven miles of the Central Rand at 325 millions. In 1894, Mr. Theodore Reunert made an estimate of 450 millions. In 1895, Messrs. Hatch and Chalmers brought out the yield of the reefs then being worked at 700 millions, and since then no authority has given an up-to-date estimate. When the enormous area beyond Boksburg, which has been proved since 1895, is considered, and also the newly-discovered reefs on Randfontein, which will double or treble the producing powers of that section, and when the continued success of the deep and deep-deep levels during the past five years are all considered, the present estimate is not out of proportion to those already published.

"Not less startling are his estimates of the coal wealth of the Transvaal.

"The coalfields of the Southern Transvaal cover an area of approximately 10,000 square miles, that is, taking the actual coal areas only, and leaving out the patches within the fields which are barren of coal, owing to the coal strata having been denuded. Besides this great area there are other coalfields in the Transvaal. One which may develop into great importance lies along the Portuguese border. The thickness ranges from a few feet to over 200ft., and the quality varies from bright bituminous coal to dull carboniferous shale, with 50 to 60 per cent. of ash. An estimate of

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6ft. of good coal over the whole area is one which in actual work is very likely to be exceeded. Six feet of coal will yield approximately 6,000,000 tons per square mile, so that 10,000 miles would yield on this basis over 60,000,000,000 tons. Of course, the total quantity of coal is about five times this amount, but about 80 per cent. of the whole may be reckoned for the time being as valueless. If the time should come when the world begins to feel real scarcity of fuel, means might be found to utilise these low-grade reserves of the Transvaal. For the present there is enough good coal to go on with. At 6s. 8d. per ton the value of marketable coal lying available in the Transvaal would amount to £20,000,000,000.

"We have said, however, enough of this book to justify the assertion that no one can claim to be qualified to express an opinion on the future policy to be pursued in the Transvaal who has not mastered the contents of Mr. Bleloch's book."

BRITAIN IN THE BIBLE.

An Unique Israelite Celebration in a Country Parish.

Queen's Sunday, June 23rd, 1901—the Sunday following the sixty-fourth anniversary of the Accession of Victoria the Good—proved, like its predecessors, a memorable day in the Crown parish of Sunk Island. This year, in addition, we welcomed as our special preacher the Rev. S. J. Deutschberger, B.A. (Cambridge), General Secretary of the British-Israel Association. For a month preparations had been made. First notices were issued in the *South Holderness Parish News* (circulation 1,500 in 24 parishes), headed "Britain in the Bible"—a phrase patented in this district as suggesting our national origin and destiny as God's chosen people. Neatly printed circulars from the press of Messrs. Folkard (printers to the Association)—a free-will offering—were next distributed to every family, inviting them to special services, at the head of each being displayed a portrait of Queen Victoria. Finally, the Bournemouth posters (again kindly supplied by Mr. Landseer Mackenzie) surmounting a very clearly-printed and beautifully-typed bill, the kind contribution of Messrs. W. Boyle and Co., were fixed in prominent positions in twelve different parishes. Mr. H. H. Pain had kindly provided the hymn-sheets used, and the Imperial Council of the British-Israel Association generally contributed a selection of literature, which proved most interesting to both clerical and lay visitors, who picked out to take home or send away just what their fancy dictated. Friends at a distance met the entire expenses of the deputation, and joined with our own people in contributing towards the refreshment department. The recently-formed Hull and Holderness British-Israel Association, in direct affiliation with the central Imperial Council, was strongly represented.

Queen's weather shone on the closing service—a strong wind prevented some attending the earlier ones. But there were good attendances throughout the day, and all could have listened longer to General Secretary Deutschberger's admirably lucid discourses.

Entering the church, the eye saw at once that loving hands had made it gay with flags, and shields, and flowers—roses, marguerites and cornflowers (red, white, and blue). On the far western wall maps were hung, showing in appropriate colours the covenant Empire of the English (Ephraim's and Manasseh's) and the dominions of our several rivals. The choir, ordinarily numbering twelve, had been augmented to over thirty. Several Jews were present, and two Wesleyan preachers. The hymns included "The God of Abraham praise," "O God of Jacob," "O King of kings" (varying the second verse), and a special memorial version of the National Anthem, "Good-bye, Most Gracious Queen." "O Lord our Governor" was sung instead of the Venite, with the special Accession Psalms and Responses (to the old Temple chant—the Tonus Peregrinus). Music and singing was well rendered.

The special sermons will be fully reported in the August number of the "Covenant People."

The offertories amounted to £3 8s. 3d., and were devoted to the National Memorial to Queen Victoria. Subsequently much interest has been evinced both in the preacher and his subject, and more than one neighbouring clergyman is prepared to throw open his pulpit to "Britain in the Bible."

Correspondence.

THE PROPHETICAL PERIOD: TIME.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I have noticed in the correspondence column of the Banner of Israel, for July 3rd, the very interesting letter by G. G., in the course of which he refers to the prophetical period known as "a time," and asks why the number of years which make one such period should be 360?

I see you have yourself proffered a reply to his question, and I ought not, perhaps, to intrude. But, with your permission, I would like to supplement what has already been given in reply with a further explanation which may be helpful to your correspondent.

In Dan. vii. 25, mention is made of "time, and times, and a dividing of time." In chap. xii. 7, occurs "a time, times, and a half. Both these periods are undoubtedly of *equal* duration. Thus:—

Ch. vii. 25.			Ch. xii. 7.	
"A time"	= 1	"A time"	= 1	
"times"	= 2	"times"	= 2	
"a dividing"	= ½	"a half"	= ½	
	3½	+	3½	= 7 "times."

In Rev. xii. 14, there again occurs "a time, and times, and half a time," which, in the 6th verse are represented as 1,260 days. This, if divided by 3½ gives 360 as equal to "a time"—in days. But what does the 360 represent? It is short of the Solar year of 365¼ days, and it is in excess of the Lunar year of 354⅓ days. We call to mind that 360 is the mathematical division of a spheroid in its degrees, thus—a circle has 360°. It is the geometrical division of the globe into 24 meridians of 15° each (15 × 24 = 360) which, by the earth's diurnal motion, produces a 24 hour day. It is also the division of the Zodiac in its twelve signs, or months, of 30 degrees each = one year. Again, it is the Hebrew Solar Cycle of 15 years multiplied by 24, which is a perfect astronomical measurement, and a cycle of 360 years.

360 represents, then, the *circle of the year* in its equal divisions of *degrees*, not *days*, which renders it—as a measure of time—adaptable to either Solar or Lunar years.

Ezekiel—as you have remarked—distinctly evidences the symbolical use of the *day* for the *year*. So also does Numb. xiv. 34, in referring to the forty years' wanderings. Hence "a time" equals 360 years, and as a matter of simple arithmetic "seven" times—or, 360 × 7—must equal 2,520 years, neither more nor less.

I conclude with an example of the consonance of time which exists between Prophecy and History—

The Babylonian Empire continued	90	years.
,, Medo-Persian ,, ,, ...	200	,,
,, Grecian ,, ,, ...	304	,,
,, Roman ,, ,, ...	666	,,
Total ...	1260	,,

a sum of years which is equal to "a time, times, and a half."

Faithfully yours,
W. F. G. Clatworthy.

147, Ilderton Road, South Bermondsey, July 5, 1901.

Will friends please remember that information for the "Anglo-Israel Almanack" should reach the Editor by middle of November.

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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 BURDEN OF THE PROTRACTED BOER WAR.

To some of our friends it is felt as a grievous burden that the Boer War in its present guerilla stage is protracted as it is. Some feel that our national sins are causing the Lord's face to be turned against us, and that the light of His countenance has been withdrawn because of our provocations. They desire, therefore, most properly, that daily united prayer should ascend to the throne of our offended God, confessing to Him our manifold sins as a nation, such as the increase of our Sabbath breaking, our national drunkenness, our forgetfulness of God, our betting propensities, and the unclean lives of such vast numbers of our race. Confession of these with repentance and amendment of life they regard as our duty each one of us, at the present time. We heartily approve of this suggestion, and wish that each of our readers would make these requests, to be heard on high, for the glory of God and the blessing of our nation in consequence. But in relation to the war in South Africa still unhappily being carried on, on the Boer side with utter hopelessness as to a successful issue for their cause, we cannot see that we should do wisely to ask for its immediate cessation. We know not what purposes the Lord may have at heart, in permitting the continuance of the war as it is now being waged, and the benefits He designs to accrue to His people, British-Israel, by its continuance, till the Boers feel the agony of its further prosecution, and are forced to surrender unconditionally, by reason of their painful experience of utter and final defeat. We have experience of the Boer character, and know that it is treacherous and implacable to a degree. They will keep no oath of allegiance or observe their sworn conditions of submission and loyalty a moment beyond their own convenience prescribes, but will spring up to make a treacherous attack at the first favourable chance they can find to deliver it.

A premature cessation of hostilities which the Boers impudently demand as the preliminary condition, also entire independence nationally, and British condonation of the rebellion of their own Dutch subjects in Cape Colony, taken red handed therein, would indeed be a downfall, but no blessing from the Lord. It would but lead to another outbreak like that which ended in Majuba Hill, and has plunged us into this most disastrous war. To pray God then to grant us the speedy cessation of the present Boer War would be to ask for a curse, but not for a blessing, and God has for our benefit refused to hear the prayers which have for nearly two years been incessantly going up from all the Churches and Chapels, and from most of the houses of the land, that "we may speedily be blessed with a lasting peace." We cannot make peace with enemies who hate us, and desire, even now, war to the death! But we can and must pray that the Lord will so judge between us and our South African foes, that He will speedily humble their pride, destroy their defence, and bring them in submission to sue for peace unconditionally at the hands of our Generals and our King, whom they have insulted for months, ever since they declared war against us and proceeded, without the least just cause or reason, to annex and occupy the British Dominions adjoining the then Boer Republics. It is not wise to insist in prayer for some object to grant which God is opposed, because it would reflect upon His faithfulness and glory. Thus when Joshua fell on his face before the Lord, when Israel was defeated by the men of Ai (Judges vii. 10, R.V.), and prayed for victory over the men of the city, God refused to hear Joshua His servant, till Achan's insult to Himself was avenged, but said to him in rebuke, "Get thee up; wherefore art thou thus fallen on thy face?" God's purpose was by just and honourable war to give Israel the whole land after Achan was destroyed, as He had overthrown Jericho before them, and then meant them by open war to destroy Ai, and Jerusalem, and Jarmuth, and the rest of the thirty-one kings and cities He had given over to be subdued in battle by Israel.

So now, South Africa is Christ's, and must be added to His kingdom by the battle-axe which He ever uses against His enemies, even Israel (Jer. li. 20, *et. seq.*, R.V.), and it

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is right and expedient that as Sir J. Gordon Sprigg said at Cape Town, on July 15th, last, that the policy of His Majesty's Government, and that of the Cape was first to wipe out the last vestige of Republicanism in South Africa, and that solely because Republicanism had proved a danger to British authority in South Africa." We see, then, why it is rash and inexpedient to pray for the immediate cessation of this war, until God's work is done to the furtherance of His glory, and those who oppose His will be first put out of the way. Their impotence must be exhibited to the world in God's good time. That time, Sir J. Gordon Sprigg says, is near at hand, as these words of his prove. He said before the Cape Vigilance Committee :—

"With regard to the present state of affairs, the Government were in sympathy with the announced intentions of His Majesty's Government. They had been giving all the support possible for the 13 months they had held office. The Premier then referred to Mr. Rose Innes's letter and said that he hoped to see him in his place as Attorney-General making a good fight for their policy, which was to wipe out the last vestige of Republicanism in South Africa, and that solely because Republicanism had proved a danger to British authority in South Africa. They must have military rule till the resistance was entirely put down, and then Crown Colony rule until they had a sufficient number of loyal people in the country to render the grant of free institutions possible. He held that confederation could only come by the voluntary action of all the States concerned after free institutions had been granted to them.

"He refrained from any criticism on military matters, but said that in his opinion the aspect of affairs was more favourable than at any time since war broke out. Communications were passing between Lord Kitchener and himself with regard to certain means for bringing the war in the Colony to a speedy close. He believed they would soon be able to give a very satisfactory account of the rebels in this colony. Replying to reproaches for not calling out the burghers, he said that it was not safe to arm them ; many were rebels at heart, and too many had called themselves out.

"He hoped the condition of the country would be such that Parliament could meet in October. He was sure that they would have a majority sufficient to carry on the necessary business of the country. Probably a Customs conference would be held at the end of the year. The revenue was considerably better than his own forecasts, and the financial condition of the colony was entirely sound. He promised that the first new tax to be imposed should be a liquor tax. Finally, he expressed the conviction that, far from taking a back seat, Cape Colony would occupy the leading position in the future Federation."

Had we put down the Republics after Majuba Hill, the present troubles would never have occurred. But as we neglected that necessary duty we have paid a tremendous penalty, which is at last gradually passing away. A patched-up peace which does not put down Republicanism in South Africa, is as vain as the hope of God's blessing in the subjugation of the nations of Canaan by Joshua, without the previous destruction of Achan for his sin against the Lord. To pray for His blessing then, was vain. To do so again that war may cease with the cause still rampant against the Lord and His people Israel, would be as vain now. He would say to us, "Get thee up ; wherefore art thou thus fallen on thy face ?" We need not fear ! Let the war continue till it pleases God to put down our enemies, and to Him shall be all the praise.

£30,000 AN HOUR FOR WAR.

THIS IS THE SUM EIGHT GREAT POWERS ARE SPENDING.

As the year 1900 was fast ebbing to its close a well-known American newspaper asked some of the most prominent men of this country : "What, in your opinion, is the chief danger, social or political, that confronts the coming century ?" And a glance through the replies flashed back across the Atlantic easily shows that the great minds among us look with dread at the vast and ever increasing armaments of the nations. How it will all end few of us will ever know unless Father Time deals kindly with us. Will a terrible universal war break out and from the war clouds enveloping this grey old earth some Power emerge to rule the nations for years to come ? Or, will it be a case of beggar my neighbour ? Even now the pace is much too fast for some of the less wealthy Powers. Every nerve is strained to the utmost to gather in gold wherewith to make terrible engines of war ; while in many countries—Italy and Spain notably—taxation has reduced the people to a state of poverty which is perfectly appalling.

Since this time last year eight of the leading Powers have spent no less a sum than £265,000,000 in preparing for war, and between now and next spring they will have spent another £300,000,000. These are the Powers alluded to, with the amount spent on armaments by each one :— United States, £61,000,000 ; Great Britain, £46,000,000 ; Russia, £43,000,000 ; Germany, £39,500,000 ; France, £39,000,000 ; Austria, £17,000,000 ; Italy, £14,500,000 ; Japan, £5,000,000.

That is only a twelve months' bill—over £30,000 every hour of the day and night. One shudders to think of the wholesale slaughter which could be, and may be, executed by the vast stores of armaments represented by this colossal bill.

Great Britain's expenditure does not, of course, include the cost of the war in South Africa, which brought the expenses up to quite an abnormal figure.

It comes somewhat as a surprise to find that the United States spends more than we do on armanents. But this is quite exceptional, because our cousins over the Atlantic are practically just beginning to build a navy and to organise an army. Since Jonathan smashed up the Spanish fleet and annexed Cuba and the Philippines, he has been seized with earth-hunger. He wants to be in the swim with European nations, and so army and navy expenses overtop even ours by 15 millions. Out of this £61,000,000 the American army takes £46,000,000, thus enjoying the temporary reputation of being the costliest in the world. Their navy costs £15,000,000 a year ; that is, just over half the cost of ours, but exactly double what the Kaiser spends on his.

The ruinous prodigality with which some of the Powers squander their wealth on armaments is best seen when one puts this expenditure alongside the sum spent on all other matters. The following table shows at a glance how the same eight Powers divide every £100 of their expenses between armaments and civil expenditure :—

Country	Civil expenditure.	Army & Navy expenditure.
Great Britain	£57	£43
Germany	49	51
United States	58	42
France	73	27
Austria	73	27
Japan	76	24
Russia	77	23
Italy	79	21

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Germany, alone among the nations, squanders not only more than half her expenses, but more than half her total income on army and navy. At the back of this there is the Kaiser's indomitable will. Not only has he made his army the best equipped and most feared on the Continent, but against a tremendous opposition he has laid the solid foundations of a navy which is intended as a rival if not a menace to our own.

Italy stands at the bottom of the list, with an expenditure of £21 out of every £100 on war preparations. Her poverty and not her will is answerable for this. Indeed, there is no doubt that before the century nears its close, Italy will rank with the minor Powers of Europe. The actual figures are: Out of 68 millions spent, the Italian army and navy swallow up 14½ millions. In marked contrast to our own, Italy's navy costs only £4,500,000, or a sixth the sum we pay for ours.

Ten years ago, the idea of Japan ranking among the Great Powers would have been met with ridicule. But the little Jap has arrived, and now has to be reckoned with as a factor in diplomatic affairs. True, his little bill is a very trifling affair in Western eyes—three millions on army and two millions on the navy—but at present Japan is poor. Industrially, the country is developing by leaps and bounds, and the increasing revenue will leave a wider and ever wider margin for war preparations destined for that great struggle against the Muscovite in the near future.

Out of every £5 Great Britain spends, over £1 goes to the navy, and it is comforting to know that this represents far and away a larger proportion of naval expenditure than any other country can either show or afford. The United States follow, a long way behind, with a naval bill of 10s. 4d. out of each £5 spent by the nation; Germany spends 9s. 8d. in each £5; Japan, 9s. 6d.; France, 8s. 8d.; Italy, 6s. 7d.; Russia, 4s. 9d.

John Bull's burden sits very lightly on his shoulders after all, and it is with considerable surprise that one learns that the amount we spend on our navy only falls £500,000 short of the total sum spent by France, Germany, Italy, and Japan together on their navies:—France spends 12½ millions on the navy; Germany, 7½; Italy, 4½; Japan, 2; total, 26½ millions. While last year Great Britain spent 26 million pounds on her magnificent navy.

What could not be done with these hundreds of millions in education, old-age pensions, housing of the poor, and the welfare of the nations? Yet now, after nineteen centuries of Christianity, the nations stand armed to the teeth, full of jealousy, full of dread, yet ready to fly at one another's throats on the least provocation. Moreover, not only are these millions of pounds wasted, but one cannot deny that our hundreds of thousands of soldiers and sailors are but drones. Their labours are utterly unproductive, and but take away from, rather than add to, the wealth of the country. And however much we may deplore this squandering of a nation's wealth one is compelled to admit that "there is no other way." It is a policy that other nations force upon us. The Union Jack waves over nearly one quarter of the globe, and British vessels plough the waves of every ocean. All the world buys of John Bull, and only so long as he remains invincible will he enjoy this supremacy. His over-sea possessions would be lost; the markets of the world would be wrested from him, and England's toiling millions would stand idle, and the tide of wealth that now flows to this land of ours would be deflected elsewhere.

Moreover, there is every probability that armaments will swallow up a still larger proportion of the revenues of the nations in the future. In Nelson's days men were content with battleships and a fair and square fight. Nowadays, subtlety and stratagem are more favoured, as witness the deadly torpedo and the submarine mine. And, perhaps, in a dozen years' time the Powers will have found it necessary to go to the expense of fitting out a flotilla of submarine boats. Already France has 14 of them built or completing, and eight more projected, and the United States has seven. Great Britain lags behind, the Admiralty declaring that they are useless. Be that as it may, it is well to remember that the Admiralty said the same thing years ago about the torpedo boat when France began to add them to her navy. Will history repeat itself?

Who knows, too, whether the twentieth century may not see the birth of fighting air-ships? Count von Zeppelin's air-ship opens up a long vista of possibilities in this direction. Imagine a great battle, say between England and France, proceeding over our heads, and a blood red rain falling upon this fair country of ours. Yet who would be so bold as to deny such a possibility?—From the *Penny Pictorial Magazine*, March 16, 1901.

HONG KONG, THE CITY OF "FRAGRANT STREAMS."

How many of the best harbours of the world belong to Great Britain! One of the finest and most strategically situated is that of Hong Kong, in South China, so shut in by its mountainous sides that it seems like an inland lake. The name refers to the many "fragrant streams" which ripple down the hillsides into the sea.

In 1841, long before any other nation bestirred itself in China, England secured the rocky island of Hong Kong, to which was added, in 1860, a portion of the adjoining mainland known as Kau-lung or Kowloon. Three years ago in 1898, we acquired, by what is diplomatically called "a lease," a still larger portion of the mainland, also known as Kau-lung. The whole of the district now in possession of England covers an area of 252 square miles.

The climate is of the warm temperate order, but very humid. Between May and September, during the south-west monsoon, no less than seventy inches of rain falls. In the heat of the summer the white inhabitants make a holiday resort of the Peak, which rises to 1,800 feet above the sea.

The island itself is abont eleven miles long, and from two to five miles wide. Along its northern shore, and facing the harbour, the city of Victoria stretches terrace above terrace for four miles under the steep sides of the Victoria Peak—a red stone city about whose beauty travellers have written with enthusiasm. The population of the island was computed three years ago to be a quarter of a million, of whom 14,000 were white and the rest Chinese.

The C.M.S. began work in Hong Kong in 1862, but the first bishop of Victoria, Hong Kong, the Rev. George Smith, appointed in 1849, was a C.M.S. missionary. His successor, Bishop Alford, was a member of the C.M.S. committee, and Bishop Burdon, who followed him, as well as Bishop Hoare, who now holds the see, were on the C.M.S. roll. The C.M.S. work in Hong Kong comprises twenty-two schools, with an average daily attendance of nearly one thousand children. The chief of these schools are the Anglo-Chinese Day School for Boys, the Christian Girls' Boarding School

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(formerly under the Female Education Society) and another Girls' Boarding School. There is a congregation of 551 Christians, over whom the Rev. Fong Yat Lau is pastor, and evangelistic work is carried on both in the city and among the villages of Kau-lung. The latter number 423, and are estimated to contain 80,000 souls.

Mr. and Mrs. Hipwell took up their permanent residence in Kau-lung city in 1900.—From *The Church Missionary Gleaner*, May 1, 1901.

NOTE BY THE EDITOR.—Isa. xxvii. 6 (R.V.): "Israel shall blossom and bud and they shall fill the face of the world with fruit." Even the British Gates feel their influence.

THE FALSE PROPHET.

BY E. IRELAND.

"THE False Prophet" is mentioned three times in the Apocalypse, viz., xvi. 13; xiv. 20; xx. 10, and is identical with the second Beast of chap. xiii. which is generally admitted to signify the ecclesiastical power of Rome, and which so obviously delineates the Papacy, that "it is so interpreted by the Spanish Jesuit Lacunza, writing under the name of Ben Ezra" ("A Simple Explanation of the Book of Revelation"—Chap. xiii., by Rev. E. Nangle). This Beast "had two horns like a lamb." "The word Lamb is used 29 times in the Apocalypse, and in every one of these places it relates to Christ, the Lamb of God" (John i. 29). ("Union with Rome," by Bishop Wordsworth). This two-horned Beast, or False Prophet, so manifestly symbolizes an ecclesiastical system professedly derived from Christ, that it is so expounded in the following note of the Douay Bible on Revelation xiii. 11:—

"I saw another beast, &c. He had two horns like those of a lamb, pretending to imitate Christ by an outward sanctity, and by working strange things."

How wondrously does this characteristic stand out to view in the head of the Papacy? He has, indeed "the horns of a lamb"—the outward semblance of Christianity—but he "speaks as a dragon." This is proved by many of the Papal Bulls. For example, in the Bull "Unigenitus," issued by Pope Clement XI., the universal reading of the Bible, and the most vital principles of true Christianity are maligned with the most anti-Christian maledictions, and are branded as "False, scandalous, pernicious, seditious, impious, blasphemous, heretical," &c. Also in the Bull against Queen Elizabeth, published by Pope Pius V., in which he arrogates the authority of depriving her of her crown, and absolving her subjects from their oath of allegiance. That Pontifical Edict made loyalty a crime, and murder, even to the assassination of that illustrious sovereign, a duty and a virtue. In those ecclesiastical documents, he who has ears to hear, cannot but recognise the voice of "the dragon," yet they open with the bleating of "the lamb." "Pius, Bishop, servant of the servants of God, health and the Apostolic Benediction to all the faithful in Christ." These are but specimens of the Judas-like hypocrisy which characterises all the Popes' proceedings.

This "False Prophet" has two horns, "which denote the union of civil and religious sway; and this is a very striking characteristic of the infallible head of the Papacy, who puts forth a claim to universal, temporal, and spiritual supremacy. The Pope claims two swords, 'Lord, behold here are two swords' (Luke xxii. 38); and Pope Boniface VIII. in *Unam Sanctam*, has interpreted these words of St. Peter as authorising the double sway of the Roman Church, temporal and spiritual (Extrav. Com. Lib. I.; Tit. VIII.; Jus. Canon. Tom, II., p. 1159.—Ed. 1839). She holds in her hands two keys, the emblem, as she asserts, of her universal power (Boniface VIII. Ibidem Math. xvi. 18, 19). The Roman Pontiff is twice crowned, once with the Mitre, his symbol of universal Bishopric, and once with the Tiara, in token of universal imperial supremacy—he wears both diadems" ("Union with Rome," pp. 47, 48).

It is also very remarkable that the Mitre of the Pope bears the resemblance of two horns: so that when the Roman Pontiff "sits on the high altar of St. Peter's at Rome, receiving the adoration of the cardinals, and wearing his two-horned Pontificial Mitre" upon his head, he thereby proves to the world that he is the head of the Apocalyptic Beast which is represented as having "two horns like a lamb," and this episcopal mark belongs exclusively to the head of the Papacy (see Hislop's "Two Babylons," which has an engraving of the two-horned Episcopal Mitre of the Pope, p. 350, 352, fifth edition).

Now, all this incontestable evidence proves the identity of this second Beast, or False Prophet with Papal Rome. But it is also rightly maintained by many students of prophecy, that that symbol indicates a far wider sphere of authority and influence than has ever yet been exercised by the Roman Church, even in the height of her supreme power. Hence, Dr. Aldersmith has said, "The two-horned Beast, I believe, refers to the union of the Eastern and the Western Churches" ("Coming Events in the East," p. 6). The development of events since the overthrow of the temporal power of the Pope, A.D. 1870, in fulfilment of Dan. vii. 26, and 2 Thess. ii. 8, seems to justify this conclusion. The overtures of the Roman Pontiff to the ecclesiastical authorities of the Russian Church, the apparent sympathy between that Church and her sister the Church of Rome, and the present firm alliance of France—"the eldest son of the Church"—with Russia, all plainly point to a future union of the Greek and Latin Churches under one spiritual head, most probably the last infallible head of the Papacy, who will previously to the time of the final conflict between the British and the Russian Empires, have changed his seat and headquarters from Rome—the city of the Popes—to "the Holy City Jerusalem" (Rev. xi. 2, 8), for it is distinctly predicted that "the False Prophet" shall be along with "the Beast, and the Kings of the earth, and their armies" (Rev. xix. 19, 20), which Zechariah has emphatically foretold shall be gathered "against Jerusalem to battle" (Zech. xiv. 2). Mr. Neil, in "Palestine Re-peopled," remarks:—

"We have seen that, on the fall of Rome, the Beast still survives its final stage, led by the False Prophet, whom we have every reason to believe is the Greek Church, and supported by the Emperor of Russia." "The Greek Church supported by Russia, as the director of the last form of Antichrist, will persecute Israel" ("Coming Events in the East," p. 5).

But it must be remembered that "the False Prophet" and the Beast with "two horns like a lamb," are one and the same power (Rev. xix. 20), the two lamb-like horns apparently denoting two separate ecclesiastical systems professing Christianity, and united under one spiritual head. And looking at this prophetic emblem in the light of the Identity of the British with Israel, and also in the light of

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well-known historical facts, it will be manifest that the Roman Church has ever been, and will doubtless be to the end, as much the deadly enemy of Israel, as the Greek Church can ever possibly be. The unrelenting antagonism of the Papacy to British-Israel was fully demonstrated at the commencement of the South African war, when the Pope, in the very teeth of the professions of loyalty made by the Romish ecclesiastics in England, actually proposed a Russo-Franco-German Alliance for the express purpose of the subjugation of Great Britain (see BANNER, May 23, 1900, p. 224). But his holiness (!!) had not the power to put his threat into execution, because Jesus, the Divine King and Redeemer of Israel, was defending His chosen people from the wily plots and attacks of their numerous enemies, just as He had done before at the time of the Spanish Armada, the Gunpowder Conspiracy, and on many other momentous occasions, and will also do again at the approaching deadly struggle of Armageddon.

The following appropriate extract is from the Rev. Dr. Cumming's lecture on "The Russian and Northern Confederacy," delivered during the Crimean war, when France was the ally of Great Britain :—

"Mr. Chamberlain tries to prove that France, who, he says, justly is sprung from Gomer, will be included in the confederacy or conspiracy. It is not so now: we see no signs of it at present; God forbid it should be so. But there seems to me a very high probability that Austria, or Gomer, as the eldest daughter of the Church—the Romish sister, or the Greek Apostasy, next—and the Mahometans of the East, in the last place—will all three coalesce; and that there will be our noble fatherland for God, for the Bible, for liberty, for life, faithful even to the last. If this be so, it gives us many precious comforts respecting our own country and its destiny in the future" ("The End," pp. 277, 278).

The fact that the French Republic is now the ally of the Empire of Russian-Gog, proves that Mr. Chamberlain was right when he affirmed that France will be "included in the confederacy," and will consequently be among the nations which will be found in battle array against the Empire of British-Israel and the Republic of American-Manasseh at the time of the final struggle. But had Dr. Cumming believed in the Identity, and had he lived to read such literature as the "Handbook," "British-Israel Truth," edited by Rev. Chancellor Hanan, D.D. and Dr. Aldersmith, "A Resumè," by Philo-Israel, or "Britain's Imperial Destiny," by Rev. Mr. Jones; his (Dr. Cumming's) inference "respecting our own country and its destiny in the future," need not have been based upon "ifs" and probabilities, but on the infallible promises made in the inspired Word of God to His people Israel, of which the following are but a few :—

"He shewed 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" (Psa. cxlvii. 19, 20).

"Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

"Fear not, thou worm Jacob, and ye men of Israel: I will help thee saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. xli, 14).

"For a small moment have I forsaken thee; but with great mercies will I gather thee. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv. 7, 17).

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9).

"I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" (Jer. xxxi. 3, 10, 11).

"If those ordinances," the sun and moon, "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—37).

"Israel is the rod of My inheritance. Thou art My battleaxe and weapons of war; with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 19, 20).

"And the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God," or a Christian people, as John i. 12 testifies; Hosea i. 10; Rom. ix. 26.

True Christianity, proclaimed by Christian Israel, is the great regenerating power in the world which will eventually bring the whole human race to the feet of Jesus, the Divine "King of Israel," and thus emancipate it from the thraldom, slavery, superstition, and intolerance of Mahomedanism, Heathendom, and Apostate Christendom.

"Haste happy day, that time I long to see,
When every son of Adam shall be free;
Then shall the happy world aloud proclaim,
The pleasing wonders of the Saviour's name."

BRITAIN'S IMPERIAL DESTINY, ETC.

REV. J. IDRISYN JONES, of Northampton, Eng., gave a very interesting lecture on the subject, "Britain's Imperial Destiny as Based on Her Hebrew Origin," in the vestry of the Tabernacle Church on Tuesday evening. The vestry was filled to overflowing, and, judging from the rapt attention with which his remarks were received, the audience took a great interest in the subject. Mr. Jones is a very talented speaker and thoroughly knows his subject, as is evident by the fact that he is considered an authority on these matters by earnest-thinking people all over the world. He is the author of a number of books on the subject, and we must say his arguments are logical and convincing, so much so in fact that the most confirmed doubter, after listening to him a little while, will have his faith shaken and will be convinced in spite of himself that there must be something in the statement that the Anglo-Saxons are the direct descendants of the lost Ten Tribes of Israel. Mr. Jones can be assured that if ever he comes to Yarmouth again he will be well received, and the good opinion he formed of the town during his brief stay will be strengthened.

Rev. J. Idrisyn Jones, of Northampton, England, left for Boston by the "Prince George" on Wednesday. He leaves Boston next Wednesday for his home, after completing a very successful six months' lecturing tour in the West Indies and Canada.—*The Yarmouth Times*, June 14, 1901.

THE August Monthly Part of the BANNER OF ISRAEL contains, as a frontispiece, a coloured Map of Australia.

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INTERNATIONAL PROGRESS IN AFRICA.

"REUTER'S representative has had an interview with Mr. Lionel Decle, the well-known traveller, who has returned to England after completing a two years' journey across Africa, undertaken for the especial purpose of investigating the political and commercial conditions in the British, German, and Portuguese spheres between Rhodesia and the Soudan. After devoting more than two months to the study of the administration of the Soudan, he was detained by illness in Egypt. His health has greatly suffered from the hardships he had to undergo during the first part of his journey, during which the expedition was exposed to eleven months of almost continuous rains, the heaviest on record south of the Equator. Speaking of his journey, he said that he was chiefly impressed with the absolute changes which have taken place in the short period of six years which have elapsed since he completed his first journey from the Cape to Uganda and Zanzibar. 'On the whole,' he said, 'Darkest Africa has ceased to exist, and I am sure that within fifteen years' time the great Continent will have become a serious factor in the political economy of the world. With the completion of the Cape to Cairo railway and telegraph lines, resources will be developed which will astonish even the most sanguine believers in the future of Africa. The results which have been obtained in the various British dominions have exceeded all my anticipations. The completion of the Cape to Cairo railway will revolutionise the economical condition of the whole of Africa. It will, first and foremost, solve the problem, as the "teeming millions" of labourers mentioned by Mr. Rhodes are no exaggeration. For instance, if you draw a parallelogram with one side running from Ujiji to the north of Lake Tanganyika and extend the other lines towards the east for a distance of 120 miles only, you will find that in that small space alone are nearly half a million people and more, if anything. This country consists of an intricate system of mountains, and yet you cannot travel two miles in any direction without coming across a village. The people, chiefly Warundi, are very wild, having never yet come in regular contact with white men; physical difficulties kept the Arabs away from the region, so that the population was not raided for slaves, and could expand. I have used these Warundi as porters, and found them easily managed—in fact, I used 400 of them as porters during two months, and never had a deserter or lost a single load. Without entering into details, I do not hesitate to predict that within five years after the railway is completed it will be possible to find at any time at a month's notice 50,000 spare labourers to go and work in any portion of South Africa, this independently of those who will be already employed.' The Soudan—'This region stands as a model among our numerous possessions, and at the risk of being looked upon as having failed to weigh carefully my words, I do not hesitate to say that Lord Kitchener has shown himself the equal of Napoleon the First by his marvellously comprehensive genius.' 'In conclusion,' said Mr. Decle, 'I can only say that Africa is to-day in a state of transition. With the completion of Mr. Rhodes' trans-African Railway scheme, ten years hence, the transformation will be as great as is Africa's condition to day when compared with the "Dark Continent" of Stanley's time."

The above appeared in *The Scotsman* of June 29th last, and was forwarded to us by J. R., of Edinburgh. The traveller, Mr. L. Decle, has a high opinion of the achievements of British workers in Africa, and especially as to the ability of Lord Kitchener. He has indeed been used by the Lord to bring about a complete change for the better in the condition of the Soudan, and we doubt not that he will ere long be able also to proclaim that the Boers' resistance has come to an end, to give place to the *Pax Britannica*. The long resistance of the Boers can only end in their own extermination. They have been tried in the balances as the rulers of the land, and succeeded at last in ruining themselves and the land which they had the misfortune to get into their uncontrolled possession for twenty years. The red ruin which has now overtaken it is the direct effect of Boer mis-government, and till they are crushed and reduced to powerlessness the land can have no rest. May God in His mercy give to South Africa the peace it sorely needs, and then shall Israel give to the Lord all the praise.

SIR MICHAEL HICKS-BEACH ON THE PROSPERITY OF THE BRITISH PEOPLE.

ON June 26th the Lord Mayor entertained the bankers and merchants of the City of London at a banquet given according to ancient custom at the Mansion House. The chief guest and speaker was the Chancellor of the Exchequer, who gave good testimony to the sound condition of the nation as to its public purse—the war and the nation's indebtedness in consequence. The speaker would not allow that he was a pessimist. He deprecated the sort of pessimistic reports which were daily issuing from the City of London. The Lord Mayor plainly intimated that he did not credit these reports, and Sir Michael Hicks-Beach commented on the facts thus:—

"From this City every morning emanate doleful prophecies as to the decay of our trade, the want of the capacity in commerce and industry which our forefathers used to display, as to disappearing wealth, as to an inadequate navy, as to a mythical army. But all these come from speakers and writers; and the men of action, the men of business, the men to whom the people of this country entrust their commercial affairs, the merchants and the bankers of the City of London, all the while go on undisturbed and quietly—sometimes too quietly—conducting their business, and conducting it in such a way that I am glad to think that statistics show, and the income-tax returns also show, a state of affairs in this country for the present and the future that is absolutely different from these dismal forebodings. (Cheers.) Well, my lord, so it is also with the public purse.

"THE WAR EXPENDITURE.

"We have had to find the means for the last two years of maintaining what to us is an enormous force—from 200,000 to 250,000 men—6,000 miles away from this country. We have at the same time taken more than our fair share in the necessary operations in China. (Hear, hear.) We have conducted to a successful conclusion I do not know how many little wars in East and West Africa. This has necessitated considerably increased taxation, raising a revenue which thirty years ago would have been deemed impossible for any Government to collect in this country, and it has also necessitated raising a loan of £127,000,000 in all within the last two years. Why, these operations, I venture to say, would have spelt almost ruin—at any rate, infinite trouble—to any other European State. (Hear, hear.) They have

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passed over us here—they have passed over the unruffled surface of trade and commerce, they have left the money market almost undisturbed, and I will venture to say they have caused no real suffering to our people. (Hear.) Is not that a testimony to the greatness of our resources and the power of this country? (Cheers.)

"A WARNING.

"I am no pessimist, gentlemen. I believe that we are greater than ever we have been. (Cheers.) I believe that we are capable of meeting and conquering any emergency that may arise. But while I believe that, I also would wish you to think for a moment, important as your influence is, upon the causes that have given us our great resources. What are those causes? Why, surely this—a wise fiscal and commercial policy, involving very light taxation for many years on the people at large, and therefore developing and encouraging our industry and our commerce to an extent which has been impossible in any European nation. Now I have had from time to time cause to attempt humbly to warn my fellow-countrymen of the possible dangers of greatly increased expenditure by this country. I have never for a moment had in my mind the possibility of checking necessary expenditure, or of checking the increase of expenditure. With nations, as with individuals, if wealth increases and civilisation spreads, expenditure must also increase; but that is easily met so long as the increase of expenditure does not exceed the normal increase of the revenue. But when it comes to this, that apart from war the ordinary increase of expenditure goes beyond the normal increase of the revenue, and requires additional taxation, then I will venture to say that the situation is one which demands the attention of all thoughtful citizens." (Hear, hear.)

Sir Michael Hicks-Beach speaks highly of the greatness of this nation's resources, and the consequent power of the country—nay, he asserts "we are now greater than we ever have been." We have need to be cautious, and it is necessary that we should bring the war to an end by compelling the Boer to admit the hopelessness of it. No one seriously advocates the repetition of the stupendous error which ended in Majuba Hill and the misery which has come out of it since.

The war can only terminate by the unconditional surrender of the Boers if the peace to follow is to last. We are glad to notice in various directions symptoms that the Boers are nearly played out; they seem short of horses and ammunition, and even of clothes. We hear of no battle now worth noticing; and when the power of the Boers to escape on horses comes to an end, the power to carry on the war will cease with it.

Of course, the Chancellor of the Exchequer spoke as a man of the world in reference to our nation's greatness, but we can only repeat his words as above, with the reservation that all we have and are are God's gifts to us, His sinful creatures; also that His distinguishing grace towards our race arises from no merits on our part, but is the result of our forefather Abraham's faith on Mount Moriah, when he obeyed God and stretched forth his hand in simple faith in and towards the Lord, to slay his only son. We benefit and are blessed to-day "because he then obeyed His voice."

The Chancellor of the Exchequer is astonished at the great prosperity enjoyed to-day by the British people; but he does not reflect upon the more glorious prosperity which God promises to His people "Israel" in such a passage as Jer. xxxiii. 9, &c. (R.V.), where in regard to Jerusalem it is declared, "This city shall be to Me for a name of joy, for a praise, and for a glory, before all the nations of the earth, which shall hear all the good which I shall do unto them; and shall fear and tremble for all the good, and for all the peace that I procure unto it."

Our present prosperity is marred by a terrible war, and by national sins innumerable; but the time is near when the national blessings described in the passage just quoted, and in numbers of others like it, shall be ours to the praise of our God's faithfulness, and truth, and lovingkindness, to His people, whose present greatness is so remarkable.

THE BEAST.

By J. H. Weldon.

In an article by Mr. E. Ireland which appeared lately in the Banner, I observe that he adopts the idea that, in fulfilment of the various Old Testament predictions about Gog, the Tsar of Russia will prove to be the great Antichrist in the not far distant future; and he therefore expresses his belief that the Russian, either by name or some of the titles by which he is described—"King of the North," "Prince of Rosh," &c., &c.,—will be found when tested numerically, as we are taught in Rev. xiii. 18, to exhibit the number 666.

I have now, as suggested by Mr. Ireland, submitted all the names and expressions with which we are familiar, to this infallible test, and in no one instance in any of the languages—Hebrew, Greek, or Latin, do I find anything to confirm the idea that Russia, or any other than the Representative of the City of the Seven Hills, will be found to uphold that notion.

Russia, no doubt, will prove to be the great enemy of England and of the representatives of the Ten Tribes and of the Jews; but that fact is not sufficient to justify us in the expectation that the Popedom and the Roman Catholic element generally will ever finally lapse into the Greek Church, or transfer to another the unmistakably decisive characteristics that point so specially to him who proclaims his own infallibility, and who, in the words of St. Paul, "sitteth in the temple of God, showing himself that he is God."

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Eleventh Monthly Report.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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, nearly 300 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations given below were received very thankfully, between June 15th and July 20th.

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

Watford, July 20th, 1901

SOWING THE SEED.

THIS month's Report will show that a smaller amount of literature has been distributed on account of a little slackening of work having been needed in the home office of the Fund for a short time; consequently something of a holiday, but not an entire cessation of work, has been the order of the day now and again.

The weekly and monthly journals have been sent out as usual to the stations of our Sowers round the circle of the earth. For this distribution we have been able by the generosity of our subscribers, to have the full general supply, that is, of the BANNER OF ISRAEL, 291, and of the monthly issue, 21. Then of the "Covenant People," 225. These containing the Annual Report of the British-Israel Association with other matter, were heavy, and were dispatched without other literature with them, which it is customary to add to these packets.

The number of book-post packets of the BANNER OF ISRAEL amounted to 736. Of the "Covenant People," 161 were sent out.

The packets of varied literature alone, without the journals, have numbered 29. 20 went to Sowers who are on our list, the remainder to new people or to occasional recipients of the good seed our Fund supplies.

Next month I hope to furnish again a full list of places we send to regularly, and the names of the new places sent to.

It is always a delightful thing to find from time to time how seed sown in days past has not been cast into entirely unyielding soil, but some has taken root, and though there has been little growth, it has been kept alive, until some other effort has been made which has brought it forward, and stimulated it. A letter from Newfoundland and another from a clergyman in the far West of Canada, from both of which I quote, illustrate that to which I have referred, and they provide news that gives cause for thankfulness, and promise of fruitfulness in the near future.

From Newfoundland:—"A few days ago I received your letter, together with a nice and helpful assortment of literature on the great subject of Anglo-Israelism. I need hardly say how diligently I shall peruse the matter you so kindly sent me, particularly the 'Handbook,' a work about which I have heard a great deal. I have been for many years a sincere believer in the 'subject,' and have often had discussion with my friends in my own humble way, and to the extent which my limited knowledge of the subject would allow. I shall, indeed, do all I can to extend the knowledge of our Identity, and shall distribute the literature received as soon as I have read it. I have a work on 'Predestination' which I lend to one and another, and it seems to have 'fetched' them all, as they frequently ask if I have anything more on the same subject.

"A few years ago a clergyman (now dead) of the Church of England, gave a course of lectures; it seems he became a convert through the Rev. Mr. Glover, who had been here a few years previous on a visit to his son, Sir John Glover, then Governor of Newfoundland."

From Yukon District, Canada:—"Your kind letter and enclosed papers and book to hand, for which I thank you. I have been much interested in the subject they bring before me for many years, and I am thankful to have some of the literature treating of it at hand. In our northern land we often have time when travel, &c., cannot be engaged in, and reading is our only pleasure during the cold winter days. I would be delighted to receive as it were a graduated course of your current papers, in order that I may see the subject more fully dealt with. Your idea of leading people by the study of British-Israel truth to the study of God's Word is one of the strongest recommendations of the subject to me, for by the reading of the Word alone can a man fully realize how sinful he is. I trust that God will bless your efforts to lead men to Christ, and grant us both the power of the Holy Spirit to do His will."

These two correspondents have been placed upon our list with much pleasure. We will turn now from the cool regions of North-west Canada to the heated lands of British Central Africa where is a correspondent to whom we have been sending for some time past. The letter opens as follows:—"Permit me to ask you to accept the enclosed (a good gift for our Fund) as a mark of my appreciation of your kindness in sending me the various periodicals of your Society. I have brought a judicial mind to bear on the Anglo-Israel Problem, and I find the evidence exceedingly weighty. Whether one accepts altogether your ideas or not, it is decidedly a profound problem, and every sensible person ought to face the question right now. I have found the acceptance of it the only arresting power on the road to Agnosticism. The positive aspects are so refreshing to the thinker after the negative dogmas of Kant.

"To every diplomat it must be beyond value to think as you do. It is like a Pilot who knows that there are twenty fathoms of water under the vessel's keel, quite close to the neighbouring rock. In the midst of the turmoil of Europe, undisturbed by the universal hatred of most people, the hidden building of this awful Empire grows, and at the moment when England was thought to be 'done for,' the unveiling of the Australian movement of Federation, and the consolidating of Greater Britain staggers the sensible student, and strikes the 'irresponsible chatter of frivolity' dumb. May I request you to thank the Editor of the BANNER for his vigorous Imperial articles, and beg him to insist on absolutely fighting to a finish this Boer war. It is the only human way of winning South Africa. No shadow of a compromise until they have unreservedly surrendered. Great must be your joy in the prosecution of this profound work, and I wish you every success. That it is vital to our best interests to study it no public man can (or should) deny. I have been 19 years this month in the vanguard of British pioneers in Equatorial Africa, which is nearly equal to Dr. Livingstone's service."

Now, passing on to Natal we shall glean a few words from a letter of a Sower in Kimberley, which brings into view some of the sad difficulties under which our people are labouring while still the dark cloud broods over South Africa:—

"I am very sorry that I have not been able to write you before, and I am more so as I have not been able to send you a subscription; please God I hope to shortly. I have been in and through this terrible war, and I have lost nearly all I had in business. It has been most trying to us in business; many hundreds have lost their all, and will now begin to start

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life again. We that are spared must be very thankful that God has spared us our lives when there have been so many brave ones taken from us. O! what a blessing it will be when peace is restored to us again. God grant that it will be a lasting peace—God's peace—then all will be well.

"I have nearly given away all the pamphlets and books; I have let them out as well. People are taking a greater interest in our subject, but the most trying people we have to deal with are the Ministers of the different Denominations; they will not take the trouble to look into the matter; some have no time and so on. When our dear Saviour came down among men, those that ought to have known the Scriptures and about His coming did not know and could not teach the people; there are many to-day like them. God grant that their eyes may be opened. I often wish that I could speak well, and give some good lectures; I would give the people something to think about that they should search the Bible; they want something new to make them think. We must pray and wait God's time to open the eyes of our blind teachers.

"Please go on sending the two BANNERS. When I came up here from Cape Town, I had about two years' BANNERS by me, so gave them to the poor soldiers all up the line. I gave a parcel to some who were returning home to New Zealand, and some to men going to England to read on the voyage. I am doing all I can; I wish that I could do more to honour and glorify our heavenly Father, and our dear Saviour Jesus Christ. I have a dear son in the Congo State; he is sowing the good seed of the Kingdom."

In closing I would call attention to the following few words from an enthusiastic Home Sower and thorough Bible student, for it would be as well that we seize every thought which points to the value of and the need of our eyes being opened to the present revelation of Israel, just as is indicated in the letter previously quoted, so many people are requiring some-think *to make them think*. Referring to a Jewess before whom the claim that the British are Israel is being put, our Sower says:—

"I should like to send her 'Israel in the Scriptures,' but want it for Canon A.'s holiday book. My vicar is back again, but very severe. I have not alluded to his book. Why do people put up their backs and refuse to consider the matter? It seems to me *a possible means of reclaiming the interest of the masses in the neglected Bible, if properly used.*" This is what is really required to be realized more and more, and it is certain that we cannot live as we ought without a good understanding of the truths of the Bible, and we cannot come to that understanding without gaining an interest for the contents of the Holy Book. Let us pray God to enlighten us more and more, and help us to stimulate others to search the Scriptures that they may find life eternal, to the everlasting glory of the Triune God. E. M. RUSH, *Hon. Sec.*

Lee House, Watford, July 20th, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford, Herts. Bankers, the London and County Banking Company, Watford, Herts.

DEATH OF CAPT. H. J. R. LOWE.

WE regret to announce the death of Capt Lowe, on July 1. He was staying at Greta, Barnard's Castle, for rest and change, having been in ill-health for some time. He, with his wife, was returning from a sketching expedition. Mrs. Lowe was driving—the horse bolted, and Mrs. Lowe being unable to control it, they were dashed against a wall. Captain Lowe was killed on the spot, and Mrs. Lowe very seriously injured. We are glad to learn that she is recovering. The British-Israel Association and the Identity cause generally lose a very staunch and influential supporter by this sad accident.

Correspondence.

THE MAORI RACE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have on several occasions sent you a brief summary of the results of the Maori census, being always persuaded on Identity grounds that they would not die out. Sometimes the facts have been discouraging, when the totals showed a decrease, but even then there was room for hope, when it was found that those Maoris who lived with us, were frankly subject to the Queen, showed a small increase, which was turned into a decrease only by the greater decrease among the Maoris who held aloof from us, the wicked colonials and our evil ways (according to Exeter Hall).

Now all the natives are friendly and appear to be vying with one another to welcome the King's son, in spite of a certain amount of snubbing from officialdom which ignores strongly-held native traditions, prejudices, if you will.

The article from the New Zealand *Herald* gives a clear and fair statement of the case—perhaps too much is made of spirit drinking—beer, or beer and water is exhilarating enough for most Maoris, and you get a much more sufficient looking drink of the latter refreshment for sixpence than of spirits—I think there are not many pure bred Maoris who would care for a second glass of spirits in one day. It is, however, positively certain that if we wicked Anglo-Saxons had not come to New Zealand, there would not be one quarter of the present 42,639 Maoris now alive in it.

Yours truly, H. STEWART.

Athenree, Thames, N.Z., 22 May, 1901.

The New Zealand *Herald* discusses the matter thus on May 10th last:

"We are sure that many of our readers outside of New Zealand will be gratified at the announcement made as a result of the census which has just been made of the Maori people, that their numbers have increased since last enumeration in 1896. In the North Island, the Maoris number 40,611, which is an increase of 3,511 over the number returned in 1896. In the South Island there are 2,028 Maoris, which is stated to be a decrease of 296. The total increase is 3,228. This result is remarkable and noteworthy from many points of view. Since the advent of Europeans, the Maori population has up till now been steadily decreasing, and the colonists of New Zealand have in some quarters been severely blamed for this. There are many reasons for the decrease of the Maori race. It has been ascertained with tolerable certainty that the Maoris were decreasing before the Europeans in the country could have had any appreciable effect. No doubt the introduction of European habits, the drinking of spirits, and the universal habit of smoking tobacco, the weakening of the restraints which arose out of their ancient superstitions and forms of tapu, all tended to decrease the birth-rate, and to increase the mortality. Then we had long periods of war. In the engagements which were fought, many of the best men of the race were killed. And these wars were more severe than they would be amongst ourselves. The women took an active part. They were driven out of their settlements and harassed in many ways. Many women were killed or wounded on the field. Then succeeded the era of Native Land Courts, when the natives were selling their land. They had then abundance of money, and in many cases were plied with vile spirits. They gathered in whole communities at the townships where the courts were held, and lived in tents, often in cold and wet weather. It is noticed by Darwin that a great sudden change coming to any race of mankind, and indeed to any race of animals, involving a complete disruption of fixed habits, has a most detrimental effect on the reproductive powers, and in many cases means absolute sterility. The Maori people have had to encounter such a change to the fullest possible extent. Can we think that the corner has

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now been turned? Now the causes mentioned above, or most of them, have come to an end. The Maoris have to remain at their settlements, and they have to work for their living by cultivating the land. That may be their salvation. That may be the means of rescuing the finest aboriginal people from what seemed to be an early and inevitable doom.

"It must be remembered that there is due cause which tends to the extinction of the race which cannot be avoided. The Maoris, numbering 40,000, are now here in the presence of about 900,000 Europeans. Marriages take place not infrequently, especially of European men to native women. The children of such unions frequently drift away from the native settlements and become mixed up with the general European population. In this way, every year a certain proportion of Maori blood becomes absorbed. It is, perhaps well that this should be so.

"The results of the census show that the natives are now settling down to an orderly life. They cannot now live by making sales of land. They must experience the blessings of being compelled to labour. Carlyle glorifies work, and tells us that 'in idleness alone is there perpetual despair,' And all those who have laboured for the good of the Maoris, who refused to coincide in a gospel of destruction, who refused to believe that to be destroyed was the inevitable fate of the race within a few years, may now thank God and take courage. Sanitary laws are now insisted on within Maori settlements. The Maori Councils Act passed last session gives abundant power of self-government to those chosen to carry out the much-needed reforms. A number of well-educated young men of the Maori race have banded themselves together to aid in all matters of reform, sanitary and other, amongst their people. And when the Duchess of York is in Auckland she will lay the foundation-stone of an institution which is to care for the education and training of Maori girls, and to endeavour to make them good housewives and good mothers. It will be a great glory to New Zealand, and will redound much to the credit of its people throughout the world, if the decrease of the Maoris should be stayed."

BETTERMENT OF THE MAORI.—HOPEFUL REPORTS.

"Reports of Maori census enumerators show a great improvement in the condition of the native race during the past few years. The Maoris, generally speaking, are more cleanly in their habits, and consequently are more healthy, and most of the enumerators are convinced that the visits of native medical officers and stricter compliance with sanitary laws under the Maori Councils Act will bring about still further improvement. In most districts natives are more industrious than they were. Drunkenness is less prevalent, and the death rate has decreased. In nearly every large district there is a much greater number of young children in proportion to the adult population than at the previous census.

THE BRITISH-ISRAEL SOCIETY IN HULL.

To the Editor of the "Hull Daily News."

SIR,—Will you kindly allow me space in your paper to state a few facts which have recently come under my notice, and which, I feel sure, will be alike beneficial to the Christian community and the public generally. Having had a conversation with a friend who is a member of the British-Israel Society in Hull, I feel convinced that there is much more than appears on the surface which is worthy of our most serious attention and Christian study.

The whole endeavour seems to be Christian sympathy with each other, helping to bear each other's burdens, and so fulfilling the law of God; also rightly dividing the Word of God's truth as applied to the House of Judah and the House of Israel, which House is to be found in the Anglo-Saxon race.

I promised a friend to attend a Sunday evening service and hear and judge for myself. Before we parted he gave me one of their book almanacks, and after carefully going through its contents I was simply amazed. I had no idea they had become such a powerful organisation; they must have been working quietly, but effectually, for years to have attained to such an important position. The formation of these organisations seems to be extended to almost every important town and city in England, Scotland, Ireland, and Wales; also the colonies, America, South Africa, New Zealand, and Australia. I noticed that the members of such associations comprise some of the most influential men of the present day, including the clergy and ministers of Nonconformist churches.

Being much interested in the information already gained, I determined to fulfil the promise which I made to my friend to attend their Sunday evening service, which is held in the Oddfellows Hall, Charlotte Street, at 6.30. Accordingly I wended my way to the place appointed, and found a nice congregation already seated awaiting the service to commence. I could not help but notice that the organist, Mrs. Thompson, had made a very appropriate selection of hymns for the service, commencing with the hymn "At even, ere the sun was set."

After this Mr. Allenby and Mr. Duncan offered up earnest and soul-stirring prayers; after which the beautiful old Israelitish hymn, "O God of Bethel, by whose hand," was sung most heartily by all present. The lessons were ably read by Mr. R. Wilson, and another hymn was sung, "O God, our help in ages past," after which the minister asked all present to bow their heads in prayer for a special blessing on the subject chosen for their evening's meditation. I found on inquiry that the minister was Mr. Kitching, from Grimsby, who took for his text Acts i. 4, "And being assembled together with them, he commanded that they should not depart from Jerusalem, but wait for the promise of the Father."

The preacher treated his subject in a most masterly manner, which secured for him the close attention of his hearers; the eloquent and choice sentences which fell from his lips will not be easily forgotten by those whose privilege it was to hear him.

The singing of the hymn "A day's march nearer home" and the pronouncing of the Benediction brought a most enjoyable and profitable service to its close.—Yours, &c.,

A BIBLE STUDENT.

April, 1901.

ASTRŒA VICTRIX.

MR. SWINBURNE'S ode on the war is published in the *Saturday Review* to-day. We quote three stanzas out of the twelve of which the poem consists:—

England, elect of time,
By freedom sealed sublime,
And constant as the sun that saw thy dawn,
Outshine upon the sea
His own in heaven, to be
A light, that night nor day should see withdrawn,
If song may speak not now thy praise,
Fame writes it higher than song may soar or faith may gaze.

Dark months on months behold
Hope thwarted, crossed and quelled,
And heard the heartless hounds of hatred bay
Aloud against thee, glad
As now their souls are sad
Who see their hope in hatred pass away,
And wither into shame and fear
And shudder down to darkness, loth to see or hear.

And now the living breath
Whose life puts death to death,
Freedom, whose name is England, stirs and thrills
The burning darkness through
Whence fraud and slavery grew,
We scarce may mourn our dead whose fame fulfils
The record where her foes have read
That earth shall see none like her born ere earth be dead.

—*Daily Telegraph*, June 9th, 1900.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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EGYPT'S SALVATION

AN ENTERPRISE WHICH WILL TRANSFORM HER BARREN DESERTS INTO THE RICHEST GRAIN COUNTRY OF THE WORLD.

THE first great engineering feat to be completed in the twentieth century will be the huge Nile dam at Assouan. This mighty enterprise will cost £5,000,000, and, with the subsidiary works at Assiout, is finding employment for an army of 25,000 English and Italian mechanics and native labourers.

During the past few months great strides have been made with the undertaking, and by the courtesy of Sir John Aird, of Messrs. Aird and Sons, the contractors, we are enabled to publish a number of unique photographs showing the present stage of the work.

The progress of the Assouan dam is being watched with the keenest interest not only in this country but throughout the world, for it is realised that herein lies the true salvation of Egypt. And in these days when England is so seriously threatened with the loss of her industrial supremacy, it is refreshing to know that British capital is at the back of this great and beneficent scheme, and that British brains are bringing it to a successful issue.

A wonder-working project is this of transforming a country of arid, burning sand into thousands of miles of rich, productive soil, which some day soon will not only feed Egypt herself, but supply the teeming millions of England with wheat and other foodstuffs now imported from countries in whose development or commercial well-being we have no sort of interest whatever.

"The Nile is Egypt, and Egypt is the Nile." The full appreciation of all that this historic phrase implies led to the building of the Assouan dam. Without the Nile Egypt could not live; even with it she is but a poor, sparse, half-starved country, whose desert children subsist on the meagrest fare. The explanation is a simple one. Every year scores of Niles—one might almost say scores of Egypts—cast themselves into the Mediterranean. Along with this incalculable volume of water there is carried billions upon billions of tons of a peculiarly rich sediment, which is capable of converting desert into soil so fertile as to produce three crops in one season.

The Assouan dam will hold back 1,000,000,000 tons of this water with its fruitful sediment. For a distance of 144 miles along the river the influence of the dam will be apparent; in other words, a lake of that size will be created.

Subsidiary dams will enable this vast volume of water to be thrown into the existing canals at a sufficiently high level to irrigate the country. At present the cultivated soil of Egypt consists entirely of a belt of land on either side of the Nile stretching to no greater distance than can be reached by the waters at high Nile. No less than 2,500 square miles will be added to the crop-bearing area of Egypt by the making of the dam. The value of this fresh land when under cultivation will be, it is estimated, £80,000,000.

The bill which Egypt will have to pay for the work amounts, as already stated, to the comparatively small sum of £5,000,000; but she will not be required to pay a sixpence until the whole of the work is completed, and then the payments will be spread over a period of thirty years, commencing next year. Roughly speaking, therefore, Egypt will benefit to the tune of £75,000,000 through the foresight, enterprise and skill of British capitalists, contractors, and engineers. The dam itself will consist of a colossal wall of granite, a mile and a quarter in length, stretching from the right bank of the river to the left. It is 90ft. high above the level of the Nile at low water, and on the top is as wide as Fleet Street. In a short time Egypt's hordes of restless travellers will be able to walk across this great bridge with their camels and caravans. Immense difficulties have had to be overcome. At certain seasons of the year the Nile rises. On such occasions the incompleted wall was entirely submerged, rendering a cessa-

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tion of operations imperative, sometimes for a month at a stretch. Then enormous depths had to be dug to find sure foundations, and a better idea of the nature of this work can be gained from the accompanying photographs than from any description. Happily, however, these and a thousand other obstacles to progress have been conquered, and the Assouan dam is, to all intents and purposes, an accomplished fact.

The only objection that has been offered to the undertaking arose from a desire on the part of certain Egyptologists to preserve the temples of Philæ from destruction. The ancient ruins stand on a tiny, palm-fringed island, which when the dam is in working order will disappear under the waters. The plans originally drawn up would have involved the submersion of the temples themselves, but an influential body of men, with the late president of the Royal Academy at their head, set up such a vigorous agitation that amended plans were prepared, and now the ruins will still overtop the waters, though the island will disappear for the first time in its three thousand years of history. The Egyptian Government are unromantic enough to show little concern as to the fate of Philæ. Their indifference reminds one of Mehemet Ali, who, when the construction of the barrage at Cairo had been decided upon, instructed his engineer to "use up those useless heaps of stones, the Pyramids."

It was only by a little subterfuge that the engineer managed to save those mysterious monuments to Egypt's past.

Only the tourists and the æsthetic will miss or regret the semi-disappearance of Philæ; but surely this is a small price to pay for the salvation of a country.

Sir John Aird has given to an *Illustrated Mail* representative the story of the manner of the signing of the contract for this great enterprise. It reads almost like a romance in itself, suggestive of the "lightning" methods which are generally supposed to be exclusively characteristic of the big "deals" effected on the other side of the Atlantic. When Egypt made her great want known certain London gentlemen held an informal consultation, the outcome of which was that Sir Benjamin Baker, the engineer, and Sir John Aird were approached. They fell in readily with the suggestions made. Then the question arose of how the money could be obtained, Egypt being unprepared to advance the capital necessary to commence operations.

The breach was promptly filled by Mr. Ernest Cassel, the well-known London financier, and he, together with Sir John Aird and Sir Benjamin Baker, hurried over to Cairo with the contract ready prepared. They arrived in Egypt on a Wednesday; by the following Sunday the Egyptian Government had accepted their terms and signed the document. The next morning Mr. Cassel and Sir Benjamin Baker were on their way back to Europe. In four days Egypt had received and approved of a plan for the solution of a difficulty which for thousands of years she had made repeated though vain efforts to overcome.

Egypt has practically stood still for ten centuries. Agriculturists still employ the old water-wheel and the primitive "shadouf," which date back to the "Hanging Gardens" of Babylon.

Even unto the carrying out of this twentieth-century enterprise there enter certain evidences, not only of Egypt's antiquity, but of Egypt's long sleep.

The bullion with which the army of workers at Assouan are paid is brought weekly in sacks strung across the backs of camels. The animals are laden up at the doors of the Assouan Bank, and then, with an armed guard, carry their precious burden across the desert to the works.

The stone with which in 1901 the Nile is being dammed is obtained from the quarries that built Philæ and that supplied the material for Cleopatra's Needle now on the Thames Embankment. The stone that is being quarried to-day for a work typical of modern enterprise bears the mark of wedges used thirty centuries ago.

From the same quarry that helped to build the monuments of the Pharaohs, England is extracting stone to erect a memorial to the wisdom and beneficence of her occupation of Egypt.

In spite of his multitudinous duties, Mr Joseph Chamberlain finds time to take a keen and active interest in the progress of this great enterprise, and usually inspects the plans and photographs of the work.—*Illustrated Mail*, March 30, 1901.

The above is indeed a remarkable description of a wonderful work, which reminds us of the mighty irrigation works now existing in British India—the fruits of the labours of British Hydraulic Indian Engineers; especially of the late Sir Arthur Cotton, whose great work was the dam he built across the Godaveri river, which divides the Masulipatam from the Vizagapatam districts on the East coast of the Madras Presidency. The description of the mighty works now in progress on the Nile are similar in kind to those which have proved so useful in India. Cotton's "annicut," or dam, has blessed the whole country it irrigates in the great delta of the Godaveri, and higher up in the basin of that mighty river. Sir Arthur may be called "the saviour" of the native races who occupy the country. The correspondent of the *Illustrated Mail* does not hesitate to apply the term to the British nation, and describes the work, which is the conception of British brains, as "the true salvation of Egypt." The cost is "a small price to pay for the salvation of the country." While men recognise that the irrigation works now in progress at Assouan are "the salvation" of Egypt, applied by the skill of our engineers and statesmen, what does God's Word say of the agent He has employed first to smite Egypt and then to heal her? Let Isa. xix. 20—25, R.V., tell us. "And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them 'a Saviour,' and a Defender, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, smiting and healing." . . .

Verily, the Lord allowed Israel in 1882 to smite Egypt with heavy blows and to wound her; but now He has sent Egypt a saviour to heal and protect that afflicted land. That saviour is British-Israel; "the Lord's battle-axe and weapons of war" (Jer. li. 20, &c., R.V.); the Lord's saviour by whom He causes the earth and its inhabitants to be filled with the fruits of the Divine blessing. Let Israel therefore praise the Lord for His mercy and His love to the sons of men.

We regret to record that the Dowager Empress Frederick of Germany, and eldest sister of King Edward VII. passed away on August 5th, after a long illness.

The Israel of God.—A Second Edition of this useful little Booklet has just been issued, and its size makes it extremely handy for enclosing in letters. Price 3/6 per 100, or ½d. each.

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THE EMPIRE AS MR. CHAMBERLAIN SEES IT.

MR. CHAMBERLAIN seldom speaks on a public occasion without using language or suggesting ideas which relate closely to our Identity, nationally, with Israel. It is difficult indeed to imagine often that he is unacquainted with that subject, and speaking entirely without reference to it. Thus, at the annual dinner in celebration of Dominion Day, at the Hotel Cecil, London, he spoke of the recent birth of "one of those nations which went to make up a great Empire, greater than the world had ever seen before," quoting almost word for word the prophecies of Gen. xii. 1, 2, Deut. xxviii. 1 and 13, and Gen. xxxv. 11 (R.V.). The idea of "the nation and company of nations" he unconsciously illustrated, by saying that "he did not think that the world had ever seen anything more striking, more suggestive, than the way in which all our Colonies and Dependencies came together and moved with us in the great struggle which had been forced upon us." Then Mr. Chamberlain in the same speech admitted that the British Empire was even now isolated among the great nations of of the world, but that we were not alone since we had our relations, our household, around us. Our isolation was, in fact, "splendid" as long as the Canadians shared it; and we may add as long as the Australians, Tasmanians, New Zealanders, and the Cape and South Africans shared it as they also do.

These are grand sentiments, quite Israelitish in their origin, and remarkable indeed when we consider that they are Scriptural in their reference to the House of Israel under Christ; but applied by Mr. Chamberlain quite without reference to our views or the words of Scripture, as to the Hebrew origin of the great British Empire, and its nation and company of "confederated nations" it embraces now.

We quote the version of the speech given us by the *Irish Times* of July 2, 1901. Mr. Chamberlain said *inter alia:* "that they were gathered that night to celebrate the anniversary of the birth of a nation—(cheers)—of one of those nations which together went to make up a great empire, greater than the world had ever seen before and to which we were all so proud to belong. (Cheers.) The advantages which Canada had derived from federation had suggested the possible advantages of a still greater union in which sister nations should be held together by common interests and common aspirations. (Cheers.) During all this time there had not been wanting sceptics who had believed in what they called mere sentiment; who had thought that the chain which held us together was so frail that it could not sustain the slightest strain. They had publicly expressed their conviction that it was absurd to think any of our great self-governing Colonies would send a man or spend a penny for the interest of any other part in which they were not directly concerned. These sceptics had shown a great want of imagination. (Laughter and cheers.) The libel which they unwittingly had promulgated about their fellow-subjects had, he hoped, by the events of the last two years, been for ever silenced. He did not think that the world had ever seen anything more striking, more suggestive than the way in which all our Colonies and Dependencies came together and moved with us in

"THE GREAT STRUGGLE WHICH HAD BEEN FORCED UPON US.

(Cheers.) They had shown at any rate that they understood the meaning of the word Empire. (Hear, hear, and cheers.) It meant great privileges, but it meant responsibilities and obligations; and they had shown that they were not unwilling to fulfil them. 'Touch us,' the Empire might now say, 'in any part, and the whole Empire will rise.' (Cheers.) Canada's soldiers were unsurpassed in valour and efficiency, had stood shoulder to shoulder with the army of Great Britain, and beside the battalions of South Africa and Australia. The union of the Empire had been sealed in blood. In the eloquent words of Sir Wilfred Laurier, 'No bond of union can be stronger than the bond created by common dangers faced in common.' When he looked back to the events of the last two years he saw that there was a compensation even for bitter war. He looked back at the last two years with satisfaction, because they had shown with what spontaneous eagerness our brothers across the seas moved to the impulse of a common unity. (Cheers.) That was, indeed, a satisfactory thing, a step which gave us hope and confidence in the future. He did not know whether we were always to rely upon this spontaneous energy, or whether some more complete organisation might be evolved from the experiences of the war. Sir Wilfred Laurier on another occasion was reported to have said that if we looked forward to a closer union in which the Colonies should recognise with us those common obligations as a matter almost of legal responsibility, that if we wanted their help we must call them to our councils. (Cheers.) Of one thing he was convinced, that in this movement which he thought was progressing, nothing could be more fatal than to be premature. (Hear, hear.)

"THE MOVEMENT MUST COME FROM THE COLONIES,

and must not be unduly pressed upon them by England. If they desired a closer connection; if they were willing to assist us not merely with their arms, but also with their counsel and advice, he believed that there was nothing that the people of this country would more readily welcome. (Cheers.) No man could foresee the future, but it was possible in time to come that those who now helped us might need our help, and if that period did arise, unless he mistook the temper and the spirit of his countrymen, that help would be given, and given in no grudging spirit and in no stinted manner. (Cheers.) He was not quite certain whether the moral sympathy we had had from Canada and the Colonies had not been even more valuable to us than the material help, however important that might have been. (Hear, hear). . . . We were isolated among the great nations of the world, but as long as we had our relations—our household—around us we were not alone. (Cheers.) As one of their statesmen had said, our isolation was splendid as long as Canadians shared it. (Cheers.) Upon us—upon this time-worn country of ours—there still fell the heaviest burden of Empire, and our people were not unworthy. They were not less willing to bear this burden and to make the sacrifices necessary to maintain the Empire than were their ancestors to gain it. (Cheers.) But if the time should come and the sceptre of dominion should be too heavy for our hands we looked to the young nations—heirs of the future—those to whom it was given to carry on to distant ages the glory of the British flag and the pride of the British dominions—we looked to them to appreciate our position, to approve our policy, to give us their help and assistance to enable us to meet the taunts of our enemies with the cheers of our children. (Cheers.)"

Surely the last few sentences of the speech we have quoted illustrate the idea very happily, that the British Empire is now a federation of nations, "the merchants of Tarshish

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and all the young lions thereof," in short, according to the prophecies, standing forth as God would have them do, to the discouragement of wickedness and vice, and to the establishment of that company of Israelitish nations, which God has arranged since the foundation of the world shall rule the nations, under the sceptre of His well-beloved Son, as the King of Israel, as the Ruler of all earthly kings and princes, and as the Lord of their lords. (Ezek. xxxviii. 13; Dan. vii. 27, R.V.).

That our nation is, with her daughter nations, distinct and isolated at this moment from the other great kings and nations of the world is manifest from the fact that in this great Boer war the British are severely alone. Not another nation, but the young lions,—and "all" of them be it known stand by us to help us in the struggle. Many of them are urged and pressed by the Boers and by the pro-Boers, not only of the Continent but of our own nation and Parliament (may be added to our shame) to submit to our enemies and give up this contest. But alone we are and shall continue to be, in waging this war! We are alone in our religion, in our missionary work, in our wonderful heathen Empire, in our maritime supremacy, in our vast wealth, and in our successful commerce. In all these ways we are isolated from the nations around us, and they are all opposed to us by these facts, and wish us ill because it is so. But God is on our side, and these provocations and the heavy losses in men and treasure which the war has brought upon us, do not discourage us, but strengthen our resolution to fight this fight "to the finish," and to deprive the Boers now and for ever of all approach to independence in South Africa, and that, in simple self-defence.

Our Empire in the four quarters of the earth is God-given and indivisible. Having been given to us for a purpose by the God of Israel it is ours to keep it safe and free from the enemies of our race for all time. The Boers are, as a people, conquered, but are keeping up a hopeless guerilla fight which has nothing to support it. They are daily losing men, horses, rifles, ammunition, waggons, and all the requisites of war, on a large scale, and must one day soon collapse as a fighting force, and admit defeat. They have arrayed against them the resources of a vast world-wide Empire, and their late republics have now come under the government of a race which has never failed to deal successfully with the country of a conquered people. The Lord is on our side, and we are His people Israel. To Him let us give the glory and the praise, for to Him all is due.

AUSTRALIAN SQUATTERS.

The Seed of Many Fortunes.

It is in vain to look for anything sublime in the story of the colonisation of Australia. It had no Pilgrim Fathers, no Plains of Abraham; there was, at starting, neither loot nor revenue to be drawn from it. In its native, unexploited condition it was reckoned the barrenest and most inhospitable country under heaven; it lay for a couple of centuries known but unclaimed. The hoisting of the ensign at Botany Bay in 1769 by Captain Cook was more a matter of racial acquisitiveness than anything else; Australia lay untenanted till 1788, when it was put into requisition as a convict station. Thenceforward, says a writer in "Harper's Magazine," it was more the splendid obstinacy of the squatter than any far-seeing spirit of enterprise that proved Australia the finest pastoral land in the world. The father of the great breed of flockmasters that was to rise in the new country was a certain Captain Macarthur, who, dimly foreseeing great things, came home in 1803, quite in the modern manner, to float a pastoral Company. He was cordially backed in his enterprise by Sir Joseph Banks, who had sailed with Cook; he tried to raise a modest £20,000, and failed. After infinite badgering of the stupid powers that were, he wrung from them a small concession of land and returned alone. He was humanly alone, that is; but in the few fine-woolled merino ewes and rams that he imported about that time—authorities differ as to the precise date—he carried

THE SEED OF MANY FORTUNES.

He was faced by landing with the historic dunderheadedness of Bligh, then Governor of New South Wales, who said, when he heard of the Macarthur concession, "You've got 5,000 acres of the finest land in the country, but, by God, you shan't keep it!" Keep it, however, Macarthur did, and in his fight to hold it there was a foreshadowing of the future supremacy of the squatter. Turned from outlaw to Crown lessee, the squatter's primal characteristics always clung to him; he always headed the slow pageantry of settlement; it was he, invariably, who met and turned the rough edge of unmitigated nature; he supplied or inspired the daring and endurance that were called for in the opening up of the new continent. Out of the squatter's needs, whether for expansion outward to fresh pastures, or for the maintenance of his stock-run, or for the link of transport between him and his coastward markets and bases of supply—out of these grew all the purely Australian types of workers on the soil. For the greater part the founding and forming of squattages was accomplished in the teeth of grudging nature and called more for men of grit than glory. It is true that—more particularly in the early times, before the convict stain had been obliterated—the bushranger maintained at times a reign of terror. And it is also eminently true that in the tales of the Australian land explorers, from Oxley to Burke and Wills, there is as fine a record of pluck as the annals of the race can show. On these, the Austral rowdies and heroes, popular imagination loves to dwell, and concerning them it has been fed liberally with song and story. But the men who bore the brunt of the war that made an Anglo-Saxon province of Australia were the squatters. Their

FIGHTING WAS CHIEFLY IN ENDURANCE.

They had to face an almost empty land, peopled by an aboriginal race that was the most cowardly in the world, and never really checked the march of settlement. There was not a man-hunting wild beast in the whole country; it grew native pasture, on which stock throve splendidly, and needed no housing the year round. Thus the land as it stood was ready for settlement; the business of the squatter was to bring his flocks and watch them while they obeyed the natural laws of increase. Opposition to their increase came to no marked extent either from man or brute; it was in facing the naked elements that the squatter's fortitude was called for. A bush fire, coming when grass was thick and dry might turn plenty to famine in a night, even if it did not—as happened many a time—swallow the homestead as well, and turn the prosperous settler and his family of one day to destitute fugitives the next. And in a continent that was practically without waterways, and whose river channels were dumb and dry for the greater part of the year, it was natural that drought should scourge the flocks like a pestilence. It was a commonplace in the history of squatting

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for a man to see the results of the work of all the best years of his life wither before his eyes while he looked on helpless. And, as the inevitable opposite of droughts, there were the floods, that with their terrible suddenness would sweep away half a struggling man's possessions in a night. The lesser worries of the squatter's life were plentiful. Comfort-killing, sheep-destroying insects existed in singular profusion ; flies and mosquitoes were a perpetual torment—life in the bush, where a man was making a hand-to-hand fight of it with nature at her rawest and roughest, was full of heavy cares and wearing trifles.

As a contrast to the above, which appeared in the *Dundee Advertiser* some weeks since we draw attention to the following account of the Royal Tour in New Zealand, dated Christchurch, June 23rd. It is satisfactory to find how loyal the Australian and New Zealand daughter nations of our Western Island are at the present day to Israel's throne and mother state. God's blessing is following our race in reference to our Federated "Nation-daughters," and we do right in acknowledging as part of the Lord's blessing towards us, that His promise that Israel should develop into "A nation and a company of nations" has largely been fulfilled already in Australia and New Zealand, in Ceylon, Malaya, already visited by the Royal couple ; and in Canada and South Africa, which by promise are to be visited by them in acknowledgment of our nation's gratitude for help rendered during the still pending South African Boer War, and for loyal welcome accorded everywhere to the King's son and to his wife, the Duke and Duchess of Cornwall and York.

The following appeared in *The Times* of June

THE ROYAL TOUR.

(*From our special Correspondent*).

Christchurch, June 23rd.

I cannot refrain from attempting to convey an impression of the majestic scene when the Duke and Duchess of Cornwall entered Christchurch Cathedral this morning. Picture to yourselves a new Gothic building bathed in sunlight and a huge congregation singing the National Anthem with deep-throated loyalty—a wondrous and imposing sound. The Bishop preached, and the Duke had a tremendous reception on leaving the Cathedral. There was the same enthusiasm yesterday on the Duke's entering the city, when the welcome equalled the best Australian greeting. The fact is that the New Zealand democracy are loyal to the core. They have shown it by sending an eighth contingent to South Africa, and they are ready to send many more.

I have spent the afternoon in inspecting the military camps. I was impressed by the excellent horses and by the serious spirit of the men.

The voyage from Wellington to Lyttelton was distinctly rough ; the Duchess looked pale when she landed, but seems bright and happy to-day. I am more convinced than ever of the permanent value of the Imperial cruise.

Christchurch, June 22nd.

The Royal party travelled by special train from Lyttelton to Christchurch, which was reached at noon. A triumphal progress was made throughout the streets and popular enthusiasm was at its height. The Mayor delivered an address of welcome. Their Royal Highnesses stopped in Victoria-square, where the Duke laid the foundation-stone of the late Queen's statue and the memorial to the Canterbury soldiers who have fallen in the war. The Duke and Duchess drove to the Mayor's residence in the suburbs, where they will be his guests during their stay.

June 23rd.

Replying yesterday to the Mayor's address and to other addresses, among which was one from the old-age pensioners, the Duke of Cornwall said :—

"I am especially interested in the greeting accorded to us by the old-age pensioners of this district. The working of the system which has been established in New Zealand is being closely watched in the mother country, and I am glad to be able to gather some information respecting it during our visit. It is a great pleasure to us to come among you and see for ourselves the remarkable progress which has been made by this city and district since the Canterbury Pilgrims landed here 50 years ago."

After referring to the courage and perseverance of the pioneers who had here established a new England, bound to the old by the cord of love and affection, and remarking on the feats of their sons who had proved that they had nobly learned the lessons of loyalty taught by their fathers and mothers, his Royal Highness concluded by expressing his thanks for the warm and hearty kindness and generosity he had everywhere met with in New Zealand.

After laying the foundation-stone of the statue of Queen Victoria, the Duke said :—

"We are happy to be here and to be associated with this tribute of affection to the late dearly-beloved Queen. I should say to you, 'Teach your children to look up to it as a memorial of her whose life was a noble example of devotion to duty, of tender sympathy with and loving regard for the well-being of her people and all its priceless heritage.'"

THE KING'S TITLE.

By the Rev. Denis Hanan, D.D.

"While everyone desires that the King's title should be altered so as to convey a more accurate idea of the territory over which his Majesty rules, there seems to be no great enthusiasm for any of the titles which have been as yet suggested. Vulgarity must be avoided, so must cumbersomeness. Moreover, as I pointed out on Friday, it would not do to name some colonies to the exclusion of others. The antiquity of the title 'Sovereign Lord" is, however, in its favour, and lends attractiveness to a suggestion which I heard to-day. Let us clear the ground by pointing out that the German Emperor is German Emperor and King of Prussia. Why should not King Edward VII. be styled 'King of Great Britain and Ireland, Emperor of India, and Sovereign Lord of the British Empire?' Or why not take the bull by the horns, and call him at once 'King of Great Britain and Ireland and British Emperor?' Either title would do, but the latter would, perhaps, be preferable. Only we should have to learn to say 'the Emperor' instead of the 'King.'"—*Daily Express.*

The suggestion recorded in this newspaper cutting will, doubtless, be brought into much greater prominence as the date fixed for the King's coronation draws near.

The title adopted cannot but be of great interest to British-Israelites. Will it be in accordance with the principles and precedents that ought to rule the House of David, and the free-born people of Israel? Will the overruling hand of the Lord God of Israel cause that which is according to His will to be done by the willing and intelligent action of those responsible, or by checking a series of blind blunders.

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David was a king. He was not an Emperor. He was a king who "sat on the throne of the Lord" who deigned to be King of Israel and not Imperator. Until God's relationship to Israel is changed His Vicegerent's title cannot be altered.

"Emperor" is literally the commander of an army, and is supposed to be superior to the title "King," which means the chief magistrate or sovereign of a nation. A conquered people may be subject to an Emperor; a free-born people willingly obey and loyally serve their King.

A king of David's line sitting upon the throne of the Lord and ruling over the House of Israel, is in a position far higher than any Emperor, and when the King of kings returns, His throne ought not to be found lowered to an inferior position.

The irresistible logic of facts forces us to recognise the existence of the foretold "nation and company of nations." We want to recognise them in the title of their and our Sovereign Lord. How can this best be done? The words suggested, viz., "King of Great Britain and Ireland, Emperor of India, and Sovereign Lord of the British Empire" comes very near that which we need. It is unquestionably more suitable than "British Emperor." But, yet, something more suitable may be possible. If only Imperial federation was an accomplished fact, then "Sovereign Lord of the British Federation," would happily supplant the words "British Empire" and would be more in accordance with the precedents and privileges of our race, and of the spirit of the statement "a nation and a company of nations shall be of thee, and kings shall come out of thy loins," and "His (Ephraim-Israel's) seed shall become the fulness of the Gentiles."

The word "dependencies" would be altogether inapplicable for our self-governing daughter nations, and "colonies" is now equally unfit; but as Imperial Federation is yet in the womb of the future it is not easy to find any words to take the place of British Empire.

But let us not lose sight of the fact that whether we can in any sense influence the course of events or not, yet there is being enacted before our eyes a phenomenon which is a direct outcome and fulfilment of the promises made by the covenant-keeping Lord God of Israel to Abraham and his seed for ever.

"TO THEIR GLORY SHALL YE SUCCEED" (Isa. lxi. 6, R.V.).

By W. H. Mason.

What a happy position is that of the instructed Anglo-Israelite! As he takes up his daily paper, and by its aid scans the current history of the world and takes note of the events of the day, he finds continual pleasure in witnessing the ever-increasing manifestations of the faithfulness of his God—the God of Israel—in the daily evidence the Press affords of the truth of the Bible—the book of God—as it more and more proves to be, judged by the light thrown on its pages by the perfect correspondence of prophecy and events.

Taking for his guide the test given by God Himself for the discernment of true prophecy, he need make no mistake, if only he will not seek to be a prophet himself, but will wait for the event which can alone safely interpret the prophecy.

The safe test of true prophecy, and of true interpretation too, is thus given for Israel's guidance in Deut. xviii. 22: "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." The converse of this is also, of course, true; and if the word that the prophet speaketh in the name of the Lord come to pass, then that is the word which the Lord hath spoken (see Jer. xxviii. 9, R.V.). Hence St. Peter bids us place such confidence in the "sure word of propheoy" as being more sure than even the vision on the holy mount or the word of himself and his fellow-witnesses of that beatific vision.

Hence the happy position of the Anglo-Israelite to-day, when event crowds upon event in accordance with the word of the prophet, which thus proves to be in very truth the word of the Lord, and demonstrates the truth of the claim of the Bible to be the book of God, seeing that none but He could possibly have so accurately or at all foretold thousands of years ago the events of to-day, events so evidently in accordance with the prophet's word, that even the Secular Press recognises the coincidence, and describes the events as the "fulfilment of prophecy."

Seeing and realising in these things the truth and faithfulness of God, and the fact that He still rules and overrules among the kingdoms of the world, the British-Israelite sees all things working together for good to the people of God and for the accomplishment of all His gracious purposes and promises, and so while rejoicing in the present realisation of Jehovah's gracious promises of mercy and blessing to His chosen people, he looks calmly on all the devices and machinations of the enemies of his nation, and even in their apparent successes sees only Jehovah's work of preparation for the future realisation of still further and greater measures of national blessing by His people Israel.

The faithfulness of Jehovah in the past and in the present experience of Israel gives him confidence for the future, and he can rejoice in the sure prospect of the realisation in due time of the wonderful future predicted for Israel by the prophet Isaiah of which the word at the head of this paper forms a part, "To their glory ye shall succeed" (Isa. lxi. 6 R.V.).

Surrounded by envious and treacherous foes, Israel often seems to be in great danger. The schemes of her enemies often attain such a measure of success as seems to threaten the progress of Israel towards the glorious future promised in the prophetic Scriptures. The growth of their power and the extension of their territories seem to forbid the realisation of the word of Daniel: "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." Such, however, is not the case. These envious ones are simply being used by the God of Israel as the pioneers of His people doing some of the rough work necessary for preparing the way for Israel's nobler work of blessing to the nations, yea, even to these her rivals and enemies, for they also in due time must come under her control and all the glory in which they have boasted themselves, all the glory of their wealth and their power must fall to Israel: "To their glory ye shall succeed." "Ye shall be named the priests of the Lord: men shall call you the ministers of our God," and that ye may be the better and more speedily able to fulfil this ministry and fill the face of the world with fruit—the fruit of the everlasting Gospel of redeeming love, even your enemies are used by the Almighty God of Abraham to prepare the way by reducing warlike nations, extending facilities of travel throughout vast uncivilised regions and opening up pathways through presently closed

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countries for the feet of the messengers of salvation in fulfilment of the great promise to Abraham: "In thee and in thy seed shall all the nations of the earth be blessed." This work of blessing is Israel's, and hers alone, but the preparatory work may the Gentiles do, in part; therefore the success we witness in the schemes of our enemies and the extension of their power in barbarous regions of the earth. We can look upon all without fear, seeing therein only the work of Jehovah and the hastening forward of the day of Israel's most glorious service and of the kingdom and glory of her Redeemer and King.

ISRAEL "BLOSSOMING AND BUDDING AND FILLING THE FACE OF KORDOFAN WITH FRUIT."

SIRDAR'S TOUR.—INSPECTION OF KORDOFAN AND THE EASTERN SOUDAN.

A PRESS Association Foreign Special Correspondent, dating from Cairo on May 3rd, says:—On the 31st January the Sirdar (Sir R. Wingate), accompanied by Colonel Jackson, left Omdurman for Kordofan, going by the direct desert route. El Obeid, the capital of Kordofan, was reached on the 9th February. On approaching the town, the Sirdar was met by an escort of 500 horsemen, clad in coats of mail, who had ridden out from El Obeid. These were the remnant of the Khalifa's cavalry. On arriving at the town the Sirdar held a reception of the sheikhs and notables of the district, and conferred with the leading men. The Sirdar was much struck with the great advances made in El Obeid. A twelvemonth ago the town was almost deserted, but under the security of the new Government the population numbers over 7,000. In Kordofan, cattle and sheep are now plentiful, especially towards Darfur. Horses, which are not of a very superior class, are not found in large numbers, although formerly the Khalifa drew the majority of the Dervish horsemen from this part of the country, as the Kordofanese were celebrated for their dash and energy.

TRADE

in Kordofan is prosperous, and this year's gum crop was excellent. At El Obeid, Egyptian Soudan war medals and robes of honour were presented to several sheikhs of proved loyalty.

On the 11th February the march was resumed, and El Duem was reached on the 18th. During the march water was always found in the desert wells. El Duem is now the most important station on the White Nile.

At Gallahat the British, Egyptian, and Abyssinian flags were flying, it being the point of abutment of the Soudanese and Abyssinian frontiers. Here the Sirdar held a conversation with several Abyssinian merchants. The trade of Gallahat is chiefly in honey, coffee, and cattle. There is no garrison except a small detachment of an Arab battalion. The fort stands on an eminence surrounded by a sort of basin, and commands a splendid view over a large track of wooded country. The trees are low, probably because the black cotton soil is shallow, and rests on hard granite, which prevents the roots from striking deep. The palms are of the dome variety, as no date palms are to be found much south of Khartoum. The march was resumed on the 16th, and the party travelled in the direction of the Atbara River. While at Gallahat the Sirdar sent a letter to the Emperor Menelik.—*Daily Mail*, May 13th, 1901.

RANDOM SHAFTS.

THAT most worthy institution, the Palestine Exploration Fund, has issued a leaflet offering twelve reasons why the British public should assist it. The second one is, "Because God has commanded us to 'walk about Zion, and to go round about her: tell the towers thereof, mark ye well her bulwarks,' for, as the 'city of our God' and 'the city of the Great King,' she is now partially, and must be hereafter fully, 'a crown of glory in the hand of the Lord, and a Royal diadem in the hand of our God" (Psa. xlviii.; Isa. lxii. 3, 12; Matt. v. 35). This expression of opinion will not be deemed satisfactory by the ex-Bishop of Ballarat, and such as fancy with him that "no glorious thing whatever can be said of El Khuds to-day," to whom Jerusalem is merely a "grimy, beggarly conglomeration of woe-begone buildings calling itself a city;" but it is in strict consonance with Scripture and sound sense. Another reason given for supporting the Fund is, "Because the very essentials of our Faith are established" by the discoveries made through its exertions, which is true, but the eleventh reason is something which my own reason cannot quite fathom.

* * *

It runs—"Because the British people are nationally committed to the defence of the Upper Euphrates Valley, the lower portion of which, together with the Suez Canal, form the only practicable roads of communication between Europe and Asia. Nearly 4,000 years ago, as we read in Gen. xv. 18, '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 'river of Egypt,' in all probability, was the easternmost, or Pelusiac, branch of the Nile, and all but identical with the Suez Canal. Thus the Power that holds the Promised Land holds the two routes from East to West; the former of the two, be it also remembered, being in almost direct line with London, Brussels, Vienna, Constantinople, and the head of the Persian Gulf, thus constituting a road (almost as the crow flies), from London to Kurrachee and Bombay. May we not see in these facts the dawning of the commercial importance of Palestine, as well as of Egypt, for which Britain is doing so much?"

* * *

Politics, prophecy, and commerce are so mixed up in this paragraph that I have a difficulty in seeing the real bearing of it, but it does not seem to furnish any striking grounds for aiding the Fund. What has the exploration of Palestine—the walking about Zion, and the fixing of long-forgotten sites—what has that to do with defending the Euphrates Valley? We are told that the Power which holds the Promised Land holds the Euphrates route, and the suggested Power is obviously the British, "Because the British people are nationally committed to the defence of the Upper Euphrates Valley." Here, then, is a curious predicament. For the Power which holds the Promised Land should, of course, be the Power to which it *was* promised? The occupation of Palestine and Syria by a Gentile nation would not do much to establish "the essentials of our Faith"? If, therefore, the Palestine Exploration friends wish their useful work brought to a successful conclusion, they must take care that the Power which gets the Promised Land is Israelitish, otherwise all their previous labour, including even their identification of the Cave of Adullam, will prove to be labour thrown away.

* * *

Although it is clearly understood on every hand that we

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meal in the ward. . . . What balm it was to me, this sweet brotherhood, this goodness of the poor and humble, this exquisite delicacy that exists only in the heart of the people!" Nor was it only of her that they thought. On the bed of pain they had love also for their enemy.

"We were speaking of Cronje and his 4,300 prisoners. 'Ah, sister,' said a wounded English soldier, 'I am very glad to hear we have made so many prisoners.' 'Why?' I asked, fearing to hear words of hatred. 'Oh,' he said, 'I was glad to hear it because I know that they, at least, would be neither killed or wounded. They will not leave wife and children, neither will they suffer what we are suffering.' 'You nave a large heart,' I said." And these are the men who are accused of nameless and shameless outrages by their own countrymen! Nor less touching is the record that "this was the constant anxiety of all the married men—the thought of leaving the mother and children in want; and they suffered still more from this than from their own mangled flesh."

Such were our soldiers—so brave, so faithful, so unselfish. As they were worthy of their country, so their country must be worthy of them, and see that neither mother nor children suffer. Mme. Bron's Diary should be read everywhere. It is a noble tribute to the heroic greatness of the English race on the battlefield and in the dim hours of suffering and death—a record which makes us proud of the great name of Englishman.—*Daily Mail.*

We hope for the honour of our own soldiery that Mme. Alice Bron's book will be read and circulated in large numbers, that the falsehoods published by the pro-Boers and haters of their own country in and outside our British House of Commons may be ashamed of their conduct, and learn to be true to their own country and its defenders. As to the character and conduct of the Boers throughout the war our readers can judge for themselves what their character is for truth, for bravery in the field and for honourable treatment of their enemy whose territory they invaded and proceeded to occupy and publicly to annex, without a shadow of an excuse for their outrageous conduct. Mme. Bron's book can be had of Chapman and Hall.

Review.

The Birth of Imperial Federation. By Mrs. C. J. Brook. Price 1s. 6d. Meltham: Albert Myers. 1900.

THE author of the above, known in connection with her "Fugitive Sketches of Eastern travel," has published a charming little Poem on "The Birth of Imperial Federation," well suited to the times in which we live, and full of internal evidence that it is written on Identity lines. The author wishes by the proceeds of the sale of her work to assist those in South Africa who are banded together to look after the graves of the brave soldiers and sailors of the British Queen (now King) and Empire, who have died during the war still raging in South Africa. The proceeds of her early edition have enabled Mrs. Brooks to forward £10 already to its destination in the afflicted land. The work is published with the following dedication—"In Memory of V. R. I. The profits of this edition of the Ode, 'The Birth of Imperial Federation,' will be given by the author to the Guild of Loyal Women, South Africa, in aid of one of the objects of that Society, namely, 'the care, as far as practicable, of the graves of all the brave men who have fought and died for Queen (or King), and Empire in this South African War.'"

Some specimens of the Poems may be interesting to our readers. Britannia summons her sons to defend her South African Colonies, thus:—

"And now aloft she shakes her glittering spear,
Making its shining shimmer seen both far and near,
Whilst from the departing warriors comes a glad exultant cry
Rolling o'er ocean depths, as the stately ships go by,
When lo! as if obedient to a proud behest,
There comes from North and South, from East and West,
Crews of such stalwart men,—saluting as they near;
Britannia in glad surprise, cries out as they appear,
In words that ancient seer, three thousand years agone, foretold,
'Who hath begotten me these? They have the bearing bold
Of fathers I have lost awhile; and come on serious errand bent,
To use the purpose high, and courage I then lent
In strength of my dominion; my dream's fulfilled!'"

The end is sketched thus:—

"My sons who were, and now are not,
Their names shall live in story;
Heroes each one, they shrouded lie
In Britain's 'Flag of Glory.'"

It is probable that our daughter nations may like to see Mrs. Brook's Poem, and at the same time help "the Guild of Loyal Women of South Africa" in their self-imposed duty of looking after the graves of the brave men who have died for their late Queen (or present King) of Great Britain. Such should apply to the Author for copies of the work, which is enclosed in a neat and appropriate cover, displaying the British flag. Her address is "Harwood Lodge, Meltham, Huddersfield.' Messrs. Robert Banks & Son, our Publishers in Racquet-court, Fleet-street, London, E.C., would also, no doubt, attend to orders at home and from abroad.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Apropos of your review of Lagrange's Mathematique de l'Historie, which appeared in your issue of 19th June, the following extracts from an article entitled, "Our Next Blunder in South Africa," by Sidney Brooks, and which appeared in the June numbor of the "National Review," may be of interest:—

"The history of our rule in South Africa into which no Englishman can look without feeling surprise at finding so much of the map coloured red . . . the everlasting luck of the British Empire.

"Our history might well tempt us to proclaim ourselves the chosen People. No rival claimants could stand up against a quiet examination into all that Providence, in spite of statesmen, has done for us."

Yours faithfully,

JAMES STORER.

43, Summerfield Crescent, Birmingham, July 6, 1901.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,872.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

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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 UNRIVALLED POWER OF BRITISH OFFICERS TO WORK UP RAW NATIVE LEVIES INTO FIRST-RATE FIGHTING TROOPS.

THOSE acquainted with the modern history of our own nation know how remarkably our officers, when called on to do it, have the power to educate raw native levies, whether in India or in Africa, and turn them out in wonderfully short periods of time into first-rate fighting men. We have done this time after time in the early part of our dealings with native troops in India, and in modern crises also. Clive did it in his day. During the Indian Mutinies British officers did not scruple to embody Sikh soldiers, lately our enemies, and so, by their help, strengthened our British regiments, and destroyed the power of the rebels of the Sepoy battalions, and won back North India again for the British Crown.

In very recent days we have seen, what the *Times* and its correspondent describe as the "unrivalled power" of our British officers, which has used native tribes of th most unlikely character, and made them win victories for over the Ashantis, the Benin chiefs and others. In Egyp self we have seen British drill transform a cowardly ral of Fellahin, changed as by magic, into a splendid fo of brave and gallant fighting men, who have put their e enemies to flight and finally destroyed them as at Om man and Khartoum.

This is a very remarkable power for any race to possess and exercise o r an inferior one, and we cannot recollect any other nation similarly gifted, in ancient or modern times. Has this p er any reference to the Israelitish origin of ours, which causes it to be gifted with the ability to inspire inferior races in contact with it to serve, respect, and on demand, to fight for them, even against their own native brethren? Surely it must be so! We must be able to find in Scripture some evidence pointing in this direction? Willingness to serve Israel on the part of the nations is the key to the subject. The nations and kings that will not serve Israel, we are told in the Scriptures, shall perish and be utterly wasted. On the contrary those that consent to serve her are blessed, for they do not "perish" nor "are utterly wasted" (Isa. lx. 12 R.V.). The assistance afforded to Israel by these Gentiles is described in Isa. lxi. 5 R.V.: "Strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers." They "serve" Israel in all capacities and, therefore, in war also. The nations see Israel, and all, seeing, acknowledge them that they are the seed that the Lord hath blessed (Isa. lxi. 9, R.V.). The obedience rendered to Israel in learning of them the arts of war so successfully as to be the means of destroying our enemies in India, Egypt, the Soudan, and elsewhere in Africa, is an "unrivalled power" in the British officer, according to the *Times*, unique of its kind; and it, doubtless, is conferred by the Lord on His people to enable them to carry out His purposes in the earth.

The *Times* leader of July 17th last contains a very remarkable article on the defeat of the "Mad Mullah" in East Africa, and the way it was effected. This illustrates the present subject. The leader (in part) was to the following effect:—

Early this year the newly equipped Somali force was fully organized, and by April it had reached the advanced base at Burao. The failure of the rains, and the difficulty of obtaining information as to the movements of the Abyssinians, who proposed to drive the Mullah eastwards towards Bohotle, delayed the operations, which were not resumed in earnest until the end of May. The letter we published yesterday describes the hard fighting and marching which followed, and which resulted in the severe defeats inflicted on the Mullah by Captain MacNeill and Colonel Swayne early in June. The Mullah himself and a portion of his followers have escaped, but there is good reason to hope that his power has been destroyed. The most striking feature of the campaign is pointed out by our correspondent with becoming pride. It affords one more proof—the third in this year alone—of the unrivalled power of British officers to work up raw native

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material into first-rate fighting men. What they did for the Askaris, the Hausas, the Yorubas, the Nupes, and the Mendis, who marched and conquered in Ashanti, and what they did for the Wei-hai-wei regiment in China, they have also done for the Somalis. Within six months they created the force which has just marched 350 miles in a hostile country, and beaten an enemy of its own blood, armed with modern weapons and well led, at odds of about 16 to 1.

The record of the Chinese regiment is equally remarkable. After two years under their British officers, all but a handful of them volunteered to fight against their own countrymen and the Imperial troops. They were true, without wavering for a moment, to their colours under extraordinarily trying circumstances. They ignored the jeers and the allurements of their own race, and steadily did their duty. The success of our officers in this instance is the more remarkable because it is set off by the failure of the Germans to organize a similar corps. They had devoted about a year to raising a native regiment at Kiao-chau, but, the moment the rank and file learnt upon what errand it was proposed to despatch them, that regiment ceased to exist. After all, there is something in tradition and experience, and in the tact they bring, in the handling of men, and these are advantages, as the events of this year prove, we still possess in a degree which is not only signal but unique.

There is much in the above which we should remember and ponder over. Not only does the modern British officer prepare splendid native material in foreign countries, out of untried and unlikely recruits, but he uses the weapon he manufactures and by God's blessing brings instant success to the British flag! We regard this as a fresh Identity of our race—one which no other nation, as the *Times* admits, has ever possessed. A fine article has just appeared in the *Newcastle Chronicle*, forwarded to us by Mr. J. G. Taylor of that city. We append it for our readers' edification and as generally bearing on the subject of our nation's Identity with the lost Ten Tribes.

The British Empire.

BY GREATER BRITON.

We speak of the British Empire, not so much because it is the proper term as because it is a convenient term. Empire suggests a military despotism. But Great Britain or Greater Britain is not in any sense a military despotism. It is not even a despotism, still less a military despotism. What we call our Empire, says Professor Seeley, is no such artificial fabric; rather is it, if we exclude India from consideration, a vast English nation—"only a nation so widely dispersed that before the age of steam and electricity its strong natural bonds of race and religion seemed practically dissolved by distance." There is need of a new word to define the New Imperialism—something different to Commonwealth or Confederation—a word that will indicate the close and affectionate relations in which communities of the same race, separated by vast distances, occupying vastly different climes and freed from needless interference on the part of the central government, stand to each other. Failing such a word, we must be content with the word Empire.

The happy combination of homogeneous and yet practically independent countries, colonies, and settlements, known as the British Empire, is already unique and unexampled in history. Never before has so wide an extent of territory been held together by no other bonds than those of sentiment and affection. Truly it is, as has often been said, the greatest Empire the world has ever seen. Consider the space it occupies.—"The Colonies and Dependencies of Great Britain embrace about one-seventh of the land surface of the globe, and nearly a sixth of its population. The total area of her possessions is estimated at 8,310,000 square miles, and the population at 216,000,000 people." These are but bald facts. An American orator clothed them with poetic colours. "Rome in the height of her glory," said Daniel Webster, "was not to be compared with Britain—a Power which has dotted the surface of the whole globe with her possessions and military posts, whose morning drumbeat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England." As the old patriotic toast ran, the sun never sets on Britain's dominions.

All this is mere material grandeur. The British Empire would be no better, nor would it furnish promise of greater permanence, than the fallen empires of the past, if it could not boast of moral grandeur too. The moral greatness consists in this—that it stands for freedom for all the races that dwell under its banners. The old empires, founded on conquest, had for their sole object the ministering to the gratification of the conquerors. This new empire, though here and there the result of conquest also, has higher aims and consequently holier destinies. The colonies that have been established by British valour and British enterprise are self-governing communities, open to every trader and free to every settler who is content to abide by the law which the colonists themselves obey. Nor are the native races oppressed or ill-used. The knout or the sjambok, insignia of others' rule, has no place in British economy. Slaves cannot breathe in British dominions, nor is the meanest human creature that lives subjected to unrequited servitude. Even those of the savage tribes who are capable of understanding the requirements of civilization are admitted to the rank of citizen and honoured with the mandate of representative. So the British Commonwealth, far from being a congeries of nations held together by force, is a collection of populous states bound together by ties of mutual love and honour.

It was not always that the present view of the relations between the mother country and the colonies was entertained in England. Our statesmen have learnt wisdom from experience. Yet it was a slight cause that produced the rebellion which resulted in the Declaration of Independence. Professor Seeley has told us that "the grievances of which the Americans complained, though perfectly real, were smaller than ever before or since led to such mighty consequences." There was impatience on the one side and arrogance on the other. If England had not conquered in the great struggle with France, which was undertaken in defence of the colonies, the colonies would not have desired separation; if funds had not been required to help in defraying the cost of that struggle, the mother country would not have needed to tax the colonies; and if no attempt had been made to tax the colonies, there would probably have been no rebellion. All the same, the proposal to tax the colonies without their consent was a violation of one of the fundamental principles of free government. Natural resentment against such a proposal, coupled with the influence of an obstinate king, resulted in the heaviest disaster our colonizing policy has ever received. But the disaster has had a salutary effect. Never since has any similar mistake been made. And never again, we may be sure, will English statesmen allow themselves to be precipitated into so fatal an enterprise.

The loss of the American colonies, serious and even tremendous as it was, was not without its compensations. We learnt from the calamity that there was another and a better way of dealing with distant territories and peoples. Colonies came to be treated, not as mere possessions and dependencies, but as offshoots and adjuncts of the mother country. The colonized parts of Greater Britain have thus become so many extensions of Great Britain. The new relationship is all the more easy of maintenance because steam and electricity have made communication between the extremities of the Empire as rapid as it is regular. Once a week or twice a week, as the case may be, mail boats, freighted with merchandise or laden with passengers, reach the ports of Canada, Australia, or South Africa, with almost the promptitude and exactitude of mail trains in England. We can tell to the day and sometimes to the very hour when the great liners will arrive at their destinations. It is to-day far easier and safer to travel to Melbourne or Montreal, Cape-town or Auckland, than it was in the early days of the last century to travel from Newcastle to London. And the great

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changes and improvements in ocean navigation have necessarily revolutionised the conditions subsisting between the centre and the outlying parts of the British dominions. Contact between England and the colonies being frequent and continuous, it is possible and even easy to avoid such unhappy misunderstandings as those which led to the rebellion in America. So it is that the British Empire has become a more compact and homogeneous whole than it has ever been before.

While our modes of communication have become more and more perfect, our regard and affection for each other have become more and more intense and abiding. There is no longer jealousy or contention on either side. The Briton at home and the Briton in the colonies are free and equal citizens of the same wide-spread State. The allegiance of all to the common interest and the common glory is an unbought quantity. Speaking the same language, reading the same books, obeying the same laws, inspired by the same passion for liberty and enlightenment, British people everywhere are not only faithful to each other, but faithful to the great ideal of the race. If at any time any one of the free Commonwealths they have established in different quarters of the globe should be seized with an overmastering desire to separate itself from the parent stock, we at home should interpose no obstacle to the realization of the desire. But there is less appearance of such a desire now than at any time in our history. As a matter of fact, the British Empire is at this moment more compact and consolidated, more united and affectionate, than any previous combination of the kind known to the world. Nor is there even the smallest speck in the horizon to indicate that the power we wield and the dominion we have founded will not be as durable as the hills.—*Newcastle Chronicle.*

ISRAEL IN ISAIAH.

By F. M. Cowan.

"The prophet Isaiah treats chiefly of God's dealings with Israel; their iniquity, their punishment, their exile, their chastisement, their wanderings, their planting, their redemption, their development, their blossoming and budding and their filling the face of the world with fruit. Other races and nations are dealt with chiefly through their contact with Israel."

"Promises kept, covenants executed, prophecies fulfilled in the accomplished facts of history are demonstrations of the Divine inspiration of the Bible, and of the truthfulness and faithfulness of God."—Extracts from "Anglo-American Alliance," by M. L. Streator.

To say that these prophecies refer in the main to the Church of Christ is to mystify and to make the whole book difficult to understand. This difficulty has given rise to the suggestion of the higher critics that there were two prophets named Isaiah, and in an argument I had, not long ago, with a clergyman of the Church of England, he remarked that the language and style of different portions of the book were so unlike that it could hardly have been written by one man. This remark was made before he knew that Isaiah was addressing two separate nations and peoples, and when he learnt to recognize the distinction between Israel and Judah, the difficulty vanished, and the one Isaiah was sufficient. The whole gist and burden of Isaiah's prophetic message is the Christian resurrection and redemption as well as the manifestation to the world of the House of Israel.

In reading and studying this glorious portion of God's Word, we must try and put far from us much of the so-called spiritual interpretation; we must remember that all the headlines of the pages, and all the headings of the chapters are uninspired; that the substitution of the term Church of Christ for the kingdom of Israel is a liberty for which there is no authority and this interpretation has had the effect of alienating many from absolute belief in many portions of the Old Testament, and also presents a great difficulty in the way of evangelizing work among the Jews. How can one approach them, for instance, with the Old Testament in one's hand, yearning all the while for them to accept Jesus as their Messiah (but placing untold difficulties in their way) when one tells them that Israel means the Church, and Jerusalem means the heavenly Jerusalem, and Canaan the happy abode of departed spirits, and so forth. How can we expect to win their souls if we turn and twist their own Scriptures in this way? To be successful we must approach them in the spirit of St. Paul, believing all things which are written in the law and in the prophets. That there is a spiritual as well as a literal fulfilment of these marvellous prophecies no one will deny, as both are necessary to suit our own requirements, which are material as well as spiritual, and it seems to me that unless we recognise the first, we cannot grasp the second in all its fulness. I know (and I have thanked God over and over again that He has opened my eyes to the wondrous fact), that I am one of His chosen people, a literal descendant of Abraham, one of the lost sheep of the House of Israel that Jesus "came to seek and to save," and that in consequence I can appropriate as my very own, and in a double sense, all those comforting promises which are so inexpressibly dear to all Christians, that are contained in this prophecy of Isaiah. If we are not Israel, have we any right to appropriate them as we do. Surely it will be well for us to look into this matter and see if it is not a privilege to belong to the holy nation.

The prophet lived, as we know, from about 750 B.C. to 695 B.C. during the reigns of Uzzah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Pekah, and Hoshea, kings of Israel. It was in the reign of Hoshea that the king of Assyria besieged and took Samaria, and carried the Ten Tribes' northern kingdom into captivity. God had declared over and over again that for her many sins, especially that of idolatry, Israel must be punished, and when at last her cup of iniquity was full her seven times of chastisement began. Within nine years of this time, however, when she was seemingly cast off, Isaiah, by the inspiration of God, is made to utter a wonderful list of promises and blessings to be bestowed by Him upon this outcast and rejected people, Isaiah sees as it were, in a vision, these people after long and weary journeyings, renewing their strength in the islands of the North West, the land of the covenant, Bretland, becoming a great and powerful nation to be used by God Himself on their repenting and entering into the new covenant of Jer. xxxi. as His witnesses, also as His instruments in the subjugation and civilization of other peoples to whom they were to carry the message of salvation and finally to reign with Christ as their King in millennial glory when Israel shall be all righteous (Isa. lx. 21).

He sees, and foretells the birth, sufferings and death of the Redeemer of Israel, the introduction of Christianity into Britain (Isa. xlix. 22) where we read: "Behold, I will lift up Mine hand to the Gentiles and set up My standard to the people, and kings shall be thy nursing fathers and their queens thy nursing mothers." It is a remarkable fact that the royal family of Britain were among the earliest converts to the Christian faith, Claudia, spoken of by St. Paul in his Epistle to Timothy, and Linus also, being the son and daughter of the British king, Caractacus.

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Isaiah uttered by inspiration two great prophecies of paramount importance in man's earthly destiny concerning the colonizing of the world. These prophecies are in striking contrast the one to the other. The one in chap. xxvii. 6 refers to the supremacy of Israel, the other to the ultimate destruction of the enemies of Israel, (chap. xl. 21). In this latter passage the acquisition by Spain of territory in the new world is indicated, soon to be succeeded by the planting of English colonies across the seas, which began in earnest after the defeat of the Spanish Armada, which crushed the power of Spain. In order that Israel may be rooted his enemies had to be uprooted. Just one event in the history of the world fulfilled in every respect this grand prophecy of Isaiah. It was a crisis in the ages that introduced a new era in the historical development of God's chosen people.

The result of the destruction of the Spanish Armada was the secure planting of the Anglo-Saxon race in the new world and the establishment of the flourishing colonies throughout the earth.

Two principles embodied in two races were striving for the mastery of the world. Which shall prevail? Shall the world advance under the blessings of Anglo-Saxon liberty, or succumb to the horrors of the Spanish Inquisition? We know the issue,—God fought for Israel, as God will again fight for His people when the necessity arrives. In this last part of this little article I have again quoted from Streator's wonderfully interesting book which I would advise all who can, to get and peruse for themselves.

Just one word in conclusion. What a glorious picture Isaiah portrays of Israel as the Bride of Christ (chap. liv. 5); of future happiness and family blessing (chap. liv. 13, 14), and of the outpouring of the Holy Spirit, (chap. lix. 21).

Pacific Grove.

THE VALUE OF GIBRALTAR.

"By the capture of Gibraltar England laid the foundation stone of the British Empire," says a writer on "The Naval Bases of the Empire," in the July number of the *Windsor Magazine*. "That England's position as the greatest of maritime and commercial nations is inseparably bound up with the possession of the 'Lion' is proved by the fact that it is the object of attack whenever she exposes a weak front to the world. This was the case in 1774 and again in 1779. Only 30 years ago, when Russia robbed us of the fruits of the Crimean war, a large section of the public advocated the cession of this our first link with the East, and the strongest in the chain. Without it we should never have been where we are, for, had Spain retained it, she would have held a position analogous to ours—that is to say, she would have controlled one of the two great highways of the world's traffic.

"For many years Gibraltar was more of a fortress than a naval base. But the dangers of the European situation have forced us to realise that the Navy is our first line of defence, and so the authorities are vigorously pushing on great public works in the Bay. There is to be an enclosed harbour, three graving docks are to be constructed, and the northern end of the harbour is to be enclosed by a mole, built at the joint expense of the Imperial Government and the Colony. This latter was only begun in 1897. As opinions are divided as to the capacity for mischief of the massive guns mounted by Spain at Algeciras, on the opposite side of the bay, a Commission has been appointed to inquire into the question. If it should decide that the batteries command the new works, they will be valueless in the event of war. Gibraltar costs the British taxpayer about £350,000 a year.

"By some naval and political writers it seems to be taken for granted that England is mistress of the seas because she has so many naval bases and coaling stations. Whereas it is exactly the reverse. We should have lost Gibraltar several times had it not been for the strength of the Navy, without which the Rock, impregnable as it is, would be a white elephant. Of what use were the colonies of Holland, Spain, and France to the Mother country in all the great European wars? And we should be in the same position without the command of the sea. With this, and Gibraltar in our hands, we can prevent a junction of the Eastern and Western Fleets of Spain and France. We can also prevent the junction of the Russian Black Sea Fleet and the Mediterranean Fleet of France, and we shall be on the spot when the struggle for the possession of the country from which came the discoverer of the Rock bursts into the flame of war. Gibraltar has no doubt played a great part in the past, but in the near future it is destined to play a greater."

The value of Gibraltar to the mistress of the seas is admitted by the writer of the above in the *Windsor Magazine*. He only maintains that our nation has not acquired her supremacy at sea merely because she is the possessor of Gibraltar, and those other strategic points and places we call the Gates, dotted all over the oceans, and on the mainlands of the Continents and Islands of the earth. Surely it stands to reason that the supremacy of the sea could not be maintained by this or any other nation unless the sea power was first present on the oceans of the globe in force sufficient to dominate it? We maintain, however, in spite of the opinions quoted above from the *Windsor Magazine*, that in these days of steam the most powerful fleets of the most powerful nation in the earth could not have conquered and kept the supremacy of the sea, unless the coaling stations, in strategic positions along the trade routes had also been in her sole possession, and been held by her, by reason of her maritime and land forces united. God is the giver of all such places and stations as the "Gates" to the nation to whom He promised them. That nation was "the afterseed" of Abraham the faithful and obedient "friend of God." That nation was not the Jews of modern times, but the House of Israel, who must be the British, since "the Gate-holders" of our days, and those supreme at sea, are the British exclusively. Our sea power is represented by our ships of war, which dominate all the ocean highways of the world; and this they do because, absent from their own home posts or Gates, they have been provided by their God not only with the Gate of Gibraltar, which does for us what the *Windsor Magazine* describes, but also all those other "Gates" in mid ocean, like Malta and Cyprus, Socotra and Perim, Hong Kong and Bermuda, besides towns and fortresses on the shores of various foreign territories and continents like Aden in Arabia, Bombay, Colombo, Madras, and Calcutta, in British India and Ceylon; Singapore, Malacca, and Penang, in Malayah; and Cape Town, Durban, Bloemfontein, and Pretoria in South Africa, &c., &c. God has in short, given our nation the Gates in all parts of the earth, in order that our ships of war and our land forces may with their help dominate the waterways and oceans of the globe; also hold in check the nations, their enemies, who but for these Gates would resist their power and defy their attempt to encroach upon their home lands. The sea power protects the Gates and both serve to annex

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and hold their enemies' territories and so acquire such mighty continents as British India, Burmah, Egypt, the Soudan, as well as Central Africa, to say nothing of the Cape Colony, Natal, the Orange River Colony and the Transvaal! Australia and New Zealand and Tasmania were originally acquired also by the power of the Gates which God gave to support British Israel's sea power, and so it has come to pass both in regard to Gibraltar and the rest of the world, that God has given us the wealth to build up our mighty ships of war, whereby the sea supremacy of our nation has been acquired. To support the dominion of the seas, God further gave us the Gates in all parts of the world, by sea and land as fortresses and coaling stations. The result is His promise "to Abraham and his seed for ever" is fulfilled to-day in our race exclusively. Our identity with the lost House of Israel (but not with the Jews), is thus conclusively established, and we are glad to show, on the authority of a competent writer in the *Windsor Magazine*, that the combination of the gift of the Gates, with Israel's sea supremacy, has effected a mighty benefit and blessing for our nation according to God's promises to Israel. "Gibraltar controls one of the two great highways of the world's traffic," as our *Windsor Magazine* says. Our possession of it by means of the sea and land powers of our nation concentrated at the Lion Rock proclaims ours to be the chief of nations. The mode in which the Rock came into our hands shows that it was no accident, but God's pre-determined plan to clothe His people with the power of "the Gate," resulting in their supremacy of the sea, by rendering it, humanly speaking, possible. The Gates give the sea power, and both in union give Israel the dominion by sea and land as well! To the Lord let Israel give all the praise.

"RIGHTS AND WRONGS OF THE TRANSVAAL WAR."

By Edward T. Cook.

Of this most temperate and cogent book we have already spoken, in Notes, as worthy to be the permanent short history of British relations with the Transvaal prior to the war. It is Mr. Cook's impersonal reply to the pro-Boers who turned out of his chair the ablest editor in the service of the Liberal party. It is at the same time a complete reply to many errors of fact which the lapse of a few months has enabled to pass current. Mr. Cook brings all these quickly to the test of diplomatic documents and contemporary records and speeches, and so presents us with a work of reference for future controversy. The book's value is much enhanced by a full index.

Two principal misconceptions are corrected by a lucid survey of Transvaal history—one, that the Boers were a simple pastoral race with no ambition but to be let alone; the other, that the cause of war was the Jameson raid. It is clearly shown that there developed in South Africa, from 1836 onwards, a conflict of race, of ideals, and of ambitions. Proof is given that Mr. Kruger's intention to make the South African Republic a Sovereign Power was confessed in negotiations as early as 1884, and was consistently followed. As to the Afrikander Bond, its long agitation to that end, whether called a conspiracy or not, is attested by abundant evidence. The disputes before the Raid are traced, and their gravity shown to be due to the Boer ambition. To attribute all to the Raid is, Mr. Cook finds, both unphilosophical and unhistorical. And while blaming English politicians of both parties for not pursuing the inquiry into that affair more promptly and thoroughly, he discounts the foreign and partisan suspicion of Mr. Chamberlain.

"It was shown by the notorious cables that persons in London connected with the Chartered Company believed, or affected to believe, and thereafter caused others in Africa to believe, that 'the Colonial Office' was also 'in it.' In what? Not in the Raid as it actually happened. No suggestion has been made in any responsible quarter that Mr. Chamberlain was in that. What was suggested was this: Mr. Rhodes and the Raiders, in order to carry out their schemes, required a 'jumping-off ground.' This was obtained by the cession of the Bamaliti and Barolong territories, adjoining the western frontier of the Transvaal, by the native chiefs to the Chartered Company (C. 7,962, p. 26). The negotiations for this transfer, which included negotiations with the chiefs Khama, Bathoen, and Sebele, were carried on, not through the High Commissioner at Cape Town, but directly with Mr. Chamberlain at the Colonial Office. On the part of the Chartered Company, it was represented that a strip of territory along the Transvaal Border was necessary for the protection of the railway then in course of construction. Perhaps it was, but what Mr. Rhodes had also, and at the time chiefly, in his mind, was the use of the said strip as a 'jumping-off ground' for the Raiders. The case, even from this latter point of view, might have been very plausibly put. Of course, no one would have talked—nor, indeed, did Mr. Rhodes himself think—of Dr. Jameson crossing the border before any outbreak had occurred at Johannesburg. That was what Dr. Jameson actually did. Let us contrast with it what Lord Loch did in 1894. Upon signs of a rising in the Transvaal, he assembled the British Bechuanaland Police quietly on the border, with a view to their being ordered in by the High Commissioner to protect life and property at Johannesburg. What Mr. Rhodes contemplated—apart from the subsidy which he made to the movement at Johannesburg itself—was something between the utterly indefensible proceeding of Dr. Jameson and the proper proceeding of Lord Loch. The question is not whether Mr. Chamberlain was 'in' the Jameson Raid, but whether it ever entered his head in handing over the border-strip to the Chartered Company and sanctioning the establishment of a force there that the said force might be used in connection with affairs at Johannesburg. This is the only 'charge'—if such it can be called—that was ever explicitly preferred by responsible persons against Mr. Chamberlain."

The Raid was a symptom, not a cause; but it furnished Mr. Kruger with an excuse.

Step by step Mr. Cook follows the negotiations with a scrupulous exactness. They were not, he thinks, at all points skilfully conducted on our side; but he makes it plain that Mr. Kruger never meant to yield substantial redress.

"'We cannot, and must not, quarrel,' it was said, 'over the difference between five years and seven as the period of probation for the franchise.' This statement often reappeared during the subsequent negotiations. It was wholly fallacious, as was pointed out at the time. The difference between seven years and five was not the whole difference between the two sets of proposals, nor was it the essential difference. It is only a very careless reading of the despatches that could suggest any such misconception. The argument, moreover, as I have already pointed out, cuts two

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ways. If there was no more difference than is stated, why was President Kruger so keen upon making it? Why did he argue that Lord Milner's scheme 'was tantamount to handing over the country to foreigners,' whereas his own was—something entirely different. The answer is, that the President's proposals were entirely different. The essence of Lord Milner's scheme was to provide a present solution of a present and a pressing danger. The essence of President Kruger's was to leave things for the present as they were."

Next Mr. Cook effectually disposes of the theory that the war was a "capitalists' job." The capitalists were, in fact, slow to throw in with a genuine agitation.

"The 'capitalists' war' must be consigned to the limbo of popular fallacies. The Uitlanders' petition was the genuine expression of genuine grievances. Can we honestly give as favourable an account of the oligarchy against which the petition was directed? I say the oligarchy advisedly, for, so far as the general body of the burghers is concerned, they were actuated, it is clear, by an honest belief that the struggle was one forced upon them for the protection of their liberties and their homes. But what were the motives of the oligarchy in resisting reform? They were mixed motives, no doubt; but it cannot be denied that they included motives of a 'capitalist,' not to say a corrupt, character. The idea that the struggle in the Transvaal was between foreign capitalists on the one side and 'poor herdsmen' on the other is quite grotesquely wide of the mark. As for Mr. Kruger himself, he, like some of his opponents, is a man of considerable wealth. He has been freely and persistently accused of personal corruption. The special correspondent of the *Manchester Guardian* went to Pretoria to investigate the accusations. 'One thing,' he reported, 'is certain—that Mr. Kruger has not what we should call a nice sense of honour in these matters.' This is the testimony of a witness who was certainly not likely to be prejudiced against the President. But there is no need to make this a personal matter. The Dynamite Monopoly is on record—a plain and palpable case of a capitalist job, which not even the most devoted Krugerites in this country have ever found it possible to defend. But to do the oligarchy justice, they allowed, at any rate, some of the spoils to 'go round.'"

Having disposed of a dozen other misconceptions which appear continually in pro-Boer speeches, Mr. Cook attempts to show that Liberal principles demand in those who hold them the course which he has taken. This is quite the most important book the war has provoked.—*Yorkshire Post.*

FOREIGN ENMITY AGAINST "ENGLAND."

By John S. Anderson.

It does not often happen that we have the opportunity of producing such straightforward evidence of our isolation in the world, combined with the causes which have led the Continental nations to regard us with so much ill-favour, all which is continually contributing to the fulfilment of prophecies, which have been frequently noticed in the columns of the Banner of Israel. Such an opportunity occurs in the following text of the Paris correspondent's letter to *The Daily Telegraph* of the 19th inst., on the manœuvres of the French fleet in the Mediterranean:—

"In the full account of the first stage of the French naval manœuvres in the Mediterranean, which I was able to send you last week, it will have been remarked that when the fleet under Vice-Admiral de Maigret started from Algeria to attempt to prevent the junction of two hostile squadrons starting from Tangier and Ajaccio, it sailed straight in the direction of the Balearic Isles, thus demonstrating their importance as a strategical position in real warfare. To day the *Temps*—and this is certainly no mere coincidence—publishes a long letter, headed, 'The English in the Balearic Isles,' in which the writer says that the British Mediterranean Squadron is as much at home there as in its own waters. 'These islands are already almost England's Mediterranean Jersey and Guernsey.' He talks about the sympathy still felt by many Spaniards for England, and utters a note of warning. The gist of all his outcry is that Great Britain may one day establish herself permanently in one or more of the Balearic Isles, and that this will be a source of danger to France. The immense prominence now given here to every matter connected with the British Navy is certainly a sign of the times. Ships are being hurriedly built, politicians and officers are daily comparing the English and French fleets, and now the question of positions is being entered into. All the more reason that Great Britain should make a point of retaining the advantages which she possesses, and of cultivating very cordial relations with Powers which may be of service to her in case of need. Formerly, when more ships were asked for here, the Triple Alliance was systematically mentioned. Now the mask is dropped, and it is England, and England alone, which is represented as the future enemy. What it all means those even who cry the loudest would probably find it a difficult matter to explain. At any rate, all this costs money, and there is a general groan over the increase of taxation."

There are several points in this communication to which the attention of all British-Israelites must be instinctively drawn. For one, undoubtedly, the *Temps* betrays the deep jealousy of our commanding position, displayed by the French nation, which jealousy has certainly turned to hatred, as described by the paper's correspondent, that we are France's future enemy. This fulfils our Saviour's prophecy of St. Matthew xxiv. 9: "And ye shall be hated of all nations for My name's sake."

Again, is it so strange that the British Mediterranean Squadron is as much at home in the Mediterranean as in its own waters? when David, in Psalm lxxii. 8, says: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Very probably those who cry the loudest would find it a difficult matter to explain what it all meant, but if the writer knew about our Israelitish origin, he would require little explanation. No doubt, as he says, it all means money and increased taxation, both abroad and here; but whatever complaining there may have been amongst the nations, no one can say that the people of this country, as well as of our colonies, have not come forward in the most liberal manner, both with men and means, to uphold the integrity of the Empire, so much so that it appears to have taken the Continental nations very much by surprise, and just checked them when they were beginning to think that there might be a chance for them, when we were so occupied in South Africa. But God willed it otherwise, thus fulfilling His gracious promise, as recorded in Isa. liv. 17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

Streatham, July 21, 1901.

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JUBILEE SERMON.

"A jubilee shall that fiftieth year be unto you."—Lev. xxv. 11.

THE following is a Jubilee sermon preached in Waimate on Sunday last :—

"Times and seasons" have their value. The founder of our religion strictly observed the national feasts of His day, and this Jubilee has a message and meaning for us. The secular orator will depict the progress and prosperity of our province in glowing colours to the praise of men. It is for the religious teacher to trace its origin and destiny to the praise of God. There is a religious basis and bearing in all true progress, the ready recognition of which is a pleasing feature of our Jubilee. Amid the general "Jubilate" we pause to learn its lessons. The word itself is vitally associated with the Hebrew Scriptures, and describes a Hebrew festival. It was George Elliot who said "Whatever is Hebrew has such a fascination for British minds, the singular passion of the English public for Hebrew writings seem to imply an affinity." How true this is reflection will show. The feasts of Passover, Pentecost and Tabernacles are the English feasts of Easter, Whitsuntide and Christmas respectively. Between the English and Hebrew jubilee there is more analogy than contrast. When Israel of old was faithful she kept "jubilee;" when faithless, not. Nine centuries of observance is followed by twenty-four centuries of abeyance, when, lo! in our own times and within our own borders the festival flourishes again. The ancient Jubilee was a year of rest and restoration to both land and people. The servant and the slave regained personal liberty; lands relapsed to their owners; leases and mortgages fell in; bills of sale, rents and interests all had an ending in jubilee year. In short, it cried a national "halt! dress ranks;" and as far as legislation could it prohibited accumulation of wealth and prevented monopolies of land. Jubilee meant the re-setting of society, the re-construction of the State. The principle of "old age pension" has its spring here, recognising the right within his own life-time of individual enjoyment of the fruits of personal industry. Jubilee was thus a scheme par excellence to ensure national prosperity. See how it links itself to the modern exodus of Anglo-Saxons to this new "Land of Promise," God's own country of these Southern seas. Divine charter gave to our fathers these "desolate heritages" at the "ends of the earth." They and we are the advance guard of coming millions—a glorious outlet for British mind, muscle, and money. Here we are under Divine guidance reproducing slowly but surely the essential principles of the Hebrew Jubilee. Our laws on the confession of Alfred the Great, the father of English law, are of Hebrew origin. A Roman newspaper writes: "English legislation is nothing else than the faithful echo of that of Sinai." An eminent lawyer declares that he who would thoroughly master the intricacies of English law must needs make himself familiar with Levitical law. Ireland's agrarian griefs have led to an unprecedented study by politicians of Hebrew land law. Our English language, so composite in character, has a significant substratum of Hebrew which crops out continually. "Jubilee" is of Hebrew root, and such homely words as bracken, clay, dean, doom, evil, groan, hoar, hue, hug, house, lad, no, are all truly Hebrew in sound and sense. Our very religion is akin to Hebrew worship in its monotheism and truth. In short, Christianity is no new religion, simply a Divine development of the religion of Abraham, Isaac, Jacob and Israel. And lastly, our provincial blessings are identical with those promised to the patriarchs. Genial climate, fruitful lands, mineral wealth and marine riches come down to us the heritage through Christ (Gal. iii.) of ancient Israel (Deut. xxviii.) from Abraham (Gen. xvii.). Racial destiny is a Divine thing. National and colonial history is neither capricious nor accidental, but of Providence. Progress is due to righteousness more than to genius. In this "acceptable year of the Lord" every true colonial will gratefully ascribe our growing prosperity unto God. Every true patriot in our province will, consciously or unconsciously, create a reversion towards the ideal policy of running a colony, and the Jubilee of 1950 will, we venture to think, indicate a prodigious advance in idealic Hebrew holiness, helpfulness, and happiness.

"Stretch forth, stretch forth, from South to North,
From the East to the West, stretch forth, stretch forth!
O strengthen thy stakes and lengthen thy cords!
The world is a tent for the world's true lords!
Break forth and spread over every place;
The world is a world for the Saxon Race!

England sowed the glorious seed
In her wise old laws, and her pure old creed,
Her stout old heart and her plain old tongue,
And her resolute energies ever young,
Her free, bold hand, and her fair, frank face,
The faith in the rule of the Saxon Race.

O! Britishers, everywhere, faithful and free,
The lords of the land and the kings of the sea!
O! brave Anglo-Saxons, honest and true!
By hundreds of millions, my word is to you:
All love one another! as brothers embrace,
That the world may be blessed in the Saxon Race!

The above was published in *The Waimate Times* of Dec. 18th, 1900, New Zealand. The name of the preacher does not transpire, but he appears to be ready for identity knowledge though unfortunately there seems no means to convey such to him.

THE BRITISH ARE THE DESCENDANTS OF THE TEN LOST TRIBES OF ISRAEL.

FORWARDED BY A. B. C.

"THUS saith the Lord: Sing with gladness for Jacob, and shout at the head of the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. . . . 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" (Jer. xxxi. 7—10).

They must be an Island nation, N.W. from Palestine (Jer. iii. 12, xxiii. 8; Isa. xxiv. 15).

"Surely the isles shall wait for Me and the ships of Tarshish first." (India and Britain).

To be a multitudinous people for ever (Gen. xiii. 14—18, and xvii. 4—9). Notice words "for ever" and "everlasting." It is a fact that our population increases very fast. Must have immense colonies (Isa. liv. 2—4). Shall possess the Gate of their enemies (Gen. xxii. 17). Must be the most wealthy nation (Deut. viii. 18). To lend to many nations and borrow from none: To reign over many nations but not be ruled by any (Deut. xv. 6). "They that strive with thee (Israel) shall be as nothing and shall perish" (Isa. xli. 11). "No weapon formed against thee (Israel) shall prosper" (Isa. liv. 17). Must abolish the slave trade (Isa. lviii. 6).

Israel to be called by another name (Isa. lxii. 2). The

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word British is pure Hebrew. "Brith" means covenant, "ish," man. "Brith," covenant, "annia," ships; therefore "Britannia rules the waves!"

Saxon means sons of Isaac. "In Isaac shall thy seed be called" (Gen. xxi. 12). Their national "arms" must be Lion (of the tribe of Judah) and Unicorn (strength of Israel) (Numb. xxiv. 8, 9). "Union Jack" means union of the sons of Jacob; 12 tribes—Imperial Federation. England from Heb., Engle, "calf"—the young of the bullock. "John Bull." England, Tribe of Ephraim, America, Manasseh. Moses, magnifying the strength of Joseph, says: "His glory is like the firstling of his bullock, and his horns are like the horns of a unicorn," etc. (Deut. xxxiii. 17). Israel to be a perpetual monarchy of David's line (Jer. xxxiii. 17; Psa. lxxxix. 3, 4). Our beloved Queen's pedigree shows a direct descent from David. Must be a Christian people, keeping the Sabbath (Exod. xxxi. 16). It is a "perpetual covenant." Must be separate from all other nations (Numb. xxiii. 9). Must be a "company of nations" (Gen. xvii. 4—7, xxxv. 11). To have a great army and to dominate the sea (Jer. li. 20; Numb. xxiv. 7; Isa. lx. 5—7; Nahum ii. 3). All Jews are Israelites, but all Israelites are not Jews. The Jews (the tribe of Judah) were always to be known. Israel's Identity was to be hidden (Psa. lxxxiii. 3) until the "latter days," when they will be manifested (Deut. iv. 30—40).

What other than the British, or Anglo-Saxons, correspond to all the greatness of the above? While many refuse to accept these facts, many are studying the question and awaking to the truth.

"Blessed is the nation whose God is the Lord; the people He hath chosen for His own inheritance" (Psa. xxxiii. 12).

"Behold the days come" (the latter days of this age, not the end of the world), "saith the Lord, that I will perform that good thing which I have promised unto the House of Israel" (Jer. xxxiii. 14). "Ye know how to discern the face of the heavens" (the weather), "but ye cannot discern the signs of the times" (Matt. xvi. 3). "What I say unto you I say unto all, WATCH" (Mark xiii. 37).

THE LATE CENSUS.

THE late decennial enumeration of our people has been the subject, as far as we are concerned, of two extraordinary letters, exhibiting on the part of the writers the most remarkable obliquity of view. In one case the inquirer wanted to know what penalty was attached to refusal to fill up the Census Paper, since she was ready to deny the right of the Government to make a census at all, as the Bible discouraged it, and David was punished heavily for making it on one occasion (2 Sam. xxiv. 1 to 25, R.V.). The other correspondent declares that a national census in Israel is forbidden on the ground above indicated; and besides that, it is forbidden because Israel was to be as the dust of the earth, the sand of the sea, and the stars of heaven, which no one can measure or number. To attempt an impossibility is wrong on the part of our Government, and to order a census an act worthy only of a Gentile authority, but a dishonour to Israel. The opponent adds, that he can only conclude that our British Government imagines this nation to be of Gentile origin, and, therefore, falls into the sin of directing a census of the nation to be taken every ten years, thus perpetrating a sinful act.

In reply, we are prepared to say that the enumeration of Israel was a God-prescribed national act, and that there is reason to believe that foreign nations have followed Israel, or British-Israel's example, in counting their people, but that we are not copying the Gentiles when we have our decennial census. In Numbers i. and ii. we have the numbering of Israel of the twelve tribes, conducted by the command of God Himself. It took place at Sinai, just after they escaped out of Egypt. Prior to that, in Exod. xxx. 12, we have the Divine recognition of the national census, the spiritual nature of the act being admitted when the ransom of the soul of each man numbered was the payment of exactly half a shekel, prescribed as a law to accompany the act. Again, in Numbers xxvi. 1 to end, we have the Lord's command on the plains of Moab that the sum of the children of Israel should be taken to ascertain the number of those fit to go to war in Israel—a census which had the approval of the Lord, and was evidently carried out from time to time accordingly. In our nation the census has been taken by lawful authority for nearly a century, not to pander to national pride, but to note whether the people in the United Kingdom are growing or decreasing in numbers; and the record serves to promote God's glory since it proves that our numerical increase is steady and wonderfully great according to the prophecies, in Israel's favour.

In reply to the objection that a national census in the case of Israel is wrong because it is an effort to achieve the impossible, and to number what God has proclaimed to be numberless, we reply that the decennial enumeration of our people is always admitted to be incomplete, and that perfect completeness is impossible, because it never includes the multitudes of British folk who are travelling all over the earth, as well as all over the railway systems of the United Kingdom, on the night of April 1st. And it does not include the vast numbers who, during the decennial year, have departed to settle among the British Colonial daughter nations. These are British-born subjects, but still do not count in our census returns. A perfectly accurate return is impossible as the Scriptures warn us; but we get by it a return as nearly accurate as circumstances will allow. We would add that were the census returns prohibited for Israel but not prescribed we might expect to find God's anger manifested against us as a nation for periodically counting our people; whereas as a matter of fact we know God is blessing us very exceedingly, especially in the matter of population increase, in spite of our fears latterly that our numbers in April last might show a decrease but not an increase, according to the promises.

In regard to the fact that David was punished by the Lord for yielding to Satan's temptation, and in pride of heart calling for a census when God had not commanded it, it is manifest from 2 Sam. xxiv. that David sinned personally in the matter in order to lean on the arm of flesh, and to exult in his power to confront any possible enemies who might come against him. It was a sin which the Lord punished him (with Israel His people) for committing, and his sin was pardoned by his God. Our censuses have no such ingredient of sin and folly in them; and so far, we carry out our sovereign's will without fear or cause for suspicion that we are thereby trespassing against His law. In this matter to the Lord be all the praise and all the thanks.

Now that the Rev. Idrisyn Jones has returned home, an account of his lecturing tour in Canada and West Indies will be printed and published in due course.

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Review.

The Anglo-American Alliance in Prophecy, Vol. 1. By Martin Lyman Streator, M.A., New Haven, Conn., 1900. Price in cloth, 2 dollars per volume. Our Race Publishing Co., P.O., Box 1333, New Haven, Conn. (Orders for the work to R. Banks & Son, Racquet Court, London, E.C.).

THE first volume of the above work, just published, consists of 503 pages, including a full general index. The work, as we have it now before us, aims at being a complete summary, as far as yet gone, of the views of believers in the Identity of both the British and the American peoples with the House of Joseph, consisting of the Tribes of Ephraim, representing the British, and of Manasseh representing the American peoples. The following introduction to the work gives the best possible account of it in the author's words, and we quote them for our reader's satisfaction:—

The timeliness of the theme investigated in this book is indicated by the fact that the secular press of the country called attention to it in advance of its publication while it was in course of preparation. Without any solicitation on the part of the author or any of his personal friends a reporter of the *New York Journal*, everywhere on the lookout for the latest news and the newest ideas, requested of the author an interview that he might write a report of his book. This, of course, was readily granted. As a result the following article appeared simultaneously in the *New York Journal*, and the *Chicago American*, from which it was copied into other newspapers. Through the courtesy of Mr. Hearst, the great American journalist, we are permitted to present this article to our readers. We give the title which appeared in his papers:

Does the Bible Prophecy a Great Anglo-American Alliance?

Is it foretold in the prophecies of the Bible that the Anglo-Saxon race shall dominate the world? The Rev. M. L. Streator, of Canton, Ohio, has in course of preparation a book in which he attempts to prove this.

He declares that the history being made at the present time is but the fulfilling of prophecies made a thousand years ago.

Mr. Streator is a prominent minister among "the Disciples of Christ," and for many years was employed as Evangelist for the West by the Women's Missionary Society of the church, with his headquarters in Denver, Colorado. His present work is the result of twenty-five years' study of the subject.

Mr. Streator starts on the theory that the peoples of Great Britain and the United States "are natural descendants of the beautiful Joseph and the Egyptian princess Asenath."

The tribes of Ephraim and Manasseh were the offspring of this union, and to them was promised world-wide dominion.

God made three covenants with Abraham—a national covenant, a Christian covenant, and a racial covenant. These covenants were renewed to Isaac and Jacob. The national covenant related to the Jewish nation and was transferred by Jacob to his son Judah.

The Christian covenant related to Christ and is fulfilled in the Gospel. The racial covenant was transferred to Joseph, and through him descended to his sons Ephraim and Manasseh.

God had said to Jacob: "I will make of thee a company of peoples" (Gen. xlviii. 4.) This promise Jacob transferred to Manasseh, when he said of him. "He also shall become a people, and he also shall be great" (Gen. xlviii. 19).

This promise, Mr. Streator claims, was developed in the following prophecy of Isaiah: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time" (Isa. lx. 22).

The little one, he claims, was the little band of pilgrims which landed at Plymouth Rock, and from which sprang this "strong nation." "For the United States," he says, "is a strong nation of a company of peoples," such as God promised Jacob.

God gave a similar, but a distinct promise to Jacob in these words: "A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11). This promise Jacob transferred to Ephraim in blessing him, when he said: "His seed shall become a multitude of nations" (Gen. xlviii. 19). That these prophecies do not refer to the same people, Mr. Streator claims, is shown by later distinct prophecies concerning the children of Israel, which relate to a great republic and a great empire.

Concerning the republic Jeremiah said: "Their prince shall be of themselves, and their ruler shall proceed from the midst of them" (Jer. xxx. 21). This, he claims, relates to the promised "Company of Peoples," while the promise transferred to Ephraim relates to an empire of "a Company of Nations" governed by kings, for, in connection with this promise, it is said: "Kings shall come out of thy loins."

Queen Victoria has recently publicly claimed to be descended from King David, the sweet psalmist of Israel, through the youngest daughter of Zedekiah, the last of the Jewish kings. In support of this claim, and as an acknowledgment that it is well founded, Mr. Streator quotes the prophecy of Jeremiah, where Jehovah says: "David shall never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 17). Since the fall of Zedekiah, the House of David never has had a man on the throne of the House of Judah. Then the royal line was transferred from Judah to Israel.

"The much-talked-of Anglo-Saxon Alliance," says Mr. Streator, "was repeatedly foretold by the Hebrew prophets. According to the prophecies, Anglo Israel was divided into two great nations, and scattered in many colonies in far countries over the face of the earth that are growing into the promised company of nations.

"The Bible declares that God scatters Israel, God sifts Israel among the nations, and yet preserves the elect race. He sows the sifted seed in distant lands, and then gathers them together for the supreme crisis of the ages. In preparing for the racial alliance of these scattered people, He says: 'Let them take counsel together.' He gives them these commands: 'Assemble yourselves and come; draw near together' (Isa. xlv. 19—21).

"This describes exactly what the scattered peoples of the Anglo- Saxon race are doing in these times. They are taking counsel together, and they are drawing near to each other. This is preliminary to assembling themselves in one great racial alliance, that they may be ready to obey His summons when He says, 'Come,' calling them with their united peoples and their allied armies into the impending conflict of nations and races. He declares: 'Ye shall be gathered one to another, O ye children of Israel' (Isa. xxvii. 12). This is His promise: 'He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. They shall flow together' (Jer. xxxi. 10, 11). They are grafted into the fruitful bough of Joseph, 'a fruitful bough by a fountain' (Gen. xlix. 22), the Yggdrasil of the Norsemen, and grow into one living ethnical tree. God unites them for the crisis of the ages.

"But the gathering of 'all the families of Israel' (Jer. xxxi. 1), involves the gathering of their enemies in opposition to them. This is inevitable. The Lord Eternal declared this immutable decree: 'Behold, they may gather together, but not by Me: whosoever shall gather together against thee shall fall because of thee' (Isa. liv. 15).

"If they do not gather under the power of God, what is the force that causes them to assemble?" asks Mr. Streator. If the Anglo-American Alliance is in process of formation, so also is the Gentile coalition against them. The nations and races are aligning themselves for the inevitable War of Armageddon.

"In the blessing of Joseph pronounced by Moses, if we substitute for Ephraim Great Britain and her colonies, and for Manasseh, the United States of America, giving the significance of these terms in modern parlance, we have an oracle adapted to our times whose significance all can comprehend at once.

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"'The firstling of his bullock, majesty is his; and his horns are the horns of the unicorn, with them he shall push the peoples, all of them, to the ends of the earth; and they are the ten thousands of Great Britian and her colonies, and they are the thousands of the United States of America' (Deut. xxxiii. 17).

"Ephraim and Manasseh, Great Britain and America, will face the world together, will fight the world together, will push the world together, and unify mankind.

"Our racial destiny is involved in this ancient oracle of the God of Israel: 'In days to come shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit' (Isa. xxvii. 6).

"Finally," declares Mr. Streator, "when they shall have filled the face of the world with fruit the hope of Israel will be realised. Then, according to the great prophecy of Daniel, as translated by Dr. Robert Young, 'the kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people'" (Dan. vii. 27).

The work will, when completed, prove to be a very valuable one, giving at a glance an American's carefully digested view of our subject, with the additional advantage of teaching us how he appropriates to his own people the share of the blessings which he considers belong to the American Republic. On one point we hardly understand Mr. Streator. The cluster of blessings to which Abraham is heir, according to Gen. xxii. 17, 18, our author refers to in various portions of his work; but there is an exception as regards their "enemies' Gate," to which we do not find Mr. Streator makes reference as the possession of his own countrymen or of ours. We doubt whether he believes in the Gates; or whether he thinks they are too trivial a matter to dilate upon?

On pages 300, 458, 460, and 526, "the Gates" are mentioned but they are not the Gates on which we place the burden of our case in some considerable degree. We quote a passage or two from Mr. Streator's book as a specimen of the rest to illustrate the character of the work, and the deep thought that runs through it all. We allude to pp. 426, 427.

"If the chosen people of Israel were planted in the British Islands, as we have seen, then in the antithetical prophecy concerning the planting of the princes and the judges of the earth, and their stock taking root in the earth, and their destruction by the blast of the Lord that withered them, and the whirlwind of the Almighty that swept them away as stubble, we find a description of the catastrophe that destroyed the enemies of mother Israel in their assault upon her in the land of the covenant, the place appointed for her by Jehovah, prepared for her from the beginning by the Creator, defended according to His own covenant of promise by the Almighty. The identity of Israel with our race, and the planting of Israel in the British Islands, gives the clue to the identity of the enemies of Israel, whose stock had scarcely taken root in the earth when they were withered by the blast of the Almighty, and destroyed by His devouring whirlwinds, "fulfilling His word" (see the translation p. 417, to explain). Just one great event in the history of the world fulfilled in every respect this great prophecy by Isaiah. It was a crisis in the ages that introduced a new era in the historical development of the chosen people of Israel. The catastrophe is known in history as the destruction of the Spanish Armada. . . . " (p. 432). "In vain are all the plottings of the pope and the haughty king of the Gentiles. In vain are all armaments of the invincible Armada," for the assault on Britain, the island of the covenant; for the decree of the Lord God omnipotent is this:—"Israel dwelleth alone." That they may dwell in safety He watcheth over them, and rideth upon the Heaven for their help. At p. 450 Mr. Streator remarked, "the destruction of the Spanish Armada brought princes to nothing, made the judges of the earth as vanity, caused their stock, which scarcely had taken root in the earth, to wither, and prepared the way for the expansion of England, in what the Scriptures call the blossoming and budding of Israel, the sowing of them in foreign countries, and the filling of the face of the world with fruit." We now leave Mr. Streator face to face with his British audience. His book is a valuable book, and no doubt will greatly help all learners in the States in their study of the Identity, and teach our British-Anglo Israelites that America-Manasseh has a large and valuable share in Israel's blessing to the praise and glory of God. We wish Mr. L. M. Streator every success in regard to his interesting and wonderful work.

PALESTINE UNDER CULTIVATION AND ITS RESULTS.

Mr. Consul Dickson, in his report on the trade of Palestine for 1900, says the establishment of the Jewish colonies in Palestine, the primary object of which was to provide for destitute emigrant Jews, has brought a great change in the aspect of the country, and an example has been set before the native rural population of the manner in which agricultural operations are conducted on modern and scientific principles. The most important Jews' colonies situated within this Consular district (not to mention those founded in Galilee and Northern Palestine) are those of Richon le Sion, the first in Sion, Petach-Tikvah (the gate of hope), and Ekron, founded on the supposed ancient Biblical site of Ekron. The first of these has become the centre of a very considerable wine industry, and all the apparatus and machinery for the manufacture of wines of various quality are not only on a large scale, but of the most approved kind. The immense underground cellars for the storage of the wines at an even temperature would compare favourably with those in the wine-growing districts of France, and the quantity of wine annually produced is on the increase. The Jewish colony of Petach-Tikvah is now mainly engaged in the cultivation of the orange for the purpose of exportation, and during recent years large plantations of young orange trees have sprung up in its vicinity. Ekron is a fruit-growing colony, and although not so large as some of the other Jewish colonies, is nevertheless a model in all its arrangements for promotion of fruit culture. Some of the fruit grown, such as apricots and peaches, is preserved in syrup and exported annually to Europe. The change in the country around Jaffa, in consequence of the establishment of these Jewish colonies, has been remarkable.—*Glasgow Herald*, May 4, 1901.

Obituary.

THE LATE MR. JONES HUNT.

We regret to record the death, which occurred on Thursday, June 27, at his residence, Etelka, Lyncombe Vale, of Mr. W. Jones Hunt, whose literary, political, and religious work made him prominent in city affairs for many years past. Heart trouble was the cause of his death, and for several months the state of his health had been a matter of great anxiety to a wide circle of friends. Deceased was born at Bristol in 1829, and for 16 years carried on business in the Market-place. He retired 10 years ago. He married, in 1851, Eliza Euphemia Dalzell, at Sheffield, who survives. Mr. Jones Hunt was one of the secretaries of the Bath Habitation of the Primrose League. He was also president of the Bath Anglo-Israel Association, a position occupied by him since its resuscitation in 1899; he was an active Wesleyan, and had held numerous official positions in connection with the Bath Circuit; and as a temperance worker he was very well known. Some of his poetic effusions were graciously accepted by the late Queen Victoria. It was, we fear, his earnestness and activity which hastened the end. The funeral took place at the Abbey Cemetery on Saturday, June 29, 1901.—*Bath Paper*, June, 1901.

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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EDITED BY PHILO-ISRAEL.

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HAS THE BOER WAR MADE THE BOERS HATE US MORE THAN EVER, OR DO THEY NOW PREFER BRITISH TO BOER GOVERNMENT?

IT has very much surprised us to read in one of the North British papers lately, that a feeling is entertained in some quarters that the Boer war after all has not intensified the Boer hatred which originated this wretched contest, but that as we are more than a match for them in fighting, they are becoming anxious before their race is swept off the face of South Africa, to shake hands and make up the quarrel by acceptance of British rule and its blessings, giving up the idea of conquering us, since that is now shown to be an impossibility. This idea has something in it. But since the Boers have shown themselves to be a people ignorant beyond all conception of what is going on in the world, and with no conscience as to the binding character of an oath, we think it would be exceedingly unwise to place the slightest reliance on their promises or resolutions for the future. It is easy to declare that the prolongation of the war is having a different effect from that most people expected, and that "the Boers who once were strongly anti-British, are becoming, now, strongly British." Those of them who are tired of their existence in the idleness of British prisons in St. Helena, Ceylon, Ahmednuggar, in the Bombay side of India, in Bermuda and Madras are, many of them, of course, anxious to get back to their families and farms, and settle down till another chance occurs of repeating Majuba Hill. But who would run the risk on our side, till there has been a large increase of the Transvaal and Orange River colonists to act as a check on the re-instated Boers? Ex-Presidents Kruger and Steyn, with the Africander Bond, carried on a deadly conspiracy in secret, to drive the British out of South Africa into the sea, and they very nearly effected their purpose. It was God's mercy which held the Boers back, and alone frustrated the design, so ill prepared were we for the outburst! They failed, accordingly, in carrying out their projects of conquest, and to-day their cause is absolutely lost.

Our optimists argue from this, that the Boers are now, generally, becoming more and more inclined every day to support Great Britain. We should be delighted to believe it! But when we know that the scattered bands of defeated Boers have carried the war now into parts of Cape Colony, and are receiving help from the Dutch in those parts, we fail, as yet, to see that they are much discouraged, or ready not only to surrender entirely, but to give their allegiance sincerely and honestly to the King's Government. On one point those encouraging views have some support of a valuable kind. For instance, the Boers have left us to take care of their wives and children, saving them their keep, and leaving them free to fight us with easy minds. The Boers do not complain as our pro-Boers at home do, that the Concentration Camps are badly and harshly managed by our officers. On the contrary, they are pleased to say that their people are quite comfortable under our care. They go on fighting us all the same, and we have never heard till now, from Scotch informants, that the Boers are ready to come in, ready to serve Boer leaders no longer, but only their British conquerers! We are delighted to hear it, but the difficulty is to credit this good news?

"Race hatreds are not being exacerbated. No gulf is being dug between the two races. They are drawing nearer to each other. The Dutch have learned to respect us more, and to trust us more than they did before the war." These, as we have said, are comforting words to those who wish to see the end of this contest, and everybody does that, God knows! But the point is, where are the facts to prove that it is so?

From the prophetical point of view we are quite ready to think that sooner or later the Boer war will close with the general collapse of their resistance, and a sullen acquiescence will take place in the future government of their country by the hated British. The past history of the

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Boers has shown their impatience of the foreign British yoke. They trecked from Cape Colony into Natal to avoid it, they left Natal for the two South African Republics to secure independence. They can escape to no other African region, and will have now to submit, or perish. The Scriptures give no option to them: "For that nation and kingdom that will not serve thee (that is, that will not serve Israel) shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12, R.V.). Whether the majority of the Boers, seeing, as they must do, that they are already threatened with national destruction, will be willing to submit to the mild government of the British is possible, nay, probable. The rest, being the irreconcilable minority, will not, we believe, be willing to serve us in any way, and will therefore perish, by the sword, famine, and disease; this is the obstinate minority who would never serve us but must be hunted down till, according to the Scriptures, they are utterly wasted and perish. What is taking place, now called by the modern word "attrition," is the only one which describes the state of affairs. The Boers out in rebellion are being worn down, hunted and wasted till at last there will be none but a few which Baden-Powell's ten thousand military police will be able to destroy, as the enemies of the British, and of the Boer occupants of the two newly conquered territories, and the Cape Colony. We look for no sudden termination of hostilities. The "wasting away" of a people is a long and tedious, also a costly process. But we must look for a heavy price to pay for success, since we declined the gift, when the Lord gave us the Transvaal in 1881-2. Its conquest then would have been easy. But now that we have had to engage in an arduous struggle, taxing the whole power of the empire to ensure success, God has given us a sacrifice in men and treasure to incur, that we shall remember for generations to come. The end will be triumphant, we know, and for that result let Israel be grateful, recollecting to praise the Lord for His mercy to His faithless people.

OUR AFRICAN PROTECTORATE—UGANDA.

THE Special Commissioner of Uganda, Sir Harry Johnston, has just had published for him by the House of Commons his Annual Report on the condition of our Central African Protectorate at the sources of the Nile. It appears in connection with a vote for financial help to the young dependency of Israel which it requires at present; also in reference to the cost of the very useful and indeed indispensable railway which at the cost of about £5,000,000 our Government, with the sanction of Parliament, has nearly completed from the Eastern Coast at Mombasa to the Victoria Nyanza or Lake.

Some remarks on the subject by the *Scotsman* of July 27 are very much to the point. They largely consist of quotations from Sir Harry Johnston's last report, and we repeat them to our readers, as the subject is on several accounts very interesting and important to our British-Israelites at home:—

"The reports of the Special Commissioner to Uganda are oases in the desert of Blue-book literature; they are more entrancingly interesting than are 99 per cent. of modern novels, and they are at the same time crammed full of sound sense and solid facts. It is to the facts contained in the report for 1900, rather than to its style, that the public will be disposed to pay heed in the first place. During the seven years since Uganda was proclaimed a British Protectorate, £1,394,000 has been expended on its protection and expenditure. This is inclusive of the sum of nearly five millions spent, or to be spent, on the railway from Mombasa to the Victoria Lake, which is the concern of the East African Protectorate as well as of Uganda, and which, as has lately been shown by Colonel Gracey's report, is likely to prove a paying investment, from the financial as well as the political and economic point of view, at no very distant date. What return has been received, or is in prospect, for this expenditure?

"Is not the outlay on Uganda what our Little Englanders are eager to prove it to be—and declare it to be without taking the trouble of proof—a waste of public money?

"These are the questions which Sir H. Johnston faces and answers without doubt or hesitation. Our main reasons for holding Uganda are reasons that lie outside the question of the value of the country as a field for white colonisation or for philanthropic effort. The Power that holds the country at the source of the Nile is in a position, 'by means of relatively simple engineering works, to withhold the main source of the Nile supply from the irrigation of Egypt.' This consideration is one from which we cannot and dare not flinch. Egypt and the Soudan, as well as Uganda, are under our protection and control. Without grossly neglecting our duty there we cannot regard lightly a danger which threatens the lower valley of the Nile with the loss of its fertilising life-blood. The sum of £200,000 annually does not seem a high insurance to pay to cover the risk. Egypt also is the chief stage on the way to India. The safety of our lines of communication with our Eastern Empire depends largely on the hold we possess on Egypt and on the peace and prosperity of that country, which, again, depend in no small measure on the control we have over the Nile sources. Our position in Uganda and the charge of ruling and administrating it and of opening up rapid communication between it and the coast are thus matters of Imperial interest; they are part of our provision for Imperial defence. Apart, however, from these grounds of high policy, the occupation and government of Uganda can easily find justification. The region is one of vast and undeveloped wealth. Already the country under our flag lying between the Nile Lakes and the Indian Ocean is proving itself an important outlet for Indian trade, enterprise, and emigration. East Africa promises to exercise a notable influence in the future commercial and economic development of our Indian Empire. Sir Harry Johnston regards it as 'from every point of view the America of the Hindu.' But there is scope also for the development of European settlement and British trade:—

"'In the Eastern part of the Uganda Protectorate there is a tract of country almost without parallel in tropical Africa; a region of perhaps 12,000 square miles, admirably well watered, with a fertile soil, cool and perfectly healthy climate, covered with noble forests, and, to a very great extent, uninhabited by any native race. This area lies to an altitude not less than 6,000 and not more than 10,000 feet. It is as healthy for European settlers as the United Kingdom, British Columbia, or temperate South Africa. . . . I am able to say decidedly that here we have a territory (now that the Uganda Railway is built) admirably suited for a white man's country, and I can say this with no thought of injustice to any native race, for the country in question is either utterly uninhabited for miles and miles, or at most its inhabitants are wandering hunters who have no settled home, or whose fixed habitation is in the lands out-

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side the healthy area. This will be one source of profit to the United Kingdom.'

"Lord Cranborne was laughed at in the House of Commons when he compared the climate of certain parts of Uganda to that of Scotland. His remark is fully borne out by the language of the official report. Sir H. Johnston believes that in the end the British taxpayer will not be even directly out of pocket on account of Uganda. 'Surprises,' he says, 'may be in store for us there which may equal the diamonds and gold of South Africa.' And he advises that a rule should be laid down in anticipation of such development that 'the Protectorate is to repay to the United Kingdom in time all the moneys advanced in yearly subsidies, and spent on the construction of the Uganda Railway.' He firmly believes that before many years are over the country will produce a local revenue sufficient to relieve the British taxpayer, and in time to clear off its debt. In support of this opinion, he points out that while there is still a large annual deficit, it is being reduced by the double process of increasing revenue and diminishing expenditure. In the first year of their imposition the hut tax and the gun tax have yielded £34,000, or at least twice the amount estimated; and he expects the revenue from these two sources to rise to £165,000 annually, as soon as the population have learned to use cash in place of elephant tusks and rhinoceros hides as a medium of exchange. The natives do not look upon these charges as oppressive; on the contrary, the more intelligent among them recognise already that for the small tax which they pay for their huts and guns, they get an excellent return in the protection against the slave-raider and the native chief afforded to them by the Administration, which on its part is provided with the means of controlling the traffic in firearms and liquor, and modifying or suppressing barbarous practices.

"The black man is, in fact, being taught to take up 'the black man's burden,' which it is but right that he should bear in a black man's country where he shares so largely in the benefits of change. This brings us to the philanthropic and humanitarian aspects of the British occupation of East Central Africa, which ought not to escape the eye of those who have so much to say on behalf of humanity in connection with war and politics in South Africa.

"With the coming of the British flag and of the railway, slave-hunting and all its nameless horrors have been put to flight. There is an end to the ferocious cruelties of tyrants like the late King Mtese, who, although an enlightened man of his type, 'beheaded the wives for forgetting to shut the door, and mutilated pages for treading on the tail of a pet dog.'

"Sir Harry Johnston pays a compliment to missionary effort in Uganda when he says that Christianity has not deprived the natives of their 'manliness and straightforwardness,' and he is absolutely convinced that they are 'far happier and much better off materially and morally by the establishment of British control over their destinies.'"

The above is a glorious testimony in favour of missions to the heathen, and shows that the blessing of God rests upon our nation in its efforts to evangelize the people of Uganda and spread the Gospel throughout Central Africa by means of the native converts.

The East Coast of Africa and the region up to the Lakes through which the railway passes is proving a great help to Indian trade and emigration, and in the hands of the Christian converts of Uganda a great native missionary propaganda has been set on foot which is likely to prove of the most vital moment to the cause of Christ in and around our Protectorate.

Already the slave trade, with its terrible adjuncts, has departed from the Province, and will not reappear if we remain true to ourselves and to the Mission which manifestly the Providence of God has called our nation to carry out there. It is a remarkable fact that in the Eastern portion of the Uganda Protectorate God has provided for us a wonderful tract of country 12,000 miles in extent, just fitted for the occupation of a European race, and where their children can be reared at an altitude of from six to ten thousand feet above the level of the sea. This is about four thousand feet above the level of the plateau in the Madras Presidency, situated within the tropics, where a large European community, with one or more of His Majesty's regiments, are quartered.

The Uganda Sanatorium (or district) is as salubrious for Europeans as Cape Colony, our British Islands, or British Columbia, and its possession by our nation will interfere with the rights of no other people, black or white, but is a free gift of God to His chosen ones, to whom the whole strategic Province of Uganda has been granted, to be a protection to the head waters of the Nile, and to form a centre from which the Gospel may be carried by native converts and native clergy in all directions. The possession by our nation of such a wonderful country as Uganda is proved to be, makes it highly probable that the Cape to Cairo telegraph first, and then the railway at last, will be finally carried out. That project will indeed give political supremacy to Israel all through the mighty Continent, once called "the Dark" one. It is destined, however, we fully believe, under God's blessing, to be the nursery of a native race who, as Christians under Israel's beneficent rule, will finally evangelize the whole of Central Africa to God's glory, and to the everlasting blessing of countless multitudes belonging to the coming kingdom of Christ in Africa, which we have been sent there to establish. Let Israel praise the Lord (Isa. xxvii. 6, R.V.).

THE REV. J. IDRISYN JONES ON THE NEXT STEP TO BE TAKEN TO PROCLAIM THE IDENTITY.

DEAR MR. JONES,—I congratulate you on your safe return, with your West Indian and Canadian work well accomplished. We read your ten reports with great interest, and though Canada was not so appreciative as Australasia and the West Indies, on the whole there was more heartiness in the Dominion than I expected. You came in on arrival for our heat wave, which I hope did not prostrate you much. We here, in Clifton, felt the heat dreadfully, and were glad when it broke up and disappeared in torrents of rain and heavy thunder-storms. I suppose now you will rest awhile?

Is there any other part of the world you wish to visit with the Identity message? Of course Colonel Senior did not finish the work in South Africa; and the two new Colonies, with Rhodesia, have not heard the message. But it would be well, I think, to wait till this unhappy war has closed, and peace be restored, before anyone goes there now to lecture. I hope that is your opinion?

I trust you were satisfied with the BANNER'S publication

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of your ten letters, just closed? We did our best, and Mr. Whytlaw read the proofs of your despatches.

Our kindest regards and thanks to you for carrying the "good news" so successfully to the West.

Yours, &c., E. W. BIRD.

The Rev. J. Idrisyn Jones.

July 26, 1901.

DEAR MR. BIRD,—Best thanks for your kind congratulations. To have come home safe; and to have had such splendid meetings; and to have been permitted to scatter the seeds of a great truth in the Islands of the West Indies, and along the whole stretch of the North American Continent; and not to have lost a single meeting on account of sickness; and to have found favour from all whom I had to do with; and then to return at the appointed time none the worse for all the travelling and the labours of public assemblies; and to find my family similarly protected and in good health, call for most devout gratitude on my part, and which I joyfully render to the Lord.

I am likewise thankful for the kind help you have given in publishing to the Anglo-Israel world the account from time to time of my movements. I cannot but think that the Mission begun by our late friend, Col. Senior, must have been of God. I saw so many tokens of the Divine blessing in my two tours, as he saw in his brief one in Africa, that any other conclusion is impossible. We both have been much honoured as messengers of heaven.

Now as to the future. I have come to the conclusion that the Motherland has discharged her responsibility in this matter as regards the rest of the world. Africa, Australasia, West Indies, and the Dominion of Canada, form a large portion of the British Empire. The wonder to me is that so vast an area has been overtaken by two ambassadors, and the necessary funds provided by the Homeland. If Africa should ever be again visited it must be after some years have passed, when the land has recovered from the devastations of war, and British colonists are there in sufficient numbers to justify the Mission, for only to such can the messenger go. The Dutch and the native races cannot welcome the theme as do the Anglo-Saxons. It is not likely, therefore, that we, now on the stage of operations, will have anything to do with such an African Mission.

It seems to me that the great task now claiming our immediate attention is to Mission the Homeland, not only for the sake of our people there, but also because it will re-act on the Colonies. Vast multitudes will presently leave our shores for the Colonies, and if before they start they have embraced our truth, they themselves will become missionaries up and down the Empire.

I am also strongly of opinion that Britain must be dealt with on the same plan as that adopted by Col. Senior and myself—that is, instead of waiting till a call came from particular towns or cities, we went to them, and got up our own meetings; so it must be similarly done at home, if we are to go in and possess the land. And in this way all the United Kingdom should be visited, and tens of thousands won over to our cause. Britain waits such a propaganda.

I was delighted a short time since to hear that David Baron, a scholarly and estimable Christian Jew, had issued a volume with the title, "The Ancient Scriptures and the Modern Jew," and that in it he had put a chapter intending to confound the Anglo-Saxon theory. I was so glad of this, because I felt here was a foeman "worthy of our steel." I have just read his onslaught, and the result is two-fold: (1) I am utterly disappointed with his performance; (2) I am angry at the strong epithets he applies to us, a sample of which comes to view in the following sentences:—"Once again the solemn words of the apostle are fulfilled in the teachers of Anglo-Israelism, 'Professing themselves to be wise, they became fools.'" "The whole heap of Anglo-Israel trash." "It goes sometimes to the length of blasphemy." "I consider it nothing short of one of the latter day delusions, by which the Evil One seeks to divert the attention of men from things spiritual and eternal." "It makes all prophetic Scriptures meaningless," "laying another foundation for acceptance with God beside that which He has laid, even Christ Jesus." I expect you can now feel angry, too; but we will remember the Master's exhortation, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

He raises two points by way of indictment which I never met with before: (1) That we identify the smoke of London with the Shekinah glory. In support of this he quotes a paragraph from the BANNER OF ISRAEL. (2) That Edward Hine has been confessed by us to be the "Deliverer which was to come out of Zion." I may say on behalf of myself, and all the Anglo-Israelites I have ever met, that such ideas have never been a part of our creed. It only shows that David Baron is quite ignorant of our views and arguments.

What is further very strange is, that a large part of the article is taken up by an effort to prove from both the Old and New Testament that the Jews are Israelites, not knowing that that is one of our own strong contentions. But we make a further declaration, rather more profound than he attempts—viz., that while the Jews are indeed Israelites, all Israelites are not Jews. But thus he has wasted all his energy in fighting a man of straw, which he himself has set up. Another considerable section of the article is an endeavour to prove that the two kingdoms are long since amalgamated. This is an amazing conclusion for a Hebrew reader of the Bible. Thus he not only mis-reads his Bible, and the facts of History, and not only contradicts us, but also the Jews in the time of Josephus and those of the twentieth century. Such, then, is our champion-foe, and we can rejoice that he leaves our great Anglo-Israel truth undamaged. Surely David Baron himself must soon be amongst us, having surrendered the hopelessness of his cause.

Wishing you and yours all blessings.—I am, &c.,

J. IDRISYN JONES.

51, York-road, Northampton, July 28, 1901.

LATTER DAY CHRISTIAN KNOWLEDGE.

SIR,—In your last issue I notice sermons were preached at Kendal and Staveley in aid of the Society for Promoting Christian Knowledge, by preacher W. T. Mitton, for ten years missionary in Canada. Your report of the meeting held in the Town Hall is interesting, as Mr. Mitton spoke well of the progress of Canada owing to emigration from various parts of the world to that Dominion; and he said our colonies were now saying—"As your forefathers have done so much for you, will you do something for us?" "History repeats itself, and just as the Church in Canada had been helped, it now sent out its sons and daughters to work and lay down their lives in fighting for the Master, alongside the missionaries from England." The speaker did not refer to the progress of latter day Christian knowledge in Canada, as promoted by the eminent Congregational

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minister, Dr. Wild, which he surely must have heard of; while it is remarkable at the present time, Congregational minister J. Idrisyn Jones from this country is having crowded audiences in the various towns in Canada, where he preaches on the Identity truth in the pulpit and at numerous public meetings, and is thus confirming the teaching of Dr. Wild in the true knowledge as to our forefathers and the Anglo-Saxon race. History is indeed repeating itself, and it behoves our preachers of all denominations to acquaint themselves with latter day Christian knowledge.

It is the commonest thing in the world to hear clergymen and others speak of "God's ancient people Israel," meaning thereby only the Jews. Now, if we ask such why they speak of one nation (now a scattered people) as "Israel," when God's Word plainly declares in Ezek. xxxvii. 22, that He had, and has still, two nations, once two kingdoms, both known as Israel, we never get any satisfactory reply to our question. It stands to reason, however, that there must be two Israelite nations or peoples separately existing now, or Ezek. xxxvii. 22 must be regarded as fulfilled prophecy. There is scarcely anyone who will venture on such a statement, and declare this has already been fulfilled. Israel and Judah must be existing now in separation somewhere in the world,—Israel awaiting the command to come forth out of their graves, to receive the Spirit of God, and to return to their own land in triumph. This is the plain teaching of Hosea, of Isaiah, and of Ezekiel; and in order to carry out this prophetic programme, we see Jews (Judah) everywhere extant before our eyes, at present under curse and disability, waiting in agony for the times of refreshing to come from the presence of the Lord. Judah being in our midst, the question then arises where is the other of "the two families which the Lord did choose?" (Jer. xxxiii. 24). He has not cast that member off! For the passage just quoted stamps such a statement as a gross insult to the great Jehovah! Because thus saying, they despise those whom He calls "My people," "that they should be no more a nation before them." To guard against such profanity, God immediately, in the next verse, bound Himself by a covenant which He cannot break, never to fail to place on David's throne, over the seed of Abraham, Isaac and Jacob a dynasty of rulers of David's race, to govern them for ever. The words are these:—"Thus saith Jehovah, if My covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth, then will I also 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 will have mercy on them" (verse 26). The precision of this language is most legal. We may place upon it the greatest weight. The Jews or Judah family have not now a king at all, and have not had one of the Davidic race ruling over them since B.C. 588, when Zedekiah was deposed, and his heirs (male) to David's throne were destroyed (2 Kings xxv. 7). The other branch of the Israelitish family must therefore be now fulfilling Jer. xxxiii. 26; and it is of the greatest importance and moment to discover where that nation is, for God Almighty's faithfulness and honour depend upon it. We have, however, to find her as a strong, powerful, insular, maritime, modern nation; wealthy to a degree; Christian in character; missionary in enterprise and practice; wonderfully numerous: with two Empires, if not three, appertaining to them, namely, a vast heathen Eastern Empire, and unique Colonial Dominion, rapidly becoming "a company of confederated nations," and finally, the Empire of the ocean. She is to be recognised as the only modern Power which gives promise of dominating the world, and possesses a language rapidly becoming cosmopolitan. She is to be a Northern, Western, Island race, holding their enemies' Gates, their own being secure the while; and this comprises a word-picture which none may mistake, for it is God's description of His people Israel in the latter day, and it exhibts to us the very image of the British nation. We are blessed with all the blessings God Almighty bestowed upon His people Israel, His chosen; and as God cannot promise to one nation and confer the blessings promised on quite another, we may assert confidently that the British must be the lost Ten Tribes of Israel, as God is true! Is it not therefore of the utmost importance, in season and out of season, to spread abroad "Latter Day Christian Knowledge," to the praise and glory of our covenant-keeping God of love?

Yours, etc., JOHN SCOTT.

Cheetham Hill, Manchester, 2nd July, 1901.

—From *The Kendal Mercury*, July 5, 1901.

THE BISHOP OF UGANDA (BISHOP TUCKER) ON CENTRAL AFRICA.

Reuter's representative on May 23rd last, had an interview with Bishop Tucker of Uganda, who has just reached England from Lake Victoria Nyanza. In reply to questions, he said:—

"The political and commercial importance of Uganda have immensely increased since the downfall of the Dervishes and the building of the railway from Mombasa. As evidence of the changed condition of affairs, I may state that on my way home I travelled from Uganda to Mombasa in 10 days, a journey which, when I first went out 10 years ago, occupied five months. From Lake Nakwio, the public terminus of the line, and over 400 miles from the coast, I came down in a well-appointed train, with sleeping cars, lavatories, &c., which runs three times weekly, and when we steamed into the coast terminus station of Kilindini we were only three minutes late. At present there are no dining cars running, but dak bungalows are established at various stations en route, to which the traveller can telegraph as in England, and find luncheon or dinner awaiting him on arrival. When I left, the railhead was at the top of the Mauescarpment, within 80 miles of Lake Victoria. From this point the line drops 4,000 feet. The lake shore will be reached in September next. I do not think that justice has been done at home to this immensely difficult work, which will change the whole character of the country. When this line is finished a few months hence the base for all trading operations will be practically 800 miles from the coast, on the northern shores of the Victoria Nyanza. From this point will branch in every direction trade routes open to all nationalities, and tapping every part of Central Africa right into the Sudan. The Germans are already realising this, and their merchants are establishing stores, recognising that there are better opportunities in the British than in the German sphere. There are hardly any British traders in this British centre, as they think they are hampered unduly by Government restrictions and regulations. These will have to be modified if British trade is to develop to any extent. Indians are coming up, and succeed in under-selling both British and Germans alike. I should not be surprised if most of the trade passed into the hands of the Indians and the Waganda. One of the

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chief difficulties in the way of development is the splitting up of the country into various protectorates. There is a pressing necessity for continuing the two protectorates of East Africa and Uganda, and I entirely endorse Sir Harry Johnston's suggestion that the two should be combined under one High Commissioner. At present work is made difficult by the fact that the officials of the two protectorates do not pull together. This is the more necessary, as the political importance of Uganda is becoming clearer every day. Uganda, the important British base in the very heart of Africa, will to a large extent dominate and influence the whole of Central Africa. It will be a factor in dealing with questions as affecting the Soudan, Abyssinia, and the Congo State. Sir Harry Johnston, who has just completed his special mission, has a scheme for constructing a short line of railway from the lake terminus of the Uganda line to the Albert Nyanza, a distance of about 160 miles. Should there be any delay in the execution of the Cape to Cairo scheme this short line would be of great practical value, and would place Mombasa in direct communication with Cairo. But it seems to me most illogical that while we have train services to the lake and steamboat communication on these Central African waters there should be no British service between Mombasa and London. The German subsidised steamers come into the coast ports deeply laden, and with passengers temporarily accommodated on deck, owing to the cabins being full. If the Uganda Railway is to fulfil its functions, there must be a direct line of British steamers in connection with it."

Dealing with the development of Uganda itself, the Bishop said :—

"There has been very steady progress. The standard of living has been raised considerably, and there is a much greater demand for European articles of food, dress, &c., than formerly. The building of two-storeyed brick houses is going on apace, and there is a scheme for connecting the native capital of Mengo and the Government headquarters at Entebbi by a line of tramway 18 miles long. All the natives are perfectly quiet, and with discretion on the part of the Government officials they should remain so. The only possible source of trouble, which I do not anticipate immediately, may be in the more remote parts of the country, where the people have no means of paying the hut tax. At present they have to travel great distances to the capital in order to work this off, and then to make the long return journey to their distant homes. I believe, however, that the Government will realise the danger of this, and will so arrange that these natives can work off their hut tax by bridging, road-making, &c., in their own localities. I unhesitatingly give the fullest credit to Sir Harry Johnston for his kindly dealings with the natives. Unlike some officials, he does not look upon them as mere niggers, and he has certainly won their respect and regard, and even the respect of those who differ from him in some of his arrangements for the reorganisation of the country. The native Parliament, which meets at Mengo every Monday, is the greatest safeguard the Government has in the country. By its means grievances are discussed and remedies suggested, and I hope that, for its own sake, as well as for the good of the country the Government will foster it. This Parliament of chiefs has a regular order of procedure. The chiefs are seated on European chairs to right and left of the gold chair on which the boy king is placed when he attends the sittings, and minutes are kept by a native secretary. All its decisions are referred to the Commissioner."

The importance of the Province of Uganda in the very centre of Africa will be realised more and more every year. It seems to be the key or Gate of the central portion of the Dark Continent. It was a happy thought to connect the Lake Victoria Nyanza with the sea at Mombasa—for that lake being the source of the Nile itself will soon be united by river and rail to Egypt. "The Cape to Cairo" project will be crowned with success, when that line, pushing up from the south, northwards, reaches at last the southern shores of the Victoria Lake, where God is working so visibly to enhance British influence from Egypt southwards to the Sudan, including, Omdurman, Khartoum, and Kurdofan; it is not open to doubt that He means to make His people, the House of Joseph, supreme also in Central Africa, in the regions besides south of the Zambesi, throughout the two late Republics, now British colonies, as well as in Cape Colony. There, the Boers are making great efforts to penetrate, in order that they may reduce these regions to ruin by the ruthless guerilla warfare they are willing to introduce there in order to make that British colony as miserable as their own two Republics have become, by reason of their desperate, but futile efforts to conquer the British African Empire. In vain! God's manifest blessing has attended that great Empire throughout India, Burmah, Ceylon, Malaya, Egypt, the Sudan, and Uganda. The limit has not been reached there, but is bound to proceed southwards, till all Africa is linked together from north to south, by a chain of British posts, provinces, rivers, and railways, to indicate the magnitude of the Empire God is going to confer upon our race in the Dark Continent.

Bishop Tucker, in what was quoted above, discussed only the political and commerical importance of our new African possession Uganda. But it is a well-known fact that the Gospel of the Lord Jesus Christ has been firmly planted in that land, and it has gone there to stay. Not only so; but the Gospel largely accepted by the people of Uganda has been, and is still being published far and wide around Uganda itself, and promises to make that at last a great African Christian community, publishing the good news in all directions in accordance with the risen Saviour's parting words before He was taken up into Heaven, words which in their widest application were addressed to Israel only, but in a secondary degree to the Christians also of Uganda, of India, Ceylon, China, and Japan. "Go ye into all the world, and preach the Gospel to the whole creation" (Mark xvi. 15 R.V.).

THE TOWER OF BABEL.

By J. Houghton Spencer.

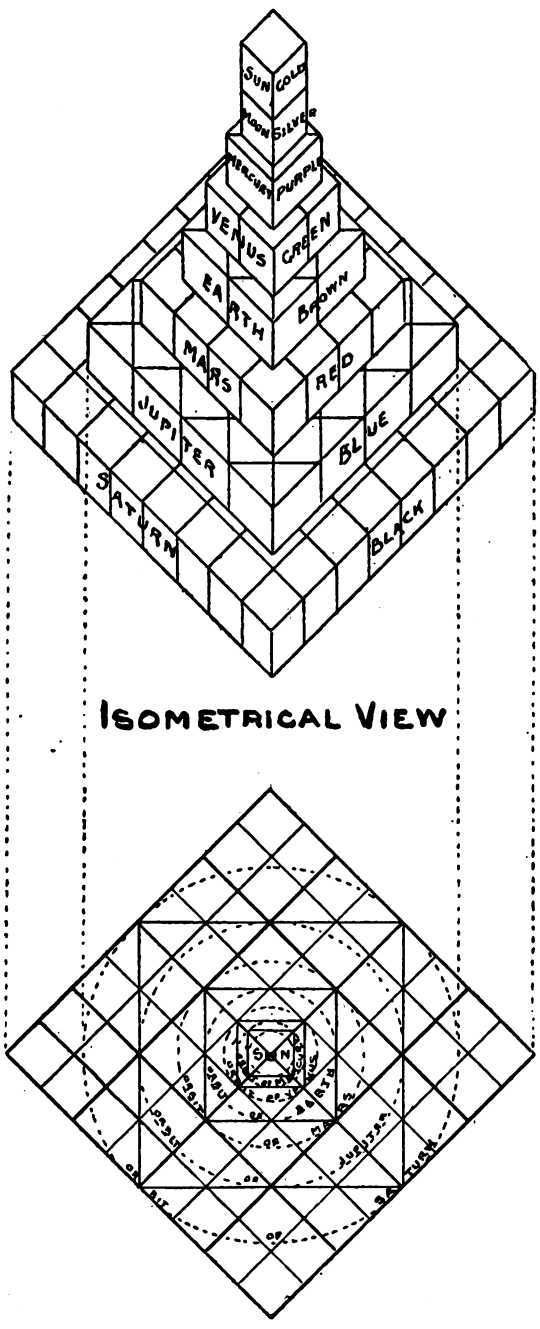
The Birs Nimroud was built by Nebuchadnezzar, the tower being a restoration of one built 500 years earlier, and tradition asserts that it stood upon the site and followed the pattern of the Tower of Babel.

There seems to be a general agreement in opinion that it was of several stages, probably seven, and restorations in steps or terraces have been drawn, according to Herodotus, Rawlinson and Layard. Chesney says that it was constructed of kiln-dried bricks, in seven stages, to correspond with the planets, to which they were dedicated; the lowermost black the colour of Saturn; the next, orange, for Jupiter; the third, red, for Mars, and so on. Fragments of these coloured glazed bricks are to be seen in the British Museum. The stages were surmounted by a lofty tower.

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Rawlinson says it was built in seven stages, representing the seven planetary spheres, each stage being distinguished by a typical colour. Layard says that the brickwork, still visible in the lower parts of the mound, as well as in the upper, shows the sides of several distinct stages or terraces.

The accompanying plan contains a connected series of seven squares, enclosing seven circles, the latter in dotted lines, and if their areas, by counting the smaller squares, are noted, they will be found to be in exact geometrical progression, viz : 1, 2, 4, 8, 16, 32, 64, the latter having the same number of squares as an ordinary chess-board. The heavier lines of the plan which divide the main square into sixteen other squares (each of which being again subdivided into four squares, make up the total of 64 squares), divide the circumference of the outer circle into twelve equal parts, corresponding with the divisions of the zodiacal circle, the signs of which are the ensigns of the Twelve Tribes of Israel. If the central circle be regarded as the sun, and the six others as the orbits of the planets known to the ancients, revolving in their natural order, we thus have the orbits of Mercury, Venus, Earth, Mars, Jupiter, Saturn, and in the twelve divisions of the latter orbit, an allusion to the zodiacal circle.



MODEL OF THE TOWER OF BABEL.

As the plan, corresponding to the chess-board thus arranged, presents a view of the planetary system, so the chess-men themselves were anciently connected with the planets; and it has been shown elsewhere that the recognised moves of the individual pieces on the squares of the board, conform in a remarkable way with the movements of the planets in their circular or eliptical orbits.

If the usual heraldic colours of the planets are introduced—gold, purple, green (brown for earth) red, blue and black—a definite square, circle and *colour* is thus connected with each planet; and if each small square of the plan is regarded as a cube, then each of the seven main squares, enclosing the seven circles, would represent the plan of a stage or platform, having a thickness of one of such cubes.

If these seven stages are placed one upon another, keeping the sides of all parallel to each other, and a silver cube is added for the moon, which, as viewed from the earth, must always have appeared to men as of the next importance to the sun, a structure of equal length, breadth and height, as shown in the accompanying isometrical view, will be formed.

It will be noticed that the stages of Jupiter, Earth and Mercury must be turned, as from the centre of the plan, 45 degrees, so as to bring them parallel with the sides of the other four stages, as shown in the view.

The first or lower stage, containing 64 black cubes, will represent Saturn; the second, 32 blue cubes, Jupiter; the third, 16 red cubes, Mars; the fourth, 8 brown cubes, the Earth; the fifth, 4 green cubes, Venus; the sixth, 2 purple cubes, Mercury; the seventh, 1 silver cube, the moon, forming a base for one gold cube, the sun, which is the highest, and therefore completes the figure with head of gold.

Thus the structure contains 64 cubes in its lowest stage, and exactly 64 more in the six upper stages. The alternate stages have margins of half cubes, viz., 16 for Jupiter, 8 for the Earth, and 4 for Mercury; but the total for the six stages is 64. The seventh or topmost stage is twice the height of the others, and crowns the whole as with a tower of silver and gold.

It is suggested that this is a representation or model of the Birs Nimroud, in its complete state, and that it agrees largely with evidence derived from the ruins, as given by different authorities. Taking the measurement of the base, which, according to Chesney, covers a square of 400 feet, a scale can be applied to the diagram, for each cube would then represent 50 feet. The height of each of the six stages would therefore be 50 feet, and the seventh 100 feet, making a total height of 400 feet. It is not suggested that the original structure was built of large cubes, each of 50 feet, but that the seven stages of coloured glazed bricks, and consequently the whole building, was based upon the proportions of a perfect cube. But this height of 400 feet, obtained from the model of the suggested form of the first tower, does not agree with the measurements of the remains of the ruins of the third tower, as given by Layard, viz.,

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153 feet to the top of the mound, and 37 feet the height of the brickwork on its summit, which he believes to be the remains of one of the higher terraces, if not the highest, thus making a total of 190 feet.

But if half a cube of the model, viz., 25 feet, is taken as the height of each of six stages, and twice that, or one cube of 50 feet for the seventh or topmost stage, then a total height of 200 feet is obtained—not much more than that of the existing ruins—the size of the base, covering a square of 400 feet, remaining the same.

It may therefore have been the case that Nebuchadnezzar, while following the general plan and astronomical symbolism of the original building, reduced its great elevation to 200 feet, by using the half cube instead of the whole cube as the standard of height; thus perhaps hoping, but in vain, to lessen the risk of its being rent by lightning, like the previous structures which occupied the same site.

It would thus appear that the proportions and divisions of the chess-board reveal the planetary system, from which a representation of each stage of the Tower of Babel can be deduced, and the building, as a whole, was in agreement with the proportions of the holy Jerusalem. "The length and the breadth and the height of it are equal."

So that the Tower of coloured brick, in the land of Shinar, having, as it may have been translated, "a representation of the heavens," instead of, "whose top may reach unto heaven," and it must be noted that the words "may reach" being in italics are not in the Hebrew original, upon which the fire of Heaven seems to have three times descended with such terrible effect that it was split to its very foundation, may have been an impious attempt to parody or rival "the holy city, New Jerusalem,"* (Rev. xxi. 2), "a city which hath foundations, whose builder and maker is God" (Heb. xi. 10); and, consequently, for this reason, amongst others, brought down upon it the tremendous weight of Divine wrath.

Taunton, Somersetshire.

"THE WORLD'S INDEBTEDNESS TO THE JEW."

A SERMON preached on the above subject by an American Baptist minister, now on a visit to England, on July 21st, last, at Nottingham, has been forwarded to us for notice by a friend there, on the plea that it would prove interesting and be worthy of comment in the BANNER. We find that the Rev. W. J. Howell, who preached it, is entirely unaware of the Scriptural distinction between Israel and Judah, and cannot, therefore, be relied upon when he speaks of the world's indebtedness to the Jew, since in describing the Jew he evidently means the whole of the Twelve Tribes, and does not know that the world is really indebted in the particulars he mentions, to the Israelites who are not Jews; but not to the Jews only, who are both Israelites and Jews. He does not realise, in fact, that there are existing now "a nation and a large company of nations" who are Israelites and Hebrews exclusively, but are not Jews at all. In fact, all Jews are Israelites, but not all the Israelites are Jews.

There are many, very many millions of Israelites "spread abroad" to "the West and to the East, to the North and to the South," for the most part Christians by profession, "sons, therefore, of the living God," who are Ten of the original Twelve Tribes of Israel, but are not Jews or Judahites at all. As the preacher was not aware of this vital Scriptural distinction, we can see that when he ascribed all the good the world has received from the Hebrews to the Jews only, he was mistaken, since the Jews, not being Christians, are the opponents of the latter, and speak evil of Him who died for the sins of the whole world, including the Jews' own sins. The Son of God, the Lord Jesus Christ, "came to His own," the Jews; but "His own" tribe and people received Him not, but killed Him, and on them, therefore, has come now "the wrath of God to the uttermost" (1 Thess. ii. 16, R.V.).

We are not disposed to admit that Jews now represent the whole Israelite people or are the sponsors of the New Testament. They were not the authors of that blessed Book. The Pauline epistles were written by Paul the Benjamite, of the House of Joseph, a true Israelite of that house, but a Jew only by common parlance. The beloved disciple, St. John, was not a Jew, nor Peter, who denied the Lord. They were Jews only by common repute, but belonged to the Ten-Tribed House of Israel, not to the Two-Tribed House of Judah. Matthew, Mark, and Jude were probably of Israel, but none were of Judah. Our Redeemer was indeed a Jew; but "He was not sent but to the lost sheep of the House of Israel." The Lord Himself took the kingdom of God away from the Jews, and conferred it upon "a nation," plainly Israel, the Ten Tribed House, bringing forth the fruits thereof, and "blossoming and budding," as a plant, to the glory of their God.

The preacher failed to distinguish the two Houses of Israel, and his sermon, therefore, is a tissue of confusion, from which a true solution of this mystery of God, can scarcely be evolved. The survival of the House of Judah to the present day, in the face of centuries of persecution, has been the outcome of God's punishment for Judah's sin in the crucifixion of their Lord, and also because the Scriptures must yet be fulfilled which assigns to Israel and Judah united, a glorious resurrection and triumphant return "together," when 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 the Lord hath given for an inheritance to their fathers (Jer. iii. 18, R.V.). In that day "the children of Judah and the children of Israel shall be gathered together and they shall appoint themselves one head, and shall go up from the land, for great shall be the day of Jezreel," and Jezreel is Israel but not Judah (Hosea i. 11, R.V.).

With these few comments on what was clearly an eloquent sermon, showing how God uses His ancient people Israel, properly so designated and distinguished from Judah Israel, also His ancient people, now under the hiding of God's face, we ask for the attention of our readers to Mr. Howell's Sermon:—

"THE WORLD'S INDEBTEDNESS TO THE JEW.

"The preacher at Derby-road Baptist Chapel last evening was the Rev. W. J. Howell, pastor of the first Baptist Church at Cortland, New York, who is spending his summer vacation in England. Mr. Howell's church is one of the largest in the State of New York, and he is held in high esteem by his ministerial brethren. There was a large congregation at Derby-road last night to hear him preach on the subject of 'The World's Indebtedness to the Jew.' He took his text from the 3rd chapter of St. Paul's Epistle to the Romans, verses 1 and 2; 'What advantage then hath the Jew? or what is the profit of circumcision? Much,

* As this truth was known to Abraham, who was a Chaldean, it may therefore have been known to other Chaldeans.

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every way; chiefly because that they were entrusted with the oracles of God.' Paul, in the Acts of the Apostles, speaking of himself, said, 'I am a man, a Jew of Tarsus,' and in the Romans, he uttered these significant words, 'I am a debtor both to the Greek and to the barbarian.' He was speaking of the obligation that grew out of the nature of his stewardship into Christ, and the confession that he made that he was a debtor and obligated for the wellbeing of others was a fitting confession of stewardship of any life in any age. For who was the man and where did he live who could not say he had not been blessed by the service of others? He was, therefore, correspondingly indebted to them. They might say their civilisation was indebted to each civilisation of the past, and that each century was indebted to all the centuries that had preceded it. And so each generation, aside from a spiritual significance, was indebted to the fathers who had gone before. If they entered any library, they did well to pause upon the threshold and say, 'I am indebted to the scholars who have gone before for the enrichment and enobling of my life. They have placed me under an obligation even that of a deep debt of gratitude for the services they have rendered.' And what was the endowment of every college save the services of those who had gone before, and it should be received with a sense of obligation by those who enjoyed it. Oliver Wendell Holmes said that every man's life was an omnibus in which his ancestors were riding as passengers, and so every life was a fountain into which streams of the past had poured their potential power whether it be for good or for evil. The Lord Jesus Christ, in speaking of the interdependence of the Christian Church, did so by illustrating it in the relation of the human body. "We are members one of another.' If one suffered all suffered, and if one prospered all profited. And so they might say in a larger sense, and truthfully, that the races were members of each other. These enabled him to show that the races were linked to the centuries of the past and the centuries that had to come. In a somewhat similar sense the believer was linked to his Lord.

"Proceeding, the preacher said:—In the dawn of history a chosen man was called from Ur of the Chaldees. 'In him were all the families of the earth to be blessed.' That covenant was world-embracing. Abraham was the first man on record who proclaimed the name of God. Frederick of Prussia asked his chaplain to give, in one word, a proof of the existence of God. He replied: 'The Jews.' God created this nation to be His witness. In this people was bound up the hope of the world. In the Divine dispensation Israel was made supreme among nations. Without a revelation man does not build altars. Nothing short of revelation can satisfy the spiritual aspirations of man. Worship is the most powerful factor of history. Wherever he tented the incense of his sacrifice arose. To the Hebrew people was made a revelation from God, not elsewhere communicated to man. Jehovah was proclaimed by no other ancient people. The knowledge of the holiness of God fashioned the personal, domestic, and family life of the Hebrews. Having the only religion of Divine origin they possessed a conquering faith. They were the enlighteners of antiquity, the torch-bearers of revelation and prophecy in a Pagan world. The Israelites have been the religious teachers of mankind. Their history is a record of trial in the cause of God that must touch every feeling heart. Revelation, their guiding star, constitutes the grandeur of their history. What were the chief contributions of Israel to the moral life of man? Their truths were monotheism, man's creation in the image of God, family, Sabbath, decalogue, prophecy, and the hope of redemption. What a wonderful mosaic is the chequered life of the chosen people! The Jews stand, in a pre-eminent degree, for faith! Where is sublimer faith than the sight of this 'God-intoxicated' people, journeying in the wilderness, revering the Creation, chanting the Psalms, and inspired by the prophecies? No people ever stood with like reverence before the majesty of God. Moses saw the world aflame with Deity! What have the Hebrew Scriptures wrought? The Ten Commandments are the foundation of civilisation and ethics. At that fountain well of ethical truth three religions had their source. Here was the inspiring source of literature, politics, and philosophy. The Hebrews drank at the fountain of ethics, the Greeks from the stream, the Romans from the pool. While the Greek stands for æsthetics, the Jews stands for ethics. The history of civilisation is only the application of the ethics of the Hebrews. The Jews were the only ancient, forward-looking people. They drew their hopefulness solely from prophecy. The first advocates of a universal religion were Israel's prophets. The costliest treasure that man possesses he owes to them. The prophet is the unique phenomenon of history. His message was uttered not for one time only, but for all ages and for all peoples. Jesus and His apostles fulfilled their predictions. Our Lord's appeal was to the law and the prophets. The prophets of Israel still live in the grateful remembrance of universal Christendom. They prepared the soil out of which Christianity was to spring. Men of classical antiquity were forgotten, while Samuel, Elijah, and Isaiah are household words. For the first time a book was made the foundation of a religion. This religion must be sounded in every language to every people—both for those who are afar off and those who are nigh. The Holy One of Israel was predestined to become the God of all peoples. In their dispersion they become a missionary people to their heathen neighbours. This race has been God's battle-axe! Their dispersion prepared a monotheistic starting point for the Gospel. By the institution of synagogues a people were made ready to receive the Gospel. The preacher of the church is the successor of the public reader of the law. The synagogue is the parent of the church. It was the meeting house of the earliest Christians. Here the Apostles first went to offer the Gospel to their Jewish brethren. Christianity first took a deep hold on Jewish society. A Jewish apostle was sent to the Gentiles. Paul found synagogues in Asia Minor, and he had access to them, being a Jew. Thus he reached the Gentiles. Fundamental facts of Christianity have their historic source in Jewish soil. This people have given us our Bible, our Holy Land, and our Saviour. The first place of influence has been awarded to Israel by universal history. Other powerful nations have contributed nothing to modern civilisation. The whole intellectual and spiritual atmosphere which modern people breathe is thoroughly saturated by ideals that first found expression among God's chosen people. Let it never be forgotten that our Redeemer was a Jew! The New Testament was written by Jewish men. The New Testament is Hebrew in thought. In the Dark Ages the Jews were linguists and translators. When the Bible was rediscovered Christians sought Jewish teachers who alone had preserved the Hebrew Bible. They had jealously guarded the copying of their Scriptures. The Reformation was the outcome. Had they done nothing else than watch with devotion their sacred literature and hand it down unharmed humanity could never repay the religious debt. But they carried the learning of Arabia and Greece into European countries.

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This gave rise to the new learning. The influence of Judea is perennial, for that land has cultured all nations and all ages. Yet pen and sword have sought his extermination. He has gone forth from his ancestral city—that city of our redemption—the wandering pilgrim of ungrateful humanity Notwithstanding bondage, captivity, the oppression of a foreign yoke, and his final dispersion to the ends of the earth he has outlived every empire that sought his extermination. He has been massacred and banished by every country in Europe. Their preservation is an ethnic miracle. Anti-Semitism is both un-American and un-Christian. The founder of Christianity said: 'Salvation is of the Jews.' Is our prayer for Israel that he may be saved? 'Have we not all one Father? Hath not one God created us?'"

The dispersion of the Jews and their survival is indeed an ethnic miracle, but we see in it God's faithfulness which has so sorely punished sin, even in the tribe of Judah, from which His Son, the Lord Christ sprung. God's mercy, too, we recognise here, who means to restore them yet to His favour, and, in union with the Ten-Tribed "kingdom," to restore them to their land, giving them there, their allotted one-twelfth portion therein, as described in Ezek. xlviii. 7, 8, R.V., and so make them, with Israel, "one nation and one kingdom," never to be parted asunder again for ever more. To God let Israel, even British-Israel, give all the praise for ever! (Ezek. xxxvii. 21—28, R.V.).

Correspondence.

In Memoriam.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL. — Another noble Anglo-Israelite has fallen in our ranks under pathetic circumstances, and while paying this slight tribute to the late Mrs. Hill, of Bidford, I wish to embrace the opportunity of urging upon our friends the value of her example in a particular line of action. She, a few weeks ago, resolved upon having a Garden Party, and asked me to give an address on the occasion to those assembled, on the unfamiliar fact of their Hebrew origin and destiny. The way opened thus for making known the great truth to a class of the community whom we do not often see at our public meetings here and there. What an impulse would be given to the movement if those who can, would arrange Garden and Parlour Meetings up and down the land. From among such parties a great force would arise, whose influence would soon pervade the various grades of society. This was Mrs. Hill's desire, and her scheme, and what became of it will appear in the following letters:—

Waterloo House, Bidford, nr. Stratford-on-Avon, July 19, 1901.

DEAR MR. JONES,—My mother wishes me to write and ask if you would be able to come and give an address on the "Identity Question" at a small Garden Party, on August 9th, (Friday). If you could come either Thursday afternoon or Friday morning till Saturday, she would be very glad. Bidford is on the East and West Junction Railway, so you could come straight from Blissworth. Of course, my mother would be pleased to pay your travelling expenses, &c. My father used to be Rector of Cudworth, Northamptonshire, and since his death we have lived here. My mother takes a vast interest in the subject. You will also have a great deal to tell us about your colonial tour from which you have just returned.

Bidford, Stratford-on-Avon, August 3, 1901.

DEAR MR. JONES,—I am sorry to have to write and tell you on behalf of Miss Hill, that our kind friend and neighbour Mrs. Hill, passed away suddenly this morning. I believe she was much looking forward to the meeting on Friday, which, as you will understand, will have to be given up now. They had made all arrangements for a pleasant gathering.

THE ABANDONED GARDEN PARTY.

In imagination only she beheld the happy scene
Of gathered friends upon her garden lawn;
For before the auspicious day arrived
The Master came and called for her,
And so the cherished project all collapsed.
Surely that Heavenly voice has sweetly said,
'Twas well the scheme was in thine heart
To let thy neighbours hear that glorious truth,
Which streamed its light upon thy joyful soul,
How that they were all the favoured heirs,
Of Abraham of old, the honoured friend of God.
Thine earlier death shall only emphasize the theme,
And from thy crown a brighter radiance gleam.

Yours most truly,
J. IDRISYN JONES.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I send you a cutting from *The Rock* newspaper of some months ago. Is anything known of the "gold breast-plate" found at Stonehenge?

Yours truly,
W. J. HASSALL ("Cross and Throne").

Stretton-on-Dunsmore, Rugby, July 31st, 1901.

"I am glad to see it is intended to restore to their original position the stones at Stonehenge, which, in late years, have fallen down. Mention of this reminds me how little we really know of pre-Roman Britain. Yet how interesting the study is. What sort of people were those who worshipped in this ancient temple, and what was really their ritual? The find, some years ago, at Stonehenge of a gold breast-plate somewhat similar to that worn by the Israelitish High Priest, sets one thinking. Did any Israelite refugees really find their way to Britain and found a tribe?"

THE LATE JAMES O. PRATT.

LIST of names of Subscribers to the Fund to provide a headstone at the grave at Stoke Cemetery, Guildford, of J. O. Pratt:—

	£	s.	d.
Mrs. Fead, Guildford	1	0	0
Mrs. L. H. Southcombe	1	0	0
Landseer Mackenzie, Esq.	0	10	0
Robert Banks & Son	0	5	0
E. W. Bird	0	10	0
Isaac Loveland, Esq.	0	5	0
Mr. L. Hall, Oldham	0	10	0
	£4	0	0

Further Subscriptions to make up £10 or £12 are earnestly requested by E. W. BIRD.

Clifton, August 15th, 1901.

A CANADIAN correspondent sends the following newspaper extract:—"Chaplain H. W. Jones, U.S.N., spoke to-night in the Church of the Strangers, this city, on 'The Life and Work of a Chaplain of the Navy.' Incidentally he told a story bearing on the relations of England toward the United States during the Spanish-American war. He said in this connection:—"'This last winter, when at Barbadoes, we found the West Indies British fleet there, and invited one of the British naval officers of high rank on board our ship to dine with us. The conversation turned on the Powers opposed to us during the war with Spain, and the British officer exclaimed: 'Gentlemen, perhaps you knew that England was with you, but you have no idea of what England really did for you. I was on leave when the Spanish-American war broke out, and, together with several other officers, was immediately ordered back to duty. We had at two points sixty-three of our ships waiting to be ordered out in case of any naval demonstration being made against the United States by the other Powers. If any such demonstration had been made we would have headed them off.'"—New York, Aug. 11.

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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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"THEY ARE THE SEED THAT THE LORD HATH BLESSED."

WE are glad to read in the *Westminster Gazette*, of July 30 last, the following testimony from a French source, contributed to the Paris *Journal*, confirming our own opinion, the result of a quarter of a century's residence in that land, that the British Government is popular with the many nations over whom our race exercises authority in that empire.

The Russians who aspire to rule in India are nowhere in popular estimation, and so they will find if ever they make a serious attempt to conquer the Peninsula, and annex it:—

"GREAT BRITAIN'S RULE IN INDIA.
"A REMARKABLE FRENCH TRIBUTE.

"M. Jules Bois, who has just returned to France after a long stay in India with Pierre Loti, has been replying in the Paris *Journal* (says Dalziel) to the severe criticism so frequently passed in France upon the British Administration in India. He says that he discovered soon after his arrival in India that the British 'barbarians' are liked and respected by the natives, and have done everything humanly possible to better the lot and further the education of the native. The resolute and scientific fashion in which the British have fought the plague and famine is beyond all praise, while the general benefits conferred by the British occupation are incalculable. The natives are perfectly satisfied. They have no yearning for independence, and, recognising that they must always be overriden by some great nation, they prefer that the British be that nation. 'We would never accept the yoke of Russia,' a native potentate said to M. Bois, who, in conclusion, says that after full inquiry he is satisfied that in the event of Russia attempting to gain a foothold in India the whole of Northern India would rise as one man to fight, and, if necessary, to die, for the sake of the British!"

In regard to South Africa, and its future, under British Government, Lord Milner, before a distinguished company at the Guildhall, when the Freedom of the City of London was conferred on him, made it clear that this country would be unwilling to purchase peace by any concessions that might compromise the future, or run the risk of popularising rebellion by treating that crime as a venial offence. The policy, he said, of the Government was to treat the Burghers of the two late Republics when the war is over, with such fairness and generosity as will help them to accept the position and to acquire the sentiment of British citizenship. This is the very spirit of the policy which has made India contented and loyal to the British Raj, and there is no reason why the Boers, in the end, should not become also loyal subjects of the British throne. Lord Milner, when speaking at the Guildhall, went on to describe the way the reconstruction of the conquered Republics was going on at the present time. The work, he declared, was begun, and indeed was in progress. He spoke of the "object lesson of good Government" we were engaged in giving to the whole world,—and it will be seen soon that the nation which has subdued India and made its people now contented and happy, under her administration, has been able to subdue even the Boers, and will make them at last happy subjects in British Israel's dominions,—where they may have "lost their independence, but they will not lose their freedom." As to the mode of reconstruction, Lord Milner said:—

"In what I have just said, my Lord Mayor, I have not been speaking purely theoretically, nor am I speaking entirely of the future. The work of reconstruction has even now begun. (Cheers). Owing to the fact that it goes on concurrently with military operations it is doubtless more slow, it is more hindered—inevitably so—than we should wish to see it; but I am all in favour of pushing it on vigorously in spite of all drawbacks. (Cheers). It is not

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only by chasing the enemy in the still disturbed districts of the country; it is by giving the world an object-lesson of good government and reviving industry in the more or less settled districts that this war, this struggle, is to be brought to a close and Great Britain relieved from what has been well described as 'the obsession of South Africa.' (Cheers). My Lord Mayor, I do not know whether I ought not to apologise ('No, no') for the length of these general remarks. I should like to conclude as I began by expressing to you, to the members of the Common Council, and to the citizens of London my deep obligations for the great and exceptional honour just bestowed upon me. You are helping to send me back greatly strengthened and encouraged (cheers) by the honour bestowed upon me by your kind words, my Lord Mayor, and by this most cordial reception—to send me back greatly strengthened and encouraged to take my share, whatever it may be, in the task which lies before British statesmanship in South Africa. (Cheers). That task may prove too heavy for me ('No, no'), as it might for any individual, so many and so exceptional are the difficulties. But, if so, some other man will take it up and bring it to a successful termination. What I feel is that, despite all the difficulties, there are not lacking locally the essential conditions of success. It only requires a continuance of that steadfastness and resolution which has so remarkably characterized the public temper of Great Britain throughout this long struggle, that sane, that liberal, that persistent, and yet wholly unvindictive spirit in which all your sacrifices for South Africa have been faced, in order to bring about the ultimate achievement of those great national objects for which the sacrifices have been made. (Loud cheers.)"

"If he go through," is the condition precedent attached by the Lord to Israel's success against her enemies in the midst of whom she is destined to war, by Micah's prophecy in chap. v. 8, R.V.; and that same persevering action and attitude is what Lord Milner finds is already seen in our nation's efforts in South Africa. It is liberal, persistent, unvindictive even to a fault; and in regard to our enemies' hopes of success, the point that finally destines their struggle to utter defeat is that "there is none to deliver."

Mr. Kruger in Europe, living in the lap of luxury on the "loot" of the Transvaal, has sent a message to his captains in the field, Botha, De Wet, Steyn, and Delarey, ordering them to "continue fighting; alleviation will be sent when needed—enough for the present." By false hopes held out of European help, the continuance of the guerilla conflict, now mere brigandage, has been directed by the self-called President, and on his conscience must rest the responsibility of all the carnage on both sides, and the misery to the innocent women and children which his desperate command has brought, and will yet bring upon his deluded followers. He and they look for victory: but they know not that their conquerors are Israel who have "gone through," and are "treading them down, tearing them in pieces, with none to deliver," either in Europe or in Africa, since God's Word has decided their fate. The "Stone" of Israel has smitten the Boer armies, and is "scattering them as dust." Those armies had first fallen voluntarily upon "The Stone," and as their reward, they have been "broken to pieces" (Matt. xxi. 44, R.V.). We look for no cessation to the war till the prophecy has been literally fulfilled and till the Boers starved and broken, submit unconditionally, and sue for peace. One of the Boer leaders, Kruitzinger, has had the effrontery to send a message lately to General French, to say he meant henceforth to shoot every Kaffir, armed or unarmed, found fighting for us. Mr. Chamberlain, in his fine speech in Parliament, on August 2nd, stated in reference to this declaration that the Government had the previous day sent out orders (to be communicated to Kruitzinger), that all persons found guilty of having committed these acts, or of having authorized them, if brought to trial and convicted, should suffer the penalty of death." The House of Israel is now preparing to "go through" in earnest, and to "go on to the finish;" for there will be none to deliver! The Lord himself is on our side and we need not fear the result. To the Lord be all the praise by Israel given, for the consolation these thoughts bring us, after our sad losses in blood and treasure during the last twenty months!

THE OLIVE BRANCH WHICH THE BOERS IN THE TRANSVAAL WILL ACCEPT.

THE letter which the London *Times*, of August 5th, published on "The Concentration Camps" in the Transvaal and Orange River Colony, written by Mrs. Sarah Heckford, long a resident as a farmer among the Boer farmers in the Transvaal, is worthy of all attention. It transcends in importance all that Miss Hobhouse had to tell us regarding the condition of the Boer camps for women and children, now gathered under the protection of the British Government there. The point of her communication for the BANNER OF ISRAEL, and its readers, is her statement that as far as the Boers who have been, and still are, at war with us, are concerned, there is an Olive Branch which she knows they will accept, to reconcile them to coming under the government of the British,—namely, education for the Boer adults, as well as for the children, under conditions which would facilitate its acceptance. This gift offered and accepted she believes would do much to make the Boers loyal to the empire and would strengthen the loyalty of the already loyal English Afrikander. Learning is what the Transvaal Boer reverences. She recommends that education for the whole race should be offered free, we suppose, of cost, by the British Government, as a probably successful "Olive Branch." We republish the letter which contains much which cannot be too widely known at the present juncture; and hope it will be of avail to effect what most of us hope for, though we are anxious to leave the matter in the hands of Israel's God, who knows when, and how, it will be best to bring about the desired end. The introductory sentences furnished by the editors of *The Times*, will place the matter intelligibly before our readers. The letter runs thus:—

"THE CONCENTRATION CAMPS.

"We have received the following statement from Mrs. Sarah Heckford, who has just returned to England after a residence of many years in the Transvaal. Mrs. Heckford is not unknown in philanthropic circles in this country, and some readers may yet remember the description given nearly thirty-five years ago by Charles Dickens of his visit to the children's hospital which Dr. and Mrs. Heckford had just brought into existence, and where they lived, in the neighbourhood of Shadwell. Mrs. Heckford settled in the South African Republic more than twenty years ago, and has passed through both the Transvaal wars. Having lived as a farmer among farmers, she has naturally acquired a peculiarly intimate knowledge of the Boer character and way of life. Mrs. Heckford says:—

"Miss Hobhouse, in the letter to Mr. Broderick which *The Times* published a few days ago, asserts that she is well

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qualified to give an opinion on the state of the concentration camps. Pray allow me the opportunity of asserting publicly that she is not. Her report reveals this to any one who has lived for many years amongst the Boers, and has, besides, passed through more than one war. I wish to say most emphatically that to any such person that report is rather a vindication than an indictment of the Government. In a country distracted by war no camp can be otherwise than unhygienic. It appears from the report that the Government had exerted itself to make the concentration camps visited by Miss Hobhouse as little unhygienic as possible, and, when possible, has acted on any reasonable suggestion aiming at improvement. It is inevitable that children and feeble adults should suffer when war is sweeping through a country, inevitable that the death-rate amongst such should rise lamentably. All hearts may well bleed when realizing the cost of war. When, however, Miss Hobhouse harrows her own feelings and endeavours to harrow the feelings of others by describing what she imagines to be hardships to Boer women and children in the concentration camps she provokes a smile from those who know the habits of the Boers. Over-crowding is habitual among them to a shocking extent; so is indifference to what would strike Miss Hobhouse as the elements of comfort, and even decency, amongst rich as well as poor Boers. Her description of the tents (paragraph 2, p. 4) reminds me of many I have sat in when visiting well-to-do Boer families who were in the 'Bush veldt' with their cattle, on what constitutes to large numbers of these people a sort of annual pic-nic.

"When Miss Hobhouse laments over the removal of families into concentration camps she is ignorant of the fact that the Boers under arms hailed their removal as a special boon. They said justly that their women and children would be far better off than if left at their homes, and that the knowledge that they were being protected by us from the severest evils which inevitably accompany war would enable them to fight us with a better heart. Nor is this approval confined to the men still in the field. I will cite one instance as an example. A nephew of Paul Kruger, a man named Caspar Kruger, whom I know well, surrendered about a year ago and has been for months anxious to have his family brought from their home to a concentration camp. At his urgent request I more than once brought his very natural desire to the notice of the authorities in Pretoria, but it was only when I was leaving, about the middle of June, that military exigencies allowed of an attempt being made to do so. He left Pretoria with a column of our troops about the same time that I left for England.

"Miss Hobhouse is, I conclude, unaware of how well the Boer women have served, and are still serving, the commandos as intelligence officers, spies, and even as decoys. If she knew this she would hardly consider their being kept under some supervision a hardship, or wish them to be left at liberty. They cannot appeal to sympathy on the plea of harmless womanhood, for they have proved themselves to be very dangerous enemies. We may admire their courage, but they have forfeited the right to be considered non-belligerents.

"There is one point in Miss Hobhouse's attitude which appears unaccountable. Why is she not touched by the sufferings of those persons who are, and always have been, loyal subjects of the empire, who were driven from their homes by the Boers, and who are still enduring as much as or more than the worst cases adduced by her amongst the Boerrefugees? Why does she not plead their cause? One fact is, however, evident. If we deliberately postpone the interests of our loyal subjects to the interests of the Boers the latter will regard our beneficence as savouring of weak conciliation rather than of sympathy.

"I would not, however, neglect conciliation when it can be practised in accord with Imperial interests. There is an olive branch which I know that the Boers in the Transvaal, and I conclude those in the Orange River Colony, will accept. Education for adults, as well as for children, offered under conditions which would facilitate its acceptance, would do more to render the Boers loyal to the empire and do more to strengthen the loyalty of the already loyal English Afrikander than all else. It is but little known to those who have not dwelt for years amongst the farming population of the Transvaal that learning is the one thing a Transvaal Boer reverences. I have no accurate knowledge except of the Transvaal, therefore I speak of it alone; but the South African problem is concentrated in the Transvaal.

"The question of adult education is one of political emergency rather than of education in the ordinary acceptation of the term. If we do not occupy the waste fields of adult ignorance and not only sow good seed therein, but guard them from the crafty sowing of bad seed by our enemies, these will not be slow in taking advantage of our want of promptitude. They will frustrate our efforts to conquer the country in its schools, and we shall see what has been lost when it is too late to retrieve it. The question of how to deal with adult ignorance in the Transvaal is of vital importance to the empire. The farmer class are keenly alive to the fact that they are ignorant. They are hungry for knowledge, but the conditions of their life are such that it is difficult to offer it to them in a palatable as well as wholesome form. It is worth taking much thought to do this, for on it depends the solving of the South African problem as far as the white population is concerned. That population is now to a great extent massed in concentration camps or in the towns of Pretoria or Johannesburg. Do not let us lose this opportunity, which will cease when the farmers return to their homes. Let us use these camps as the seedling beds of a plantation.

"I have in my possession a letter from a friend in the Transvaal, dated June 30, 1901. He is a farmer and an ex-burgher, having been one of those who in 1881 were retroceded against their wish. He is now a refugee and employed by a Government contractor who supplies concentration camps with clothing, &c. Being an English Afrikander he is better educated than most Boers, and, when the commissioner of a camp where he was stationed started a night school for adults at his own expense, he volunteered to take a class. He has now been sent by the contractor to another camp, much to his regret, 'for,' to quote his words, 'I was much interested in the night school. I had a class of middle-aged men, and you would be surprised how quickly they learn—two men specially. I taught them their alphabet, and in a week they could read quite fluently words of three letters. Don't you think that good for people who, as they say, scarcely ever mixed with English? But they seem very eager to learn; you can see them (I mean the scholars) walking about with their books trying to read. At first they did not take to it, saying it was no use, they would never learn as they were too old; but finding that one pupil picked it up quickly they simply made a rush for the night school. You can often see them trying to converse with each other in English, a good sign,

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don't you think so? So you can quite imagine that I did not care about leaving.'

"Let us learn a lesson from the enthusiastic officer and his enthusiastic assistant who, thrown together by the chances of war, have been showing their loyalty to the empire and their sympathy for their fellow creatures by spending their money and time more profitably than in bewailing inevitable suffering and endeavouring to redress imaginary wrongs.'"

Of course Mrs. Heckford may be in error in supposing that the Boers' love of knowledge would influence them against war, and in favour of peace towards our hitherto hated race. But there may be some truth in her statement, which we hope the responsible authorities will carefully consider and take some action in regard to the matter. She writes so sensibly and well in regard to Boer habits, and as to Miss Hobhouse's crude arguments founded thereon, that we believe she may prove a safe guide in regard to the prospects of peace with honour to ourselves, and peace with benefit and blessing to the ignorant Boers. We desire peace and a cessation of the Boer war. But we do not desire a patched-up peace which will give them the shadow of a shade of hope that they may become an independent nation in future and so prepare for a future war, more bloody and more costly than the one not yet passed over. We mean to remain the Sovereign Power in South Africa, and in all other parts of Africa where our supremacy has been established. God has given us a great work to do there, and we propose to stay there and do it, praying for His grace to enable us to succeed. To Him shall be all the praise!

PEOPLE OF GOD.

Our contemporary, the *Herald*, has notified the closing of the correspondence on the "People of God," but in the same issue a letter appears from "Lover of Truth," in which he claims that Mr. Scott has "somewhat mixed up the promises of earthly blessings to the Jews and Israel, with the promises to the Church of God." Now in our Authorised translation of the four Gospels the word Church is only used by the Saviour twice, and is a translation of the word "Ecclesia," which, in fact, does not mean Church at all, whereas the word kingdom occurs some 130 times. Now, it is evident Christ came to establish a kingdom in preference to a church, if this occurring of kingdom so frequently means anything at all. Then the writer puts off the fulfilment of these promises and prophesies until the millennium, and yet they are being fulfilled before the eyes of this generation, and fulfilled to the kingdom predicted to have all these wonderful promises fulfilled. And why not so? "God is Truth," as sure as "God is Love." The stone kingdom of Nebuchadnezzar's dream, so graphically described by Daniel, is rolling along in its God-given destiny to fill the whole earth, and that kingdom is to carry the Gospel to the ends of this earth, and become a blessing to all the nations of the earth, whilst it makes the desert and waste places to blossom as the rose—as the garden of Eden—and will eventually bring about the cessation of war altogether in the earth—blessed time "when men shall learn war no more:" "when the kingdoms of the earth shall become the kingdom of the Lord." The fulness of that kingdom has not yet been attained, but under the rulership of David's line of descendants, the destiny is being developed of the Anglo-Saxons—(English Sons of Isaac), for "in Isaac shall thy seed be called." Then again the Scripture says: "His saints shall rule the earth," and who "His saints" are may be known on reference to Psa. cxlviii. 14.

EWANIAN.

—May "Home Evangel," of Penrith, Vol. II. No. 5.

LORD KITCHENER'S PROCLAMATION TO THE BOERS STILL IN ARMS.

At last our authorities, the Governments at home, at Cape Town, and Durban, Lord Kitchener, and all who are authorised to speak on the subject, are losing patience and have put their foot down and decided in regard to the Boer Commandants, field-cornets, and leaders of armed bands, being burghers of the Governments of the late Republics that they shall, unless they surrender before September 15th next, be permanently banished from South Africa. This is the first decision and declaration. The second is as stringent. The cost of the maintenance of the families of the burghers in the field, who shall not have surrendered by September 15th, shall be recoverable from such burghers, and shall be a charge on their property in the two colonies. We trust these penalties will suffice and bring the war to an end. If not, more stringent terms may, and must be announced, and carried out. The Boer cause is played out; and the few now in arms against us are banditti, each fighting for their own hands, having no claims on the clemency of their British conquerors. Six weeks hence, or earlier, we ought to know what effect this Proclamation is likely to produce on the rebels, and their friends. The Proclamation states the British case very clearly as against the Boers. They are set out in order, thus:—

1. The British have annexed the Orange Free State and the late South African Republic.

2. The British have for a considerable time held full possession of the seats of Government in both those territories, with their public offices and the whole machinery of administration, as well as of all the principal towns and the whole of the railway lines.

3. The great majority of the burghers of the two late Republics, to the number of 35,000, exclusive of those who have fallen in the war, are now either prisoners, or have submitted to His Majesty's Government, and are living peaceably in towns or camps under the control of His Majesty's forces.

4. The burghers of the late Republics still in arms against His Majesty are not only few in numbers, but have lost almost all their guns and munitions of war, and are devoid of regular military organization, and are therefore unable to carry on regular warfare or to offer any organized resistance to His Majesty's forces in any part of the country.

5. But the burghers still in arms, though unable to carry on regular warfare, continue to make isolated attacks upon small posts and detachments of His Majesty's forces, and destroy property and damage the railway, and telegraph lines, both in the Orange River Colony, and the Transvaal, and in other portions of His Majesty's South African dominions.

6. The country is thus kept in a state of disturbance, checking the resumption of agricultural pursuits.

7. His Majesty's Government is determined to put an end to a state of things which is aimlessly prolonging bloodshed and destruction, and inflicting ruin upon the great majority of the inhabitants who are anxious to live in peace and to earn a livelihood for themselves and their families.

8. As it is just to proceed against those still resisting, and especially against those in high authority, who are responsible for the continuance of the present state of lawlessness, and instigating their fellow burghers to continue a hopeless resistance to His Majesty's Government, Lord Kitchener proclaimed the will of the British Government in

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regard to the punishments already described. It is very satisfactory to know that this step, "taken at last," after so great delay, is unanimously approved at Cape Town, at Durban, at Bloemfontein, and among moderate men at home, and among many persons abroad. Coupled with the fact that Lord Kitchener's military operations in the field are almost daily meeting with success everywhere in the Cape Colony, and in the two new British colonies, we trust we are not unreasonable in adopting the conclusion of the *Times* special correspondent on Aug. 12th, called by him "a grave statement," "that the edifice of Boer resistance is shaking to its foundations, and may collapse at any moment." We believe that this is the plain response of the Scriptural promises to Israel, in her conflict with her enemies in the great crisis of her history now reached. These promises declare that "they that strive with us (being Israel) shall perish," that "they shall be ashamed and confounded who are incensed against us," that they who "war against us," being Israel, shall be as nothing and as a thing of nought," that "the Lord is to be our helper in all our contests, giving us cause to rejoice, and to glory in the Holy One of Israel" (Isa. xli. 10—16, R.V.). "The remnant of Jacob now in the midst of many people is as a lion, and a young lion among the beasts of the forest," and among the flocks of sheep respectively, and shall, "if they go through" their enemies, as they have done, from Cape Town to Pretoria, and to Komati Poort, on the confines of the Portuguese territory, both tread down the Boers, and tear them in pieces (which is the fact), and the last point of their vain defence has been reached. The Boers have looked for some of the European Powers to rise up in their defence, and lo! "there is none to deliver," and none will dare to attempt it, because of the mercy and promise of the God of Israel to His people. History and facts are thus on our side, and Israel may joy and rejoice that the Lord is with us to help us.

WHY THE GERMANS HATE US.

WE tried last year, on August 1, 1900, in the BANNER OF ISRAEL, No. 1231, to throw some light on the puzzling question, Why the nations for the most part hate us?" We found that envy probably was the chief cause of the unfortunate fact. All over the world the British are settled in the best positions, and we enjoy a sort of monopoly of the good things to be found in all the four quarters of the earth. "The seven seas," wrote the *Quarterly Register*, "are practically a British Domain." The German nation cannot be expected to endure such a thing with patience. They want to be, themselves, the lords of the seven seas, and to be "the head and not the tail," "above only and not beneath," in those parts, as well as at home in Germany. The correspondent of the London *Standard*, writing from Vienna, on March 1, 1901, enlarges on the subject of German hatred of our countrymen, and the cause of it is described. The reasons assigned for it do not include the German's envy of our national success and prosperity, but the singular one is advanced that the Germans worship their hero, Prince Bismarck, and he was favourable to the Boers. Therefore the Germans, as a nation, like the Boers, and hate those who are the enemies of that people. This does not sound very probable or well founded, and we rather incline to our first explanation, that envy at our prosperity is at the bottom of it all. There is Scriptural warrant for the conclusion that Israel would have enemies to hate and to war against them to the end. The chief of the blessings granted by God Himself to "Abraham and his seed for ever," pointed to the fact that His chosen people "would possess the Gate of his enemies." The enemies were to be many, and God made provision for Israel's safety by giving them for each enemy they possessed, its chief strategic Gate or Gates, to bring them all into subjection to His chosen ones.

The German writer, addressing the *Standard* through its correspondent, discourses thus :—

"GREAT BRITAIN AND GERMANY.

"THE ANTI-ENGLISH FEELING.

(*From our Correspondent.*)

"Under the heading, 'An Epidemic of Hatred,' the *Neues Wiener Tagblatt* publishes a letter from a German subject in Berlin, who endeavours, first to define, and then to explain, Anglophobia in Germany. He says :—

"'It is a melancholy fact, but there exists a hatred of England amongst the German people, which, in extent and intensity, surpasses everything felt here towards any other nation, France included. It is so contrary to the innate tolerance and cosmopolitan spirit of the German; it is so much an instinctive antipathy not only against England as a Power, but against the English national character; it is so little restricted to any Party or any class—Agrarians and Conservatives being as much inspired by it as Liberals and Social Democrats; it is so violent, passionate, and so ready to find expression, with or without an opportunity; it is so elementary and so much like an epidemic, that we here, who believe we know the German mind, are puzzled by it as by a most remarkable psychological enigma. It is not against the Anglo-Saxon race, because even our Agrarians, who are always quarrelling with the Americans, make a difference between them and the English. It was not caused by the South African War, which only aggravated it, because it existed long before, and though pent up, broke out on more than one occasion before the war. It has assumed dimensions which bordered on the romantic; and it is decidedly overdone and contrary to German interests. It is not even an expression of the independence of the German mind, as it runs counter to the policy both of the Emperor and Government. Only a fool would want Germany to actively interfere for the Boers. What, then, can be the reason of this outspoken enmity to England? There is no answer to the question. Only time can bring about an abatement of the passion. Meanwhile, the responsible leaders of German policy must quietly suffer their action in the interests of Germany to be repaid by offensive suspicions.'

"A day or two ago an Austrian in high position showed me a cartoon in the new comic paper, *Simplicissimus*, representing Lord Roberts on the gallows, the ravens hovering round his body, and the legend beneath saying :—'The German people would also like Lord Roberts to receive an elevation'—*eine Erhohung*—the allusion being to his elevation to the rank of a Knight of the Black Eagle. Showing me this, the Austrian gentleman remarked :—'Is it not disgusting? And the paper calls itself comic.' We discussed the outbreak of Anglophobia in Germany, my friend saying :—

"'It is the Bismarckian spirit, which had such a long time to take root that it cannot be eradicated from the present generation. Bismarck always fumed against *die Englanderin*, meaning the late Empress Frederick; and

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the Press, paid out of the Guelf Fund, repeated day by day that, without the English Princess, the great man would be happy, and Germany prosperous beyond description. What was written about *die Englanderin* when Dr. Mackenzie was treating the late Emperor would have sufficed to make every Englishman and woman loathed by the German reader, who has an almost naive belief in his favourite paper. The German, if he is anything, is a hero worshipper, and his hero is, and will be as long as those live who saw him, Prince Bismarck. Kruger and De Wet and the other Boers are only heroes of the fourth or fifth order to the average German; but as he is told that Bismarck took an interest in the Boers, he likes them and hates the English. This mental attitude will undergo a change, paradoxical as it sounds, when the relationship between the two Courts becomes more distant; and were there now no relationship at all, the Germans would most likely think only of their national interests and entertain quite a friendly feeling for England and the English. The Emperor William, no doubt, feels most keenly on the subject; but he is too noble a character to fight against the occult influences—the origin of which he knows—when his own person and that of persons near and dear to him are in question. He will continue to do what he thinks best for German policy, whether the Bismarck Press likes it or not; and quietly wait for the wise to become the majority. But there can be no doubt that it pains him, as it would any other Monarch equally devoted to his people.'

"The occult influences cannot be very obscure if they are known here."

The passion of hatred, which it appears we have to reckon with in Germany, is pretty generally felt all over Europe, but is not experienced amongst those aliens over whom we exercise authority, as we are always pointing out to our readers. In India, Burmah, Ceylon and Malaya, it is clear no such hatred against us exists. The willingness to help us of these mostly conquered races has proved their strong sympathy with us in our South African difficulties; and their anxiety to take up arms on our behalf is a sign, not of enmity, but true friendship. The article in the *Standard* has called forth a writer in the same paper, who tells us that the hatred of the Germans towards us British folk, arose from the discovery by the former after their victories at Sadowa and Sedan, that they were a great and conquering country, and that they ought to possess colonies and a big Fleet like our own, but that their attempt to carry out these patriotic ideas, taught them, besides, that anything worth having was already in English hands—we had taken possession of all the strategic positions of the earth, all the temperate lands where Europeans can settle and trade, and all those where families and their children can be raised to maturity in health and bodily strength. These acquisitions have not been made by our countrymen in order to secure advantages over the Germans, or other of our European rivals, but accidentally—as men would say—though distinctly under the guidance of their God—the God of Israel. The Germans realise this now, and the result is that, baffled and defeated, they are consumed with envy and jealousy at our success, and have for long been ready to show it. The close of the South African war, which most of us believe to be near at hand, is the opportunity, and accordingly the whole of Europe—the French, Germans, Austrians, Italians and Spaniards tell us by their words and their press that they wish us ill, and would destroy us if they could! In vain! Our covenant-keeping God has our right hands in His own, and guarantees our safety, saying, that "He will never leave us, nor forsake us," but will deal with our enemies Himself, and save us. (Isa. xli. 8—15; xlii. 16; xliii. 1, 8, 21, R.V.).

Our consolation in these circumstances is, that our national safety has been fully provided for by God's own Word, and by His instruction as to how we are to secure our national well-being in the dangerous time to come. Isa. xxvi. 20, 21, R.V., is such a warning: "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." The contrast between Israel concealed by the Lord and the fate of the earthly ones is marked indeed, and calls for our people's praise to the Lord who protects them.

"ISRAEL SHALL BLOSSOM AND BUD, AND THEY SHALL FILL THE FACE OF EVEN THE PUNJAB WITH FRUIT."

A SCOTTISH paper of July 29th gives the following graphic account of the benefits the British Government are conferring upon the native inhabitants of the Punjab in North India, giving an additional proof that this nation is Israel. Sir Arthur Cotton's example is having far-reaching effects, and we thank God for it:—

"The policy of the Punjab Government in making canals from the great rivers fed by the Himalayan snows to reclaim the jungle wastes of the plains, continues to meet with extraordinary results. The Chenab Canal alone has, during the last spring season, irrigated upwards of a million of formerly waste acres. When completed it will give rent-paying fertility to a larger tract of prosperous country, much of which is still waste, than the whole combined canals of the North-Western Provinces, including the great Ganges Canal. Large areas of Crown wastes are still uncolonised in the land of the five rivers from which the Punjab derives its name, and will be brought under the plough as the years go on. Of the more than a million of acres reclaimed thus far by the Chenab Canal and its Jhang branch nearly a half are held by peasant proprietors, and the rest by yeomen, capitalists, military grantees, and auction purchasers. The native Christians are represented in their villages and parish churches, side by side with Sikhs and ordinary Hindus and Mohammedans. The reality has far exceeded, even threefold, the estimates of the civilians and public works engineers who projected the Canal and its branches. But there are canals and canals, and the success in this case is due to the fact that the source of supply is the everlasting snows of the Himalayas, which is practically inexhaustible. The Chenab, which Alexander the Great named the Akesines, comes next to the main Indus—Father Indus as the natives gratefully call it—in volume, and excels that in the capability of being controlled and utilised. From Cashmere it enters the plains at the British district of Sialkot, and receives the Jhelam or Hydaspes, and the Ravi or Hydraotes, before it joins the great Satlej or Hyphasia, and is thus lost in the lower Indus. A quarter of a century of peace will add one-half to the population and prosperity of the Punjab from irrigation alone."

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JEWISH INTELLIGENCE.

THE JEWISH COLONISATION ASSOCIATION.

It is impossible to look without a feeling of admiration at the gigantic character, the universality, almost, of the Jewish Colonisation Association, founded and endowed by Baron de Hirsch. Extending over three continents, conducted with a workman-like lack of frothy ostentation, touching the communal body at a hundred different points, its labours are slowly but surely being crowned with success—a success which will be the best memorial of the Napoleonic philanthropist whose charity has rendered them possible. Every year more obstacles are beaten down, and another few miles of the weary journey gained, till gradually the visions of Baron de Hirsch seem to be taking material shape, and success to be snatched out of the jaws of failure. It is probable that an association with smaller resources would have perished long ago. But that very magnificence of Baron de Hirsch's endowment, which made it look like the heroic scheme of a great visionary, has enabled the Jewish Colonisation Association to press forward against difficulties; and its colonies to rise as it were "on the stepping stones of their dead selves to higher things." And thus we have a huge organisation, adequately financed and ably controlled, at work on the practical side of the Jewish question; its labours being of the greatest moment to the whole of our race. Across every page of the Association's report is written prospective or realised success.

THE ARGENTINE COLONIES.

In the Argentine it is a uniform tale of progress; a tale of colonists advancing by laborious but perceptible stages to self-dependence and prosperity. The story of Moisesville and Maurico is pleasant reading to the Jew. For Moisesville has already ploughed its way to independence, literally as well as metaphorically. Its fruit trees are a million in number, its cattle have multiplied exceedingly, its wheat and maize are being assiduously cultivated, and the 24,000 hectares which the colony embraced a year ago have now grown to 57,000 hectares. Soon, it is hoped, the colony will extend its bounds still further, and shelter 600 Jewish families on 90,000 hectares. Nor is it a question of material success only. The spirit of the colonists is being freshened and strengthened in the invigorating atmosphere of free Argentina. They have learnt to stand alone, and learnt the lesson so well that they have themselves initiated negotiations for the construction of branch railways to serve their interest—a course in which the Association has wisely left them to their own resources. What is even more gratifying, they have in their prosperity remembered and helped their less happy brethren—an omen of the best augury for all our people. And as with Moisesville so with Maurico. Here, too, the area of the colony has been almost doubled, its material possessions have increased, and "the reception which the colonists gave to the Jews who came from Russia testifies to their moral value." It is only in the Entre Rios Colonies that the success has been a qualfied one, but even in this case the best results may be expected when development has made further progress. The spirit of the colonists is excellent; they have earned enough for their maintenance during the past year, and the conditions of ultimate success are present.

AGRICULTURAL AND INDUSTRIAL EFFORTS

But the work of the Association is not bounded by the Argentine Republic. It extends into the United States, where, as in New Jersey and New England, distinct progress is reported; into Russia and Roumania, where agricultural and technical education is being vigorously pushed forward; into Galicia, where artisans and scholars have been judiciously helped, and into Palestine, where tasks of far-reaching importance have been undertaken. The Association is not merely the instrument of an agricultural revival—though that itself is a sufficiently glorious mission. It is trying to raise the intellectual standard of the race, to spread the knowledge of handicrafts in its midst, and to rescue it from the fetid areas of congested cities. It has not been able to do all in this direction that Jews might wish. The removal of clothing factories from the towns, for instance, has proved an expensive enterprise. Yet it has accomplished a great deal of value; 836 souls, for instance, were saved from the Ghettos of New York and Philadelphia and distributed over the healthy areas of the Jewish colonies. In Palestine, some errors of the past régime are being slowly undone in the Colonies, looms have been set humming in Jerusalem, and knitting machines put vigorously in motion; and to these industries have been added dyeing and lace-making. And so, without the waving of flags, the multiplication of metaphors and the portentous mysteries of veiled diplomacy, the rugged places of Palestine are being made straight, and Jews are being encouraged and stimulated to drop the suppliant beggar attitude and become artisans living on the result of their own honest toil.—*Jewish Chronicle*, June 21, 1901.

THE BEAST.

By E. Ireland.

I see by the Banner of August 7th that Mr. Weldon has made a few observations relative to my article on "The Beast," which appeared in the Banner of 3rd and 10th July last, and I thank him for taking the trouble to try if he could find 666 in the name and title of the Tsar, as suggested by me. And though he has failed for the present to discover the number in the Emperor of Russia, still I am fully persuaded that it will yet be found in the name, &c., of some future Tsar, because I have shown in the article referred to that the Russian Empire will, in all probability, be the 7th head of the first or secular Beast of Rev. xiii., in which Beast the number 666 should appear, and not merely in the second or ecclesiastical Beast, which is identical with the "False Prophet." No doubt the fatal number is to be found in various forms in the Roman Church and its head; but it is also contained in the words Teitan and DIoCLesAVgVstVs, and in the names *Napolionti* and *Gladstone*, &c., and yet these personages could never have claimed to be the infallible head of the Papacy. I have, in common with other students of prophecy, given what appears to be the most probable interpretation of the vision respecting the seventh headship of the first Beast; but we must wait for more light to enable us to understand it more fully.

I do not expect that "the Popedom and Roman Catholic element generally will ever finally lapse into the Greek Church, or transfer to another the unmistakably decisive characteristics that point so specially to him"—*i.e.*, the Roman Pontiff. But in my article on "The False Prophet" (*vide* Banner, August 7th) I have identified the second Beast with the Papacy and its head, and have indicated the signs which point to a future union of the Roman and Russian Churches under one head—most probably the Pope.

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The Greek and Latin Churches have many things in common which will facilitate a firm alliance between them; without necessarily interfering with the distinctive characteristics peculiar to each system, just in the same way as the different denominations of Protestantism would unite in defence of some great religious or political principle, and still retain their peculiar ecclesiastical forms.

Mr. Weldon is not quite accurate when he affirms that I "adopt the idea that the Tsar of Russia will prove to be the great Antichrist." What I did say was this: "It is, however, more than probable that that number will be found in the Greek tongue, either in the name or official title of some future Tsar, who is destined to become the final and personal representative of the SECULAR BEAST," which is a very different thing from stating that "the Tsar will be the great Antichrist" of 1 John ii. 22. It is my firm conviction that the Pope alone is the great Antichrist of Scripture, and I perfectly agree with Mr. Weldon that His Holiness (!!) is "the Man of Sin" "who sitteth in the temple of God showing himself that he is God" (2 Thess. ii. 4).

I am aware, however, that the Rev. Dr. Wild and other advocates of the Identity believe in a future personal Antichrist as distinct from the Pope, and, though I firmly hold my own belief on this subject, yet I do not desire to dictate to others who maintain a different opinion from me.

THE YIDDISH LANGUAGE.

Some interesting particulars concerning a widely diffused but little known language are given in the *Civilta Cattolica*, the Jesuit organ published in Rome. The language is Yiddish, the sound of which is sufficiently familiar in certain quarters of the East End of London and other Jewish centres. Yiddish, which may in a way be regarded as the international tongue of the Jews of to-day, was formed out of the German language, which the Jews carried with them on their emigration from Germany into Poland in the 14th and 15th centuries. There are combined with it many Hebrew and Polish words, it has a special pronunciation, and its grammar is hieratic. It is, in fact, a debased idiom, full of foreign expressions. Yiddish possesses, nevertheless, a somewhat extensive literature, as may be inferred from the fact that it is spoken by about six millions of persons in Poland, Galicia, Russia, Bohemia, and other districts in Central Europe. Twenty-three newspapers are published in this language, and a Berlin printing firm is just now engaged in producing 750,000 copies of the New Testament, translated into Yiddish.

THE FORCE NEEDED TO DESTROY THE BOER BANDITS.

The South African war correspondent of the "Pester Lloyd," a witness described as rather partial to the Boers, writing from Pretoria in the middle of November, says:—

"I venture to assert that if any one of the best European strategists could be placed at the present moment in the position of the British Commander-in-Chief in South Africa, he could not restore order and enforce peace—say within the next six months—without having 100,000 men more at his disposal than are at present on the British side. All known rules of the art of war are inapplicable to the South African conflict in its present phase, and in view of the Boer strategy, in which there is no parallel either in Europe or elsewhere, and which I may describe as defensive-offensive, its object being to do the greatest harm to the enemy, and not to impair the power of constantly attacking him. No one who has not seen the present war can have any adequate idea of what it means to follow up the Boers into the endless space into which they incessantly disappear, the defending force, which is at present the English, being split up into bodies separated from each other at the extreme ends by distances of 6,000 to 8,000 kilometres.

"I think an additional mobile force of 100,000 men, which, beginning from the South, would systematically drive the Boers before it, forcing them to surrender or face annihilation, is needed to bring the guerilla war to an end."

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Twelfth Monthly Report.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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, nearly 300 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations given below were received very gratefully, between July 20th and August 17th.

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M. A. Fitzpatrick, *Hon. Treasurer.*

Watford, August 17th, 1901.

SOWING THE SEED.

The operations of our Fund, it is good news to give, have been fully active during the past four weeks. The Book-post packets of the weekly issue of the Banner of Israel, have numbered 474. We have still been able to have 291 each week, and 21 of the monthly issue of the Banner. Of the "Covenant People" we have had as usual 221; these have mostly been despatched in the parcels of literature, the number of which that were distributed was 306.

The places sent to are given below, and as no list was furnished last month, all the new places touched since the middle of June are included with those where our Sowers reside. This month it will be observed that we have ventured as far south of the great American Continent as can be, to Terra-Del-Fuego, there to give our good news to some few

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of Israel who are settled in that distant land, and where there is one certainly who cares for the things of God, and who will, I trust, thankfully receive and make use of the packet sent to him. Localities of the Distribution of Literature:—

ENGLAND:—Acton, Aldershot, Alvaston, Ashburton, Barrow-in-Furness, Basingstoke, Bedale, Bere Alston, Bexley, Bidford, Birkenhead, Birmingham, Birstall, Bournemouth, Bow, Bradford, Brighton, Bristol, Brixton, Bromley, Bure-St.-Mary, Carlisle, Chatham, Cheetham, Chelmsford, Chester, Chesterfield, Chippenham, Clacton-on-Sea, Cowes, Crawley Down, Crewe, Derby, Devonport, Dover, Dunster, East Chorlton, Falmouth, Gainsborough, Gloucester, Gosport, Halifax, Harpurhey, Harwich, Hastings, Haverthwaite, Heaton-Chapel, Hendra, Henwick, Hull, Ivy Hatch, Leeds, Leicester, Lewisham, Liverpool, London, Loose, Lowestoft, Loughborough Junction, Ludlow, Maidstone, Moreton-in-Marsh, New Brompton, Normanton, Pendeen, Penryn, Poole, Portsmouth, Quemerford, Redbourne, Rettendon Common, Salisbury, Shepherd's Bush, Shorncliffe, South Benfleet, Sunderland, Tempsford, Tunbridge Wells, Twickenham, Walthamstow, Wandsworth, Wantage, Waterlooville, Watford, Wellingboro', West Cowes, Wimbledon, Winchester, Wolverhampton, Woolwich, Worthing, York.

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ALGIERS.

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ITALY: Trieste, Venice.

HUNGARY: Fiume.

MALTA.

PALESTINE: Jerusalem.

BRITISH CENTRAL AFRICA: Kota Kota.

S. AFRICA: Beaconsfield, Cape Town, Durban, Douglas, Fort Beaufort, Hanover Road, Kenilworth, Kimberley, Moddersfontein, Oo Kiep, Port Elizabeth, Port Nolloth, Umzinto, Vryberg, Wynberg.

INDIA: Bangalore, Benares, Chatrapur, Comilla, Mean-Mir, Mooltan, Mussoorie, Sangor, Trimulgherry, Whitefield.

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BURMAH: Mandalay, Maymyo, Rangoon.

JAPAN: Agabee.

AUSTRALASIA: (N.S.W.) Coolamon, South Kurrajong, Sydney; (Victoria) Broughton, Bendigo, Melbourne; (S. Australia) Adelaide; (W. Australia) South Yarra, Perth; (Tasmania) Hampden, Hobart, Moonah, Zeehan; (Queensland) Brisbane.

NEW ZEALAND: Anderson's Bay. Auckland, Athenree, Dalkeith, Dunedin, Invercargill, Kaikorai, Kumara, Lake Wanaka, Milton, Napier, Newstead, North-East Valley, Oamaru, Opunaki, Orepuki, Otakia, Patutahi, Puerua, Ravensbourne, Roslyn, Roxburgh, Southland, Taraniki, Te Aroha, Thames, Waimate, Waitate, Wellington, Whangarei, West Taieri.

HAWAIIAN ISLANDS: Honolulu, Makaweli.

WEST INDIES: (B. Guiana), George Town. BARBADOES: Bridge Town. GRENADA. IRELAND ISLAND. JAMAICA: Kingston,

UNITED STATES: Albion, Aberdeen, Anacostia, Ashton, Baltimore, Charleston, Chicago, Cripple Creek, Denver, Detroit, Hastings, Philadelphia, Providence, Rochester, Washington (D.C.), (Texas) El Paso.

ARGENTINE REPUBLIC: Terra-del-Fuego.

CANADA: Alberta, Ben Millar, Burlington, Carnduff, Castright, Edmonton, Gravenhurst, Hamilton, Markdale, Prince Albert, Quebec, Strathroy, Toronto Theodora, Victoria, White Horse, Woodstock.

NEW BRUNSWICK: Richibucto, St. John, St. Martin's.

NOVA SCOTIA: Annapolis, Halifax, Yarmouth.

NEWFOUNDLAND: St. John's.

CHINA: Tientsin; Hospital for British Troops, Wei-Hai-Wei.

"THAMES CHURCH MISSION," "MISSION TO DEEP SEA FISHERMEN."

Thankful I am to be able to issue this report of wide distribution of literature; at the same time it will be naturally concluded that it has not been accomplished without having had to draw heavily on our resources, and this I would ask our many kind supporters to remember as well as all those who recognise the value of such an agency as our Fund, so that when at any time they are looking into their own accounts, and find they can spare something for the prosecution of our work we shall be thankful to receive any contributions, be they small or great, that can be spared and devoted to the wide fields over which our seed is being cast. And I would have it always remembered that however many circles of interest we are enabled to open up, there are still more and more coming into view that have not been reached; and the pity of it is, that doubt and infidelity still continue to draw the minds of increasing numbers from the consideration of man's highest interests, and to blind them to the claim which the God of Heaven and earth in justice makes that He should reign in the hearts of all.

Meanwhile, the revelation of Israel, mercifully granted at this present time, proving the truth of the Word of God, and consequently that *He is Jehovah*, demands our best services to give it free course wherever the people dwell, and we need always to work with hope and prayer, that whoever accepts the fact that the British are Israel, will receive the Word of God in its entirety, and recognise the sinfulness of man, and our need of a Saviour; followed by an acceptance of the all-sufficient Sacrifice made by the Redeemer of Israel, for the sins of the whole world, for the glory of God.

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

Watford, August 17, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford Herts. Bankers, the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,872.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Subject for special prayer on last Sunday in September: "Thanksgiving and praise for the abundant harvest."—Psalm lxv. 9—13.

Card of membership, with Bible readings, 6d. per annum.

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Address, Mrs. Woolcott, 49, Harvist Road, West Kilburn, London. W.

Correspondence.

"HISTORICAL NOTES."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have been interested in Mrs. Reep's "Historical Notes" in the BANNERS of June 5th and 12th, but notice such a wide discrepancy of date between her and other writers in reference to the coming of the Scots from Ireland and the founding of the Dalriadic Kingdom, that I venture to ask further information, with a view, if possible, of arriving at something like definiteness, as it seems to me that such widely distant dates being given for the same event weakens—if it does not destroy—the chain of evidence.

Mrs. Reep says (June 12th, p. 248): "At about the time of Columba's birth (beginning of the 6th century) an Irish colony settled in Argyleshire; . . . from this colony the Royal Family of Scotland, and therefore of England, drew their origin."

I now quote from "The Royal Castle of Dunstaffnage," p. 15, published at *The Oban Telegraph* Office, Oban, and written by a lady, now deceased, of the family of the Campbells, who have been for centuries "captains of Dunstaffnage," and who in turn quotes from Livingstone's book on "Celtic History:"—

"Fergus I. came to Albyn. . . . He was crowned at Dunstaffnage A.M. 3674—*i.e.*, B.C. 330. All the kings of Scotland from Fergus I. were crowned standing on the 'Lia Fail.'"

And then follows a list of 33 kings,* all crowned on the

* Comparing this list with Mr. Robinson's, I cannot identify one of them in his. Respecting Dunstaffnage, see my letter of November 22nd, 1899, p. 480, BANNER.

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Coronation Stone, and all buried at Dunstaffnage. I next quote from A. K. Robinson's "Predestination," p. 134: "'Kings of Argyleshire,' No. 73 (in the list from King David to Queen Victoria, but first of the kings of Argyleshire). Feargus More Mac-Earca, A.D. 487)."

You will see that in the dates I have quoted there is a difference of over eight centuries—330 B.C. to the beginning of the 6th century A.D.

I am not able, of course, to vouch for the accuracy of Livingtone on "Celtic History," but the lady who wrote the guide-book, being a member of the family of the Captain of Dunstaffnage (the present is the 19th holder of the title, and it has come down in direct succession from 1430), might have access to records of which other students are unaware; at any rate, it would be of interest to your readers, I think, and helpful to the cause, if either Mrs. Reep, Mr. Robinson, or any other authority on Celtic history, could verify and harmonize what now appears so widely divergent.

Yours faithfully,

J. SANDERSON.

57, Old Elvet, Durham, June 17th, 1901.

THE SAMUEL RIGBY MEMORIAL.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The subscribers to the above fund to date are—E. W. Bennett, South Shields, £1; Philo-Israel, Clifton, 10s.; J. G. Taylor, Newcastle-on-Tyne, 10s.; E. Horlick, Weston-super-Mare, 5s.; and Robt. Neild, Birkenhead, 3s.; total, £2 8s., leaving £7 12s. still to be raised, if we are to put a worthy headstone to our old friend's last resting-place.

It would seem that there ought to be no difficulty now in getting this matter satisfactorily completed and the stone in its place by the anniversary of Mr. Rigby's departure, and I therefore trust that those friends who intend to take part in this effort will at once send on their subscriptions, so that the stone may be put in hand.

Yours faithfully,

THEODORE S. HILL.

6, Christ Church-road, Birkenhead, August 16th, 1901.

P.S.—Since subscribed: G. Windsor, 10/-; J. Pierce, 1/-; both Birkenhead.—T. S. H.

HORSES (EZEK. XXXVIII. 15).

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—As my views on this matter of preparation for "the war of the great day of God the Almighty" (Rev. xvi. 14) may not be known to BANNER readers, may I state them briefly? I believe that reading between the lines of Ezek. xxxviii. 15, we may gather that Israel is warned to prepare to meet horses with horses, but perchance she will fail in her duty, and "the Captain of the host of the Lord" will lead a chosen band to work wondrously and deliver "miraculously"—as we call it; but I feel drawn towards the belief that men who so love hero-worship will find our great Captain only so far miraculous in His strategy and mobility that they will be in amazement at what extra powers given divinely can do to defeat great hosts of Russian and probably French troops, and will have this admiration raised from stage to stage as victory after victory ensues for God Incarnate and His Israelites, that at last worship will result in a semi-natural way, and from that day forth the nations shall know that He is the Almighty. I feel strongly impressed that Israel's "horsemen" will play a great and striking part in "the war of the great day of God the Almighty."

Christ is depicted in the book of Revelation leading on a white horse. God Himself so praises His handiwork, the noble horse, and speaks of Judah as His goodly horse in the day of battle. I would also ask my readers, "What is the meaning of the sudden cry of 'My Father, My Father, the chariots of Israel and the horsemen thereof,' twice given, with almost terror-struck force? Is it not as though the eye saw the dread array drawn up that should in that great day trample hell and its agents under foot?"

The topographical formation of that thousand leagues where Russian and English spheres of interest are contiguous in Asia demands horses, and I have warned, as far as one poor pen and voice can warn, our authorities that we shall want 1,000,000 horses. This is no exaggeration. Supposing we put 200,000 mounted men along that thousand leagues, each man will want five horses in a two years' campaign, there we get 1,000,000 horses. This country—the Argentine—is the only country which can do the horse-breeding on true lines of effectiveness and economy.

I am sure some of my friends will be glad to hear that I am receiving great encouragement out here in efforts to stir up Britishers to breed horses, and indeed great encouragement to go on preaching Anglo-Israelism.

Yours very sincerely,

ROWLAND MACKWORTH.

Canada de Gomez, Argentine Republic, July 14th, 1901.

P.S.—Many are still "living" in this country who remember the record test I gave as to the horse's endurance 25 years ago, and I am among old friends.

BRITAIN AND AMERICA.

"Continental Europe entertains hostility against the United States. England doesn't; but we do not reciprocate her sympathetic feeling, &c."—Chauncey M. Depew, at Paris, July, 1901.

WHAT! lives the old grudge as of old—
The wretched hate of kith and kin—
Despite the tokens manifold
Which ushered expectations in.

Is sympathy as dead to-day
As when the dove of peace took wing
At Lexington, and sped away—
In days when George the Third was King?

O, surely times and modes have changed
In Empire and democracy,
Since cruel war and rapine changed
O'er quaking earth and troubled sea!

The strong cohesion of the race
Is manifest in East and West,
Wherever Saxon modes displace
The worst traditions for the best.

One common speech, one mother tongue,
The language Shakespeare wrote is heard,
Whene'er our great exploits are sung,
And glory speaks th' exulting word.

And to our common love of right
The world expectant looks and asks
If we have fought the common fight,
And now refuse the nobler tasks.

The world before our people lies—
A world of wrongs to be redressed,—
Where might to right the pow'r denies
To live for more than idle jest.

And if we fail to apprehend
The season when 'tis wise to plan
And join our hands, as friend with friend,
For peace and progress, God and man.

Then surely Heav'n shall force the hand
Of the delinquent, and make plain
How we must guard each subject land,
And mass our fleets upon the main.

It must be so: a day shall dawn
Of stress and turmoil, doubt and dread,
When two proud flags must wave as one,
Or fall inglorious o'er the dead!

REV. J. R. NEWELL

Markdale, Ontario.

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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 BRITISH NAVY.

THE British Army and the British Navy are both now occupying the anxious attention of the British people. The Boer War, followed by the guerilla conflict into which it has now degenerated, seems likely to last for many a month to come, if some plan be not adopted by our responsible generals in the field to bring the Boer Commandos to a stand, and deprive them of the power to continue this ruinous contest. No sooner has there been a lull in the outcry regarding the deficiencies of the British Army, than loud complaints are heard against the condition of the British Navy, especially in regard to the Mediterranean Fleet, which it is declared is deficient in respect to men, to cruisers, to destroyers, nay, even in regard to ironclads as well! We are glad when these outbursts take place, because granting there is some truth in the complaints, steps will certainly be taken to remedy what may be wrong, and to satisfy the nervous jealousy of our nation, lest perchance there may be some deficiency discovered in a moment of crisis, which, in the day of battle, may lead to disaster.

The nation is well aware that the Navy and our preponderance in the sea power is our first and, probably, our only line of national defence in case of a war with one, or two combined, of our maritime foes in Europe. It is, therefore, of unutterable importance to us that our supremacy at sea should be always maintained, and that, at all costs. It is simply vital to us that we should rule the waves. When we fail in that respect, then the same hour will be brought about the ruin of the British Empire!

What is to render such an idea impossible? The best of all reasons! The promises of God to us, His people Israel, make the thing impossible! Given the obedience of our people to the Commandments of their Lord, and then He undertakes our safety and provides for it. We cannot doubt that we are His people Israel; and our past and present history satisfies us that He accepts our obedience in Christ, since He declares our righteousness to be His (Isa. liv. 17, R.V.). He promised us, in Deut. xxviii. 1 and 13, R.V., that He would set us high above all the nations of the earth, making us "the head, but not the tail; above only, but not beneath." These promises, and others like them in Isa. xli. 8—15, xvii. 12—14, R.V., settle the question. Our national safety is assured. But we must use the means. God always prescribes that. When He provides for our nation's safety He tells us what means to use, and expects us to obey Him in using them. Thus, in Isa. xxvi. 20, 21, R.V., we have a case in point. The Lord addresses Israel then in a time of national peril: "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." The inhabitants of the earth were about to be punished for their sin. To avoid their punishment, Israel was to hide herself in her chambers and close the doors, and so escape peril.

At the present hour the German Emperor and nation are adding to our dangers. The former sees that the British Navy is a mighty force, bringing influence and wealth to its possessors. He wants a powerful navy, therefore, and means to possess a great sea influence like ours, in order that Germany may be great as we are, and rule the waves besides! Why not? For this reason: that the British are Israel, and God has given the Gates to them, and by virtue of that gift, the dominion of the sea as its consequence. There cannot be two owners of the Gates, nor two possessors of the sea power. Israel being God's chosen nation, for whom He reserves these blessings, to them He gives, not only the supremacy of the sea, but also the Gates, which in these days of steam cause and create it, as well as the chieftainship amongst the nations. The *Irish Times*, of June 20th last, put this case of Germany's desire for maritime supremacy in rather forcible terms, and we hand them on to our readers for their consideration. The writer remarked:—

"Germany does not need a large Navy to protect herself

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against her Eastern and Western neighbours. In a war with France or Russia, or both, she would have to rely almost entirely upon her land forces, and her existing Navy would be amply sufficient to protect her present seaboard. It may be that the Emperor in his dreams looks forward to the time when, the Austrian Empire having broken up, Germany shall be able to secure an outlet on the Adriatic. Or does he contemplate the absorption of the Kingdom of Holland into the German system? Either of those events would probably entail a war in which a large Navy would be a very important factor; and in the latter case, at any rate, it is difficult to see how a collision with Great Britain could be avoided. It may be, however, that the Emperor is thinking of expansion outside Europe. He rejoices, he tells us, 'over every Hanseatic who goes forth with far-seeing gaze to seek new points where he can knock in nails on which to hang our armour.' This new adaptation of the 'mailed fist' simile seems to indicate the acquisition of new colonies. But at whose expense? The world has already been practically parcelled out. The Poles are yet unannexed, but it is no longer safe to speak disrespectfully of the Equator. Germany, entering late into the field of expansion has found most of the pleasant places of the earth already occupied. If she wants to enlarge her holding she will have to fight. Many of her subjects are settled in Brazil, but the American Eagle would be all beaks and claws at once if its German cousin swooped down upon any portion of South America. There was a time, we know, when Germany had hopes of Mr. Kruger, and though she has abandoned Mr. Kruger, she may have retained the hopes. But here the British fleet stands in the way.

"In fact, wherever the Emperor sets his far-seeing gaze he finds the Union Jack, and the sight is not altogether pleasing to his eye, Admiral of our Fleet though he be. He longs for the day when the German Navy also shall be able to show its ensign on every sea. It is, in its way, a laudable ambition; but, at the same time, it behoves us to see that its fulfilment does not constitute a danger to that 'command of the sea' on which the peace and prosperity of the British Empire depend. Two duties are cast upon us by the growth of the German sea power. First, to see not only that our ships are more numerous than those of any combination that is likely to be brought against us, but that our officers are as highly trained, both in strategy and tactics, as those of any other Power. Secondly, to make sure, by the exercise of a cautious but firm diplomacy, that under no circumstances shall we find ourselves exposed, without allies, to a combination which threatens our national existence."

The German Emperor believes that the future of his country is on the sea. As that also must be the future of our own land, it remains to be seen how the two can be dominant at sea without a war, or series of wars, to decide which is the stronger Power of the two, and fitted to exercise the supremacy of the sea. Germany is not Israel, but the British are. God gave the Gates and the sea power to Israel in order that by their means He might establish His covenant with His friend Abraham's afterseed for ever. We believe and contend, therefore, that German ambition is not likely to be gratified; but that in this and other matters the Identity is certain to succeed, having the blessing of the God of Israel. To Him be all the praise.

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

ISRAEL BLESSED IN EXILE.

BY C. B. SHAFER, BARNHARDT, U.S.A.

(Read before the Anglo-Israel Association of Washington, D.C., Dec. 10, 1900).

ON approaching Niagara, the first sound heard is a gentle murmur like the wind's soft rustle amid pines; you draw nearer and nearer with an ever-listening ear until, standing upon the brink of that wonderful cataract, its mighty roar overwhelms all other sounds, and you stand listening, not looking, for the falls are disappointing: they seem far inferior to the pictures that imagination had painted; they look small; but visit and revisit them, view the height and breadth from different vantage points, until at last you forget to listen, and forget to think, but instead, stand gazing with increasing awe at the unsurpassed grace, magnitude and power combined in what once seemed so insignificant.

So it is with the subject for this evening, "Israel Blessed in Exile." We read and quote the many promises Jehovah made to Israel, which are scattered through the Bible from Genesis to Revelation, but how light the impression they have made on God's people!

Our brethren of Judah, destined to carry the law and prophets "unto all kingdoms of the earth," seem as blind to the mighty truth as is "Israel, the Evangelist, to whom," as Jeremiah says, "the house of Judah shall walk 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. xv. 18).

But why this ignorance of the truth? Only because we will not draw near the Word, where we can hear Jehovah in a voice of thunder telling the nations of earth that "when He 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), and that Israel should be blessed.

Let us now draw near, and from the vantage points of God's Word, the facts of history, the close of the nineteenth century, and "the wilderness," into which our Lord has brought us (Ezek. xx. 35), let us look at the blessings continually poured upon this branch of Jacob's descendants, and then, and then only, will the grandeur and might of God's gifts to Israel be seen in their vastness.

Who is Israel of to-day? In Gen. lviii. 14—16, we read, "Israel stretched out his right hand and laid it upon Ephraim's head, and his left upon Manasseh's head, and said, Let my name be named on them," that name was Israel, for he had no other name. Years before, God had said, "Thy name shall not be called any more Jacob, but Israel" (Gen. xxxv. 10), so it would seem that the descendants of Joseph were to be the chief bearers of the name, although other tribes of the children of Israel have always accompanied Ephraim and Manasseh, and it is only by following the footsteps of the nation of Israel, as distinguished from both Judah and Gentile that we can trace this "blessed" people.

Where did they go? About 720 B.C. Hoshea completed the removal of the nation of Israel—but not Judah—into Assyria (2 Kings xvii.) from whence Esdras reports them on the North-west of the Black Sea, and Josephus as an innumerable multitude outside the Roman Empire, while history surely traces them step by step into their island home, where "the islands kept silence before their Maker," while in England, Ireland and Scotland, "the people renewed

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their strength," drew near their Lord, and spake to each other, saying, "Be of good courage."

From the Isles many found their way to America; there and here the Anglo-Saxon race is again becoming known as Israel. Some of our friends who could be better employed, are quarrelling about which is Ephraim and which is Manasseh; but this evening we do not care, for both are entitled to the blessings promised to the nation while in exile.

If Israel's cup is full and overflowing with the blessings promised, we must be in what Israel, when about to bless his sons, termed "the last days." He said, "Joseph is a fruitful bough, a fruitful bough by a well; whose branches (daughters) run over the wall" (Gen. xlix. 22), to which Isaiah adds, "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). If this promise has been kept, and the blessings given, Israel must be increasing, overflowing, and sending out her colonies in shoals.

George B. Waldron, in *McClure*, for December, 1898, states that in the year 1400, there were four million Anglo-Saxons; in 1898, not four, but four hundred and seventy-five million, or one-third of the population of the earth living under Saxon flags, but not in the Isles alone. In the year 1400 the Saxon controlled but one hundred and twenty-five thousand square miles of territory, to-day her flags float not over a territory smaller than California, but over more than one-third of the earth. Surely the possession of real estate in such quantities is a blessing when God-given.

In 1898 the Lord said to the United States, as He said of old to the children of Israel, "Go forward." So Uncle Sam took one step off shore, gathered in some few islands, and leans forward with lifted heel ready for the next command.

The Saxon having occupied, he must have colonized.

England has been for over two hundred years, supreme in the commerce of the seas, her carriage on the ocean of the world's commerce is over fifty-five per cent., while fifty other nations carry less than forty-five per cent. England builds four-fifths of the boat tonnage. Dan, whose home is with Israel, must still abide in ships. Another promise that Jacob made to Joseph for the "last days" is, "the arms of his hands were made strong by the hands of the mighty God of Jacob, Who shall help thee." Isaiah speaking more plainly one thousand years later, says, "Fear not, ye men of Israel; I will help thee, saith the Lord, they that strive with thee shall perish, they that war against thee shall be as nothing" (Isa. xli.). If these promises are redeemed, Israel must be blessed as a race of conquering warriors: so we find that since the dawn of the nineteenth century when England and her allies defeated France, and sent Napoleon to St. Helena, the nations of the earth have learned to fear the Union Jack on land and sea. More recently the Latin race has ascertained that with God on our side, it is hard work to trail the star-spangled banner in the dust. Surely "the horns of the unicorn are crowding the nations to the ends of the earth," for when the United States crossed the Pacific, using Hawaii as a stepping stone, the two great branches of the Saxon Race met at the shores of China, having girdled the earth.

Zechariah's prophecy has been fulfilled, that "Ephraim should speak peace unto the nations, and his dominion be from sea to sea, and from the rivers to the end of the earth" (Zech. ix. 10).

Jacob continuing to tell what should fall to Joseph's lot in "the last days," added, "The Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of thy father (Jacob) have prevailed above the blessings of my progenitors unto the uttermost bound of the everlasting hills; they shall be upon the head of Joseph, and on the crown of him that was separated from his brethren."

Moses repeats these blessings, but more in detail; he says, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that croucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fulness thereof" (Deut. xxxiii. 13). It is well to remember that these things were promised by both Jacob and Moses to the descendants of Joseph, and to none others. What was really promised in this clustered blessing? Nothing less than a bountiful supply of all that land produces when it has sufficient sunshine and shadow, snow, rain, and dew, viz., large crops of cereals; nuts, fruits, spices, and vegetables; large forests of aged and valuable timber; an immense supply of useful ores from gold to coal, not omitting the precious gems,—sea food without stint; and does not that inclusive expression, "the fulness of the earth," hint at natural gas, petroleum, and electricity?

If the Anglo-Saxon Race is the Ten Lost Tribes, we, in these latter days, should be in full possession of each of these blessings; if we are not, then, if God's words have not failed, some other people are enjoying them to such a large extent, that the people of England and America should be crying to the Lord in the words of Jacob, "God make thee as Ephraim and Manasseh." Are we enjoying these blessings? Statistics are not pleasing to the eye or ear. So far as possible, they will be avoided as we hastily look over the Saxon belt of possessions in search of life-keeping necessities, health and pleasure-giving luxuries. Bread is said to be the staff of life. Zechariah prophesying of Ephraim, says, "How great is God's goodness, corn shall make the young men grow" (Zech. ix. 17).

So we need go no farther than our own country, America, to see how freely God gives us the cereals. Not a year passes, but maize is so abundant in some portions of our country that it is used in the place of wood and coal; for years we have been trying, through cooking schools, to establish a market for the surplus. In the same abundance our annual wheat crop is far more than we consume; so it comes to pass, that whenever famine,—a stranger to our land,—visits some distant clime, the ships of Dan sail, laden with the golden grain, obedient to the command:—"If thine enemy hunger, feed him."

Variety is furnished in an abundance of home-grown rice, buck-wheat, rye, barley, and oats. Nuts are next on our list; so we visit Virginia and the Carolinas, where from the sandy soil is dug so many tons of that Saxon favourite, the peanut, from which we manufacture large quantities of so-called, "pure leaf-lard," and barrels of "genuine olive-oil, direct from the Orient;" certainly a blessing in disguise. Of the hickory, pecan, walnut, and chestnut, which are indigenous, we have enough and to spare. When we turn to the list of fruits, such is the abundance and variety on the table spread before Israel, that it seems almost as if Jehovah spoke as of old to Adam, when He said, "Of every tree of the garden thou mayest eat." Within the belt controlled by England and America grows in perfection, and profusion every variety of fruit, from the banana of the tropics to the hardy apple of the far north; what a feast of

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healthful luxuries, pardon me for naming things so common, but we might forget that it is in fulfilment of the Lord's promise to Joseph's children, that we enjoy more largely than any other race what God called the precious fruits; we know them as grapes, apples, plums, peaches, cherries, figs, oranges, lemons, pine-apples, and bananas, while the little straw, rasp, black and huckleberries spring up unbidden all over the country.

A writer in *Pearson's Magazine* for October, says:—

"It is an established fact that the United States now holds the record for rapid development of fruit industries, such as the growing of oranges and lemons, peaches and grapes. As a nation we eat more fruit than any other, and grow considerably more than we eat. Eighty millions of dollars a year is the figure for strawberries alone. A hundred millions would scarcely cover the value of all the grapes marketed. Peaches we raise in astonishing quantities, in orchards containing as many as 300,000 trees, but our banner crop so far as fruit is concerned is apples. We have produced as many as 210,000,000 barrels in a single season, and have sold as high as 3,000,000 barrels to England alone. We carry in cold storage every winter anywhere from 6,000,000 to 10,000,000 barrels of the season before, in order to secure better prices. Ships weigh anchor in New York, three at a time, in a single week, bearing apples to Europe. Indeed it is one of the greatest industries the country has ever witnessed, and promises to rank as the chief fruit crop of the world. In Mills county, Iowa, there are over 900,000 apple trees, averaging at the lowest 10 bushels a tree per annum. One hundred and fifty thousand of these trees are in one orchard. The total output is close on to 3,000,000 barrels, or enough to supply the present American sale to England. There are two counties in the State of New York, which together produce 7,000,000 barrels of apples per annum. All through these counties are orchards holding 20,000, 30,000, 40,000, and occasionally 100,000 trees, which in blossom make of the roadside a paradise."

Moses mentions the precious things put forth by the moon in contrast to the fruits. I suppose he meant vegetables, which are to be had in more or less abundance (depending solely on man's willingness to till the soil) in every land possessed by the race, but in more than abundance in Israel's exile-homes, the British Isles and America.

Moses mentions the chief things of the ancient mountains, the precious things of the lasting hills, and the precious things of the earth.

Would we deck our women with gems? God has placed India, a large part of Africa and Ceylon, from whence we obtain our diamonds, pearls, rubies and sapphires, under the control of England.

The world uses five hundred and eighty-three million tons of coal per annum, of which England and the United States supply three hundred and sixty million, or three-fifth. The world produces thirty-five million tons of pig-iron; over two-thirds is supplied by the Anglo-Saxons. The value of the world's manufactures is twenty-two and a third billion dollars; the Anglo-Saxon produces eleven and a third billion, over half the total.

Out of the oceans, rivers and lakes of this country, our fishermen, who neither sow, till, or feed their crop, take one billion six hundred and ninety-six million pounds of fish and crustaceans, which gives twenty pounds of food for each of our seventy-eight million population.

It was promised that Israel should be blessed with cattle, and we are; it is impossible for us to consume the beef, pork and mutton that we raise; such is our surplus that we send to foreign markets a constant stream of ships laden with live stock and canned meats.

The woods and waters of Israel abound in useful game, from the elephant of India to the tiny reed-bird of America; the seal and bear of the Arctics, to the whistling quail of milder meadows. So profuse are the domestic birds, that in our own land he must be poor indeed who cannot supply his table once a year with the noblest of them all—a turkey.

Let us pass from these things which serve so well to identify Israel, and see if that last promise of Moses that we should have "the good will of Him Who dwelt in the bush" is fulfilled in any marked degree to the Saxon race. Isaiah (xliii. 10), speaking of Israel as a people, says: "Ye are My witnesses, saith the Lord, that I am God." It is both an honour and a blessing to be permitted to witness to the world that "the Lord He is God;" as a race we undertook to do it, and have carried the Word to every nation under the sun.

"Many shall run to and fro, and knowledge shall be increased" (Dan. xii. 2). Running signifies speed. As a race we are especially blessed with rapid running railroads for inland, and countless swift sailing steamers for ocean travel; but of what use the means if not taken advantage of? So God has implanted in the Saxon a never-satisfied love of travel. Climb the highest mountain, visit the darkest cave, penetrate the deepest jungle, there you find an Englishman and a Yankee. We have been blessed with a genius for invention, so that we have perfected and used every known method for the rapid increase of knowledge. The printing-press, that runs out twelve thousand copies of sixty-four pages an hour, or one hundred Bibles each minute. The telegraph, that stretches like a spider-web over hill and dale, carrying four messages at once, and the innumerable cables lying like threads on old ocean sands, bringing us daily the news from all the earth. The telephone, that enables us to speak to each other, though separated by hundreds of miles. We are blessed in our dislike of cruelty even to animals, and since electricity has been made man's servant, the horse no longer wends his weary way until he drops exhausted from pulling cars. The mules are leaving the mines, where they never saw the light of day; they are forsaking the tow-path, and with the horse, have a more cheerful expression, while we are relieved of much labour; it is so much easier to "press the button," than to bother with the mule.

"Thou art My battle-axe and weapon of war," said the Lord to Israel (Jer. li. 20). War is not pleasant, but if the Lord is using any race of people as His weapon, it is a blessing to know that He holds us in His hand, for then we shall break other nations, and shall not be broken. Surely the God of battles did more fighting in the late war with Spain than did our armies.

"Thou shalt lend unto many nations, but thou shalt not borrow," was God's promise (Deut. xv. 6). So Great Britain, through the great financial family of the house of Rothschilds, lends to all the world; the Saxon nation borrows only from their own kin, and well they may, for between two-thirds and five-sevenths of all the gold produced is found beneath Saxon flags. "Thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). How wonderfully true! England and the United States to-day rule over many nations in North and South America, Asia, Africa, and the islands of the sea; but David's daughter (the late Queen Victoria), the most honoured

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woman on earth, ruled over the nation of nations, while this great people is ever ruled by her own sons. Surely we are blessed.

It is written, "A people terrible from their beginning hitherto, shall bring a present to the Lord, of a people scattered and peeled;" also that "Ephraim shall cease to envy Judah, and Judah to vex Ephraim; that Judah shall walk to the House of Israel." What a blessing it is to see our brethren of Judah fleeing from persecution in foreign lands, seeking homes with Israel, for we thereby know that we are rapidly gathering that wonderful present for the Lord—a nation of our kindred.

God has, we think, wonderfully blessed us in breaking the seal that has stood since Daniel's day, and removing that partial blindness of Israel, so that the nation is fast learning whence they came and who they are; certain it is that He has given both Jew and Saxon a heart of willingness to listen to the story of Anglo-Israel. The Lord has given the Saxon the most productive lands on earth, surrounded by oceans, divided by lakes, and threaded with rivers; abundant food of fish, animal, fruits and vegetables, the best in the world, and raised with little labour; wool, flax and cotton without stint, to clothe the body; materials inexhaustible in quantity and endless in variety, with which to build and decorate the homes to which we are so strongly attached.

We are by far the wealthiest nation of the earth, able to trot the globe and command its "merchandise of gold and silver, precious stones and pearls, fine linen, purple and silk, all manner of precious woods and marble, odours, ointments, wines and oil." May we command the souls of men for our blessed Lord.

Education is almost universal wherever the Union Jack or Old Glory waves. As Kipling says of the English :—

> They do not consider the meaning of things,
> They consult no creed or clan;
> Behold, they clap the slave on the back,
> And, behold, he becometh a man.
> They terribly carpet the earth with dead,
> And before their cannons cool,
> They walk unarmed by twos and threes,
> To call the living to school.

Our labourers are the best paid, work the least number of hours, wear the best clothes, eat the largest variety of food, and own more houses than the same class in any other nation.

Of Issachar and Zebulon, whose home is with Israel, Moses said, "They shall suck the abundance of the seas," so fish comes without calling and fill our nets to bursting.

We drill a little six-inch hole and enough gas or oil to supply a town comes gushing out, glad to be freed from the "fulness of the earth." We press the button, and ride on rail, river, or road, travel up, down, or around.

We turn the switch, and heat is ready to cook our meals, or warm our houses. The Chinaman gladly does our washing, the African raises the rice and cotton; assisted by the French and Irish, they do our cooking and tote our babies. The Irishman climbs the ladder with bricks and mortar, the Italian digs the ditches and builds the road, while foreigners of every name and clime vie with each other for the privilege of digging in Israel's mines, so that as a rule the arduous duty of "bossing" falls to the lot of Joseph's sons, to whom it comes naturally by inheritance.

In 2 Samuel vii. we read: "I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own." In Isaiah xiv. 1, 2: "Strangers shall be joined with them, and the House of Israel shall possess them for servants and handmaids, and shall rule over their oppressors," so it came to pass that when God started Israel on its journey to belt the globe, He said to them, "Fear thou not, for I am with thee; I will hold thy right hand, saying, Fear not, ye men of Israel, I will help thee, saith the Lord thy Redeemer, the Holy One of Israel" (Isa. xli.). So we are protected from our enemies by Jehovah instilling in their breasts a wholesome dread of Anglo-Saxondom, and in ours, as our coins declare, a "trust in God," which leaves no room for fear. He has given us the unchained Bible, houses of worship at every turn and cross-road, in town and country; a perfect freedom to worship Him when, where, and how we please. He has secured to us one day in seven for rest and worship. He gives us almost exclusively God-fearing and God-trusting men in high offices in America, and a Victoria in England. If Father Isaac could go out once more as a single man, he would have occasion to lift his eyes more than once, for God in His kindness has given us queens in stature, grace, goodness and beauty for daughters; wives, who to use the thought of Solomon "are our crowns, gifts of God, far above rubies in price;" and our mothers, God bless them! And so we might go on enumerating the blessings through the live-long night; but the time spoken of by Isaiah has come, "when one shall say, I am the Lord's, and another shall call himself by the name of Israel" (Isa. xliv. 5).

Wherefore "Sing, O ye heaven, for the Lord hath done it; shout ye lower parts of the earth; break forth in singing, ye mountains, forests and every green thing therein, for the Lord hath redeemed Jacob and glorified Himself in Israel."

"THE RESTORATION OF ISRAEL."

By E. Ireland.

A LEAFLET was lately sent to the writer by a friend in New Zealand, to whom he had on different occasions forwarded the BANNER OF ISRAEL and other literature on the Identity. This gentleman, and other friends in the Antipodes, are much interested in the truth of our Israelitish origin, and he has stated in his letter that "they are starting a British-Israel Society in Napier," and that he will let the writer know more about it later on.

The author of this leaflet, which is entitled "The Restoration of Israel," begins by saying that—"Belief in the purpose of God to restore the scattered Jewish nation to its own original country of Palestine is more common now than it used to be." This statement shows that he is not a believer in the identity of the British with the House of Israel, for, if he were, he would most assuredly *not* have spoken of the "scattered Jewish nation," as if the Jews were the *only* Israelites in the world, and the *only* Israelites to be restored to the Promised Land, in the face of such explicit predictions as these: "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 their fathers" (Jer. iii. 18). "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (Hosea i. 11). "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

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make them one stick, and they shall be one in Mine hand. 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. 19—22).

These portions of the Word of God prove to mathematical demonstration that there must be two different and separate sections or houses of Israelites *at present* existing in the world, and that the Jewish people are therefore *not* the *only* representatives of the Hebrew race. The two Houses of Israel and Judah are spoken of in Jer. xxxiii. 24, as "The TWO FAMILIES which the Lord hath chosen." The ignoring of this fact has been, and still is, the cause of great confusion in the study and interpretation of the Bible, as well as of much of the opposition and indifference to the glorious truth of the Hebrew origin of the Anglo-Saxon race. It seems strange that the writer of this leaflet should have omitted these *key* texts when searching for and selecting so many passages of Scripture in proof of "The Restoration of Israel." But with the exception of the *fatal* inaccuracy here pointed out, the leaflet will be found to contain some grains of gold, which have been, however, many years ago, in the possession of believers in British-Israel truth. It is probable that the author (R. Roberts, of Birmingham) identifies as the Israel of prophecy not the British-Israelites, but another section of believers it is not necessary to particularise.

As the error which is contained in this leaflet appears to be a very common one, it is well to show that the historical and prophetical distinction between Israel and Judah occupies a most prominent position in Holy Scripture, and can easily be traced on its sacred pages from Genesis to Revelation. It is traceable in the birthright blessings conferred by Jacob on Joseph and his two sons, Ephraim and Manasseh (Gen. xlviii. 12—21, xlix. 22—26), and in the gift of the royal sceptre to Judah, with the promise that the Messiah should spring out of that tribe (Gen. xlix. 10; see genealogies of Christ in Matt. i. 2, and Luke iii. 33, 34, and Heb. vii. 14). The distinction is presented with no uncertain sound in the blessing of the tribes by Moses, for while he prayed thus for Judah—"Hear, Lord, the voice of Judah, and bring him unto his people,"—the great lawgiver also foretold with reference to Joseph that "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. 7, 13—17).

The difference between the two sections of the Hebrew race is thus plainly set forth in Psalm cxiv. 2: "Judah was His sanctuary, and Israel His dominion" (Psa. lxxviii. 67, 68). The Books of Samuel, Kings, Chronicles, and the prophets are in particular full of the distinction: "Ish-bosheth, Saul's son, was 40 years old when he began to reign over Israel, and reigned two years. But the House of Judah followed David" (2 Sam. ii. 8—10). "Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only" (2 Kings xvii. 18, xvi. 6, 7, xv. 29, xxiv. 1—15). "And when Rehoboam was come to Jerusalem, he gathered of the House of Judah and Benjamin an hundred and fourscore thousand chosen men which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam" (2 Chron. xi. 1). "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first" (Jer. xxxiii. 7—14, l. 20). "And He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 12).

Ezekiel xxxvii. 16—22, under the emblem of two separate sticks joined together, predicts the future union of Israel and Judah in one nation upon the mountains of Israel: while the names of the restored Twelve Tribes are fully recorded in chap. xlviii. The distinction is clearly maintained in Hosea i. 2, vi. 4, xi. 12, xii. 12, &c.; as also in Zech. xi. 14, thus: "Then I cut asunder Mine own staff, even bands, that I might break the brotherhood between Judah and Israel." So much for a portion of the evidence which is presented in the Old Testament concerning the distinction between Israel and Judah.

But some opponents assert that the New Testament makes no mention of any Israelites but the Jews, and that it is altogether silent about the distinction between the two houses of the Hebrew race. But there is not the shadow of a ground for such an assertion.

1. Judah is distinguished from Israel in Matt. ii. 6, where it is affirmed that Christ should "come out of Judah," and be "a governor that should rule My people Israel," which was the Old Testament name for the Ten-tribed House of Ephraim, as Jer. vii. 12 proves.

2. In Matt. xix. 27 and Luke xxii. 29 Christ told His apostles that "In the regeneration (or restoration) they shall sit on twelve thrones judging *the Twelve Tribes of Israel.*" But how will this prediction be reconciled with the assertion that the Jews are the only Israelites spoken of in the New Testament? And how will the *Twelve Tribes* be restored if the Jews—the descendants of the tribe of Judah—are the only representatives of the Hebrew race in existence?

3. Christ Himself taught the distinction between Judah and Israel when He informed the Jews in Matt. xxi. 43 that "the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," which nation, as Isa. xxvii. 6 shows, is the kingdom of Israel restored to God's favour, and "filling the face of the world with fruit" during the Christian dispensation.

4. The Jews themselves, as shown in John vii. 35, clearly observed the distinction when they asked if Christ would "go unto the *dispersed* among the Gentiles," in evident allusion to the scattered Israelites of the *Twelve Tribes*, as the marginal reference to Isa. xi. 12, Jas. i. 1, and 1 Pet. i. 1 proves, and *not* to the Jewish nation which had not at that time been *dispersed.*

5. In John x. 16 the Saviour said, when speaking to the Jewish nation composed of the three tribes of Judah, Benjamin and Levi: "And other sheep I have which are not of this fold: them also must I bring, and they shall hear My voice: and there shall be one fold and one Shepherd." The "other sheep" are manifestly "the lost sheep of the House of Israel" (Matt. x. 6, xv. 24), which are spoken of in Jer. l. 6 as, "My people hath been lost sheep," and which are also thus referred to in 1 Pet. ii. 25, "For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls"—a statement which is most certainly not descriptive of the past and present condition of the Jewish nation, which will persist in rejecting Christ, "the Good Shepherd" (John x. 14), till "they shall look on Me whom they have pierced" (Zech. xii. 10).

6. Caiaphas foretold in John xi. 51 "that Jesus should die for that nation," *i.e.*, Judah. And in verse 52 the high priest also said, "And not for that nation only, but that also He should gather together in one the children of God that

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were scattered abroad," Rom. ix. 26, wherein St. Paul quotes Hosea i. 10, proves beyond all dispute that "the children of God" at the time that Christ was crucified could not have been any others but the *scattered tribes of Israel.* No Gentile nation could be signified, for at that time they had nothing whatever to do with God, except in persecuting His people.

7. The disciples of Christ knew well that the Jewish nation, as Pilate called it (John xviii. 35), was existing in Palestine at the very time they put this question to Him, just before His ascension: "Lord, wilt Thou at this time restore again the kingdom in Israel?" (Acts i. 6). Whether they meant the restoration of the *Ten-tribed* Kingdom, or of the Kingdom of the *Twelve Tribes*, the fact still remains that here is another instance of the distinction between *the Jewish nation* and "the kingdom of Israel" presented in the New Testament.

8. St. Peter in Acts ii. 36 said on the day of Pentecost, "Let all the House of Israel know assuredly that God hath made that same Jesus whom *ye* have crucified both Lord and Christ." "This passage distinguishes between those TO whom the message of St. Peter is sent and those THROUGH whom it was sent. The Jews who crucified our Lord are employed as messengers to their brethren, to the effect that the crucifixion which they (the Jews) had compassed was in very truth the crucifixion of Israel's Messiah. 'Ye (Jews) have done it: let the others know.' As a matter of fact, Ten-tribed Israel had *not* done it; for she had not then returned upon the scenes. Here is another New Testament distinction between the Houses of Israel and Judah.

9. St. Paul thus sets forth the distinction between "our Twelve Tribes" and "the Jews" in Acts xxvi. 7: "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." Would an inspired apostle make this statement with reference to the *Twelve Tribes* if there had been no other Israelites in existence but the Jews in his own day?

10. In Rom. ix. 25 the same apostle clearly demonstrates that the New Testament does make mention of other Israelites than the Jews, for he actually quotes Hosea i. 9, 10 to show that the Gospel had been preached to the Ten-tribed House of Israel, and that a "remnant" of these Israelites would be saved both individually and nationally during the Christian era.

11. The distinction is maintained by St. Paul in the "olive" symbol of Rom. xi., where the two sets of natural branches are noted, the Jewish branches broken off, the other branches remaining, and then the wild olive branch grafted on the good olive tree in place of the natural branches which had been cut off.

12. In Heb. viii. 8 St. Paul carefully distinguishes Israel from Judah by quoting Jer. xxxi. 31, where it is distinctly declared that the Lord "will make a new covenant with the House of Israel and with the House of Judah." Here is the Old Testament witness to the Gospel, which St. Paul affirms will be preached to and accepted by the two Houses of Israel and Judah, and not by the Jews alone.

13. The Apostle James, in the days of the Gospel, so far from stating that the Jews were the only Israelites at that time in existence that he actually addressed an Epistle "to the Twelve Tribes scattered abroad" (Jas. i. 1). The Jews in Palestine could not have been the persons here alluded to, for they were not yet scattered or dispersed, neither were they composed of the Twelve Tribes, but of three tribes only.

14. St. Peter locates the children of the dispersion in "Pontus, Galatia, Cappadocia, Asia and Bithynia," and calls them "a chosen generation, a royal priesthood, an holy NATION, a peculiar people which in times past were not a people, but are now the people of God," &c. (1 Pet. i. 1, ii. 9—11).

Exodus xix. 6 shows that the "holy nation" alluded to by the apostle is the nation of Israel *obedient*, and not the Jewish nation, which, instead of being "an holy nation," and obedient to the Gospel, was guilty of the murder of the innocent Saviour; while a reference to Hosea i. 9, 10, ii. 23 will prove beyond all doubt that St. Peter did not mean either the Jews or Gentiles, but referred only to the "Lo-ammi" House of Israel, which was, as a nation, to obtain mercy under the Gospel, and to be called "the people of God," and "the sons of the living God," or a Christian people (John i. 12), a title which most certainly does not apply nationally to the Jews (see Rom. ix. 25, 26).

15. The Apocalypse is full of Israelitish symbols. In Rev. vii. "there were sealed an hundred and forty-four thousand of all the tribes of the children of Israel," and the names of the *Twelve Tribes* are minutely recorded; while in chap. xxi. 12 the New Jerusalem is said to have twelve gates, with "names written thereon, which are the names of the Twelve Tribes of the children of Israel."

Now, all these texts taken from the Gospels, the Acts, the Apostolic Epistles, and the Apocalypse, prove beyond all question that the New Testament not only teaches the distinction between Israel and Judah, but also that the Jews are *not* the only Israelites mentioned therein, nor the only Israelites existing in the world.

In the foregoing passages of Holy Writ there are many precious promises of the future restoration of the Twelve Tribes, including the House of Israel as well as the House of Judah: and consequently, to speak about the restoration of the Jews as if they were the *only* Israelites to be restored, is simply a flat contradiction of the teaching of the whole Word of God. Jer. iii. 18 and other Scriptures prove conclusively that it will be a *dual* restoration of both Houses of Israel and Judah, and that the Jews cannot by any possibility return to the land of Palestine alone and unaided. The recent acquisition of possessions in the Promised Land by Great Britain, the British protectorate over Palestine, Zionism, and other signs of the times clearly indicate that the time is at hand for the fulfilment of that glorious event which, in the words of the late Dr. Cumming, "will be accomplished in the outset, in all probability, by human means, *Britain taking a leading part.*" Dr. Cumming was right; for Great Britain, being Israel, will be the instrument employed by Divine Providence to restore the Jews. And when God's time shall have arrived for "the restoration of Israel," every existing obstacle will then be removed, for the conviction of its expediency and the stroke of a pen on the part of Great Britain and one or two of the leading Continental nations, and the deed will be done. Then will the mighty British Empire—the Empire of Israel—bring the persecuted sons of Judah in "the ships of Tarshish," and place them securely in the land of Palestine, under the benign sway of "the meteor flag of England," the Union Jack, and under the protection of the invincible navy of British-Israel (Isa. lx. 9).

The time is fast approaching when the world shall witness an exodus more majestic than that out of Egypt or from Babylon, when the scattered Israelites shall gather and coalesce like mighty streams from the five great divisions of the globe, and roll through the Promised Land

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like their own Jordan, a magnificent and glorious flood. And then "will a festal glory gild the whole land of Palestine with all the splendours of the heavenly Jerusalem," and thus for ever make "Mount Zion, the city of the great King, beautiful for situation, the joy of the whole earth" (Psa. xlviii. 2; Matt. v. 35).

"To Zion's hill I lift mine eyes,
From thence expecting aid;
From Zion's hill and Zion's God,
Who heaven and earth has made.

Then thou, my soul, in safety rest:
Thy guardian will not sleep;
His watchful care that Israel guards,
Will Israel's Monarch keep.

Look how the hills on every side
Jerusalem enclose!
So stands the Lord around His saints,
To guard them from their foes.

RANDOM SHAFTS.

ARTICLES like that by "J. W. M.," on "Wresting the Scriptures," help to substantiate this open secret, that the hostility to our Truth arises largely from spiritual or intellectual conceit. It does not flow from either religion or scholarship, although our opponents curse us in the name of both. The lecturer therein criticized suggested that "the enemy of souls is dangling some of his devices" before our eyes; and probably even Moses, with his miraculous rod, would fail to satisfy her that she had anything to learn about the scheme of grace. Hers is a case of spiritual pride—a most impenetrable material. It is not confined to exponents of Futurist views. It is everywhere. But it seems to find a more congenial soil, or a more bracing atmosphere, in certain portions of the theological world.

* * *

The Catholic Apostolic Church, for instance, grows a rich crop of it. A member of that community, replying to a letter in favour of the Identity, remarks that our arguments are "not convincing to one who is established in the blessings of the Gospel. No doubt the Anglo-Israel theory is somewhat plausible to those who do not see their true standing in Christ. We are living in the days of strong delusions, and there is such a thing as false light from the Pit." "False light from the Pit" is good: fully equal to the picture of Satan dangling his devices. These people appear to be quite familiar—should I say too familiar?—with things infernal. But for my part I think it would be extremely difficult for light of any kind to issue from a place which has been described as "the blackness of darkness."

* * *

Dr. C. H. H. Wright's conceit is of the intellectual sort. He knows a little of history, also a little of philology, and considers that the Identity "must be treated with contempt." In "Zechariah and his prophecies" he delivers himself thus: "The theory of the identity of the Anglo-Saxon race with the ten, or any one of the tribes of Israel, is one which could only be propounded by men ignorant of history and philology, and of the lessons to be learned from a careful study of such departments. Such theories are injurious because they are often readily embraced by a portion of the unlearned mass of the public, and they frequently cause others to entertain an undeserved contempt for that evangelical teaching which is often dear to the adherents of such fanciful opinions. They tend also to divert many from a sober and painstaking study of the Word of God."

* * *

Much of this is mysterious. It is what the doctor calls treating the subject with contempt; and I must confess that the method is a very safe one, for it is unanswerable, there being nothing to answer. It can only be said that there is evidently more in history and philology than the reverend gentleman has dreamt of, and that the fruits of Anglo-Israelism are somewhat different from those he has dreamt of. But while the Identity does not tend to divert men from a sober study of the Bible it does tend to divert them from accepting the inventions of his school concerning Israel, which are styled "commentaries" and "exposition." Perhaps that is the sore point. Anglo-Israelites have studied the Word of God to such purpose that they could easily riddle this book on Zechariah, and reduce several chapters of it to waste paper, if it were worth the trouble.

* * *

Ezra and Nehemiah, as we are aware, tell us that the Jews who returned numbered 42,360; whereas in the geneological lists the totals are 29,818 and 31,089 respectively. Dr. Wright on this is interesting. He observes: "It has been maintained as a possibility by Bertheau, Schulz, and others, that the statement of 3rd Ezra (v. 41) is correct, and that the larger number ought to be regarded as that 'of Israel from them of twelve years old and upward.'' The insertion of the clause 'from them of twelve years old and upward' may possibly have been designed to explain the difference perceived to exist between the sum total and the sum of the various numbers assigned to the different families. In this case, the lesser number would be those of the persons from twenty years old and upward. But this attempt to explain the difference is by no means satisfactory, nor is it at all clear that this was the real intention of the writer of 3rd Ezra."

* * *

Whatever may or may not have been the real intention of Esdras he removes an apparent discrepancy and reconciles the Bible with itself. This is eminently "satisfactory" to us. The worthy doctor deems it "by no means satisfactory," and why? Because his theories are based on the anti-scriptural notion that, representatively, Israel returned with Judah. He is in urgent need of 12,000 Israelitish immigrants; consequently he believes it "more probable" that a third or fourth of the restored were from the northern tribes, in spite of the distinct and repeated testimony of Ezra and Nehemiah to the contrary. He asserts, "It is certain, as far as our knowledge extends, that no hindrances were placed in the way of the return of either Jews or Israelites to their own land." I thought that "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, 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" (2 Kings xvii. 24). If the occupation of their land by others was not a hindrance to Israel's return, what would have been? But the doctor's fragile assumptions are endless, and naturally so, for his whole position is a laboured contradiction of the inspired Word.

* * *

Ancient Welsh customs, and the Welsh language, afford striking indications of their Hebrew source, but there is also

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a subtle resemblance between the Welsh and Hebrew peoples which observers have not failed to notice. Heredity counts for a great deal in a nation's constitution, and the following extract from the *South Wales Daily News* is to my mind a scrap of very palpable, if very unconscious, witness-bearing: "It is not a mere ingenious idea that the Welsh people have felt at times in their history that it had a strange parallel in the history of the Jews. There is (writes Mr. Ernest Rhys in the *Manchester Guardian*) even a spiritual affinity between the two races that lies deeper than we know; and when a Welshman thinks of the Holy Land he is very apt to think of it as another Wales in the East."

JOHN SHOOTINGHAM.

ISRAEL, SINAI, AND CALVARY.

BY W. H. MASON.

WHEN rehearsing to the tribes Jehovah's dealings with them, Moses gave to Israel this promise: "When thou art in tribulation and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto His voice (for the Lord thy God is a merciful God), He will not forsake thee nor destroy thee, nor forget the covenant of thy fathers, which He sware unto them" (Deut. iv. 30, 31).

When reading these words the thought occurs—How should Israel turn to the Lord in the latter days? How, then, be obedient unto His voice? Shall she return to the long-discarded Mosaic covenant and be obedient to the law contained in ordinances delivered from Mount Sinai? That does not appear to be what is meant, for that law of ordinances was done away in Christ; and of the law of Sinai we read, "By the deeds of the law shall no man living be justified." How, then, shall Israel turn to the Lord in the latter days?

Here we remember another promise given by the prophet and lawgiver of Israel: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, Him shall ye hear." Is not this He whom Jehovah, in the 49th chapter of Isaiah, names Israel after the name, also God-given, of His people (or is it, O wonderful mystery, that this is His name and the chosen race were named after Him). Is not this the promised Prophet to whom Israel should listen, and who cries to them at the opening of His address: "Listen, O isles, unto Me, and hearken ye people from far. The Lord hath called Me from the womb to be His servant, to bring Jacob again to Him and that Israel may be gathered to Him" (*margin*).

Is not this also He who, when on His earthly pilgrimage of obedience and suffering, said: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil?" Having, therefore, fulfilled the law and become obedient even unto death, and on Calvary borne the dread penalty due to Israel's breach of the law of Sinai, He became the Lord our Righteousness, and bestowing this name as He had done that of Israel upon His people, He blotted out the handwriting of ordinances that was against us, and opened up the way for our return. He called us by His grace, and reconciled us unto God through His blood, the blood of the everlasting covenant. Israel returned unto her God and became the first of Christian nations, her future history fully attesting the faithfulness of Jehovah to His promise that He would not forget the covenant He had sworn with her forefathers, even the covenant of blessing for all nations through "Israel," the Redeemer and Saviour, and by the agency of Israel, the messenger of the Gospel to all the nations and all the families of the earth. Thus Calvary fulfilled the demands of Sinai, and through the Cross Israel returned to her God and became obedient to His voice by the Prophet, her Messiah, the Redeemer of Israel and the Lord our Righteousness, whose perfect and accepted fulfilment, as our Representative, of the demands of Mount Horeb was Divinely attested on Mount Olivet, to the glory of our covenant-keeping God—the God of Israel.

THE CENSUS AGAIN.

THE *Daily Telegraph*, of June 15th last, in an article on the recent census, published some remarks on the subject which indicate more clearly than before, the importance of the late enumeration of our people as bearing on Our Identity. The fact that our population very nearly doubled during the prosperous life and reign of our late well-beloved Queen Victoria, is a striking fact. This also throws much light on the distribution of Parliamentary representation. That question, and especially as it relates to the over-representation of Ireland in our Parliamentary system, must some day soon call for consideration and amendment. The sooner Ireland takes her proper place in the Government of the country, the better.

"THE KINGDOM'S POPULATION.

"Further details with reference to the recent census were issued in a Blue Book last night. The Registrar-General now gives particulars of the population of the whole United Kingdom, which amounts to 41,454,578, having nearly doubled in the course of the reign of Queen Victoria, as shown by the following census returns:—

1821.	1831.	1841.	1851.
20,893,584	24,028,584	26,730,929	27,390,629
1861.	1871.	1881.	1891.
28,927,485	31,484,661	34,884,848	37,732,922

"The increase of 3,721,656 in the past ten years exceeded by nearly a million (873,582) the record in the preceding decennium 1881-91. It is pointed out that the population of England and Wales now amounts to 78.4 per cent., or more than three-quarters of the aggregate population of the United Kingdom, showing a further considerable increase upon the constantly-increasing proportions at previous census enumerations. The population of Scotland and that of Ireland were each approximately equal to 10.8 per cent. of the population of the United Kingdom. The proportion of the Scotch population differed but slightly from that at recent censuses, whereas the population of Ireland, which in 1821 constituted 32.6 per cent. of the population of the United Kingdom, has continuously declined, and did not exceed 10.8 per cent. at the recent census.

"The percentage of increase of population in the United Kingdom, the Registrar-General states, which had been 10.8 and 8.2 respectively in the two preceding decennia, rose again during the recent decennium to 9.9. The rate of increase in England and Wales and in Scotland was higher between 1891 and 1901 than it had been in the preceding decennium, and the rate of decrease in Ireland was distinctly lower.

"Returns showing the rate of natural increase in England and Wales since 1841 indicate that the mean annual death-rate has been steadily declining since 1861-71 and

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that the birth-rate has declined with still greater rapidity since 1871-81. In the last census report it was stated to have been unprecedentedly low, the increase for the decennium standing at 34.24 per cent., while now the reduction from that low figure is no less than 2.67. The resulting excess of birth over deaths is lower than has been registered since 1841-51.

"Of the 32,526,075 persons in England and Wales enumerated this year 15,721,728 were males and 16,804,347 females. This gives an increase of 1,082,619 females, an excess which is partially attributable to the fact that men serving in the army, navy, and the merchant service abroad are excluded from the reckoning. In 1891 the excess was 896,723. The proportion of females has been steadily increasing at each census since 1851, having been successively 104.2, 105.3, 105.4, 105.5, 106.4, and (in the present year) 106.9 to 100 males. The rate of increase in the last decennium was 11.9 per cent. for males, and 12.4 per cent. for females.

"Light is thrown on the distribution of Parliamentary representation. The present population of England and Wales gives an average, on paper, of one member at St. Stephen's to 66,380 persons—not voters only, but men, women, and children, even babies in arms being included. As the report indicates, the actual distribution differs very widely from equality. Thus the population represented by the two members for the City of London was but 26,897, and the population of the boroughs of Durham, Bury St. Edmunds, and Penryn and Falmouth was, in each case, less than 17,000. On the other hand, the population of the South Division of West Ham, the Harrow Division of Middlesex, the Cardiff District of Boroughs, Wandsworth, and the Walthamstow Division of Essex, all being one-member constituencies, exceeded 150,000; while the population of the Romford Division of Essex (one member, Colonel Rasch) was no less than 217,630.

"The report gives an interesting comparative statement of the population of various "one-member constituencies" now and ten years ago, which shows, in a remarkable manner, the increase during the last ten years in the most populous constituencies. Thus in 1891 there were only fifty-two constituencies that had a population exceeding 80,000, whereas the recent census shows that no fewer than 122 constituencies now have populations exceeding this number. The forty-one constituencies having at the recent census a population exceeding 100,000 included twenty-one which may be described as metropolitan, being situated in London or in its suburbs.

"The number of members of the House of Commons representing the United Kingdom at the present time is 670, or 661 if we exclude the nine representatives of the universities. The population of the United Kingdom being 41,454,578, an equal numerical division of this population among the 661 members representing boroughs and counties, or divisions of each, would give an average population of 62,715 persons to each member. On this basis, the following 'one-member constituencies' in England and Wales are over-represented:—

56	with populations	of from	40,000 to 50,000
28	,,	,,	30,000 to 40,000
19	,,	,,	20,000 to 30,000
12	,,	,,	10,000 to 20,000."

THE Rev. Idrisyn Jones will publish next week a pamphlet giving an account of his recent lecturing tour. The title is, "Anglo-Israelism in Canada and the West Indies." The price will be 3d.

THE ELEPHANT BRIGADE.

THEIR USEFULNESS TO THE ARMY IN INDIA.

ONE of the most interesting features of the English Army life presented to the layman in India is furnished (says a writer in *The Regiment*) by the remarkable efficiency of the elephant brigade, most highly developed through the skill of the Burmese in handling the giant animals. Their usefulness in India can scarcely be imagined by one not familiar with the amount and variety of work which they accomplish, but it would be a serious mistake to imagine that this degree of usefulness is attained through any aptitude of the unwieldy animals or natural tendency towards it. It is due solely and entirely to the wonderful ability of the natives in training the huge animals and overcoming their natural inclinations.

This cannot be too highly praised. Neither must it be imagined that the use of elephants in army life is not attended by great disadvantages, not the least of which is the difficulty with which they are transported. Naturally the elephant is not an intelligent animal. He can be taught remarkable things, in which his strength and endurance play an important part. He can never, however, perform these feats without continual attendance and direction. Abstractedly, his power of work is unappreciable; when directed by skilful hands, however, it is remarkable.

WONDERFUL PROCESSES.

The transportation facilities which are provided for the sole use of the elephant are quite as remarkable. The writer witnessed recently the loading and detraining of a lot of elephants on the Madras Railway. Both were remarkable processes. In loading, a rope is fastened to his fore-leg, and a lot of natives haul and pull at it to induce the animal to take the first steps into the car. This is only accomplished, however, by admonishing him in the haunch by means of a tusk. The first step taken is rapidly followed by others until he stands safely on the car.

This portion of the task is accomplished comparatively easily, however, when compared with the next. At first he is timid and slightly frightened, but when the car starts his fear is wonderful to behold. Though he may ride a hundred times, he never overcomes this fear, though it is much more pronounced when he takes his initial ride after, say, two months' acquaintance with civilization. He rends the air with wild trumpetings, endeavours fruitlessly to escape, and only ceases his efforts when the car has again come to a standstill.

In transporting the elephant by sea the difficulties are almost as great. They are raised by means of a canvas sling from the wharf to the ship, struggling to escape and rending the air with their cries. Once aboard ship they are easily managed, the motion not affecting them, because they do not see the moving panorama before them.

Unloading them is easy. They are lowered to a raft beside the ship and allowed to swim ashore. They take to the water easily, and are excellent swimmers, being able to swim eight or ten miles at a stretch without tiring.—*Daily Mail*, April 6th, 1901.

THE SIX COLOURED MAPS of the BRITISH ISLES (issued as a Supplement to the New Year's Number of the BANNER), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE VALUE OF THE TOWN AND ISLAND OF BOMBAY AS ONE OF BRITISH-ISRAEL'S GATES.

ON Thursday, May 16th last, a meeting of the Indian Section of the Society of Arts took place at the Imperial Institute, London, Sir George Birdwood, K.C.I.E. and C.S.I., being in the Chair. A lecture on "The Town and Island of Bombay" was then delivered by Mr. L. R. Windham-Forrest, a leading merchant of Bombay. In the speech introducing the lecturer, the chairman made some observations on "The Town and Island of Bombay," which are worth repeating in the BANNER.

Lately we discussed the merits of Gibraltar, the chief of our maritime Gates in the Mediterranean, and, as it shows the way to the countries to the East, destined yet to be added to Israel's Empire in that direction, "the Rock" is probably the chief and most important of them all. To-day we notice a mighty Gate in the Indian Peninsula, which Sir George Birdwood deems the most important in all British India, since he describes the rest of India—East, North and South of Bombay as the hinterland only of that city and island. The chairman in the course of his opening speech said:—

"The whole Deccan, with all Hindustan, exclusive of the valley of the Indus, may be regarded as physically and commercially, and, in the last result, politically, as but the 'hinterland' of the town and island of Bombay. They are still half-mythical regions, 'the world's green end,' 'the abodes of the blameless Æthiops,' and 'the dancing places of the Aurora, the mother of the dawn, and of the risings of the sun;' very picturesque indeed and very poetical, but they nowhere provide the offensive and defensive strongholds of a widely-extended and mighty transmarine commercial Empire. Bombay can never be silted up as Tannah and Kalyan higher up the same river, successively were; and as Karachi is continually being silted up in spite of every effort to keep the portway clear; and, therefore, Bombay will always remain the accessible, commodious, and safe harbour it has ever been, and predominant over all others throughout the Indian Ocean. If only the opportunity of so vast and impregnable a harbour, and so attractive an emporium of the commerce of East Africa and Southern Asia, had occurred at, or nearer to, the site of Karachi, India, under a powerful Government, would be as absolutely sealed against any menace of invasion from Central Asia as it is, under our rule, from the sea. But its actual position detracts very little from the immense strategic value of Bombay; and great as its history has been in the past, it must be greater in the future. With the concentration of the United Kingdom, the Dominion of Canada, the Commonwealth of Australia, and the coming Confederation of South Africa, into a homogeneous British Empire, with which, moreover, the United States of America are becoming, for all commercial and moral and religious purposes, more and more indissolubly one, the inevitable tendency must be to shift the mercantile and naval and military centre of gravity of the Empire eastward to Alexandria or Bombay. Alexander founded Alexandria before its time, for he did not anticipate the invasion of Europe by the Goths and Huns and Vandals, or of Anterior Asia and Africa by the Saracens and Turks. But Alexandria will find its fulness of time within the 20th century. Bombay will, however, press it closely; and being absolutely defensible, and commanding all the exhaustless resources of its whole Indian 'hinterland,' it may yet snatch the crown of mercantile and maritime supremacy from Alexandria. In a word, it is the boundless and incalculable destiny of the sea-throned city of Bombay under British rule which gives absorbing interest to the story of its auspicious beginnings under the Portuguese and the English which Mr. Forrest will now unfold to you."

It is a remarkable thing that Sir George Birdwood, struck with the vast expansion of the British Empire eastward and

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southward, thinks that the time will soon come when the mercantile, naval, and military centre of gravity of the Empire must be shifted eastward to Alexandria, or more likely to Bombay town and island in the West of India. We suppose Sir George, not knowing anything of Our Identity, fails to see how the fact which impresses him about "the centre of gravity" of the whole of our colossal Empire, even now, makes it almost impossible already, even with the aid of the electric telegraph and its cables, to govern the whole from its Western political centre in London. The fact is, our God has long ago foreseen this difficulty and has provided for it! The centre of gravity of Israel's Empire, not yet fully grown by any means, will not be Alexandria, and it cannot be Bombay town and island; but the true centre of gravity of the Government of Israel in Great Britain and Ireland, Canada, Australasia, Africa, South, East, West, North and Central, is—nay, must be—Palestine, with Jerusalem its God-defended capital, and there one day will the Twelve Tribes journey in triumph to meet their heavenly King, the Lord Jesus Christ, the Son of God, who seated on David's throne, in Jerusalem, will rule the universe, being the King of kings and Lord of lords, but first the King supreme of Israel of the Isles—that is, of the House of Ephraim. Manasseh is to be added to constitute "the whole House of Joseph;" and these, joined by "the House of Judah" in the glorious march of victory, are to take possession of the land which has been given by the God of Israel to their fathers for their inheritance, as described particularly in Jer. iii. 18 (R.V.) and many other Scriptures of the like purport.

Sir George Birdwood having his mind full of Bombay and of India, its hinterland, as he believes, forgets that India cannot possibly be the seat of the Government of the whole Empire, while Palestine and the city of the great King (Psa. xlviii. 2, R.V.) is close at hand to Bombay, and destined by the fiat of Scripture to be the central spot where all authority, Divine and human, is to be located, for the government of the whole world! It has already been appointed as the locality of universal rule, where the God-man shall sit on the throne of David in Jerusalem to rule all mankind for ever.

Bombay may become yet—probably will—the seat of the Viceroyalty of British India and Burmah, but as to the centre of gravity of the whole British-Israel Empire—never!

It is satisfactory to learn on the authority of Sir George Birdwood that Bombay, the capital of the Western Presidency of India, answers so well to the description of an Israelite Gate. It has immense strategic advantages as regards the rest of India, to the West of it. It is as a port, or Gate, absolutely defensible. It commands from its situation "all the exhaustless resources of the whole Indian Empire, West of it. It has a destiny which is "boundless and incalculable." It is now under the prosperous rule of Great Britain. It is destined to do great things in the Eastern Seas, which nearly surround India, for Israel, God's people, and its prosperity is great now, but is going to be incalculably greater by-and-bye.

Mr. Windham-Forrest's lecture on Bombay was an excellent monograph of a splendid Indian Gate, whose history we have also had sketched for us in Philo-Israel's "Geography of the Gates." As a defensive position, its influence is felt at Aden in Arabia, at Perim, at the entry of the Red Sea—all the way northwards of that seaway up to the Gulf of Suez,—and to the Suez Canal; southwards from Aden to Zanzibar, at Colombo in Ceylon, at the Mauritius in the Indian Ocean, and even round to Singapore, the Lion City, which guards British-Israel's road to China and to the Far East.

Our scientists and great preachers discuss such a subject as this, but ignore Israel—the very heart of it! They hazard all sorts of conjectures regarding the vast extension of the British Empire, but see nothing in it to point to God's glory or to the coming kingdom of the great God and our Lord and Saviour Jesus Christ. But the facts all point in our direction and cannot be reconciled save on the conclusion that the British are Israel, through whom the Lord means to build up His everlasting kingdom, where all dominions shall serve and obey Him. To Him let Israel ascribe all the glory, might, majesty, power, and all the praise.

"OVERCOMING EVIL WITH GOOD."

SOME of our readers appear to think that the BANNER has joined the Jingoes (whoever they may be), and instead of preaching the doctrine of "overcoming evil with good," substitutes for that divine precept one which recommends that one evil should be overcome by a greater evil, that good may be the final result. Our doctrines are said to be tainted with Toryism (!) and Jingoism combined; because, in real fact, we look for the conquest of right over wrong in the matter of the Boer War, and long for the early submission of the latter race to Israel's armies, that right, not wrong, may be triumphant, as it ought to be and must be, if Israel is to be "head and not the tail," "above only and not beneath." The wonder is that our mentor does not see this! We are not "selfish," or "lusting for land, or gold, or blood," because we desire to see that the Boers, who invaded the King's South African territory, may be rebuked and chastised for that dire offence, and that to prevent its recurrence, and the treachery and faithlessness which preceded it, they should be removed from the temptation to repeat their shocking misconduct, which led to the war and its dreadful cruelties perpetrated by them since.

The present Bishop of Liverpool, Dr. Chevasse, has published in the *Record* an excellent letter on this subject, defending the policy of the British Government in respect to the Boer War, in reply to the Swiss Branch of the Evangelical Alliance. This is a good answer to our Leeds opponent, and we quote it for his benefit, and in our own defence. The bishop's letter, as the London *Times* published it, with adhesion, is as follows:

THE BISHOP OF LIVERPOOL AND THE WAR.

The *Record* of this morning publishes the following letter, addressed by the Bishop of Liverpool to the Swiss Branch of the Evangelical Alliance, in answer to a pro-Boer appeal issued by that body to "the Christians of Great Britain":—

"The Palace, 19, Abercromby-square, Liverpool,
August 19, 1901.

"Dear and Reverend Brethren in Christ,—As one who greatly values the sympathy of the Evangelical Church in Switzerland, I have read your 'appeal' with distress and dismay. If the charges you have brought against Great Britain were true she would deserve the condemnation of the civilized world. That our Government has made mistakes we admit; but that we have been inhuman, oppressive, and unrighteous we emphatically and indignantly deny.

"1. We did not seek the war. It was forced upon us by

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men who, whatever may have been their pretext, really aimed, as is now beyond doubt, at the overthrow of British power in South Africa and at the setting up of a South African Republic. They deliberately invaded British territory, and publicly annexed it.

"2. We have not conducted the war unrighteously and cruelly. War at its best is an awful curse, and brings with it untold loss of blood and treasure, and the inevitable suffering of the innocent. The exigencies of war will always require the burning of farms, and even of villages, which are used by the enemy to harass the opposing army, and to harbour combatants and ammunition. Terrible as the farm-burning has been, it was only ordered when absolutely necessary by a British general whose character for humanity and godliness is beyond dispute.

"3. The Boer women and children were crowded into camps because they could not be kept alive in any other way. Then our friends could not help them, and starvation stared them in the face. No doubt they have suffered hardships, but so have our own soldiers and civilians. No doubt the death-rate in the concentration camps has been lamentably high, especially amongst children, but so has it been in our own camps amongst strong and seasoned men. It is no easy matter to provide perfect sanitation and transport at a moment's notice for such large masses of men and women, and in such a vast stretch of country. The best answer to your unhappy charge of cruelty to women and children is that the Boers themselves sent their families for protection to British territory, and that Mr. Kruger left his wife behind in Pretoria under British rule.

"The great mass of Evangelical Christians in Great Britain, of all shades of political opinion, support and will continue to support the policy of their Government, because it involves the integrity of the British Empire, the complete civilization of South Africa, and the evangelization of the native races.

"I am sure, my dear and reverend brethren, that you have sent us your appeal from the highest motives and with the noblest aims; but I must be forgiven for saying that you have acted on seriously defective information, and that you have formulated charges against your Christian brethren which must touch to the very quick those who are as jealous as you are for the cause of humanity, righteousness, and of God; and this step, in my opinion, is calculated to bring about the very result you deplore, and to do 'serious spiritual harm to the cause of Evangelical Christianity throughout the world.'

"Believe me, my dear and reverend brethren, ever yours faithfully, "F. J. LIVERPOOL."

Our Leeds correspondent does not seem to see that the contest we are engaged in with the Boers goes to the very root of Our Identity. He wishes us to leave these Jingo sentiments alone, and abandon the "selfish" contemplation of lust for Boer land, gold, and blood, and to write more about Identity topics and the evidence to support them. But the Boer War is the very heart, essence, and centre of our case at present. The bare idea that the Boers were intent on, and were likely to succeed in, driving us into the sea at Natal and Cape Town, brought our scattered "daughter nations" at once to our side to prevent the disruption of the Empire itself! That consequence would surely have followed, had the Boer conquered us and taken possession of South Africa in our place, as they intended and still intend to do if they can!

the ~ dwelling on the war, then, in these pages, we are pur-
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suing our Identity subject, and bidding our friends notice how wonderfully the God of Israel is working with and for us, making the rage and cruelties of the Boers to work against themselves, but in our favour. It shows, too, how their struggle for supremacy has brought the whole British colonial empire into line to defend the British Throne and its South African Dominions, besides showing to the world that the British power and military strength have still the God of Israel to help and safeguard them, according to the promises of the Scriptures and the predictions of the prophets of Israel.

We are right to take this line at the present time, and we dare not cease to follow it, to oblige our pro-Boers and those who think so ill of us as to believe and tell us in their letters that the great factor which urges us is "selfishness" and not "Godliness." "Selfishness," indeed! Our nation has had a mighty trust confided to it by our God Himself: namely, to preserve intact the dominions of our king and country, which, ere long, are to be Christ's, our King. Are we to stand by and see such a cruel, murdering race as the Boers misgovern and destroy the native South Africans as they have done, and so horribly misgovern and oppress the Europeans, including thousands of English subjects whom they have worked hard, to find them gold, and then robbed of their rights and liberties in the Transvaal, thus causing this tremendous upheaval which has followed? Our Leeds opponent is in truth a lover of every nation but his own, and would allow the Boers to trample on the king's dominions, to spare blood-shedding, for every drop of which, spilt in this horrible war, Mr. Kruger is responsible in his perfectly safe seclusion in Holland!

The Leeds writer asks us if the present Government is likely to accomplish the fulfilment of the prophecy by making the British Empire into "a nation and a company of nations," instead of a nation and a company of colonies, as we are at present. We never supposed (in answer) that Governments on earth had any thing to do with that matter! The God of Israel promised that that development of Israel should eventually take place. We find to-day that the thing is accomplished already! Our opponent is too late, and God has done it. Not on this or that British Government is the duty laid! He blames us for writing too much about the War, and the conflicts of the hour. But our opponent would drag us into the arena of political controversy to run down Lord Salisbury's Government, and uphold one we suppose that some of the Opposition, perhaps, would create?

One word more, and we conclude. Our Leeds opponent recommends us not to ignore the divine precept that we must "overcome evil with good" in the matter of the Boer War. We ask how could that be done in the case of 50,000 armed men who invaded the King's territory, shut up our few troops in Ladysmith, Kimberley, and Mafeking, and at first all but defeated our best generals? The idea is preposterous! We are lodging, feeding, and clothing most of the Boer women and children and surrendered men. How better could we, just now, comply with the Divine command? We are engaged in war which the Boers only mean to end when they get perfect independence and compensation, besides, from us for past losses! Such terms we dare not, as Anglo-Israelites comply with, for they would be an insult to our God, and end in our own national ruin.

Our correspondent has sent us a cutting from the *Morning Leader*, as it seems, he says, to support very strongly the "head and not the tail" promise. We think so too, and publish it accordingly, but ask our readers to substitute for

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the word "luck," the grander words, "the God of Israel," throughout.

England's Luck.

CRIPPLED ON EVERY SIDE BUT NOT ATTACKED.

Odessa, August 10th.

The *Novoye Vremya* has an interesting article commenting on an article which recently appeared in a German paper wherein the writer attempted to prove that England of recent years has not had what is termed the "luck" which she used to have formerly.

The *Novoye Vremya*, however, contests this view, and I give you the article almost in full:

"Actually, if we compare the political position of England now, with the position she occupied formerly, we can agree that her influence is a little less than what it was.

"But this does not prove that 'luck' is against her, but simply shows that the natural course of events has pushed forward other Powers who are now following up their interests in spheres where England was formerly alone.

"'Luck,' however, is still on England's side, as is amply proved by the South African war. Although one may think this a paradox, it is nevertheless true. It is nearly two years since England began the war with the Boers which is paralysing all her strength. But where has English policy been defeated in the meantime? Nowhere.

A FINGER IN EVERY PIE.

"She is always the same England—interfering in everybody's business and pretending to take everywhere the first place; always putting into her pocket some territory which belongs to some other Power; always threatening somebody.

"It would be only natural to think that should England once find herself in a tight corner, the whole world would take advantage of the fact and revenge itself for her former deeds. But although England is now in a very difficult position, and has bound herself hands and feet, nobody has done anything to benefit by this turn of affairs.

"One might think that England was the ideal of goodness by the treatment she is receiving, and that as she is in a tight corner it is thought a pity to try and take advantage of her position, or, indeed, that England is doing some great work for the benefit of the whole world, and, therefore, no one could come to the help of her enemy.

"Again, there comes the Chinese crisis. England immediately sends to China her Anglo-Indian soldiers, not having any of her own. All the time the negotiations have been going on between the Powers and China England has been very proud and majestic, and of late has assumed a dictatorial tone.

"She did not agree to this, she did not agree to that, and everybody listened, took note of England's protest, and said nothing. England has only 10,000 or so soldiers at home, but nobody thinks of that.

ENGLAND IN EGYPT.

"Again, some years ago, the question of England's evacuation of Egypt was spoken of. But a little while previous to the commencement of the present South African war England dealt a nasty blow at France on the Fashoda question.

"It was thought that the French, who felt the humiliation very bitterly, would take the opportunity of settling accounts with England, but nothing of this happened. And now the question of Egypt is not even raised; everybody has forgotten about it, and England is left to do in Egypt exactly as she likes, and work up her influence all along the Nile.

"Only Germany got a little out of England. For the promise of remaining neutral she got Samoa, the concession of the Bagdad Railway, and a free entrance into the Yangtse Valley. But other Powers got absolutely nothing.

"As to attaining her ends, England proceeds just the same as if she was not at war in South Africa. That no one is thus found willing to take advantage of her position is to be explained in the 'luck' which has attended her.

"The Chinese crises came exactly in time to divert European attention from the South African War; no serious rising took place in any part of her territory; in Egypt the Dervishes ceased from troubling her; and everything is so favourable to her that with four regiments of soldiers at home she is just as proud as ever."

In respect to our returning "good for evil" to the Boers, we would add, finally, that even while the war has been raging, we have done our best to educate the children of the fighting men in the Boer refugee camps, under British protection, and by giving the adults the blessings and comforts of religious teaching there. We have done what we could, and in this respect the whole world wonders at our attitude towards an ungrateful enemy, fighting us to the death, while so treated; our's being Christian kindness and beneficence as the victors; and their conduct, as the conquered in the war, being ingratitude and bitter hatred, to the last! May the Lord, the God of Israel, judge between us, between us and His enemies!

THE IDENTITY IN CALIFORNIA, U.S.A.

The following taken from the San Jose newspaper of July 20th last gives an account of a sale and garden party in support of Mission Work among the Jews in New York, given by Mrs. Cowen, of California, who is a reader of, and subscriber to, the Banner of Israel; also the report of an address by a Jewish convert, giving his adhesion to the Ten Tribe view as we hold it. These will interest our readers, we think, and we invite their attention to it:—

"MISSION WORK WITH THE JEWS.

"*Address by* Rev. Mr. Berkowitz—*Ladies Who had Charge of the Booths.*

"An affair, in which a good deal of interest has been shown, took place on Tuesday afternoon—a garden party and sale of work in aid of the Mission Work among the Jews in New York, as well as in San Francisco, given by Mrs. Cowen in the grounds of her beautiful home, Pinehurst, on Lighthouse-avenue. This is the second gathering of the kind held in this place, the object being to create an interest in work among the Jews, the work being strictly undenominational. In New York the mission services of Rev. Hermann Warszawaik are crowded, the Jews themselves showing intense eagerness to hear the Gospel espoused.

"The Rev. Mr. Berkowitz, of San Francisco, gave an address on the Jewish Problem, which was listened to with great interest. He spoke of the Zionist movement as being only a repetition of certain efforts which have previously been made to regain possession of Palestine, but he does not consider that it will be in any way beneficial to the Jews in a permanent sense, as even if they return they are bound to meet with overwhelming difficulties and trials, esp[illegible]us by

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while Palestine remains under the dominion of the Sultan. The true solution of the problem will come when the Jews are willing to enter into the new covenant and accept Jesus as their Messiah and their King.

"The speaker went on to say that he considers that the Ten-tribed Israel has already entered into the new covenant and become a Christian people, represented principally among the American and English peoples, and because they have done so they have been abundantly blessed with material prosperity. When Judah is willing to follow in the same steps, he considers that Judah will be equally blessed as a nation.

"After the lecture people found their way to the pretty booths which were arranged to great advantage in the spacious grounds. The work stall, at which many useful and ornamental articles were on sale, was presided over by Mrs. A. H. Cowen, of Loomis, Placer county, assisted by Miss Dorothy Barnicott. The art stall was in charge of Miss Jones of this place, and Miss Wehner, of San Jose. The ice cream booth was presided over by Miss Cowen, assisted by Misses Ellis, Holman, Gladys, Turner, Marian Ellis, Kent and Edholm. Candy booth—Miss Daingerfield and Miss Ina Kent. Book stall and Indian baskets—Mrs. H. Postlethwaite, San Jose.

"Mr. Koelly, of New Monteroy, was in charge of 'Aunt Sally,' who proved very attractive. A very fascinating fish pond was managed by Misses Doris Haultain and Majorie Postlethwaite, of San Jose.

"During the afternoon delightful music was rendered in the house, Mr. Brown at the piano and A. H. Cowen at the organ.

"The proceeds of this charming *al fresco* affair amounted to over 150 dollars. San Jose was represented by Mrs. Martin, Mrs. T. E. Johnson, Mrs. Alpha May, Miss May, the Misses Van Hagen and Miss Austin."

The Rev. Mr. Berkowitz, in his address, somewhat nearly approached the true solution of the Jewish problem. He would wait, however, for the conversion of the Jews to Christ as the first step; whereas we, following Jer. iii. 18, R.V., look to the joinder of the Jews with the House of Israel in their home in the land of the North, and then for the united journey of the two now separated Houses, to be then united, from the land of Israel's home to the land which God hath given to their fathers for an inheritance. The Jews return in unbelief, to be converted to Christ in Palestine after they have seen the Christ and His deliverance of the two Houses from the attack of Gog.

THE CURSE OF HAM.

A PAPER on the above subject appeared in the *Daily Chronicle* of August 10, 1901, and contains some matter which can easily cause divisions among us, and raise the cry of favouritism, if, as unavoidably will be the case, it is found that the political privileges which the white races must have conferred on them in the end, can never be granted to the black races, the Kaffir and others in South Africa, because, in fact, the latter cannot be trusted with the political power which the franchise would confer. They are in numbers about five times more numerous than the British and the Boers united. It will be seen therefore that to give the franchise to white and black men alike in the South African provinces would in course of time make the whole country the possession of the Kaffirs, who multiply exceedingly, and are totally unfitted at present to exercise the privilege. We may rest assured that our God knows the danger, and has already provided against it. For nearly a century, for instance, the Cape Colony has been under British government and control, and recently the Parliamentary franchise, and virtually autonomy, similar to that we enjoy ourselves, has been conferred on the country; but we have not given the white and black man the same privileges. Parliamentary government by party and a responsible Ministry is the privilege of the educated white man, but to the black is given a paternal government suited to his education, morality and condition, widely separated from the representative government which the white man enjoys. The wisdom which has enabled us to act with discretion for a hundred years, will still, we are confident, be given to us from on High, to enable us in the future also to avoid "Our Black Danger," which is the subject of the paper we now quote. It is one closely related to our duties to our God-given subjects in our Colonial and heathen Empires; since by the proper performance of these duties, our black fellow-subjects are held in proper check in regard to the rest, and thus enables the Pax Britannica to prevail.

"THE CURSE OF HAM.—OUR BLACK DANGER IN SOUTH AFRICA.

"BY PERCEVAL GIBBON.

"South Africa has thrown aside the mask and presented itself in its true colours. It used to be a dear, lazy old country, with little work and big pay for it; but it has suddenly come forward as the home of many problems, all crying urgently for an immediate settlement.

"Of these problems, perhaps one of the biggest is the Kaffir. In the past he has fallen through many schemes for his betterment, and the missionaries' hearts that he has broken, to say nothing of the political economists' and sociologists', are beyond numbering. He is half a blessing and half an affliction, but for the affliction no cure has yet been found adequate.

"He is a patient, simple fellow; capable, like other wild animals, of domestication and training. He can work, and sometimes does work. Occasionally he learns a trade, and labours at it in lowliness of heart, not daring to compete with the white man; but more commonly he is content to turn his strength to rough labour, such as an intelligent ape might accomplish, and let the higher flights be.

"What he may yet do is a question of the future; in how far he is to be allowed to enter the market of trained labour constitutes the problem in chief.

"Up to the present he has shown himself unambitious. He finds his destiny in service and obedience; and the rule which has best suited him is a benevolent despotism. It is a word among the farmers that the less you descend to your Kaffirs the more they will hold you in esteem. I heard a conversation once, between an old Colonial and a new arrival, on the stoep of an up-country hotel. The new arrival, after the manner of his kind, was laying down the law, and the Colonial was rebutting his inferences with considerable energy.

"'I don't agree with your native policy,' said the new arrival. 'You seem to hold them a little dearer than your dog, a little higher than your horse.'

"'Well, not exactly,' replied the other, 'I'm not one of your negrophilists.'

"Without doubt, the Kaffir is glad to be relieved of the responsibility of thinking for himself. Where his duty

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consists in carrying out an order, he shows himself an honest and trustworthy servant; but where he finds a measure of responsibility devolve upon him he goes all to pieces. You may trust a Kaffir to take your horse to be shod; but not to judge when the horse requires shoeing, and to choose between shoes and plates.

"But this is not a state that will last. Up till now, the Kaffir has burned his own smoke. There will come the day when that smoke will incommode a whole white people, unless the proper (and only possible) precautions be taken. And we are thus confronted with the question as to what those necessary precautions are.

"Already the Kaffir is chasing the educational system and the practical schools. Already he is pushing his remarkable men to the front; and they, bless their hearts, are forming unions and societies, and editing newspapers, and agitating for votes and making class legislation difficult for the men that mean them well. These are but the forerunners of a new, abnormal, superficially civilised race, of splendid vitality, adaptable morals, and no principles whatever.

"We have heard a lot of blither (and, perhaps, a little sense) about the 'yellow danger;' but what of the Black Danger? When this great unintelligent, short-sighted, warm-blooded nation of savages stampedes into our ancient laws and policies, how shall we keep them within due limits, and yet avoid turning the guns on them? For, sure as the Hereafter, that matter will yet call for an answer.

"Can we admit them on an equal footing with ourselves? Remember what these Kaffirs are. Their notions and desires do not coincide with our own in any one particular. The same causes do not conduce to grief or happiness as with us; virtue is to them a name, forbearance a weakness, chastity an imported affectation; and the most Christian and be-missionaried of them all, in his times of supreme emotion, reverts to the fetish and foul old deities of his ancestors. The answer is plain; it is written on his face and in his history. Either they will swamp South Africa or we must keep them under.

"But they increase and multiply every day! They grow like the locusts, and their business is urgent. We must find channels for them; roads of their own and industries of their own, if we are to hold them under for another fifty years.

"This, I take it, is the solution. We have to provide them with a legitimate outlet for their energy, one giving scope for thought and organisation, to be a safety-valve to the power they else will blow off into our midst; and yet not poaching more than can be avoided on our own fields. To be brief, we must make for the Kaffir a walk of his own.

"At home, in his Kraal, the Kaffir makes all things for his own use, save slop-shop trash he can procure with less trouble and cost at the Kaffir stores. Since the Creation, he has developed some slight skill in basket-work and rough carpentry, and 'tis mighty little for the time he took to learn it. His architecture is, in most particulars, primæval; but in the building of roofs he shows an ingenuity and sound workmanship it would be hard to excel. There are other things he can do; he is fairly good at tilling the ground, and making the tools necessary to the work. He has a little knowledge of working metal, and for bead-work and brass-wire trinketry you must go far to beat him.

"This, then, is the solution. Safeguard to the Kaffir the work he can do; protect him as far as necessary; grant him monopolies and concessions, and everything else he requires in that line; and let him supply the South African market, and, so far as he is able, other markets, with such goods as he can produce. Let him keep his land—Lord! give him more for the matter of that, and keep him on it—but let us strip ourselves of all false notions of our duty to the negro and resolutely deny him all semblance of an equality with the white man. The world revolves on the principle of the survival of the fittest. We have spared the Kaffir, but we cannot count on his sparing us when his turn comes. Our manifest duty is to remain the top dog.

"Think of it. Already they outnumber us white men by five or six to one. If they are to be our equals, under a system of representative Government, they can be our masters when they choose. It is then you will see what our black brethren are capable of. It is then you will rue your false security of old. It is then you will win, at the expense of blood and death, a true estimate of the man and devil behind the black skin."

Indeed it will be time enough to give the franchise to the Kaffir and his part in representative government when he shows he is fit by nature, education and religious principle, to exercise these functions. At present he is notoriously unfit. The Hindu and Mohammedan of Hindostan would not be deemed fit even now to stand as the equals of the educated Briton, were representative Government the Government of India, instead of the paternal despotism which it is. God has given us the wisdom and power to rule the hundreds of millions of India, and we are sure that as He has enabled us to govern our heathen Empire justly, fairly and acceptably to the natives we rule, so He will, when the Kaffirs belong to our South African dominion throughout, as they already do in part; we shall enable them to accept our mild but firm government, without listening to the pushing and unscrupulous party among them, who demand the impossible condition of perfect equality with the European section of the population.

With these explanations, we think there can be no difficulty in understanding "Perceval Gibbon's" paper, and giving his views our general assent.

THE SOUTH AFRICAN PRISON CAMPS.

A BAPTIST pastor from Johannesburg, writing to the *Baptist* newspaper on July 19th last, gives his opinion regarding the refugee camps, which is a new and satisfactory view of the state of these much maligned collections of our enemies in their late and presently distracted country. The writer sees much spiritual good to follow from these refugee camps, since hitherto the Boers have had no Gospel preached to them, and now they have. The refugee camps certainly keep the people in it, idle; but now that the war is entering on a new phase we require a new agency at work to meet the change of circumstances. The Rev. Mr. Thomas Chapman, of Johannesburg, believes that the refugee camps will bring the pure Gospel, the Evangelical good news to the Boers as a nation, and that the blessing to result from the war will come upon them by reason of these refugee congregations. He used these words in writing on the subject:—

"It is my conviction that the refugee camps will prove of the greatest blessing to the Boers as a nation—will be, in fact, their national salvation. At the outlying farms they never heard the simple, pure Evangelical Gospel. Because all but the children were members of the Church, the atoning work of Christ was not preached. Theological

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points were debated before unregenerated men. The result is that now at the meetings we conduct at refugee camps people listen with eyes and mouths wide open, their heads bent forward to catch every word; tears flow over the hard, sunburnt, furrowed faces, the stubborn expression of resistance changes into a quiet resignation and tenderness; for the first time many hear of God's love in giving His Son to die for them. It is a new heard-of joy. At the meetings many thank God for bringing them to such a place, and their minds are turning from the fatalistic conception of life to that of God's gracious love and mercy making all things work together for good. There is an awakening and revival. Salvation is the talk of the day. 'Have you been saved?' is a frequent question in the tents.

"As a nation they would have turned sceptics if God had allowed their country to be taken from them and not have opened their eyes to a higher election. The war would have embittered them against all reconciliation, even amongst themselves, and their own ministers would have been the most incapable of inspiring them with a new hope. But this awakening through the Gospel comes as a raising element in their national life, and they are being awakened to a higher and nobler idea of election than that of merely holding a colony. They had narrowed down the meaning of their calling in the world, and now a new spiritual conception breaks as the dawn of a new day, and promises better things of them as a nation than their fathers dreamed of.

"In all unnatural gatherings of people the best arrangements must still leave something to be desired, and such there are in the Boer refugee camps. Miss Hobhouse has no doubt seen these, but shown them out of all proportion to the actual facts.

"There is nothing in my mind that does the British nation more credit than the arrangements made for these thousands of people, except what might be said against keeping so many people idle.

"Yours faithfully,
"THOMAS CHAPMAN (Johannesburg),
"Cardiff." "Baptist Pastor.

Surely there never was a war before, which called for such care on the part of the stronger of the two combatants, fighting an ignorant and obstinate foe, 6,000 miles by sea from their own Island home! Care, we mean, for the bodies and souls, not only of the men engaged in the war, but of their women and children involved in it too. The refugee camps provided by our British Government have been very costly indeed to us, since the public at home demanded that the Boer men and women collected there, should have the necessaries of life, and some of its luxuries too; medical attendance, hospitals, nurses, and every convenience possible, even the education of the young, and the Gospel preaching by such men as Mr. Thomas Chapman, also of Chaplains of the army, and others of the Established Church to minister to those in health and sickness. The Boers in their sufferings have had more consideration from their British conquerors than the latter have given to their own suffering people whom the Boers turned out of their homes in Johannesburg and elsewhere at the beginning of the war, and left to starve after driving them like cattle from their homes to the British borders. These have not been neglected now; but have received such help as could be hurriedly gathered in Great Britain and on the spot, as a heavy addition to the already grievous burdens and costs of the war. The Boers forced the war upon our nation, invaded our then Queen's territories, but by God's help have at last been beaten. Peace will bring to Boer and Briton alike, the security and happiness which the Pax Britannica always confers. As that particularly offensive and abusive Boer, P. S., writes in his last effusion to the *Scotsman* on July 27th, 1901, in making his submission, "I dare not rebel against the decrees of the Almighty. I can only pray that both Boer and Briton may profit by the terribly expensive and painful lessons we both have had, and soon we may be united in one all-powerful and imperishable Empire, where justice, integrity, and duty shall reign supreme."

Strange words to come from a man who foully abused God's Israel at the beginning of the war, and now looks to amalgamation with us, as his people's only salvation! Verily the victories God has given us over our stubborn enemy have ended, or nearly ended, in the submission of the most vindictive of them all. His published submission is almost as disgraceful as his previous letters to the public. Meanwhile we find, as we are writing, that Christian Botha, one of the surviving Commandants in the field, has added murder and barbarity to the proceedings by capturing some surrendered burghers we had armed and left to defend their property. They were captured near Volksrust by C. Botha on August 10th, and five shot by his orders. These proceedings are the merciless acts of murderers, but our retaliation is shown by a view of our refugee camps. "Christian" Botha does not shine by the side of Lord Kitchener, and we as Israel may praise God for that!

MR. KRUGER.

"I HAVE received a visit from a Frenchman who is just back from the Hague, where he has been in close relations with the Boer leaders. He has met Mr. Kruger and Mr. Leyds, and remained long enough to have several serious conversations on the present situation in South Africa. He went thither with most of the illusions of a French pro-Boer, although he has never been so optimistic as the president of the Committee for Boer Independence, Senator Pauliat, who, in the course of an interview this morning with a representative of the *Eclair*, declared that England could never triumph in South Africa. My friend went to consult with the Boer party in Holland for reasons which he has not felt called upon to tell me, and about which I have not asked him. But he has returned in quite a different frame of mind to that in which he went. He no longer believes, like M. Pauliat, in the possibility of a revival of privateering which would drive British commerce from the seas. He is sceptical, even, as to the utility of the famous Paris committee called 'the Sou of the Boers,' which is still, however, collecting 700f. per month on the average for the women and children shut up in British camps. His report is curious and interesting, and I give it as far as possible in his own words, as being of real importance:—

"'I found the Boer representatives in general,' he said, 'in a state of profound discouragement. And for a long time I could not quite make out why. Light dawned upon me when I asked to be presented to Mrs. Botha. My request was taken as if the matter was of no importance, and as if the interview would be the simplest thing in the world. I therefore waited quietly for my friends to arrange the meeting. Meanwhile, I saw Dr. Leyds on more than one occasion, and met Mr. Kruger twice. Having only just read M. Henri des Houx's interview in the *Matin*, I was prepared to find Mr. Kruger as courageous and hopeful as

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ever, and I must say that I was not disappointed. His energy and confidence are—I do not hesitate to use the word—almost sublime. So penetrated is he with his own conviction that he has not even yet noticed the defections of his counsellors and intimate friends. Yet the entire Boer circle in Holland is absolutely discouraged, and when I ventured to propose once more that I should meet Mrs. Botha, my companion retorted, almost bluntly, "There is no need for you to see her. She would only discourage you." I learned then that it was true that she had come to Europe on a direct mission from the Boer chiefs in South Africa, and, notably, from her husband, to tell Mr. Kruger that they were utterly tired of the war and could hold out no longer, and to entreat him to make up his mind to the inevitable, as they were resolved to sue for peace. Mr. Kruger heard her, but in his sublime stubborness refused to admit the possibility of soliciting peace from England. The other Boers present went so far as to take her side, but Mr. Kruger remained indomitable, quoting Scripture and invoking the Almighty. Even Mr. Leyds shared the general discouragement. His habitual state of mind now is one of wrath at the journalists who formerly supported the Boer cause so assiduously, and now appear to him to be becoming strangely indifferent. He is not by any means satisfied with the Paris journals at present, and it would not surprise me if he were eventually to take a bitter revenge. But as regards the utility of their efforts, or even as regards the efforts of the Boers themselves, he is no longer under the slightest illusion. The arrival of Mrs. Botha was a surprise to him, and her message was, if not a revelation, yet a hard fact which could not be gainsaid, and which, indeed, he does not attempt to deny. Mrs. Botha, however, has been given the strictest orders to keep her information to herself. To tell you the truth, she is almost in sequestration. She is surrounded by friends who keep the closest watch over her. I did at last see her, but only in a roomful of people, when nothing that had anything to do with the war could be broached. In a word, the Boers now at the Hague, Mr. Kruger excepted, have already made up their minds to the inevitable. And those of them fighting in South Africa are, according to Mrs. Botha, at the end of their courage and resources. I am afraid that my friends in Paris, to whom I shall certainly tell the truth, will not confess it publicly any more than do the Boers at The Hague. But in the present state of affairs I see no good in cherishing any more illusions. They are profoundly discouraged, and, in my opinion, Mr. Kruger's attitude is doing them daily, even hourly, untold harm.'"—Paris, Aug. 13.

The above was published in the London *Times* on Aug. 14th last, and was very ably noticed in the leader of the same date. We regard the information given in the Paris correspondent's letter respecting Mrs. Botha's message from her husband and the Boers in the field to Mr. Kruger, as confirmatory of the letters published some time ago from General Botha and others to Mr. Steyn and members of the so-called Boer Government, declaring they were unable to carry on the war and must sue for peace. The Paris news is, therefore, very important, pointing as it does to the end of the war.

We hope a certain British-Israelite pro-Boer at Manchester (there really is one such person!) will see from the facts now revealed that we are not wrong in patriotically sympathising with the Government of this country and with the mass of our fellow-subjects in wishing this contest closed, that the work of reconciliation and building up between the British and the defeated Boers may begin, and be carried to a propitious end. We hope further that the pro-Boer in question will realise that a discourteous letter on the subject is not called for, and is absolutely useless in respect to the editorial conduct of the BANNER OF ISRAEL.

The editor of the *Times*, dealing with the fact that Mr. Kruger is alone in his refusal to consider the Boer cause lost, notices that all the friends of that cause, including Dr. Leyds, are now convinced that the case is hopeless. "Mr. Kruger," adds the editorial, "remains indomitable, quoting Scripture, and invoking the Almighty." The French visitor called Mr. Kruger's obstinacy "almost sublime." "There is nothing sublime," answers the *Times*, "in running away from the country he has ruined, in living in luxurious idleness while others bear the penalty of his egregious arrogance, and in refusing to listen to their representation of the facts."

The truth seems to us to be, that like Pharoah, Mr. Kruger has hardened his own heart, or that, by the will of God, the Lord has caused it to be hardened to his own undoing and to the misery of the people he has brought to ruin. Pharoah hardened his own heart and refused to let the children of Israel go out of Egypt. The result was the Egyptians lost their firstborn children throughout the land, also the firstborn of their cattle. The heart of Mr. Kruger has been hardened with the same and worse results; for the Boer nation has disappeared, their country has been annexed by the British-Israelites, their capitals, towns, railways, rivers, mines, and Governments, have all been transferred, as the spoils of war, to their conquerors; and yet this arrogant man hardens his heart still against the Lord, and, quoting Scripture, refuses to obey the God of Israel!

The end will be, we fear, with violence, such as the Egyptians suffered at the Red Sea. Thus, too late, Mr. Kruger will learn that it is hard for him and his obedient Boers to kick against the pricks. Then will the end come! Israel will finally praise the King of saints, even the Lord Jesus Christ, their Saviour.

MR. ASQUITH'S OPINION, AS A LIBERAL, OF THE BOER WAR.

PRO-BOERS have severely blamed the BANNER OF ISRAEL for the views it has published in regard to the way in which the war in South Africa has been hitherto carried on, and as to its ultimate objects. We have been told that Toryism and Jingoism united have been the leading principles by which we are guided, and that we should content ourselves with matters relating to the Identity alone, and have no more to do with the Boers and our quarrel with them. We unfortunately cannot do this. We have already shown that the Boer war is closely connected with our Identity, and its issue will be in accordance with the promises of God to His people Israel. It is a satisfaction to us to know that Mr. Asquith, a noted and highly respected Liberal, has given the public his opinion regarding the causes and objects of the war, and as a Liberal of the Liberals, he admits that on the point of the aim and object of the conflict he is in accord with the present Government, and that is certainly the Identity view, as we hold it. Some extracts from his speech, as chairman, at the dinner given by the Liberal Associations of Walthamstow, &c., on June 20th, are to the point and our objectors may derive some instruction from them. He said:—

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"Where we have parted company with our friends—those who agree and those who disagree with me will, I think, say that I am speaking truth—where we part company is that we still hold that the war was neither intended nor desired by the Government and people of Great Britain, but that it was forced upon us without adequate reason. (Cheers and counter cheers). Gentlemen, I must ask you for a moment to listen to my view. I hold with my friends that the blood which has been spilt, the treasure which has been spent, has been expended not in a criminal adventure, not for the purpose of replacing the ascendancy of one race by the ascendancy of another, but that after the confusion and the chaos of this conflict, which we did not seek, is over, there may arise out of it, on the scene at present of so much desolation and ruin, the fabric of a free, federated, self-governing South African dominion. (Cheers). These views, I say, may be right or wrong. Are we to be told that a man or a body of men who hold them are to be regarded as apostates to the Liberal faith, and not to be re-admitted to the fold except on the terms of tacit renunciation, if not of open penance? I demur to the jurisdiction. I know of no authority in the Liberal party, Pontifical or other—(laughter)—who has power to pronounce these sentences, whether of excommunication or of absolution. (Cheers). Meanwhile those for whom I am speaking remain what we always have been, Liberals by conviction, Liberals to the core—(cheers)—eager after these distractions are over—and God grant that that may be soon—(cheers)—to resume at home the struggle which our party has always and unceasingly waged in the past against every form of political inequality and social injustice.

In regard to Lord Milner, he said :—

"I am almost ashamed to have to say such a thing, but I am speaking from long and intimate acquaintance when I say that there is no man throughout the length and breadth of the British Empire more penetrated with the spirit of humanity than Lord Milner. (Cheers and counter cheers). Only on Monday last I heard a Member of the House of Commons refer in the course of debate to Lord Milner's 'callousness, and his cruelty to the women and children in these camps.' ('Shame,' and a voice, 'It is a fact.') Gentlemen, I make no comment. I believe, as I have said, that history will say that this campaign will compare favourably with any of the great campaigns in the history of the world. (Cheers).

In respect to the terms of final settlement, these were Mr. Asquith's opinions :

"I am speaking as a Liberal to Liberals. But I suppose we all agree now that it is impossible to restore the previous political situation of those two Republics. ('Hear, hear,' and 'No, no.') I speak on that point more or less in a white sheet, because I confess I was one of those who at the beginning of the war strongly entertained the hope and belief that it would be possible not to be compelled to incorporate them as part and parcel of the British Empire. I was a reluctant convert to the necessity of annexation, but I have not found among my friends in all sections of the Liberal party one who does not now agree that annexation is inevitable, that the restoration of independence in the old sense is impossible, and that you must start with annexation in your final settlement. (Hear, hear). Again, there is another point on which we are equally agreed—that there must be an intermediate period before you can endow these newly-constituted States with the full machinery and apparatus of autonomous government. The interval, it is to be hoped, will be short before they will be put on the footing of Canada and Australia. (Hear, hear). I do not say that is a desire easy of attainment, for the ravages and bitterness of this unhappy war will long survive the actual struggle, but when we are asked what is our policy as regards the ultimate future I believe the more we discuss the matter with one another the less our differences will appear to be and the stronger our conviction that it is on these lines and these lines only that this terrible tangle can ultimately be unravelled."

The various points thus taken up and discussed by Mr. Asquith are just those which the Pro-Boers are ready to blame us for introducing into the pages of the BANNER ; they are indeed those we hold. As to the origin, aims, and results, of the war this Liberal leader agrees with the policy of the present Government. He upholds Lord Milner as we do, and in regard to the final outcome of the whole trouble he sees that annexation is the only possible end of it all, and is inevitable. Independence is impossible henceforth for the Boers! We need not point out how these views of Mr. Asquith carried out, will exactly fulfil the promises of God to Israel. The addition to the empire that the annexation will effect will be enormous. It is of a land teeming with treasures of gold, diamonds, asbestos, copper, coal, and other minerals, which form part of the inheritance of Joseph in Gen. xlix. 22, and Deut. xxxiii. 13, R.V.

On the termination of hostilities and after a period of education for the Boers, there will come at last, as we expect for them, the full extent of Parliamentary independence which Australia, Canada, and New Zealand enjoy under the British Empire, and within the dominions over which her flag flies. These are our hopes and aspirations for the Boers, and for the land which we have conquered from them, in answer to their outrageous conduct in the matter of the ultimatum and annexation of British territory. The result will fulfil the Scriptures which give to Israel "The kingdom and dominion and the greatness of the kingdom under the whole heaven," which tells of their "spreading abroad to the west, to the east, to the north, and to the south," which promises that nation so highly blessed, "the Gate of their enemies,"—namely, in this case, Cape Town, Durban, Bloemfontein, and Pretoria,—and predict that "the Remnant of Jacob should be among the Gentiles in the midst of many people, as a lion among the beasts of the forest and as a young lion among the flocks of sheep, who if he go through, both treadeth down and teareth in pieces and there is none to deliver" (Dan. vii. 27, R.V.; Gen. xxviii. 14, xxii. 17, R.V. ; Micah v. 8, R.V.).

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It must be a source of contenting gratification to you, that the truth you have patriotically impressed upon the British race for so many years, is at ength becoming generally recognized. That the British folk are the Lost Ten Tribes, that we are true Israelites, is receiving overwhelming confirmation in our times. Many of the prophecies of Anglo-Israelism have been proved by known history ; some prophecies remain for future realization, and some are being established before our very eyes. The very ancient and emphatic statement that Israel should become "a nation and a company of nations" can only apply to the British. This can be said of no other nation, whilst to the British it essentially and specially applies.

The most recent evidence is from the lips of Lord Milner.

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The following is an extract from his speech on arrival at Cape Town on August 26th last: "Loyal people should do all they could to establish a great free nation, one of a group of nations, free and independent, but associated in a permanent and indissoluble federation under the greatest and most venerable Empire of the world." These are weighty words from a great man, and are not to be scorned, except by the indolent, indifferent, and the chaotic.

FREDERICK BRABY.

Bushey Lodge, Teddington, August 28th, 1901.

"LORD MILNER AT CAPE TOWN.

"Cape Town, August 27th.

"Lord Milner arrived here this morning, and met with a popular reception both on landing at the docks and in the streets of the town. The members of the Cape Ministry, the Mayor and the Corporation, together with a number of leading citizens, welcomed his Excellency in front of the Town House, where he was presented with an address from the citizens. The Mayor, in his speech of welcome, expressed gratification that Lord Milner had included Cape Town in his title, and assured his Excellency that he would receive the loyal support of the city in all his policy.

"Lord Milner, in replying, said that he wanted to take credit to himself for being a true prophet. Just before leaving Cape Town he had ventured to make two prophecies. The first was that there would be no change in the mind and temper of the people of Great Britain in regard to South Africa; the second was that he was coming back. Both had been fulfilled. Any doubts on the subject had been dissipated by his reception in England, and there could now be no doubt whatsoever of the unshakable determination of the people and Government of England to adhere to their South African policy. Therefore the people of South Africa had the country's future in their own hands. Loyal people should do all they could to establish a great free nation, one of a group of nations, free and independent, but associated in a permanent and indissoluble federation under the greatest and most venerable Empire of the world. Anything which the people of South Africa did in that direction would have the support of the people of Great Britain, and they must all work heartily together. Personally he would serve the cause of Great Britain in South Africa devotedly.

"Lord Milner concluded as follows:—

"'I do not think that the time will ever come when the intimate alliance of confidence and affection which unites us will be weaker than it is to-day.'

"His Excellency then drove to Government House amid great cheering."—London *Times*, August 28th, 1901.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Just a line to show that the Editors of public newspapers sometimes give to their readers a little of the subject we are so interested in. The enclosed cutting appeared in a late *St. Helens Reporter*, respecting King David and our late beloved Queen Victoria.

Yours in Israel, J. DUDLEY.

1, Liverpool-road, St. Helens, August, 1901.

"SPECIAL ARTICLE.—READERS AND WRITERS.

"The announcement of a contemporary that there are lineal descendants of King David among the Russian Jews reminds me that Kaiser William claims the distinction, through Queen Victoria, of a like descent. Our late Queen made no claim to 'divine right' on that ground, but one of her most sacred objects was certainly a Royal Family tree which bore out the geneaology so highly prized by the Kaiser.

"This tree has the name of King David engrossed at the root, with that of Queen Victoria near the top. By its shewing, the reigning house of the British Empire is descended from King David through the eldest daughter of Zedekiah, who, with her sister, fled to Ireland in charge of the prophet Jeremiah, then a very old man, to be married to Heremon, King of Ulster. In 1869 a Mr. Glover, a clergyman of the Church of England, who had devoted the greater portion of his life to the study of genealogy, addressed the Queen on the subject, and announced that he had discovered her to be descended in an unbroken line from the 'sweet singer of Israel.' Her Majesty sent for him to Windsor, and to his astonishment informed him that what he thought he had been the first to discover had been known to herself and the Prince Consort for many years. Previous to the great Revolution the Kings and Dauphins of France used to call themselves the first cousins of the Almighty—'les cousins du bon Dieu.' The Kaiser and King Edward may clearly do the same."—*St. Helens Reporter*, August 9, 1901.

901—1901 A.D.

(2 Peter iii. 8.)

To God one day is as a thousand years:
Strange that the dawn and eve of this has seen
A clouded sun, dimmed by a nation's tears,
Mourning respectively—Great King—Good Queen.

For as at dawn some mountain top may stand,
Clear and erect from clinging mists that fold
Summit and valley in one level land,
Till the sun's beams away those mists have rolled;

So in the dawn that saw our nation's birth,
One figure stands pre-eminent, sublime,
A name that represents a sterling worth,
Clear and erect from out the mists of Time.

Alfred the Great, our much loved Saxon King,
The first that God's Word to the people gave
In their own tongue to read, and learn therein
He that was promised, He had come to save.

Clear-sighted Father of his people! We
May thank him for foundations duly laid
Of that wide Empire that to-day men see
Throwing all other kingdoms into shade.

What was his heritage? A kingdom rent,
The war clouds lying low, his men hard pressed;
But he, as once before a Queen was sent,
Came to God's people for "such time" confessed.*

And when he died, what heritage bequeathed?
Saxon and Dane as brothers in the land,
Good laws, firm justice, and his people breathed
Freedom, "as their own thoughts," on every hand.

Since then the "day" its weary length has sped,
Now cloud, now sunshine, over all was seen:
The eve has come, once more 'tis dark o'erhead,
Israel is mourning a beloved Queen.

A thousand years to God are as one day;
This day has seemed to end in blackest night.
God speak the word, send Thou the fiat forth—
Thy once soul-quickening word—"Let there be light."

Light on this land with weary problems vexed,
Light from Thy Word to make the meanings plain,
Light on our rulers ofttimes sore perplexed;
The night is over, morning comes again.

O Anglo-Saxons rise! To you is given
This latter-day. Go through, then sheath the sword;
Build up the Empire broad and high as heaven,
Till Christ shall come to claim His own,
And all men call Him Lord.

Vienna. MARY LE MARE.

NOTE.—King Alfred's last words to his son were: "It is just that the English people should be as free as their own thoughts."

BRITISH-ISRAEL ASSOCIATION OF IRELAND.—Two lectures in St. Mark's Parochial Hall, Westland Row, Dublin, by Rev. Chancellor Denis Hanan, D.D., on Wednesday, 25th Sept., 1901. Subjects: at 3.30, "The Identity and Inspiration;" at 7.30, "The Destiny of Our Race." The Chair will be taken by General G. R. Roberts (Patron of the Association).

* Esther iv, 14.

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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 DEATH OF MR. W. McKINLEY.

ON the early morning of Saturday, September 14th, at 2.15 a.m., William McKinley, the President of the United States, died from the effects of two fatal shots discharged at him at close quarters at Buffalo, U.S.A., on the Friday week previously. Thus our great brother Manasseh, "the great people" of prophecy, our elder brother, lost their chief magistrate; and verily on that date "a prince and a great man fell in Israel," since the United States are also of Israel—the people of the Lord (2 Sam. iii. 38, R.V.). He was murdered in cold blood and by treachery, the hand of the assassin being that of the anarchist Czolgosz, who was a citizen of the United States and a native of Michigan. The wretched man who put the President to death will meet his doom, no doubt, with bravado, being persuaded that his act was a meritorious one, in pursuance of the horrible doctrine that governments and rulers are a curse, and each man should be guided by his own depraved will unchecked. We propose to return to this subject next week.

THE INGRATITUDE OF THE NATIONS TOWARDS ISRAEL.

THE nations hate our race so cordially that it is no wonder they evince ingratitude towards us at the present time. They cannot forgive our present prosperity or pardon us for the wonderful increase we show in our national expansion, our abnormal wealth, and our vast sea power. In respect to the Boers and their struggle with us, still in progress at the present time, the leaders of their scattered armies are still resolved never to submit, but intend to fight it out till the last man is struck down, or the last shot expended. We expect this will be the end of the contest—a singular war in the annals of the nation, unlike any we have been engaged in since we were a united people. The remarkable fact in regard to the Boers is that they have really no grievances against us. They ill-treated our fellow countrymen, deprived them of the privileges of free men, and for twenty years made use of the wealth we created for them out of their gold mines to store up a vast amount of guns, rifles, and ammunition, with mercenaries out of all nations in Europe and America, to help them to drive us into the sea, and thus to enter themselves on our inheritance in South Africa, which they daringly began by proclamation to annex, to their own Republican Government. But God has otherwise willed it! They were not to have their own way. Their efforts have failed. They had no success at Kimberley, at Ladysmith, at Mafeking, at Bloemfontein, at Johannesburg, or at Pretoria. All their artillery, with trifling exceptions, we have destroyed, or forced the Boers to destroy. Their armies no longer exist. The war is over in respect to national organised effort; and we have on our hands only the guerilla bands of a despairing race, who are buoyed up by the hope of European complications, leading to the intervention of some nation, who will risk a contest with the "Mistress of the sea," in order to reinstate in South Africa the very vilest and most corrupt oligarchy the world has ever seen in modern times, in preference to the righteous Government of God's people Israel.

The idea is preposterous, and may be dismissed as impossible. The childlike confidence of the Boer leaders, however, in our nation's rectitude and honour is singularly exhibited in their conduct in respect to their wives and

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daughters whom they readily confide to our keeping, while they continue to fight us in the field—a proof that, the Boers being the witnesses, we have behaved honourably by them while their conduct towards us has occasionally been inhuman and vile. The following from the *Glasgow Herald* of June 16th, puts this part of the case in a clear light. Thus :—

"For a nation which is 'waging war against women and children,' Great Britain is being treated with a childlike and really touching confidence by her foes. When Mr. Kruger fled from Pretoria, he left his wife to the mercy of the barbarous invader, and now the wife of another enemy —no less than General Botha—has blindly trusted herself on English soil. These, in the circumstances, seem really marvellous occurrences, and one would be thankful to Mr. Stead and his friends for some statement that might explain why the careful burghers so recklessly put their women in the power of a people given to cruelty and outrage. How comes it that Oom Paul so heedfully removed his person and his dollars across the frontier, and left Tant Sannie behind him, and that General Botha, who will fight to the death rather than surrender to Lord Kitchener, yet sends his wife to England into the very capital of the enemy! It is to be feared that if this mystery is not cleared up very soon, the people a hundred years hence who read the history of the South African war will find it difficult to believe that the pro-Boers of 1901 were not of the tribe of Ananias. The sober truth is that never in any former war was the conduct of the victor more humane and chivalrous; and this fact our enemies themselves admit by their actions, while they are spreading calumnies about the conduct of our generals and soldiers. We may take it that Mrs. Botha is not in the least afraid that in England she will get the kind of reception that is being given by our polite neighbours across the Channel to the poor dethroned Queen of Madagascar, who has been complaining to an interviewer that she has been practically under espionage ever since she landed in France. The French authorities, it seems, are afraid that she will try to escape to British soil—so great seems the fascination of Great Britain for expatriated femininity. Really it is all very flattering to *perfide Albion*, and enough to drive the whole French nation into madder rage than Othello's. The men go to Paris and Amsterdam, but the women follow the Union Jack, with their lords' free permission and goodwill. Once again, will the pro-Boer please explain?"

In reference to the ingratitude of the European nations generally, *Pearson's Weekly* of June 20th last, has a short article remarking on the way "Britain has been repaid for helping other nations." The editorial consolation is "Never mind, John Bull!" God's comfort to Israel is "Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). *Pearson's Weekly* said :—

"'NEVER MIND, JOHN BULL.'

"HOW BRITAIN HAS BEEN REPAID FOR HELPING OTHER NATIONS.

"The orchestra of vituperation which is now in full blast in the Continental Press has nearly drowned the notes of friendship for England, which have been sounded by two nations alone—Italy and Greece. These peoples can never forget what Great Britain has done for them in days gone by; but nearly every other country has almost equal obligations to the knight-errant of nations, which they now choose to forget.

"Take France, for instance, which now plays first violin in the aforesaid orchestra.

"In the terrible year of 1871, when she was apparently gasping out her life in the iron grip of her implacable foe, Germany, it was Britain who poured into the country thousands upon thousands of pounds' worth of stores for the suffering people—not to mention ambulances, medical comforts, and a large and competent staff of surgeons. One remembers the striking cartoon of Tenniel's in *Punch*. Britannia is presiding over a quantity of stores, while on each side of her stand Gallia and Germania, armed.

"'You ought to help me!' cries one.

"'No; it is me you ought to help!' says the other.

"The reply of Britannia is :

"'I am trying to help you both.'

"The story of how the colossal indemnity demanded from prostrate France at the end of the conflict was reduced by no less a sum than a milliard of francs, has been recently told in these columns. Britain here again stepped in, and through the exertions of Lord Granville poor unhappy France was relieved of a part, at least, of the burden sought to be imposed upon her.

"Belgium ought to know a good deal better than to afford asylum to the notorious Leyds and his lie-factory. It is owing to Britain that the little kingdom is not wiped off the map. The outbreak of the Franco-German war might easily have heralded its extinction, as both combatants had been casting hungry eyes on the tiny State for some time past.

"At a Cabinet meeting on July 30, 1870, Mr. Gladstone's Government resolved that a treaty should be proposed to the following effect: 'That if the army of either belligerent violated the neutrality of Belgium, Great Britain would co-operate with the other in its defence, but without engaging to take part in the general operations of the war.' The treaty was to hold good until a year after the conclusion of hostilities.

"In opening the Chambers on August 8th, the King of the Belgians alluded to the guarantee, and remarked that 'for her part, Belgium, in the position which international law had made for her, will not misapprehend either what she owes to other States or what she owes to herself.'

"Unprejudiced people are saying at present that Belgium, since the war began, appears to have pretty considerably misapprehended what is due to the nation which in those dark days preserved her very existence. By harbouring Leyds, and cheering the murderer Lothaire, she has shown strange gratitude.

"What one of the dying nations, namely, Spain, owes to Britain is notorious. Think of the millions of money and the thousands of lives that were spent by Great Britain in the early part of the nineteenth century to drive Napoleon out of Spain! Perhaps the Dons think that this little account has been settled by the attitude of Britain during the war with the United States. Certainly the Spanish exultation over the British checks in South Africa has been exuberant; and the famous ironic telegram to Mr. Chamberlain, after one repulse of our forces, saying, 'The dying nations salute you,' is another sign of the feelings entertained towards us in the Peninsula.

"Portugal owes something to this country for settling the internal disorders which were racking it in 1846. The kingdom was enjoying one of its periodical insurrections. The British troops defeated the insurgents at Evora on the 31st of October, and on the same day a British squadron, under Admiral Parker, arrived in the Tagus. The insur-

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rection was soon over, the leading spirit, La de Bandeira, making his submission early in the following year.

"These are only a few of the instances in which Britain has acted the part of Don Quixote in redressing the wrongs and binding up the wounds of Continental nations. How we are repaid at the present time is notorious."

A writer, Charles Whitworth Wynne, quoted by the *Daily News* of December 6th last, has published a poem, declared by that paper to be "the Poem of the Year," entitled, "Ad Astra." It was then in its 6th edition, and has reached many more since, perhaps. Four of his stanzas on "British Imperialism" we quote, because the author makes mention in them of "the Lost Ten Tribes," though with scant knowledge of the distinction the Scriptures maintain between them and the Jews. He there writes of our procuring for them

A shelter from the flouts, the sneers, the gibes
Of malice that befits not this fair age!
Turn where you will, each blood-stained guilty page,
The foreign hatred ever doth abide,
The Jew is menaced still from every side.

This is our point: "The foreign hatred ever doth abide!"

The following are the verses. Change "Judah" for Israel, and they will bear witness to the truth :—

ON BRITISH IMPERIALISM.

Yet we, of all men, should His truth declare;
We, whose mighty heritage, the Main,
And that great Faith our Fathers did revere
And kept inviolate thro' storm and strain,
Their liberty of Conscience to maintain,
Have made this Isle the cradle of a race
That shall unite the world in bonds of Peace!—
. . . . . .
The world-wide empire promised to the Jews—
Thro' lack of Faith and Disobedience lost—
Doth it not seem as tho' His Love renews
A second promise to the Anglian Host,
They who have treasured Purity the most,
To colonise, and civilise the world,
And see the standard of the Cross unfurl'd?

For, if we be not of the lost Ten Tribes,
At least we have procured them harbourage—
A shelter from the flouts, the sneers, the gibes
Of malice that befits not this fair age!
Turn where you will, each blood-stained, guilty page,
The foreign hatred ever doth abide,
The Jew is menaced still from every side.

Are there not signs that still God loveth them?—
Whate'er they touch turns golden in their hands,
And stone by stone the new Jerusalem
Is rising 'mid the waste of other lands,
For as their Wealth, so too their Power expands—
From East to West the sky is all aflame
With dawning greatness of the Jewish name!

THE LATE BISHOP TITCOMB'S OPINION PUBLISHED IN 1883, THAT BRITAIN MUST HAVE CONTROL OVER EGYPT.

A FRIEND residing in Clapham Road, London, has forwarded to us a copy of "Israel's Watchman," of March, 1883, containing an article by the late Bishop Titcomb, on "Britain's Predicted Control over Egypt." He was induced by this article and others he read at the time, to give his adhesion to our views, and begs us to re-publish the late Bishop's explanation, as it may prove a blessing to others, as well as to himself, and induce them to become active workers for the Lord Jesus Christ, the Redeemer of Israel, as he has become, himself, in consequence. The article is as follows :—

"BISHOP TITCOMB ON BRITAIN'S PREDICTED CONTROL OVER EGYPT.

"Having been requested to state my reasons for having ventured to surmise, ten years ago, that British power would some day be placed in Egypt; allow me to write with as much brevity as the nature of the case will permit. I well remember how, when writing the prophetic sentence, I laid down my pen, and exclaimed, 'Is it safe thus to write? England can never occupy Egypt without the consent of France. Is this probable?' Nevertheless, I allow my words to stand, because, resting with unshaken confidence in my adopted principles of interpretation, I relied upon the truth of inspiration, rather than on the promptings of unbelief.

"PRINCIPLES OF DIVINE ACTION.

"I observe first, that in the revolution of Empires, God overrules all for His own purposes. Thus, in Dan. ii. 21, 'He changes the times and the seasons; He removeth kings and setteth up kings.'

"Secondly, in this Divine sovereignty the boundaries of Empires are overruled with the view to the final destiny of God's chosen people Israel. Thus in Deut. xxxii. 8, 'When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of their inheritance according to the number of the children of Israel. For the Lord's portion is His people, and Jacob is the lot of His inheritance.'

"Thirdly, the final purpose of God in regard to this chosen people is, that as they have been exiled from their land, and punished for their sins, so they shall be at last restored to their inheritance and be reinstated in the favour of God. Thus in Isa. xi. 2, 'In that day the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt,' etc.

"GOD IN GENERAL HISTORY.

"Guided by these three great lines of thought, I hold it to be our duty, not only to regard God in General History, but more particularly in relation to all changes which are taking place throughout ancient Bible lands. It is in this way that the gradual decadence of Turkish Power becomes noteworthy; because, while Turkish Mahommedanism has been treading Jerusalem under foot since A.D. 622-637, our Lord reminds us that it is not to be so always: 'Jerusalem shall be trodden under foot of the Gentiles, until the times of the Gentiles shall be fulfilled' (Luke xxi. 24). Concluding therefore, from this, that the restoration of Jerusalem can never take place until Mahommedanism shall have lost all domination throughout ancient Bible lands, it is obvious that every national movement which disintegrates the Turkish Empire, must be a step towards the accomplishment of the Divine purpose.

"PRELUDE TO THE RETURN OF THE JEWS.

"Moreover, inasmuch as the Turkish Empire is practically, co-extensive with Assyria, Moab, Edom and Egypt, we seem also called to note that certain final judgments which are described in Scripture as falling on those countries at the time of the restoration of Israel must take place in conse

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quence of Mahommedan fanaticism, since there is no other possible sense in which those places can at present be regarded as hostile to the kingdom of God. Now [not to speak of other texts], it is remarkable that in Isa. xi. where the last restoration of Israel and Judah is described, we find it said, in ver. 14, 'They shall lay hand on Edom and Moab.' Again, in Zech. x. speaking of Ephraim's conversion and return, it is said (ver. 11), 'The pride of Assyria, shall be broken down, and the sceptre of Egypt shall pass away.' It comes then to this, that on *the dissolution of the Turkish Empire*, and as a prelude to the subsequent regathering of the chosen people in Palestine, it is the prophetic destiny of Ephraim to subdue Egypt as well as other lands, now Mahommedan which surround Palestine and Syria.

"BRITISH SETTLEMENT IN EGYPT NECESSARY.

"This being the case, it will be easily understood how anyone who believes the British nation to be identified in its lineal evolution with the exile kingdom of Ephraim must be led to expect our ascendancy in Egypt toward the time of the latter end. But there is more than this: for we read in Zech x. concerning Ephraim, 'I will bring them again out of Egypt,' and this, in direct connection with their final return in a state of conversion to God. How then, can any one believe in the identity of Christian England with Christianised Ephraim, and not see that a British settlement in Egypt must be necessary in order to form a base of operations for our re-inheritance of Palestine. Once more, however, there was a promise made to Abraham, which has never yet been fulfilled, viz., that the Empire of Israel should extend 'from the river of Egypt to the river Euphrates' (Gen. xv. 18).

"Consequently, as the time draws near for the fulfilment of that promise, what can be more natural to expect than that British power, as the foremost representative of Israel, should take possession of the land of the Nile? By so doing, it is only accomplishing its predicted destiny. This belief enabled me ten years ago, through the diagnosis herein explained to prognosticate the present course of events. And, I need scarcely say, that those events, so far from having altered my views, have strongly confirmed them."

BLESSINGS, CHASTISEMENT, MERCY.

A Paper read at the Brunswick Men's Bible-Class, Swansea.

BY MR. E. FISH.

SOMEBODY (was it the secretary?) selected this 4th chapter of Deuteronomy without my knowledge. But it suits the subject of my paper this afternoon admirably, and I trust you have well read the chapter in question. You will remember my former papers have dealt with "Prophecy" and its fulfilment to the very letter up to the present time; as well as what is now being most clearly fulfilled. This has led up to what appeared to concern our very selves most intimately at the present time, and was no doubt the impression, which caused some of you to induce me to follow up the subject. I will own to you at once that this is a pleasure and great delight to me.

As I have before stated, the Scriptures deal chiefly with the Abrahamic race. And the chapter we have just read mentions the "Blessings for obedience" and "Chastisement for rebellion," as well as "Mercy and forgiveness for repentance, and turning from evil." But ver. 31 is very encouraging; it says, "For the Lord thy God is a merciful God; He will not forsake thee, neither destroy thee, nor forget the 'covenant' of thy fathers which He sware unto them." It will now be necessary for us to examine what were the "covenants" here mentioned; but they are too numerous for us to examine in one afternoon.

Just turn to the promise to Abraham, Gen. xv. 4, 5, "He that shall come forth out of thine own bowels shall be thine heir," "Tell the stars, if thou be able to number them," "So shall thy seed be." And in chap. xvii. 4, 5, 6, 7, "God talked with him, saying, 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 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 thy seed after thee."

Gen. xxii. 16, reads, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the Gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (not because the future generations would be so good and faithful).

Gen. xxvi. 2. Isaac received the following command and promise, and (the Lord) 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 will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed (not because of his or of their obedience, or goodness, or faithfulness). Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

Gen. xxviii. 13. In Jacob's dream he realized that God 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 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. 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."

Such are some of the promises to Abraham and his seed, or generations of his family. They (Abraham's race) were never to be forgotten or abandoned, but were to be "a peculiar treasure above all people" (see Exodus xix. 3, 4, 5, 6). Subject to correction and punishment for wrong doing. It will now be interesting and useful to follow their history.

As time went on, and they had been down into, and returned from Egypt, they clamoured for the pomp and glory of a king, in the place of self-government, or by heads of tribes under a kind of republic with judges, or a President elected.

Samuel told them (see 1 Sam. viii. 18), that they would have reason to regret it. But vers. 19, 20, explains their

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determination in the matter. Ver. 22 shews that God then instructed Samuel to make them a king. Saul was then made king, but under protest (see chap. x. 19, of 1 Samuel) and he was rejected from being king through his rebellion. See 1 Sam. xv. 23. Next came David, who was a good king, and chosen from another tribe. But he greatly transgressed, and repented humbly. However, he was a very expensive king, and so was his son Solomon who followed him, even more so than his father David. Moreover 1 Kings xi. 1, shows how badly he went wrong, and ver. 14, how God stirred up adversaries against him. Amongst them was his own servant Jeroboam, who was met by the prophet Abijah, who rent his (Jeroboam's) garment into twelve pieces, gave him ten, as a figure and assurance that some day he should be king over ten of the tribes (1 Kings xi. 29, &c.). After a time Solomon died, and his son Rehoboam expected to succeed him, but his conduct towards the people caused a revolt, which divided the tribes of Israel; one section, which we now call Jews took Rehoboam for their king, and the Ten Tribes took Jeroboam for their king (1 Kings xii. 12—19).

From that time (about B.C. 975) they have been separated, and known as "Judah" and "Israel;" both having degenerated, and gone from bad to worse, and consequently suffered much tribulation.

"Jews," or "Tribe of Judah," or "House of Judah." For nearly 400 years the Jews rarely had a good man as king, and it is stated that Jehoiakim reigned eleven years doing evil, when the King of Babylon, Nebuchadnezzar, took him and the best of his people (and property) captive to Babylon in Chaldea (2 Chron. xxxvi. 5); (thus, and now began what is called the "Times of the Gentiles,") and the rest of them under Zedekiah were taken away as captives eleven years afterwards, because of his revolt in "turning away from God," and not keeping his word with man (ver. 13). However, although punished they were not forsaken, for in 70 years, Jeremiah by his preaching so stirred the heart of Cyrus, King of Persia, that he ordered their return with all their choice vessels, and the chiefs of Judah, and Benjamin, and the Levites to Jerusalem (Ezra. i.). Chap. ii. gives the names of the families who returned. As time went on, the Levites seemed to misinterpret the Scripture to the people whom they taught, leading them to expect a Saviour, in the way of a personal Monarch or King, who would re-establish them as a nation, and this error, or bad interpretation of the Scriptures, resulted in our Saviour's crucifixion.

And in the year 70 (as had been foretold by prophets, and by Christ Himself), the Romans wrought horrible devastation, and cruelty upon them, and their city, when they were dispersed, and have ever since been scattered all over the world. As Jeremiah had told them (chap. xxix. 18), they became a "byword," a "curse," an "astonishment," "a hissing," and a "reproach," among "all the nations." This is a living fact daily before us, and not to be mistaken.

The Benjamites, however, who had been all this time living with them, rightly believed, and interpreted the Scriptures; consequently they accepted the Saviour (probably were the very first twelve apostles). They took His warning (Luke xix. 41—44), realized the approaching trouble, and escaped, as advised in Mark xiii. 14, 15, and Luke xxi. 21, &c.

There are some very clear prophecies showing the future of the Jews. But we need not trace their history and position any further on this occasion, but must now look up the Ten tribes, or Israelites. First of all let me say that the Ten Tribes of Israel have never been described by Scripture as "Jews."

1 Kings xii. 19, 20, says that Israel rebelled against the House of David, and made Jeroboam king over Israel.

1 Kings xi. 29, explains how Ahijah the prophet gave him the best of advice, with promises for right doing, as well as warnings and cautions for wrong doing, and allowed him to use his free agency.

1 Kings xii. 26, shows that he, first of all, failed to trust God, and then he lost confidence in his subjects, and fretted himself lest by their going to the yearly festival at Jerusalem, they might be induced to join Rehoboam. So he set up counter attractions "made molten images, and cast God behind his back," and for 22 years he thus "made Israel to sin" (chap. xiv. 7). Then his son Nadab reigned 2 years in the same wicked way. Then Baasha reigned wickedly for 24 years. Thus, one king after another went on until the reign of Pekah (2 Kings xv. 27, 29), when Tiglath-pileser, king of Assyria, came and took into captivity the tribes that were located east of the river Jordan, viz., Reuben, Gad and Manasseh, from the positions in which Moses (Joshua xiii. 8, Num. xxxii. 33) placed them. (See Joshua xiii. 23—33).

2 Kings xvii. 3, 5, 6. About 15 years after this, Shalmaneser took the remnant of the Israelites away prisoners into Assyria to the cities of the Medes. The three Tribes taken by King Tiglath were—Reuben, Gad and Manasseh; and those taken by King Shalmaneser were—Simeon, Dan, Naphtali, Asher, Issachar, Zebulun, Ephraim, and their long families. There is no account of their return. Certainly they did not get back into their old home.

The question now is, Where are they? What has become of them? If the promises and prophecies are true, they are probably in multitudes somewhere. Their brethren the Jews say most distinctly that they have no idea of their history or whereabouts. If they are lost, and we go in search for them, we must take with us some of the marks by which they can be identified. We are certain they are somewhere, for Jeremiah, (who had much to do with them) says in chap. xxii. 35, 36, 37, that "as long as there is a sun to give light by day, and moon and stars a light by night, &c., the seed of Israel shall not cease from being a nation before Me for ever." Surely then we can find them if we try. Micah vii. 20, says: "Thou wilt perform the oath to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."

Now if the oath and the promises are to hold good, surely it should be clearly seen, and to us it ought to be quite clear. But we have traced them to Assyria as prisoners under Shalmaneser, and there we lost all account of them; so if we go in search or advertise for them, we must first describe the marks by which they are to be known.

"They were to lose their name." So that wherever we find them they will not there be known as "Israelites," or "House of Israel."

"They were to be divorced from the Mosaic ritual and practices." So that probably they are not keeping up the old feasts and fasts, the new moons, or probably the same day for the Sabbath, as their brethren the Jews are doing.

"They were to lose their language." So that we shall not find them talking Hebrew, their old language; they will even have forgotten it.

"They were to be a numerous people, like stars for multitude." Between 300 to 400 years ago the British nation

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was the weakest and smallest of all the nations of the earth, they did not number over four million. But lately Mr. H. Heaton, M.P., assistant to the Postmaster-General, spoke of the British nation as comprising over three hundred and ten million souls.

"They were to be lenders, not borrowers." England has lent heavy sums of money to other foreign Governments (over 50 big sums), but never once borrowed from one of them.

"They were to have the heathen for their inheritance." No other nation has ever owned great heathen nations like India, &c., and no other nation spends her millions to Christianise the dark places of the earth; and now the Transvaal Republic will get taught.

"The uttermost parts of the earth for their possession." The *Cambrian*, Feb. 1, 1901, says: "When Queen Victoria, in 1837, commenced to reign, the Empire embraced one-sixth of the earth's surface, viz., 8,329,000 square miles. Revenue, £75,000,000. The National Income was £1 19s. per head, and the yearly tax on a labouring man, on commonplace necessities, was £1 19s.; and the average expenditure per population was £1 18s. 6d. per year. The sun never sets on the territories of England. This cannot be said of any other nation.

"To have 'the Isles of the Sea.'" England is an island, with Scotland. Then comes Ireland, and a very great number of islands all round the whole world. King Edward VII. rules over nearly one fourth of the world's surface. His empire is 53 times as big as France, 52 times as big as Germany, 3½ times as big as the United States, 3 times as big as Europe. He reigns over three times as many subjects as the Czar of Russia. The revenue of the Empire is £225,000,000. The army doubled, the navy quadrupled during the late Queen's reign, and 70 out of every 100 ships on the seas fly the British flag. The National Income is now over £2 15s. per head. Population increased over 50 per cent. We have now over 21,000 miles of railway. At the late Queen's birth in 1819, we were without an inch of railway in the kingdom. Our expenditure is now nearly £3 per head, but the labourers' portion of it is reduced to about 12s. King Edward VII. reigns over more than eleven million square miles of territory, a hundred peninsulas, five hundred promontories, a thousand lakes, two thousand rivers, and ten thousand islands.

"To possess the Gate of his enemies." England owns the chief strategic places of the globe—the entrance through Spanish territory, Gibraltar, into the great Mediterranean Sea; Malta, Suez, and a suzerainty over the entrance to the Red Sea; Islands south of Red Sea, and Aden, east of Red Sea, at the entrance to Arabia; Egypt is a strong Gate, Hong Kong in China, and no doubt very soon we shall possess Delagoa Bay, as an entrance to every rising city of the Transvaal, making us mistress of the seas.

These are some of the marks by which Israel was to be known. Who, then, can they be but the British race?

"Israel was to be God's battle-axe, with which He would break in pieces the nations." And it is an acknowledged fact that England has never been vanquished by any nation. Lord Wolseley said lately that in South Africa at the present time we had the largest army in the field that had ever been sent 6,000 miles across the seas, in the history of the world.

Deut. xxviii. 1. "To be set on high above all the nations of the earth." We own 12 million square miles of the best of the globe, and power over five of the earth's greatest oceans.

"Israel is to be God's witness." Now who amongst the nations can claim to be God's witnesses? Scarcely any but England and America can claim to much credit for missionary work.

Surely God is and has been directing all these issues, and accomplishing His purposes and promises.

A WHITE AUSTRALIA.

THE pessimists are having a fine time of it! Some of them writing regarding "the future of India" predict that the day will come by-and-bye that India will slip from the grasp of the British Crown, from our sheer inability to hold it in subjection, because of our own declining strength. Then, too, the Colonial daughters of the British will assert their independence, and set up for themselves. One of the reasons assigned for our lack of sympathy with India, and of hers towards us is described in one writer's recent book, "Asia and Europe," as the want of sympathy between the Indian subject and his British ruler. The Englishman feels himself an exile in India, and longs to get home to his own country and his own people there. Mr. Townsend describes this part of his case. Doubtless there is much truth in it, but what possible remedy can there be, seeing the Englishman cannot safely defy the Indian climate beyond the 25 or 30 years of the service he is bound by covenant to give to the Indian Government? He wrote thus:—

"This absence of white men (he says) is said to be due to climate, but even in 'the Hills' no one settles. . . . The English, whatever the temptation, will not stay in India. No matter what the sacrifice, whether in money or dignity, or pleasant occupation, an uncontrollable disgust, an overpowering sense of being aliens inexorably divided from the people of the land, comes upon them, and they glide silently away. It follows that even in the minute official world and the minute garrison nothing is permanent. The Viceroy rules for five years, and departs. The Councillor advises for five years, and departs. The General commands for five years, and departs. The official serves thirty years, probably in ten separate counties, and departs. There is not in India one ruling man, whom two generations of Indians have known as a ruling man. Of all that in Europe comes of continuousness, heredity, accumulated personal experience, or the wisdom of old age, there is in India not one trace, nor can there ever be. Imagine if in Europe no Sovereign or Premier or Commander-in-Chief ever lived six years! Yet these men, thus shifting, thus changing, do the whole work of legislating, governing, and administering, all that is done in the whole of Europe by all the Sovereigns, all the statesmen, all the Parliaments, all the judges, revenue boards, prefects, magistrates, tax-gatherers, and police officers. They are 'the Empire,' and there is no other.

"That passage supplies the keynote to the absence of loyalty, which Mr. Townsend observes in India. The Anglo-Indian official never has time to get beyond the stage of acquaintanceship to that of friendship with any Indian. The closest bond that exists is that between the officer in a native regiment and his men. Mr. Townsend points to the murder of English officers by their men in the Mutiny; but numberless instances are on record of mutineers saving their own officer while butchering all others, of caring for individuals while warring against the race. This sentiment of personal friendship is still stronger in our modern Sikh and

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Pathan regiments. Also of recent years there has been a strong feeling of personal loyalty to the late Queen-Empress. The strength of these currents, we believe, Mr. Townsend has not accurately gauged."

Our pessimist deals with India in ignorance of the fact that the British, being Israel, have been sent by their God to subdue and hold that mighty heathen empire, and there, by the power of the sword, and under the protection of the flag, to cause His Gospel to be offered for the acceptance of the 200,000,000 or so of subjects we rule in the East. It is ours to evangelise the nations under our rule there, and hold the mighty peninsula to give it the blessings of civilization, religion, trade, and commerce, to God's glory. We shall hold India we believe till that purpose be accomplished.

But it is regarding another class of pessimists—those who anticipate trouble between the white men in Australia, and yellow Chinese and dark Japanese, that we have something to say. The difficulty is well stated in a letter to the *Daily Chronicle* of August 13th last, to the following effect :—

"A WHITE AUSTRALIA.

"*To the Editor of the 'Daily Chronicle.'*

"SIR,—When the last mail left Australia the newspapers were discussing a point which touches a question of the most vital importance to the commonwealth. The discussion was evoked by the receipt of a dispatch from Mr. Chamberlain conveying the intelligence that the Royal assent had been refused to an Act passed during the last session by the Parliament of Queensland. This was a measure amending the Sugar Works Guarantee Act, which provided for an extension of time for the payment of interest and redemption on loans granted by the State to certain sugar mills within the State, and also for another grant of a sum of £150,000 for the purpose of establishing additional mills.

"Mr. Chamberlain, in announcing the vetoing of the measure said, according to the cable message, that 'the disqualification of aliens for the work in the sugar mills was based solely on the place of origin, and excluded British Indian subjects; and a disqualification based solely on the difference of race or colour would be offensive to the Japanese, who, notwithstanding that they were a civilised people, had been placed in the category of Asiatics.'

"Such a message, coming as it did after the people of the Commonwealth had declared unanimously for a white Australia, has naturally given rise to a good deal of popular feeling, which is hardly likely to strengthen those slender bonds which bind Australia to Great Britain. During the last few years the immigration of Asiatics to the shores of Australia has become so marked and so alarming that the Commonwealth at once recognised the necessity for immediate action. In North Queensland, for instance, the resident aliens constitute one-third of the whole population. This is the outcome of the policy of what has been called the 'continuous' Government of Queensland, which has been in power since about the year 1890. To expect enlightened legislation from such an administration would perhaps be cruel and unreasonable; but even democratic New South Wales is not free from the 'coloured' curse. In Sydney there is a Chinese colony, and throughout the State there are hundreds of other Asiatic aliens. Nor is Victoria altogether a 'white' State; Melbourne alone supports scores of Chinamen. In short, there is not a State in the whole group but is afflicted with a coloured population. But it is in Northern Australia, to the north of the Tropic of Capricorn, that these foreigners most abound. In Queensland again there are besides eight or nine thousand Kanakas, who are imported from the islands of the Pacific to work on sugar plantations.

"The people of Australia have at length roused themselves, and determined to deal with this question. At the Federal elections Mr. Barton announced himself in favour of a policy which would secure a white Australia, and was sent to Parliament with a large following. In Queensland, where the alien population is so very large, the 'colour' question was the only issue, and every man elected either to the Senate or to the House of Representatives is an anti-Asiatic. Those candidates who advocated black labour were most unpopular during their campaign, frequently refused a hearing, and finally signally defeated.

"Mr. Chamberlain objects to his friends, the Japanese, being 'placed in the category of Asiatics,' 'notwithstanding that they are a civilised people.' Now, it is precisely the 'civilised' state of the heathen Japanese that makes him such a menace to Australia. He is so quick, so observant, so intelligent, so studious, so persevering, so temperate, so polite, so unassuming, so adaptable, and withal so aggressive, that he is frequently more than a match for his white fellow. Witness Thursday Island, which he and his countrymen have captured and colonised; witness also how he has made himself master of the pearl trade there. The Chinaman is not nearly so dangerous a rival, neither is the Hindoo; and as for poor Tommy Tanna the Kanaka, he is quite harmless, save when he is drunk, as he has no genius for commerce. I daresay it will be urged in some quarters that the Australian is a coward if he will not allow these foreigners to compete with him. My reply is that it is impossible for any white man to compete with races that are able to live on a few pounds of rice a week. These people flourish on a scale of diet on which the white man would starve. The fewness of their physical needs and the greater powers of physical endurance which the Asiatics, whether 'civilised' or not, possess, render it out of the question for any civilised race in the world to compete with them successfully. And it is just the most formidable of these immigrants that Mr. Chamberlain has forbidden us to exclude; presumably, we may do as we please with the others.

"The withholding of the Royal assent from the Sugar Works Guarantee Act Amendment Act is the most serious check which the Australian democracy has received for years. And it is episodes such as this that show that Australia's interests are not always identical with England's interests; and this incident alone ought to demonstrate the utter impossibility of the realisation of those fond dreams of 'imperial' federation which are cherished by some 'Englishmen at home.' Japan may indeed be a useful ally to England, but she is a dangerous foe to Australia; and if England thinks that the greatest good she can do to Australia is to make it the common sewer of China and Japan and all Southern Asia, she will, I hope, soon discover her mistake. Some day it may be necessary to choose between us—'civilised' Japan or ungrateful Australia.—Yours faithfully, KENNEDY ALLEN.

"Trinity College, Dublin, August 3, 1901."

It is obvious that if the Australians insist upon excluding the Japanese from settling in their now Federated Empire, we shall never, either through Mr. Chamberlain or other Secretary for the Colonies, compel them to receive them. It will perhaps lead to a conference between the Mother

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and Australian Daughters; but the latter, if they persist, must have their way! The Queenslanders have no objection to the presence of the South Sea Islanders as labourers in the sugar plantations; and other Asiatics are large settlers in the tropical parts of North Australia. The chief objection is to the Japanese, who refused to be classed as "Asiatics." They are not so by race; and no doubt some way of limiting their numbers and placing some restraint on them will be devised.

These difficulties, started by scientists and others, have no reference to the Hebrew origin of the British people, and they flatly deny that the latter have such an origin. The matter has, however, passed beyond this stage of doubt, and we know, because the evidence has convinced us, that the British are Israel, the heirs of all the promises God made "to Abraham and his seed for ever;" giving them all those good things which the British nation enjoys exclusively, but no other people possess at all throughout the world. The presence of Asiatics and Chinese among pure whites can easily be borne, if the Israelite portion of the population to whom the country belongs increase rapidly by natural generation, or by immigration from the British Islands, or both. At present this is not taking place in such a rapid way as it used to do, and difficulties must occur by the inrush of alien coloured races from Asia, China, and the Pacific Islands, including the Japanese. The promises of God, however, are to the Israel of His choice that the lands under the whole heaven shall be theirs by His gift. It is certain, therefore, that however great the difficulties of the present hour may be, in the end it will be seen that Australia will be for the Australians, and that the external immigration from Asiatic and Chinese sources will be a help, but no disadvantage to the favoured stock. And Israel shall then praise the Lord for what appears a trial and trouble now.

MRS. F. M. COWAN'S LECTURE IN CALIFORNIA, U.S.A., ON THE DISCOVERY OF THE LOST TEN TRIBES IN THE BRITISH NATION.

On the occasion of her lecture on the subject above-mentioned, Mrs. Cowan spoke as follows:—

"I appear before you this morning as a descendant of one of those poor lost tribes whom Dr. H—— the other day so summarily consigned to oblivion; therefore I hope you will bear patiently with me if I appear to be somewhat obtrusive in what I have to say. It almost took my breath away to find the learned Professor of History of the University of the Pacific, California, say that 'all traces even of our very existence had vanished, and that the insignificant part we had played in olden times was a thing of the past.' It made one rather sad to know how insignificant the destiny of the Ten Tribes is thought to be when we think our destiny such a glorious one.

"It is necessary, in order to understand the nature of the subject brought before you this morning (to many of whom it may be new), just to say a few words as an introduction, and refer to a few incidents related in the Bible, for it is from the Bible itself that we gain our information.

"First, we must concede the fact that God is ruling over all in these days as in the beginning, that He has a mighty plan for the regeneration and restoration of the world, which He has been gradually developing from the Creation; that the means He has employed and is employing to carry out His vast designs are His chosen people as found in the Anglo-Saxon race; not the Jews, but Israel. You remember how God called Abraham, giving him great and precious promises which were to extend to the end of time. It was through Abraham and his seed that God designed that His purposes should flow on and be fulfilled.

"The children of Abraham are the appointed and divinely authorised agents of God to carry out His designs, and through Abraham's seed all nations of the earth are to be blessed; through them He primarily has and is still doing and will eventually evangelise the world. The promises were transferred to Isaac alone of Abraham's sons, then to Isaac's son Jacob, and then to Joseph, who inherited the birthright blessings, which then descended to Joseph's two sons, Manasseh and Ephraim, children born to him in Egypt, of an Egyptian mother, Asenath, the daughter of Potipherah, the priest of On. Manasseh being the eldest, would naturally inherit the birthright blessing, but of this he was deprived by God, Who decreed that both were to be sharers of the temporal blessings, but that Ephraim was to become the head of the House of Joseph. In this deprivation of his birthright, which he could not understand, you have a key to the characteristics of a real American; why he hates kings, titles, aristocracies; their prince was to be one of themselves, they were to be a great people, the government was to be of and for and by the people; while on the other hand, we read that of Ten-tribed Israel headed by Ephraim, the shout of a king was to be among them, and they were to become a great nation and a company of nations. The separation of America from England was designed of old and foretold by the prophets; and as Manasseh, whose name means 'making to forget,' apparently for a time forgot his origin and his father's house as much as possible, so now in these days there seems to be a wish to remember even the days of his youth, and there are unmistakable signs that the differences between England and America are being forgotten, and that eventually Ephraim and Manasseh must become one at least in this, that they must and will work together for the advancement of civilisation throughout the world. Here, then, we get an idea of the state of things at the present time. If, as we believe, lost Israel has been found in the Anglo-Saxon race, we see two nations fulfilling the prophecies with regard to Israel, and they both fulfil so many of the conditions required, that we cannot doubt, after having examined the subject.

"It is the emblems of these two nations that we are going to study to-day, and their significance is remarkable. Carlyle says it is in and through symbols that man, consciously or unconsciously, lives, moves, and has his being. Those ages, moreover, are accounted the noblest which can best recognise symbolical worth and prize it at its highest. Patriotism leads all people to love and reverence above all others the symbols of their own country. Chief among these are the flag and the seal; the one is an emblem of living acts and constant aspirations, the other is a guarantee of acts accomplished, and of plighted faith. We read of both in the Bible, from whence we derive our earliest knowledge of a standard. What is a standard? A standard is a flag or banner with a device of some kind on it, either a picture or certain words, and these have a meaning, and are emblematical. These standards are to show the ownership of property, and seem to have been a God-appointed means of inciting His people to courage and

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enthusiasm. We read of one banner being given by God Himself, that it may be displayed because of the truth—our own Royal Standard. Four standards are mentioned in the Book of Numbers, whose emblems were—the Lion of the tribe of Judah—the lion is the king of beasts. The Eagle of the tribe of Dan—the eagle is the king of birds. The Ox of the tribe of Ephraim—chief of domestic animals, and a Man for the tribe of Reuben—God's principal created work. These four emblems were those seen by Ezekiel in his wonderful visions, and by St. John in Rev. xiv., clearly proving thereby that all the House of Israel was indicated.

"With regard to the American flag, stars have figured in the history of Israel from the beginning. Abraham's seed was to be as the stars for multitude. Joseph's dream of the stars—eleven stars made obeisance to him. In Rev. xii. we see the woman crowned with twelve stars, referring to a particular period in the history of Israel—the gathering of the tribes in Britain. The stars and stripes was adopted as the flag of America, on June 14, 1777, nearly a year after the Declaration of Independence. Congress resolved that the flag of the 13 States be 13 stripes, alternate red and white; that the Union be 13 stars white in a blue field, representing a new constellation. The maps in our Bibles show how Canaan was divided amongst the tribes in the old days, each having various sized portions. But when Israel's inheritance is again divided, there will be 13 stripes from the East to the West, as foretold by Ezekiel. The following extract from the *British Californian* will be read with interest:—

"Just now, when the star-spangled banner is playing no small part in the history of the century, it is interesting to recollect that we obtained our national flag from the 'old country.' In the county of Northamptonshire, about six miles from Northampton, is situated the parish of Brington. It contains the villages of Great and Little Brington, Nobottle, and Althorpe, the home of the Spencers. Little Brington, which lies about half a mile from Great Brington, is famous as the dwelling place of the ancestors of George Washington. In the year 1616, Lawrence Washington, who came from Sulgrave to Brington, died there, and was buried in Brington Church. Not only is it an accepted fact that from the arms of Washington sprang the stars and stripes, but there are many who believe, and not without reason, that the raven surmounting them was the prototype of the American Eagle. About the same time the State of New York adopted its present arms and placed the Eagle with the western aspect on its crest. One of the first acts of the infant Republic was to appoint a committee to devise a suitable great seal by which to authenticate and lend sanction to its decrees. This proved to be a very difficult undertaking, and it was six years before a satisfactory design was chosen. Many suggestions were made, nearly all of them being connected with some episode in the history of Israel; and in 1782, when the possession of a great seal became an absolute necessity, the present beautiful device was made.

"The seal has its obverse and its reverse side. Many people were ignorant of that fact until the time of the World's Fair. The obverse side represents an eagle with the escutcheon on its breast, an olive branch, the bundle of 13 arrows, the scroll, the glory breaking through a cloud and the 13 stars. On the reverse side, a Pyramid, unfinished of 13 steps. In the zenith an eye; over the eye these word, Annuit Coeptis (He has prospered our undertakings); the numerical letters, 1776, the date of Independence, then the words Novus Ordo Seclorum (A new Order of the Ages).

"Now why the Pyramid and why so many references to the number 13. Manasseh was the oldest son of his Egyptian mother; therefore he had the right to claim the Egyptian heraldry. The American coinage speaks to us also of this number 13. Thirteen States; the motto has 13 letters; quarter-dollar has 13 stars; 13 letters in the scroll which the eagle holds in its claws; 13 feathers comprising its wing; 13 feathers in its tail; 13 parallel lines on the shield; 13 horizontal stripes; 13 arrowheads, and 13 letters in quarter-dollar.

"GREAT BRITAIN'S FLAGS AND STANDARD.

"First comes the Royal Standard—the Banner of Israel—the Banner that we believe God Himself has given us. There are twelve distinct features in it.

"The Lion rampant, of the royal Tribe of Judah from which the sceptre was never to depart (Jer. xxxiii. 25, 26), and which, after floating over royal palaces in Ireland, having been brought there in the first instance by Jeremiah then was taken to Scotland by Fergus I., and finally came to England when James VI. became its king as James I.

"The harp of David, also representing the Tribe of Judah the harp had previously been introduced into Ireland B.C. 719 by the Tuatha de Danaans—a people learned in art, and sciences. Bede, Gildas and The Four Masters—Irish annals—being authorities.

"Four distinct quarterings; 2 scarlet grounds, one gold and one blue. Six small lions. It is generally believed that William the Conqueror used two lions for England and Normandy. Henry II. adding the third for Aquitain and so on. This would show that these kings, like Micah the prophet, considered a single lion the emblem of each division of scattered Israel (Micah v. 8; also Num. xxiii. 24).

"The four colours, too, are God-given, and are full of significance—they are those appointed to be used in the construction of the tabernacle (Exod. xxviii. 5, 6, 8, 15).

"Gold is the representative of that light of the Holy Spirit which was so freely lavished in the adornment of the temple, and of all those things pertaining to it—primary colour of light.

"Blue is the representative colour of Jehovah, the Father.

"Scarlet is the representative colour of our Lord Jesus Christ.

"The flag of Ireland was the golden harp with silver strings on a blue ground, and first became a quarter of the Royal Standard when the three kingdoms became united under James I.

"The Union Jack, the national flag of England, is composed of three crosses, red, white, and blue, symbolical of intense love of liberty and determination to maintain it until death. Red for life blood; white for purity; and blue for truth. What colours can be finer for a banner under which brave men and fair women are to live and die?

"The three crosses are the cross of St. George for England, St. Andrew's for Scotland, and St. Patrick for Ireland. The Cross of St. George is a red cross on a white ground. (Gen. xiii.—first idea of a cross in the Bible.) The patron saint of England supposed to have lived about 300 years after the birth of Christ—born in Cappadocia; no doubt one of the dispersed of Israel, who became a Christian; a soldier who was noted for his bravery, and suffered persecution during the reign of Diocletian; said to have suffered martyrdom. Supposed, also, to have fled to Great Britain.

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St. Michael and St. George. Why St. George became the patron saint of England it is difficult to tell; it is more than possible that he and St. Michael were one and the same man. St. Michael's Mount, in Cornwall, is the sole remaining memorial of the one; while the other is commemorated in various ways. 'St. George for Merry England,' is our battle-cry. The Channel between England and Ireland bears his name, and the most honourable order of knighthood in the world, that of the Order of the Garter, is dedicated to his memory.

"The flag of Scotland was the cross of St. Andrews; a white cross on a blue ground (× cross, Gen. xlviii.). St. Andrew was one of the twelve apostles, and was martyred A.D. 66, at Patrae, in Greece, upon a cross shaped ×. Some relics of the apostle are supposed to have been brought to Scotland and placed in a church which was built where St. Andrew's now stands.

"The first Union flag was formed when the crosses of England and Scotland were united by James I., 1606, and was called after him, Jacques, French for James.

"The cross of St. Patrick, a red cross × on a white ground, the patron saint of Ireland, born in Scotland, near Dumbarton. His missionary work in Ireland extended over a period of thirty years. The present Union Jack is a combination of the flags of the three countries, and dates from the reign of George III., 1801.

"The crossed crosses represent the monogram of Christ. The Roman Emperor Constantine (son of the British Princess Helena) saw the crossed crosses in a vision with the message, 'In hoc signo vinces.' The first three letters of Christ, used as His name by the early Christians, assume this form perpetuated in the Union Jack of Great Britain. In Greek, the first and last letters of the alphabet are Alpha and Omega: in Hebrew, Aleph and Tau, written thus × +

"So when Jesus says, 'I am Alpha and Omega, the first and the last,' the symbolism which He uses is that of the crossed crosses, and the flag of our Empire is the flag of Christ."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been struck this Christmas with the thought who the "Magi" or wise men were? The Prayer-book has it, "The manifestation of Christ to the Gentiles." Now what interest had the Gentiles in the Christ at that time? He said when He became a preacher to men, "I am not sent but unto the lost sheep of the House of Israel." They (the Gentiles) were not to be invited to the fold till after the out-pouring of the Holy Spirit. Who then were the wise men? Who were the most likely people to be interested in the coming of the promised Messiah? We know that the Ten Tribes, who were taken from their own land long before, were located somewhere in the East, and no doubt many of them were rich and doing well for themselves, as the manner of the Hebrews is. Might not some of these, being good men, and still believing in and looking for the fulfilment of God's promise of a Saviour, be watching and waiting for some sign of His coming, for the "star (in short) which shall arise out of Jacob" (Numb. xxiv. 17). Naturally they would go to Jerusalem to make enquiries, supposing the priests would be on the alert, and know all about "the Babe" who was born to be the King of the Jews. Evidently their faith was not shaken at the indifference they found, but it procured for them the blessing they sought. Strange that out of all the Jews in the Holy Land then only a few shepherds were told of the great arrival! They must have been among the few who were watching and waiting for "His" arrival! But what a glorious acknowledgment of their faith they received! Strange that with all the grand Temple services and the expounders of the Scriptures present no one in those high offices seemed to be looking for the Messiah! Their eyes being blinded by unbelief, they did not know Him when He came among them! Things seem in much the same state now. Who is looking now for the glorious second coming of Christ? Not the Churches, as far as I can judge!

These are a few stray thoughts. I do not know if they are worth much. If someone who could would write on the subject, I think it would be interesting.

Yours truly, K. W. R.

Dalby, State of Queensland.

To the Editor of the "Banner of Israel."

DEAR SIR,—In order to see whether some suspicions I had about the real constitution and working of Islam were correct or not, I went into the subject with such previous knowledge as I had got on the Euphrates in 1895, and in Petra, &c., in 1899. The result is I think somewhat curious, and being published as an article on "The influence of Arabia on North Africa, the Persian Gulf, and India," in the "Westminster Review" for, I suppose, September (as I corrected the proof sheets in Italy the other day). The article goes to point out Koweit* as the gate of Islam, though no one would think it—a new gate that to ensure safety of India, ought to be in British hands one way or other. The article represents Islam in an entirely new light, but on the showing of the best authorities. The heat here just now reminds me of India, but is not depressing, and there is about the finest sea bathing I know at Phaleron, within easy reach.

Yours sincerely, A. T. FRASER, Colonel.

Athens, August 23rd, 1901.

"HORSES."—EZEK. XXXVIII. 15.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—This is only a note to say how interested I am in Mr. Mackworth's letter (see BANNER, page 376, September 4), all the more from the article concerning the Jewish Colonization Association, which seems to meet Mr. M.'s demand for 1,000,000 horses. Surely the Argentine is the very country to breed and prepare them for war purposes?

If the idea should be carried out, may not this be the placing of Israel's foot on the lowest rung of the ladder, that is to land South America in our possession—seeing that Judah is of Israel?

It is remarkable that Zechariah xiv. gives prominence to these noble beasts when he says, in verse 20, "they are to bear upon their bells" "or bridles" (see the annotated paragraph Bible), "Holiness to the Lord."

Though there is much inherited prejudice, I believe, in the British mind, against the Jews, we seem, do we not, yearly to be drawing nearer to one another in a kindly brotherly feeling? L. P.

London, Sept. 4, 1901.

THE SIX COLOURED MAPS of the BRITISH ISLES (issued as a Supplement to the New Year's Number of the BANNER), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

* Koweit on the Persian Gulf terminus of the railway connecting Egypt with that Gulf and India. The islands of Bahrein, now under our protectorate, were, I see, the original Tyre and Sidon of the Phœnicians, who had their trading settlements there before they migrated and gave the same names to the towns in Syria.

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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 ASSASSINATION OF THE PRESIDENT OF THE UNITED STATES.

IN our last issue we drew attention to the terrible event which on Friday, Sept. 6 last, sent a pang of horror and grief throughout the civilised world. The ruler of a mighty nation of 80 millions of people was fatally injured by a miscreant who, without a shadow of reason, seized an unguarded moment when his victim was ready to extend his own hand to him to be grasped in friendship in public meeting, to fire two shots into his body, which caused the death of the beloved President on the 15th, about a week after the attack. The murderer awaits his trial, and his despicable fate. But a noble life has been sacrificed to carry out the murderous plots of the Anarchists, whose one object is to strike down the rulers of every State, that Governments may be abolished, society dissolved, and the wealth of the world, and all that makes life worth living for, here and hereafter, may be destroyed, or scrambled for by such wretches as this Czolgosz.

Society, however, will be found to be strong enough to deal with the detestable criminals of whom that misguided young man is a type. Satan is a conquered enemy, and the Lord Jesus, our King, is stronger than he, and all his cohorts united. In India we have a well-known crime, which secret societies of willing dupes and agents largely carried out not long ago, and would rejoice to begin to carry out again, if the strong arm of the Government allowed it. The Thugs lived to murder, to rob, and destroy. They acted in secret gangs. Their murders were carried on under the fancied blessing of their atrocious deity, Kali, and the execution of their crimes was entrusted to secret agents who, by treachery and violence, at last suddenly destroyed their victims by poison or strangulation, without noise or bloodshed, or resistance of the latter, and then buried. Their Society, like that of the European Anarchists, pervaded the native community, and its members were found among all sections of the people.

India is a free country like our own and the United States. But there it was found needful, not only to stamp out this awful system of crime, but to secure and execute the ringleaders, and imprison for life all who had taken any part in any murder in a second degree of criminality. By incessantly following out this plan, by using largely the aid of Queen's evidence, and leaving no criminal loose to prey on society, the crime of Thuggee is now, we believe, all but extinct, at least in the form in which it used formerly to exist, to the terror of native society. The crimes of the Anarchist should be treated like Thuggism in India—the murderers should be executed without mercy, and all who have in any way been abettors or conspirators in each case, hunted down, seized, and incarcerated for life. Then only will this dreadful evil be put down. At present the Continental States expel these enemies of mankind from their countries, and force them to find homes in the British dominions or in the United States; which, forsooth, give free quarters to these human tigers, and enable them in safety to hatch their plots against such lives as the United States' Presidents, and against even our present King Edward, when lately in Belgium they very nearly shot him at a railway station.

It is time that we should protect ourselves and the nations of Europe by refusing longer to harbour these plotters against Society, but by apprehending them on reasonable proof of their guilt, prevent them making our blessed and free country the hatching ground of known murderers and miscreants, who in America kill their Presidents (as three have already fallen), and in the United Kingdom will begin ere long, who can doubt it, to try and compass the deaths of our princes and our great men in Israel! Men and women who live to compass the deaths of all rulers have no right to use our free soil to carry out their detestable plots, and if known to belong to the Anarchist gangs, they should be deprived of the power to destroy honest men, and to bring nations to sorrow and distress.

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Two clerical notices of the startling event which has shaken two connected peoples, Ephraim and Manasseh, are contained in the sermons preached by the Vicar of Clifton, in his parish Church, and by Dr. Glover, of Tyndale Chapel, Clifton. We quote them for our readers' benefit:—

"CLIFTON PARISH CHURCH.

"Preaching last Sunday, Sep. 22, from the text—'Therefore, my beloved, be ye steadfast,' &c. (1 Cor. xv. 58), the Rev. Canon Head said they were standing that day in the face of death. He supposed there were few throughout the length and breadth of the civilised world who had ceased to speak of him who had been laid low by the assassin's bullet. They could but feel first of all when they thought of it that there stood a dark shadow by that murdered man, and that shadow was the dark shadow of sin. The man who slew the President of the United States awaited the condemnation and the penalty which he must pay, and they could only turn from it and feel how terrible was the result of sin indulged, sin permitted to run to its full excess until it lifted its hand against an innocent man. They turned from the sinful man and the sin to her who was the widow, and they could but feel how sympathy went forth to her who said so truly, 'We have fought many a battle together'—she and her husband—'we have conquered in many a fight, and perhaps we shall conquer also in this.' She spoke it when he first was laid low, and their sympathy went forth to the widow, feeling now that there was that darkened home and that shadowed future for her. Then sympathy went forth also to that vast land bowed down by the consciousness that the man who held the reins of Government so ably and truly, and in so upright a manner, was laid low and was dead. Yet while their sympathy went forth, they felt that out of it all might spring some blessing. The people of America poured forth their sympathy with us when our Queen was lying dead a few months ago, and now our land would throw back again—should they say with fuller abundance?—that same sympathy with them in the hour of sorrow, and who could tell how God would take that channel of sympathy and make it the means of binding stronger the ties of two great nations, speaking the same language, coming in a great measure from the same stock, and so it might be as it were the very seal of continued peace and love between the two nations. The late President was a man of God, he had served his God, and therefore we turned away for a moment from the contemplation of death to the thought of the glory which should yet come when that servant of God should stretch forth his hand to receive the reward, and the ear opened at that moment should hear, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' The Dead March in 'Saul' was played at the close of the service."

"TYNDALE CHAPEL.

"At Tyndale Chapel Dr. Glover alluded to the sad event, and said they were troubled at the apparent failure of civilisation, that there was so little moral restraint, and so little sense of what was due from the individual to the community, that such a crime was possible. They lamented the wrong lines which seemed to have such a fascination for great masses of their fellow-men—the lines of Socialism. Christianity said, 'Love thy neighbour,' but Socialism said, 'Compel by law thy neighbour to love thee.' They were distressed at the recrudescence of the worst methods of mediæval strife—the dagger, poison, and assassination. They must, however, remember that above all the trouble on earth God ruled. Such a life as Mr. McKinley's, so high principled in Christian faith and courage, and the desire to serve his country, moved on a plane higher than it was possible for any malignant enemy to touch its essential interests. Such deaths were blessed in their results, for they bound society together, and they called forth patriotism of the highest kind. They in England should tender their great sympathy to the great nation which was bereaved, and to the lady so sorely stricken and so much in need of comfort; and also to the successor to the Presidential office."

LOOK ON THIS PICTURE AND ON THAT.

WE have been roundly taken to task for failing to look on both sides of the question in regard to the Boer war. We publish now both sides. The friends of the Boers declare that,—

1. The Boers were and are entirely in the right.
2. That the ministers and Christians of Great Britain ought to protest against the injustice being done to the Boers.

To this effect the Committee of the Evangelical Alliance at Bâle issued lately an appeal to the Christians in Great Britain, urging them to seek to put an end to the war in South Africa. A Scottish correspondent, residing at Geneva, describes the proceedings which followed. In regard to the Appeal he said:—

"The Appeal is in the style of a letter not long ago addressed to the Archbishop of Canterbury by a pastor at Strassburg, in which it is assumed that the Boers are entirely in the right, and that the ministers and Christian people in Great Britain are sinfully neglectful of their duty in not protesting against the injustice that is being done. The Committee of the Evangelical Alliance in Bâle sought to get the adherence to their appeal of the other Committees of the Alliance in Switzerland. Some joined them, and others—as, for example, the Committee at Geneva—refused to take any part.

"Shortly after the publication of the Appeal there appeared in a French Swiss paper a letter from 'A Member of the Alliance,' urging that the Appeal should have been sent, not to the English, but to the Boers, and giving a draft of what would be a suitable appeal. This has since been printed separately under the title 'An Appeal to Christian Boers,' and is now sold in the kiosks at Geneva. Even to those who have not lately, like the translator, had a course of reading of pro-Boer comments on the war in Swiss and French journals, it is a remarkable paper. It is as follows:—

"'Honoured and well-beloved brethren of the Republics of South Africa,—

"'Allow me to address to you a word of brotherly advice. Why do you not use your influence with the heads of your respective Governments to make them seek peace, and, in order to obtain it, to make such sacrifices as the Word of God allows? You, as well as your leaders, very openly declare that you are Christians, and a Christian is one who submits entirely to the Word of God as it is revealed in the Holy Scriptures. Is it true that this Word forbids the acceptance of the English conditions? It is true that they imply the sad sacrifice of the political independence of your two Republics, but can you assert with a good conscience that the Word of God requires on your part the maintenance at every cost of this independence? Without doubt,

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if it involved the service of God, or the safety of religion, or the repulse of idolatry, it would be right, like the Maccabees, the Apostles, and the heroic Beggars of the Low Countries, to suffer anything in order to obey God rather than man; but in this case there is nothing of that kind.

"'It is absolutely certain that your religious liberty is in no way menaced by the English Governments. Its liberality in this matter, as in many others, is known to all, and is extended to four hundred million subjects.

"'Your civil rights, your local autonomy, and local administration are equally secured. There remains political independence and the right to declare again, later on, war against the English; but the New Testament does not contain a syllable which makes it a duty of a Christian to place the political independence of his country above every other consideration. This alleged duty nowhere figures in the catalogue of Christian duties. The Apostle Paul would have placed it among the worldly and "fleshly" principles. He would have regarded it as idolatry to place a human institution beside the code of the Gospel. Look at the example which the Apostle gives. Ardent patriot as he was, he would have been content to be anathema for the salvation of his people, and yet he extended no sympathy to the zealots of the Jewish Republic. In the presence of representatives of the Sanhedrim he appealed to Cæsar. He thus recognised the authority of the Government which had violently and unjustly annexed Palestine. For a much stronger reason he would have accepted in our days the thousand times more beneficent government of the English, which has annexed the Boer Republics.

"'It is impossible to imagine the Apostle saying to his contemporaries—"In the name of God, I make it for you a duty to slay all your enemies and to die rather than to submit to any hegemony." You know that Jesus Christ did not wish His people to rebel against Cæsar. These facts suffice to condemn, from the Christian point of view, the obstinacy of the Boers, who consider themselves to be like the Jews—a chosen people.

"'What right have the Boers to continue a war altogether analogous to that which the Gospel did not authorise the Jews to declare? You should acknowledge this; all the Apostles and all the early Christians were of one mind in regard to this. Two or three years after the death of Paul, a million Jews who revolted perished miserably at the siege of Jerusalem. They not only did not save the independence of their nation—they caused the last vestiges of it to disappear. The world went on without the Jewish Republic, and does not appear even yet to have much regretted its disappearance. For every reason the fanatical compatriots of the Apostle would have done well to take his point of view; and is it not insensate guilt to wish to follow their lamentable example? We can serve God in an annexed country. Jesus lived, and the salvation of the world was accomplished, in an annexed country. Even the patriotism of the prophets of the Old Testament was not without limit. Jeremiah gave to Nebuchadnezzar, the conqueror of Jerusalem, the title of the "servant of the Lord." He pronounced threatenings against the Jews who refused to submit to the authority of this despot. The false prophets who urged war were condemned. In canonising the writings dictated by Jeremiah the Synagogue rendered implicit homage to the wisdom that was so long misunderstood of the martyr prophet. But of what value is this wisdom if Christians trample it under foot? In the name of God, who spoke by the mouth of His prophets, we venture to recommend to the consideration of Mr. Kruger, of Mr. Steyn, of all the Boers, and of all the pro-Boers, the following sayings, which appear to apply to the war in South Africa with startling exactness:—"Why will ye die thou and thy people by the sword, by the famine, and by the pestilence, as the Lord has spoken against the nation that will not serve the King of Babylon. Therefore, hearken, not to the words of the prophets that speak unto you saying, Ye shall not serve the King of Babylon, for they prophesy a lie unto you" (Jer xxvii. 13, 14). It will be seen that in our pressing appeal we put to the side the contested question of the rights of the parties in the quarrel. We place ourselves at the point of view of the Bible as to the temporal sacrifices which the Gospel enjoins for the cause of peace. Political independence is, undoubtedly, a temporal privilege, and it may therefore be sacrificed by the Christian conscience. We do not inquire whether or not, as some allege, the Boers, under the show of patriotism, have or have not been moved by less noble passions. We would not recall the avowal of one of their leaders that they have for twenty years cherished the unjust project of driving the English from South Africa. When Jesus in the parable taught that the weaker of the two belligerents ought to take the initiative in making concessions, He did not enter into the question of the rights of that belligerent to political independence. To the policy of a war of extermination He opposed that of this abandonment of some material advantage for the sake of peace. He did not say that there should be a complete or nearly complete destruction before that abandonment is made, as the Boer leaders seem to imagine. He said exactly the opposite (Luke xiv. 31, 32).

"'History has branded with the name of murderers the Jews who during the last siege of Jerusalem slew the friends of peace. There are murderers among the bands of pillagers who are the remains of your armies. Do their successes not open your eyes? Is there not a mark of Cain upon these fratricides? Do you not hear the voice of the blood of your brothers, and the prayers of the majority of your people held in terror by the fanatics?

"'It is our duty then, well-beloved brothers of the Boer churches, to exhort you to let the true principles of the Gospel prevail over the representatives of your Republics. Tell them they assume a terrible responsibility in obstinately closing their eyes to the true political teaching of the New Testament. Tell them that God cannot approve a guilty deviation from this. He has not blessed, He will not finally bless their enterprise. Vainly they traverse land and sea seeking alliances, as Israel sought the help of Egypt against Babylon. They risk seeing the declaration of the Psalm applied to them, "They cried, and there was none to hear them, even unto the Lord, but He answered them not" (Psa. xviii. 42). "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20). If they do not speak thus they place themselves in the point of view and the condition of the Jews who revolted in the first century. They place themselves outside of the principles, the promises, and the consolation of the Gospel. May the Boers at last escape from this sorrowful path. We believe that we have shown that Jesus Christ Himself, their Divine Head, calls them to do so.'"

The Boer side of the question is clear and obvious. They have grossly mismanaged the country we handed back to them in sheer generosity in 1881-82. They have treated unjustly and cruelly the Uitlander population, who, with their consent, and under their so-called protection, worked the mines of gold which abound in their then land. To

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protest they turned a deaf ear, and at last declared war against our nation with open insult, and avowed their intention of driving the English into the sea. In pursuance of this threat they proceeded to annex certain territories belonging to the British Crown, and laid siege to Ladysmith, Kimberley, and Mafeking. They have been defeated, their capitals in the two Republics have been occupied by the British armies; their railways, towns, and military forces, guns and stores have been annexed by the British armies, and nothing remains to the Boers but guerilla warfare, murder, and robbery, in the mad and vain resistance to their conquering enemy. Their cause is hopeless, and their continuance of the struggle reduces them to the condition of Brigands and outlaws to whom no mercy need be offered. This is their case. Ours has been well set forth by the Bishop of Liverpool in his letter to the Dutch Churches and Boer population. It was republished in the London *Times* and other leading English papers, and is quoted again below for our readers' information, although it appeared last week, in answering another opponent :—

"A Bishop Justifies England's Policy in South Africa."

The Rev. Dr. Chavasse, Bishop of Liverpool has sent the following reply to a pro-Boer Appeal issued by the Swiss branch of the Evangelical Alliance "to the Christians of Great Britain:"—

"Dear and Reverend Brethren in Christ—As one who greatly values the sympathy of the Evangelical Church in Switzerland, I have read your Appeal with distress and dismay. If the charges you have brought against Great Britain were true, she would deserve the condemnation of the civilized world. That our Government has made mistakes we admit : but that we have been inhuman, oppressive, and unrighteous, we emphatically, and indignantly deny :—

"1. We did not seek the war. It was forced upon us by men who, whatever may have been their pretext, really aimed, as is now beyond a doubt, at the overthrow of British power in South Africa, and at the setting up of a South African Republic. They deliberately invaded British territory, and publicly annexed it.

"2. We have not conducted the war unrighteously and cruelly. War at its best is an awful curse, and brings with it untold loss of blood and treasure, and the inevitable suffering of the innocent. The exigencies of the war will always require the burning of farms, and even of villages which are used by the enemy to harass the opposing army and to harbour combatants and ammunition. Terrible as the farm-burning has been, it was only ordered when absolutely necessary by a British General whose character for humanity and godliness is beyond dispute.

"3. The Boer women and children were crowded into camps because they could not be kept alive in any other way. Their own friends could not help them, and starvation stared them in the face. No doubt, they have suffered hardships ; but so have our own soldiers and civilians. No doubt the death-rate in the concentration camps has been lamentably high, especially amongst children ; but so has it been in our own camps among strong and seasoned men. It is no easy matter to provide perfect sanitation and transport at a moment's notice for such large masses of men and women and in such a vast stretch of country. The best answer to your unhappy charge of cruelty to women and children is that the Boers themselves sent their families for protection to British territory, and that Mr. Kruger left his wife behind in Pretoria under British rule.

"The great mass of Evangelical Christians in Great Britain of all shades of political opinion support, and will continue to support, the policy of their Government, because it involves the integrity of the British Empire, the complete civilisation of South Africa, and the evangelisation of the native races.

"I am sure my dear and reverend brethren, that you have sent us your appeal from the highest motives and with the noblest aims. But I must be forgiven for saying that you have acted on seriously defective information, and that you have formulated charges against your Christian brethren which must touch to the very quick those who are as jealous as you are for the cause of humanity, righteousness, and of God. And this step, in my opinion, is calculated to bring about the very result you deplore and to do 'serious spiritual harm to the cause of Evangelical Christianity throughout the world.

"Believe me, my dear and reverend brethren, yours faithfully, "F. J. Liverpool.

JEWISH NOTES.

ANTI-SEMITISM OR ANTI-JUDAISM.

In these three words is summed up the entire Jewish question of to-day. Nearly all writers on the subject agree that the former is generally the case, but they are not always happy in their summing up. I have read yards—I had almost said miles—of print in which it has been attempted to define clearly the position of the modern Jew among the modern nations. Whether or not the deductions are correct is not the point here, but I cannot recall a single instance in which the situation has been so cleverly, so brilliantly summed up in one short sentence as was done by a certain Dublin Jew, who is neither a writer nor the son of a writer, nor does he come from the land of writers.

Of course, not being a writer, he did not write it down with ink and paper, but he spoke it, and here it is exactly as I heard it from him: "In the days of old they hated us because we were not Christians; now they hate us because we are Jews."

As an epigram it will give Zangwill a good deal to do to beat it; as a truism, however, it is not my purpose to decide it here; but I give it for what it is worth.

I am not quite so sure that it is always anti-Semitism. Often it is both; sometimes it is either the one or the other; and sometimes, too, it is neither the one nor the other. In Russia and Roumania, where Jews are kept huddled together in their Ghettos, it is purely anti-Judaism; in France, where Jews have entered into free competition in every walk of life, it is certainly anti-Semitism; in Austria and Germany it is perhaps both; in Great Britain, Italy, and the United States of America neither the one nor the other is finding, or ever will be finding, a popular voice.

THE ANGLO-ISRAEL THEORY.

The belief that the Anglo-Saxons are the direct descendants of the Lost Ten Tribes has taken strong root among a considerable number of people in this country. Mr. T. W. G. Tomlinson, 4, Chalgrove-terrace, S.C. Road, is a staunch and an energetic defender of this theory, and I think it will be interesting to Jews and non-Jews alike to hear what Mr. Tomlinson has got to say on the subject, so I print it here without prejudice.—L.

The theory that in the Anglo-Saxon race are to be found

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the descendants of the Ten Lost Tribes of Israel has now become so widely known, and accepted by so many, that no apology is necessary for directing the attention of those who either have not taken the trouble to inquire into the subject, or who, having taken it up, have not had the patience to pursue it. The belief that the Anglo-Saxon race are the real offspring of God's ancient Israel appears to some most extravagant; but the case rests almost entirely on what the late Mr. Gladstone called "the impregnable rock of Holy Scripture."

I, for one, unhesitatingly believe that the Anglo-Saxon race are the true, positive descendants of Jehovah's ancient people of Israel, of whom we read so much in Bible history.

In due course, I hope to show that the Anglo-Saxon race have enjoyed, are enjoying, and in the future will enjoy, the blessings promised by the Jehovah-Jireh, who said, when He saw that in Abraham's faith Isaac was really sacrificed: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the Gate of his enemies."

The Jews and the Israelites are so closely connected in name that many people constantly confound the terms, not recognising the fact that they are two separate and distinct branches of one great family. This is the all-important point to keep in view when considering the Anglo-Israel theory, and we need but spend a little time and a little studious thought to see how perfectly distinct is the Jew from the Israelite. This distinction can be traced back for thousands of years.

The term "Israelite," of course, includes the Jews; but the term "Jew" does not absorb the Israelites, just as a Connaught man is an Irishman, but an Irishman need not necessarily be a Connaught man. The Jews are descended from the tribe of Judah, from whom they take their name, the descendants of the other tribes being known as Israelites. After the death of Solomon the kingdom became divided, the tribes revolting from under Rehoboam, who ruled over the tribe of Judah, and we read: "So Israel rebelled against the House of Judah unto this day." Never since this division have the Israelites and Jews become one family—their positions in the world being clearly distinct, and so it must continue until Judah is brought to his people. The Jews have preserved their national customs, their religious observances, their language, and even at the present day are a "peculiar people," and all this in order that prophecy might be fulfilled.

Let us see what was the position of the Israelites. They remained a distinct kingdom, and from 975 B.C. to 725 B.C. they had some nineteen kings. They were finally carried captive into Assyria by Shalmaneser. From that captivity they have never returned; as a body they never can; only representatives, as we read: "One of a city, and two of a family." We find Israel referred to frequently in such terms as the following: "All Israel," "the House of Israel," "men of Israel." The fortunes of this people are very marked from any other, and especially from the Jews, with whom they are so frequently confounded. They were to lose their name, to be divorced from the Mosaic law, to lose their language, to possess the isles of the sea, to be great and successful colonisers, to be a head nation, a company of nations, to be great in war on land and sea, to be lenders of money. And yet men will insist in confounding them with the Jews, or looking for them among the lowest of human kind, such as Indians, Africans, and so on. That the two branches will finally be united there is no doubt, when Judah shall be brought to his people; but for the present it is ordained that they shall remain separate and distinct.

We will see on some other occasion to the proofs which the Anglo-Saxon race can adduce to show that they are the inheritors of the promises and blessings which were made in the far-off day when Abraham heard from the lips of the angel on Mount Moriah the cheering words: "In blessing I will bless thee."—*Dublin Evening Mail*, August 10th, 1901.

SCRIPTURAL TESTIMONY ON BIBLICAL TOPICS.

By V. G.

Part I.—Israel's Enemies.

Hostilities commenced between the grandsons of Isaac, the descendants of Esau and Jacob, B.C. 1740.

"Amalek the grandson of Esau."—Gen. xxxvi. 12.

Exodus xvii. 8—16.—"Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name Jehovah-nissi (that is the Lord my banner). For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." (B.C. 1491).

Deut. xxv. 17—19, B.C. 1451.—"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

Numb. xxiv. 3—9, B.C. 1452.—"And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open. 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 hath planted, and as cedar trees beside the waters. 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,

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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." (Ver. 20): "And when he looked on Amalek, he took up his parable and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."

1 Samuel xv. (part ver. 1).—"Samuel also said unto Saul (Vers. 2, 3, 5): Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul came to a city of Amalek, and laid wait in the valley. (Vers. 7, 8): And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. (Ver. 32): Then said Samuel, Bring ye hither to me Agag, the king of the Amalekites (Ver. 33): And Samuel hewed Agag to pieces before the Lord in Gilgal."

1 Samuel xxx. 1, 17, 18 (B.C. 1056).—"And it came to pass, when David and his men were come to Ziklag on the third day that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire. (Vers. 17, 18): And David smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men, which rode upon camels and fled."

(To be continued.)

THE JAPANESE PROPOSE TO USE ENGLISH INSTEAD OF FRENCH IN THEIR DIPLOMATIC CORRESPONDENCE.

THE following appeared in the *Glasgow Herald* of August 10th last:—

"The announcement that the Japanese Government propose in future to use English instead of French in their diplomatic correspondence is full of interest. The reason given is that most of Japan's trade is with the United Kingdom and the United States. But this of itself would be an inadequate reason for Japan giving up the use of French in corresponding with countries other than Britain and America. The fact is that Japan, always keenly alive to the practical, realises that English is the *Welt-sprache* or world-language. The irregular, irrational, irreducible-to-rules, slangy English of the trader has beaten all systems in the nature of a universal language, and made itself indispensable in all the corners of the earth. Therefore, says Japan in so many words, as everybody understands English why not use it in diplomacy instead of French, which, curiously, every diplomatist does not know in its niceties, although he is supposed to do so? 'Pray, mamma, what do I learn French for—am I ever to live in France?' says the good little girl in that friend of our fathers' youth, 'Evenings at Home,' and something like that question we imagine the good little diplomats of Japan have been putting to their Government. There are many reasons why we should all speak French, but there are far fewer reasons than there used to be for French continuing to be the language of diplomacy. 'What's the French for "Compromise?"' was the speech put into Lord Beaconsfield's mouth in a famous *Punch* cartoon at the time of the Berlin Conference. Ignorance of such a word might be as useful as knowledge in the case of our diplomatists, who have the reputation of using compromise too often. But it is better to go into conference with absolute knowledge of the value of the words which are to be used, and it could scarcely be against British interests were English adopted as the official tongue. But will Japan get her way? We do not forget that after the Franco-German War, Bismarck, flushed with success, already thought fit to ignore French, and answered a despatch to Russia in German. Gortschakoff replied in Russian! Needless to say, French was resumed as Germany's diplomatic language. We have no expectation that France, Germany, and Russia will follow Japan's lead in using English to conceal their thoughts, but we do not think they will snub the statesmen of the Mikado by pretending not to understand English—for a retort in German might provoke a rejoinder in Japanese!"

The presence of English as the language of commerce in all the corners of the earth, and in the ocean highways of the world as well, pre-supposes that the peoples speaking English are scattered West and East, North and South, as Israel was to be "spread abroad" (Gen. xxviii. 14, R.V.). The two races then must be one and the same, for there cannot be two races both dispersed throughout the world, and both talking a universal language, like the Hebrews of prophecy and the British Anglo-Saxons of modern times. The Word of God declares that the people so found scattered will be the Hebrews. The British, who fulfil the prophecies in these later days, are doing the very thing predicted in the very places indicated, and therefore must be the Hebrews described in prophecy. The world-wide dispersion of the Hebrew people in the latter days, foretold to Jacob, is answered by the British fulfilment in modern times. The English language is everywhere; and where the language prevails the people who speak it must have preceded it, and be everywhere using it as their own vernacular.

Here we have a line of proof supporting our views in regard to the Identity of the British with the lost tribes which is world-wide in its aspect, and appeals to the whole world. There can be no mistake about it. The facts are either true or false as we allege them. Prophecy leads us to the certainty that in the last days Israel shall be spread abroad in the four quarters of the earth and in many waters. Their language, then, would be no longer Hebrew, for they were to be conversant with "another tongue," and be called by "another name" than Israel by the Lord Himself (Isa. xxviii. 11 and lxv. 15, R.V.). The race thus changed in speech and name, but answering to the prophecies in every particular, is the British, and their language English. Even the Japanese now tender their testimony to the truth of our Identity by the fact of the universality of language; and we are glad thus to confirm our evidence by the corroboration now to hand. Let Israel praise the Lord.

REV. J. MORGAN GIBBON, the well-known Congregational Minister at Stamford Hill, prior to his departure for America, said: "I do not go merely in a personal capacity, but as a representative of English Congregationalists to American Congregationalists. I believe that the Anglo-Saxon peoples are God's chosen people of this time, and that they hold in their hands the destinies of the world. I trust that I may be able to say some word that shall tend to cement yet more firmly the sympathy that exists between ourselves and our brothers o'er the sea."

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THE WATCHMEN OF THE WORLD.

By Frank T. Bullen, F.R.G.S.

"There is surely high inspiration in the thought that of all the mighty civilisations that have emerged in these latter days, there is none that dare claim the comprehensive title given to this paper without fear of contradiction, save ourselves. For the function of the Watchman is to keep the peace, to restrain lawlessness, to bring evil-doers to justice, and to hold himself unspotted from even the tiniest speck of injustice. At least these should be his functions, and if they seem to be counsels of perfection, the aiming thereat with persistent courage is continually bringing them nearer a perfect realisation. And if this be so with individual watchmen it is infinitely more so with those typical watchers of the Empire, of whom I would now speak, the splendid, ubiquitous, and ever-ready British Navy. It would be an uplifting exercise for some of us, widening our outlook upon life, and enlightening us as to the majestic part our country has been called upon to play at this wonderful period of the world's history, if we were to get a terrestrial globe, a number of tiny white flags, and a list of positions of all our men-o'-war. Then, by sticking in a flag for every ship wherever she was stationed or on passage at the time, we should have a bird's-eye view as it were of the 'beats' which our empire watchmen patrol unceasingly.

"From end to end of the great middle sea, wherein we hold but these dots upon the map, Gibraltar, Malta, and Cyprus, whose shores bristle with hostile populations, our stately squadrons, parade, not on sufferance, but as a right, none daring to say them nay. Their business is peaceful, although they have enormous force ready to use if need be, the duty of keeping Britain's trade routes clear, that the shuttles weaving the vast web of world-wide trade that we have built up may glide to and fro in security even though envious nations gnash upon us with their teeth and vainly endeavour by every species of chicane and underhand meanness to rob us of the fruits of centuries of industry. In two Mediterranean countries alone are our ships of war heartily welcome. Italy and Greece remember gratefully our constant friendship. Italians of all classes are acquainted with the practical goodwill of Great Britain, and so man-o'-war Jack is sure of warm reception throughout that lovely country. Not that the manner of his reception troubles the worthy tar at all. Oh no. The keynote of the chorus that is perpetually being chanted in the British Navy is *duty*. The word is seldom mentioned, but better than that, it is lived. It enables the sailor to spend unmurmuringly long periods of absolute torture under the blazing furnace of the Persian Gulf, an oven that while it burns does not dry; where the soaking dews of the night lie thickly upon the decks throughout the scorching day, and are not dispersed because the molten air is overloaded with moisture, and life is lived in a vapour bath. Here you will find the young men of gentle birth who govern in our fighting ships, forgetting their own physical miseries, in the brave effort to make the severe conditions more tolerable to the crews they command. Do their dimmed eyes often in the steaming night turn wistfully westward to the cool green English countryside, where the old home lies embowered amid the ancestral oaks? Why, certainly; but that does not make the young officer's zeal any weaker, does not damp his ardour to sustain the great traditions which are the pride and glory of the service to which it is his greatest delight to belong. . . ."—From "St. Andrew," May 16th, 1901.

In regard to the Eastern seas, the writer says:—

"Owing to the dauntless courage, energy, and perseverance of these nameless seafarers, those tortuous waters have been cleansed of the human tigers that had for so long infested them, swooping down upon hapless merchantmen of all nations, pitiless and insatiable as death itself. Within the lifetime of men of middle age those seas were like a hornet's nest. In every creek, estuary, and channel lurked Portuguese, Malay, and Chinese pirates, the terror of the Eastern seas. Now, solely through the exertions of our countrymen, or by their good example putting heart into the Chinese sailors, those waters are as safe as the English Channel. So, too, have the coasts of China itself been purged of pirates, although there, since every Chinese of whatever grade is a potential pirate or brigand given the opportunity, immunity from piratical raids is only purchased at the price of incessant vigilance. In the far Eastern seas, however, our stalwart fighting sailors are more than mere keepers of the peace of Britain; they stand between the crumbling Celestial Empire and the greed of the world. Ever ready in diplomacy as in war, and with a force always sufficient to command respect as well as breed envy, they make the might of our island nation felt in all the affairs of the Far East.

"Cross the Pacific, and on the Western sea-board of our vast American possessions find a naval station fully equipped for the maintenance of a fleet so far from home. From thence the peace-keepers sally forth all over the length and breadth of Northern Oceania, and all down the Western littoral of the great American continent, a mobile body of peace-keepers, whose business it is to keep widely-opened eyes upon all the doings of other people, no matter how great or how small they may be. Hailed with delight by dusky populations, who hate impartially the German and the French, and look upon the war canoes of the great white Queen of Belitani as the adjusters of disputes and the even-handed dispensers of justice between them, dreaded by the rascaldom of the Pacific, the robbers of men's bodies as well as the thieves of their produce, truly the lads under the White Ensign have a wide field in the 'peaceful' ocean for their beneficent labours. Guarding that Greater England in the Southern seas where men of every nation under heaven find the same security, the same opportunities to grow rich that men of our own race enjoy, clustering closely around that storm centre (in a double sense) the Cape Colony, patrolling Western Africa as well as Eastern, and ready at a word to send off a compact little army into the interior, mobile and manageable as no shore troops can ever be; among West Indian islands, as warm and fruitful as the most northerly American station is cold and acrid, the great patrol goes ever on.

"One does not need to be a rabid Imperialist or a raving Jingo to feel in every fibre of his frame the debt that we Britons owe to our navy. These brave, stalwart men, the very pick and flower of the British race, stand continually on sentry on all the shores of all the world, stand to guard our freedom, and, so far as one nation may do, strive to secure freedom for all other peoples. We see but little of them, for their parades are not held amid shouting crowds, but on the lonely waters, under an admiral's eye, keen to discover defects where all seem to an untrained observer perfection of power and movement; their greatest deeds, done by steady presentation of an unmistakable

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object lesson to our enemies—that is to say, to a full half of the world bursting with envy at our comfort and prosperity, are hidden from most of us.

In God's name, then, let us see that we do not forget amid the security and plenty that we enjoy the labours of those who are watching, far out of our sight, to see that these blessings are not filched from us. Let the officers and men of the Royal Navy see that they are ever in our thoughts, that out of sight out of mind is not true in their case, but that stay-at-home Britons are fully conscious that the outposts of our empire, the picquets of our power, are in very truth to be found on board the ships of the Royal Navy, the watchmen of the world."

The above word-picture well describes the police of the world to whom God has given the honourable role of acting as the watchmen of the seas, to whom the dominion thereof has been entrusted by their God for the benefit and blessing of mankind. It is a fine thought that under an absorbing sense of "duty" these watchmen who represent the British Navy, are ever at work patrolling the ocean highways of the world, keeping the world's peace intact therein, watching the shores of those nations known to be the enemies of our race, who are ever ready to rob us of our trade. Their qualification for their honourable duty is that "Britannia rules the Waves," and that as a matter of fact they assume the guardianship and watch over the waters of the world, because by power and fitness it is their right, since our navies are in strength equal to those of any two of the chief maritime nations of the world. But another reason why the British ships of war should be the watchmen of the world, is that the power which sends them forth to watch the world is Israel. To them God has given the Gates (Gen. xxii. 17 R.V.), and by help of the Gates, the Gateholders are bound to become the rulers of the sea. To Jacob's seed it was given (in Numbers xxiv. 7, R.V.) that it should be in many waters, their king being higher than Agag, and their kingdom being also exalted. Greatness and dominion were given to that people, since the favour of God was always to be theirs. To them it is granted as Isaiah xxvii. 6, R.V. states, that "Jacob having taken root, Israel should blossom and bud, and they shall fill the face of the world with fruit." They were "to spread abroad to the west, to the east, to the north, and to the south;" and in them all the nations, and all the families of the earth were to be blessed. Their final destiny is to be the possession of "the kingdom and dominion and the greatness of the kingdom under the whole heaven," such being given to them by the Divine favour, and their supremacy is to be linked to the kingdom of God, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). A nation so highly blessed, is from the fitness of things likely to be selected to act as "the watchmen of the world;" and accordingly we find from Mr. Bullen's article, that the British are the selected and favoured race as he declares from evidence which cannot be set aside. But there is another line of proof which, founded also on Scripture, seems to decide the case respecting our Identity with the lost House of Israel. The object of the watchmen is as we see repressive. They put down all opposition to our own lawful trade throughout the world. Our navy keeps down all breaches of the peace wherever trade and commerce travels, to carry out its peaceful objects. In the Mediterranean, our three tiny Gates, mere dots upon the map, give us the right of way everywhere, to enable us to keep Britain's trade routes there, clear. In less civilized regions where pirates and murderers offer serious resistance to the traders of the civilized races of the world, our watchmen use force freely and put down piratical gangs who rob and murder and so prevent all lawful commerce and traffic. God uses them in all such cases, and Jer. li. 20, et. seq. R.V. informs us that His righteous laws are always vindicated by Israel, a fresh clue to the Identity of our race with them. That Scripture declares in regard to this point, "Thou" (speaking of Jacob or Israel ver. 19), "thou art My battle axe and weapons of war; and with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and him that rideth therein; and in thee will I break in pieces man and woman," &c., &c. The executioners of God's wrath and the vindicators of His righteous laws are Israel. Israel therefore must needs be "the watchmen of the world," as it is this day, in respect to the British people and empire. To Him let Israel give all the praise!

THE TRADE OF THE PERSIAN GULF AND INDIA.

QUESTIONS respecting the trade of various countries are decidedly interesting to the British people, being Israel. To them has been promised "the power to get wealth" as the gift of God Himself, in Deut. viii. 18, R.V.; and their wealth, as we know, is derived from trade with the various countries of the world. Persia is not a British possession, nor likely to become one. Nay, it is promised to Russia, the Gog of prophecy, that one of its allies in the last great attack on Israel in the Holy Land will be Persia (Ezek. xxxviii. 5, R.V.). Before that day arrives, it is interesting to us commercially to know what trade Persia has with the other nations, and who, if any, gets the lion's share?

The following, taken from *The Scotsman* of August 19th, tells us very plainly that the honours are divided between India, Israel's heathen possession, and Israel herself! As to Russia, which is to be Persia's master by-and-bye, her quota of Persia's trade was a ridiculous trifle last year; and Germany, who hankers for Persia's commerce, sent her only £23,000.

"How completely the trade of the Persian Gulf is a part of our Indian commercial system is illustrated by the fact that last year the value of the imports from all foreign countries except Great Britain and India was only a third of a million sterling. Germany, which dreams, and with some justice, of making the port of Kuweit, at the head of the Gulf, the terminus of its Mesopotamian through railway from Constantinople by Konieh, sent only £23,000 worth of imports. Of the total of £2,188,000, one half was imported from British India into all the Gulf ports except Muscat, and nearly the other half was from Great Britain. Russia's imports stood at the ludicrous figure of £572, on the strength of which she proposes to start a 'line' of steamers from the Black Sea. The same is true of the export trade from the Gulf. Of Persian exports, amounting to a million and a quarter sterling in value, three-quarters of a million went to India and £163,000 worth to Great Britain. China took £318,000 worth of Persian opium. All the steamers that appeared in the Persian Gulf last year were under the British flag except one Austrian and five Turkish vessels. The appearance at Bushire of the Belgian officials of the new Customs administration proved so

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unpopular with the local traders that the commerce of Bunder Abbass almost disappeared. Colonel Kemball, our Consul-General at Bushire, nevertheless testifies to the good work done by the Director-General, M. Somais, who was appointed at the instance of Russia. Again, the Bahrein pearl fishery seems to have failed, and Lingah, the central port for that traffic, suffered. Not only was there disease on the pearl banks, but the native merchants had over-reached themselves by so raising the price of pearls 50 per cent., in expectation of a new demand at the Paris Exhibition, that they were left with heavy stocks on their hands. The new Ahwaz-Ispahan road has revived the prosperity of the port of Mohammerah."

When the destruction of the power of Russia takes place at the last decisive engagement at Har Megiddo, we confidently conclude that Persia, with the other Powers fighting on her side, will hasten to submit themselves to the recent victors in the war, wherein God Himself will have fought openly for His people, and utterly destroyed His arch enemies and theirs. To the Lord let Israel give all the praise.

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND THIRTEENTH MONTHLY REPORT.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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, nearly 300 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

We thank our friends very cordially for the Subscriptions and Donations given below, received between August 17th and Sept. 14th.

	Subscriptions. £ s. d.	Donations. £ s. d.
M. A. B. G.		1 0 0
R. N., Birkenhead		0 6 0
Miss M. V. M.		0 0 6
Miss W.		0 2 6
W. R.		0 5 0
Miss D.		0 3 0
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Total, £16 0s. 7d.

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

Watford, September 14th, 1901.

SOWING THE SEED.

FOUR weeks having past since our last Report was issued, another little account is due of work accomplished, and again with thankfulness I can tell of the usual distribution of the Journals, the BANNER OF ISRAEL and the "Covenant People," being maintained, so all Sowers who are on our list for one or other of the Journals, or for both have been supplied. The packets of the BANNER OF ISRAEL solely have numbered 988, and of the "Covenant People" 158. In addition, 21 parcels of general literature have been sent out.

The particular feature of the past month's work has been a careful attempt to open up fresh fields for the truths we are so anxious to disseminate. Some efforts were in response to special requests, and other places have been selected for particular attack as being, probably, up to this time still entirely in the dark. For these latter letters were written to certain persons, who, from one cause or another, it has been judged might be receptive of British-Israel truths, to introduce the subject of "Our Identity," and the letters were, in each case, accompanied by a packet of telling publications affording a comprehensive view of the question. Now we must wait with hopeful confidence that good results may be attained. Let us pray that these silent messengers going to proclaim the revelation of Israel, and the loving faithfulness of Jehovah, may be carefully read, and, by the blessing of God, bring such light to others of His believing servants as has been granted to those who have already received the newly revealed truth and are rejoicing in it.

Of the special requests voluntarily made for literature I would particularly draw attention to one from "Oxonian," the Rev. W. M. H. Milner, who sent with his request a printed notice of three sermons he was about to preach, in three separate churches. The printed notice was headed "Britain in the Bible," the churches being at Kilnsea, Skeffling, and Easington. Mr. Milner wrote, "You will see I have received an invitation from a neighbouring Rector to preach on our subject in his three churches. This is a great move. I shall be glad if you will send me some of Mr. Bull's Address to include in the literature which will be provided free for subsequent perusal. I have some, but shall be glad of Mr. Bull's, as it is very good." This, truly, is a "great move," and gladly the request was attended to, the parcel sent containing a supply of the Rev. A. E. Bull's Address, which he gave at the annual meeting of the British-Israel Association, in Exeter Hall, last May, and now issued under the title of "How, and Why I Accepted British-Israel Truth," and a varied assortment of other publications was added. It will be a matter to be profoundly thankful for when all of our clergy who know that the British people are Israel, and are free to preach upon the subject, will make a point of doing so.

While writing of this matter I would refer to a very earnest wish, lately expressed in a letter received from an ardent Anglo-Israelite who greatly desires that the spiritual truths, with which the souls of God's people Israel must be fed, should not be ignored, as they too often are in the Bible studies presented to us by writers on "Our Identity." No doubt the first aim of all has been to prove and make known that the Israel of old exists now, and that the British are these very people. But, in proving this, the Scriptures have to be very widely read, and carefully considered, and, no doubt, it should have been more apparent to us all than has been generally the case, that the care of the Almighty for the worldly welfare of His people was surely never detached from that which concerned their spiritual well-being, the crown of all to be shewn in their attachment and obedience to His commands, that thereby He might be glorified. Then, to accomplish this end, the Redeemer of Israel was "sent" into the world, that the people through faith in the awful, loving Sacrifice, and by receiving His teaching they should be fitted for the work designed for them of evangelising, through the influence and power of the Holy Spirit, the nations of the earth. The great desire of my correspondent, referred to above, which has also been voiced by others, is, that the clergy who have received and acknowledged British-Israel truths would regularly provide for our journals sermons treat-

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ing these truths from the spiritual as well as the earthly point of view. Some attempt was made in this direction, and not entirely without success, by the late J. C. H. Mehl, in thoughtful papers contributed to the BANNER OF ISRAEL some time back, and now issued by Messrs. R. Banks and Son in a book entitled "Nineteen Centuries Ago, and Now." Many will be thankful, indeed, when such teaching as is wanted shall be given in our journals, and from the pulpit, and then, assuredly, there will be less opposition to be encountered from earnest Christians who now stoutly resist our claim to be Israel, fearing that the marvellous view we would shew them of worldly prosperity and dominion opened to us, must crowd out, though it should not, the fairer, purer light and joys of the spiritual life. The very knowledge that we are Israel, rightly received, should enhance our appreciation of the "higher life," and cause us to realise an *additional* responsibility resting upon us to witness for God as true Christians.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

Other requests have been made for literature by persons residing in the British Isles, which could be legitimately acted upon, and some from distant parts of the Empire which I could judge should have assistance from our Fund, and were therefore complied with at once with pleasure.

The full list of places sent to will be reserved till next month, as one has so lately appeared, but the following new places are given with a few that are familiar to us, but now they indicate that new people are at work there, or an occasional correspondent has been supplied :—

ENGLAND :—Crayford, Ealing, Easington, Goudhurst, London, Margate, South Bank.
SCOTLAND : Bridge of Allan.
W. AFRICA : Wathen Station (Congo).
CENTRAL AFRICA : Fort Jameson (N.E. Rhodesia).
S. AFRICA : Hospital for British Troops, Germiston.
INDIA : Allahabad.
W. INDIES : Georgetown (Demerara).
U. S. AMERICA : Russell (Kansas).
CANADA : Portage du Fort.
NOVA SCOTIA : Granville Ferry
NEWFOUNDLAND : St. John's, Spaniards Bay, White Bay.
LABRADOR : Cartwright.

In presenting this Report to our friends and the readers of the BANNER generally who have not as yet contributed to our work, I would again commend the Anglo-Israel Distribution Fund to their kindly notice, and ask them to bear in mind the magnitude of fields that still need the seed we would cast over them where, probably, not one grain of such as we can supply has as yet fallen ; and then there are all our regular Sowers on the look-out for the packets, large or small, we are continually hoping to send to help them to cultivate with success, by the blessing of God, the fields lying immediately around them, which work, we trust, will ever abound to the glory of God, and the salvation of souls through Christ our Lord and Redeemer. E. M. RUSH, *Hon. Sec.*

Watford, Sept. 14, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford Herts. Bankers, the London and County Banking Company, Watford, Herts.

Correspondence.

THE ELECTION OF ISRAEL.

To the Editor of the "Banner of Israel."

DEAR SIR,—The British people (the Jews being meantime "desolate") are held to be the "Israel" of Scripture and the "election of grace," so I understand. The "election of grace," by the same authority, means Israel "conformed to the image of Christ." But the British people are not all—that is, individually — "conformed" (?) Is Israel really only those of the British people who are "conformed," or are all held as "conformed," in respect of those who are truly so, and thus securing to Israel nationally "the promise made unto the fathers?" Just as Sodom would have been saved if there had been ten righteous.

Moreover, as Israel was "predestinated," that they might be "conformed," made sure—that is, unconditionally, as in the case of the national and temporal promise of bearing "the image of Christ,—and as being "of Christ" carries, I understand, "eternal life," (?) has Israel, in whole or in part, been predestinated unto eternal life, unlike the world in general? The question seems briefly to be, Is there a spiritual "elect" in "Israel" differing from the national and from the world at large?

I have considered the "Handbook" and "A Short and Simple Exposition" (by Mr. Weldon), also Robinson's work, but the points raised are not there clearly explained ; and I should be glad to have your observations in the BANNER.

I am, yours very truly,
A DISCIPLE.

NOTE BY THE EDITOR.—Questions on the subject of the "spiritual election" of Israel lies, we think, outside our province as the conductor of the BANNER OF ISRAEL. It is a thorny, difficult question, and one we care not to dogmatise upon. As a nation, we know that Israel of old and Israel of the present day are not all "spiritually" chosen of God or "elect," for Israel of the old time were rebels against God—sinners of the deepest die, destroyed by God in the wilderness, and afterwards in the Land of Promise itself, for lack of faith. These fell accordingly from the grace of God, because they had no part or lot in the matter. In the present day also it is clear that there are multitudes who live as though there were no God, no Christ, no Holy Spirit, in Israel, and yet they belong to the national Israel of God, but are sons of Belial, as far as we can or may judge, nevertheless. We doubt if it is correct to say, quoting Rom. xi. 5, that the words "even at the present time also" (St. Paul's day) "there is a remnant according to the election of grace" meant more than that by God's choice Benjamin as a tribe was chosen to represent the Ten Tribes in the House of Judah, not that the chosen ones were God's elect for eternal salvation, or were to be all "conformed to the image of Christ." All the British of the home land and of Greater Britain as well are "Israel" entitled by promise to the national blessings set forth in Gen. xxii. and other Scriptures we often quote. But that election did not guarantee the spiritual gifts which indicate the "conformation to the image of Christ." In regard to the question of "predestination unto eternal life," we know by all experience that the fact of our Israelitish origin cannot save of itself, else Saul, king of Israel, was a saved man. But God rejected him (a Benjamite), cut him off, and chose David in his place. To-day's experience tells us the same truth. Our origin, from Israel, cannot save the soul. Only Christ's blood accepted by faith, after true repentance, can do or give that. Even then it is by grace, and not works or pedigree. In this respect Israel and the world are much on a level in our view, save that Israel has those precious promises as to the future which the "new covenant" described in Jer. xxxi 33, 34, and Heb. viii. 10—12 ; and the outpouring of the Spirit mentioned in Joel ii. 28, 29. These are the portion of the regenerate who bear the image of Christ, who are of Christ. Israel is, besides, always "a people near unto God" (Psa. cxlviii. 14, R.V.), to whom He exclusively shows His Word, His statutes, and his judgments (Psa. cxlvii. 19, 20, R.V.). We leave others to say whether these things indicate "spiritual predestination in Israel, differing from the national idea" and "from the world at large." We are inclined to think they do.

ATTENTION is called to the announcement in our advertisement columns, of the first Lecture of the season, in connection with the British-Israel Association. The subject is "British-Israelism in Relation to War." The lecturer is the Rev. J. Idrisyn Jones,

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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 ENGLISH RAJAH OF SARAWAK.

THE singular fact that an English gentleman, well known in London society, has been for long, what his father was before him, the Rajah in his own right to an Asiatic province in Borneo, is probably well known to many of our BANNER readers. God has many ways of adding to His people's dominions. The way in which Sarawak fell to the Brook family we need not repeat. He, and his son, since the first Rajah died, have ruled the land—and very wisely and well they have done it. The province is part of the Empire of Britain, no doubt, by reason of it being under the rule of an enlightened Englishman.

The following, which appeared in a Plymouth paper on August 21st last, gives interesting details of this Bornean, yet British, province. It also tells us of a hazardous military expedition undertaken by the present Rajah's eldest son, under his father's superintendence, and the happy victorious termination of it. The whole is a good illustration of the prophecy of Micah v. 8, R.V., where Israel is described as the remnant of Jacob among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. Let thine hand be lifted up above thine adversaries, and let all thine enemies be cut off." The account which follows is full of information and will be acceptable to our readers :—

"RAJAH BROOKE'S WORK IN SARAWAK.

"INTERESTING DISCOVERIES.

"Reuter's Agency has received from Sarawak the following details of an important expedition against head-hunters, lately undertaken by Rajah Brooke and his officers, and also some particulars of the present condition of affairs in the Rajah's dominions, which, although within easy distance of Singapore and Labuan, are but rarely visited by strangers, and are not in telegraphic touch with the outside world. At the present moment the Ranee, who is a well-known figure in London society, is in this country, as well as her eldest son, Mr. Charles V. Brooke, the Rajah Mudah, or heir to the throne. The latter—a typical young Englishman, under 30 years of age—after graduating at Cambridge four years ago, joined his father, the Rajah, at the palace at Kuching, the capital, and is now on a visit to England on the completion of the expedition, in which he took a prominent part. The Rajah is also en route to England for the hunting season. According to the latest advices the condition of affairs in Sarawak is eminently satisfactory, and that portion of the interior trade which had been stopped by the head-hunting Meerut tribe had been resumed.

"Under Rajah Brooke, who is absolute ruler of Sarawak, are thirty Englishmen, most of whom are from the West-country. All of these, with two exceptions, are civilians, and it is noteworthy that both the Rajah's land and sea forces are maintained and controlled by them. Great strides have recently been made in the development of the country, and not the least important move of late years has been the expedition already referred to, in which the Rajah's army penetrated into the very heart of Borneo and brought about the subjugation of the most powerful and hostile tribe in his dominions.

Rajah Brooke's irregular forces consist of something like 100,000 men, the large majority of whom are but levies, indifferently armed with spears and muzzle loaders, distributed all over the country. There are about 500 perfectly trained Dyak troops belonging to a force known as the Sarawak Rangers. These are armed with Sniders, wear an effective uniform of white with black facings, and are commanded in English. They are officered by Malays, under the chief command of an English officer. There is also a gunnery instructor, this post being usually filled by a former gunnery instructor from the British Navy. The Sarawak Rangers, who are a smart and well set-up body of

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men, are garrisoned in Kuching and among some twenty strongly-constructed forts scattered throughout the country. These forts are mounted with guns and those in the neighbourhood of the capital possess modern quick-firing weapons. For the purpose of maintaining order in these portions of the interior which can only be reached by water, and for patrolling and trading purposes, the Rajah has a fleet of yachts, steam launches, and sailing ships, some armed with Hotchkiss guns, but all officered and manned by specially-trained Malays. On board his Highness's yacht, Zahora, the Rajah himself assumed command. In Kuching, the capital, where the Rajah and his family live in a picturesque castellated stone palace overlooking the Sarawak river, there is now an efficient police force of 100 Sikhs and Dyaks under the command of Mr. Charles Daubeny, of Bath.

"In the administration of justice, final appeal is made to the Supreme Court, which sits every Monday in Kuching, and over which the Rajah himself presides. He alone can pass death sentences. The penalty of death is, however, only inflicted in the case of murder, when the culprit is despatched in the Malay fashion by a kris plunged through the shoulder until it reaches the heart. The jury system is in vogue throughout Sarawak, and the provincial courts are all presided over by English magistrates. The country is governed by a Supreme Council, Rajah Brooke having under him his son, the Rajah Mudah, Mr. Bampfylde, of Kuching, and Mr. Henry Deshon (both Somerset men). Three Malay chiefs also form part of the Supreme Council. Once every three years each country district sends its representative to a Parliament, which is held in the capital to discuss the affairs of the country, and remains in session for a week. Apart from the Englishmen in the service of the Rajah there is practically no European population in Sarawak. There are, however, a few Englishmen in the service of the Borneo Company, which is working gold and other minerals up the Sarawak River, but, as the Rajah has always been averse from granting concessions or encouraging individual trading, the country is but rarely visited by outsiders. There is a large population of Chinese, who do all the trading. The export trade during the past two years has shown considerable improvement, particularly in the case of pepper, gutta percha and timber, in which there is an extensive trade with Hong Kong. One of the principle articles of export—sago—has lately shown a falling off.

"One of the Rajah's officers has supplied the following account of the expedition against the Meeruts, which was one of the strongest ever despatched into the far interior with a successful result, and during which some interesting discoveries were made :—

"'For many years past the powerful Meerut tribe, under a chief named Okong, has been terrorising the country by sending out head-hunting parties from the chief village in the almost inaccessible hills in the far interior. Not only have those people continually murdered peaceful natives and Chinamen, but they also organised raids upon the high roads, and made trade in the effected regions impossible. Okong, who lives in practically the centre of Borneo, has always been much dreaded by the natives, but owing to the difficult nature of the country, consisting of dense jungle and buffalo tracks with high mountain ranges, and also to the superstitious fear of the native levies, it has not hitherto been possible to strike a successful blow at him, and the last expedition proved a failure. Rajah Brooke had repeatedly despatched messages to Okong to come down to the nearest fort at Trusan and explain his conduct, but only received insolent replies. It was, therefore, decided to send a punitive expedition against him. The force consisted of 300 trained Dyaks of the Sarawak Rangers, 200 of whom were despatched from the fort of Sibu, under the command of the Rajah Mudah, and 100 under Mr. Ricketts, Resident at Limbang, who was in command of the whole expedition. There was also a force of a thousand armed levies and a large number of carriers. Mr. Cocks, Resident at Trusan, and other English officials accompanied the expedition. The Rajah personally witnessed the departure of the force, which, after proceeding by steamer along the coast, disembarked at Brooketon, at the extreme north of Sarawak, whence they went in lighters up the Trusan river to the base fort. There we commenced our overland journey, struggling as best we could through swamps, jungle, and high mountain passes in the direction of Okong's mountain head-quarters, distant about twelve days' march.

"'As it was known that the Meeruts might have taken steps to raise the tribes en route, some anxiety was felt, especially in view of the fact that any bad omen might have caused the greater portion, if not all, of the troops to refuse to proceed. However, despite great difficulties caused by swollen rivers and deep marshes, the expedition proceeded, passing on the way a number of deserted villages, from which white flags were displayed, and in the houses of which quantities of dried human heads were found. As the force approached an altitude of 3,000 feet, the hot days were succeeded by bitterly cold nights, and the fact that the men were often waist deep in water rendered the conditions specially arduous. Runners continually came in to say that the enemy were preparing an attack upon the Rajah's troops, but the enemy never appeared in any strong force. After nine days' heavy marching the village of Okong's son was espied in a distant hollow. The bugle was then sounded, and the regular force advanced at the double, while the Dyaks, shouting wildly, rushed down upon the village. Many of the latter received severe wounds through being caught in the network of sharpened stakes, which, hidden in the long grass, surrounded the place. The enemy, however, having had warning of the approach of the force, refused to make a stand and fled. A prolonged halt was made in the village, and reconnoitring parties were despatched to scour the country. The Dyaks pursued the enemy into the jungle and engaged them in hand to hand fight. Despite the efforts of their officers, the irregular troops decapitated a number of the dead enemy, and on their return to camp with the heads of their victims slung over their shoulders, placed these relics in small baskets and smoked them over the camp fires. In the village large quantities of treasure were found, including some rare specimens of banagas or earthenware jars, some of which were valued at £200 each.

"'After setting fire to the chief's house and destroying paddy, we pushed on to Okong's mountain fastness and took three days to get there, climbing and descending precipitous mountain sides the whole time. We met with a certain amount of opposition. Mr. Cocks, who had been ailing, became so ill that he had to be left behind in a friendly house with a large force to protect him. The next afternoon we saw Okong's encampment lying before us on the opposite ridge of hills. Although all were greatly fatigued, orders were given to move on at once, and in a short time the Dyaks stormed the hill, which could easily have been defended with ten men against the whole force. When the Dyaks, clambering hand over hand up the cliffs, reached the top, they announced to our deep disappointment that Okong had fled. On entering the village the same

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scenes were witnessed as in the place we had previously burnt. In some of the houses numbers of dried heads, some of great age, were discovered. Large stocks of grain and herds of buffalo were found and captured. Reconnoitring parties were again sent out, but failed to find the whereabouts of the chief, and after the troops had enjoyed a needed rest the town was burnt. Okong's headquarters was surrounded on all sides by precipitous mountains. While we were encamped there we were struck by the extraordinary silence which prevailed. We heard no birds, and did not see a living creature except our own men. It was the most desolate spot I have ever seen, and looked like the end of the world.

"'On our return we followed another route, Mr. Ricketts deeming it advisable to attempt to travel by river. Four days later on striking the river the Dyaks organised a regular flotilla of canoes, all of which they manufactured on the spot in a few hours from the trees which grew around. The whole force then embarked on these frail craft, having to shoot three rapids on the way. Some of our people got upset, but there were no casualties. During the expedition an interesting tribe was found, unlike any other in these regions, in which the women had shaven heads while the men had long hair.

"'On reaching the base the force was met by Rajah Brooke, who returned to Kuching in his yacht with some of their officers. Although Okong was not himself captured, the destruction of his villages and the loss inflicted upon him had such an effect that he eventually made his submission, since which the whole country has been quite peaceful, and the interior trade has recommenced.'"

We have been in the habit of describing Sarawak as one of the Gates of the British Empire, situated in a strategic position on the ocean highway from India and Singapore to China and its British Military Gate, Hong Kong. It is that in truth, though its ruler is an independent English gentleman, who holds his government in loyalty towards the sovereign who is the ruler of the waves—and is the recognised Emperor of India, the mighty neighbour of the small maritime Gate, Rajah Brooke administers so happily.

Israel's Empire rests largely on the Gates. Let her praise her God that among the rest Sarawak answers for Borneo that at last the British Union Jack shall float over that vast island, too, among the rest, as far as it may be right and expedient for us that it should.

THE FACT OF THE RESURRECTION OF THE LORD JESUS CHRIST, AND THE FACT OF THE RESURRECTION OF HIS PEOPLE, LOST ISRAEL.

WE lose sight too much of the fact of the resurrection of the Lord Jesus Christ, and how entirely it was, and is, a question of evidence. It was as much a question of evidence as the facts of His death and of His burial. What evidence was there of His death? He was crucified; He was seen, by thousands, to die; He gave up the ghost; His head fell forward on His breast; His eyes were closed and sealed in death; He spoke no more, heard no more, breathed no more! A soldier, to make sure of the legal execution, pierced His side. The spear point penetrated to the pericardium, and the blood and the *serum*, separated after death, flowed forth from the ruptured heart, and drained away upon the earth. The death—the natural bodily death—of the Lord was a fact testified by eye witnesses, certified by the Word of God, recorded in contemporary Roman history, and accepted by the whole world as proved and true. So as to His burial. The dead body of Jesus was taken from the cross, it was wound in linen clothes, the napkin was about the head, and the body was laid inside the grave, secured with a stone, sealed with a public, official seal, and guarded by the military guard of His enemies, in order to prevent His body being removed, and a false tale invented that, as predicted, He had revived and risen from the dead. The fact of the burial of Jesus was fully authenticated.

But as to the resurrection. If He did not rise, then were the disciples and apostles either deceivers themselves or dupes of others. No one believes, in this day, that they were deceivers. Their testimony, that He rose, was sealed with their blood, as the witnesses thereof. They died to attest the fact. The resurrection was proved by vast numbers who saw Jesus alive and well, for many days after He rose. Above five hundred brethren, at once, saw Him on one occasion. If He did not rise, then, nothing could have been easier for the Jews to prove that He was still dead, than the production of the body. They got up the story that the disciples had stolen it while the guards slept. That was an incredible statement on the face of it, and carried no weight. No one believed it! The religion, founded on the resurrection, survived, and is energetic and advancing throughout the world to-day. If the disciples, who preached this fact, were not deceived, but only dupes themselves, who was there to deceive them? and what object could such deceivers have had? The Jews had no such object! nor the Roman soldiers and authorities! There was no gain to accrue to any one by inventing the false tale. Besides, the disciples and friends of Jesus never expected Him to rise. Their settled belief seems to have been that He would rise again only at the last day; but not during *their* own day. Martha said so at the grave of Lazarus. "I know that he (Lazarus) shall rise again in the resurrection, at the last day." The disciples had not realised, and did not know the Scriptures that Christ was to suffer, and was at once to enter into His glory (Luke xxiv. 26). On every ground conceivable, therefore, the evidence of the fact of Jesus' resurrection suffices to prove it. Without that evidence there is no hope for the believer, since it is the proof of the acceptance by the just God of satisfaction, sufficient for the broken law. The infinite penalty was paid; the infinite sacrifice was found ample and sufficient. The resurrection put the seal upon the sinner's acceptance with God, and the road to everlasting life was opened by the fact thus plainly and abundantly certified by the evidence adduced to prove it, that God was, and is, just, and yet could, and can, now be the Justifier of him who believeth in Jesus (Rom. iii. 26).

Such is the case stated in regard to the Lord, the King. It was meet and right that that of the people of the King, His kingdom and His subjects should be, in all respects, in correspondence, as far as possible, with His. They, nationally, died accordingly; they were buried, and must rise again. The death, the burial, and the resurrection, must be distinct facts, capable of clear and cogent evidence, adducible in the courts. Did Israel, as a polity or nation, die? Surely it did. In Isa. vii. 8 we have a date fixed for the final dislocation of the people. "Within three score and five years shall Ephraim be broken, that it be not a people." "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died" (Hosea xiii. 1). "After

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two days He will revive us" is the testimony of Hosea vi. 2; and the expression implies that the House of Israel died before they were to be "re-vived." The vision of the dry bones, in Ezek. xxxvii. 1—15, implies that the political state of Israel was that of death. It is clear then, that like her Master, Israel died. But was Israel buried? put out of sight? lost? Nothing is plainer than that, from Scripture. The burial of Israel is taught by Ezek. xxxvii. 1—15, by Hosea viii. 8, by Jer. l. 17. She is spoken of as "lost" in Jer. l. 6; Isa. liii. 6, and 1 Peter ii. 25. History corroborates the facts. It affirms that the House of Israel disappeared from the comity of nations, and that after a time she was lost to history and human knowledge. The place she now occupies has become a puzzle to the ethnologists; and so assured are most that the nation is dead and finally buried, that the majority declare the people of God have actually disappeared, and will never be recognised or appear again as a living nation. The death of Israel, and her burial, being historical and Scriptural facts, it is certain that her restoration and resurrection must finally take place. We Anglo-Israelites point to the British and say, "Behold, Israel rising from her grave!" The resurrection of the House of Joseph is as certain as the promises of God. It was predicted in Deut. xxx. 1—4; in Hosea vi. 1, 2; i. 10, 11; in Ezek. xxxvii. 1—28, and in many another Scripture.

The strange pertinacity with which men now are, in all manner of ways, declaring that "the British are Israel," that "their Identity is true," are proofs none can deny, that our arguments are correct and our teachings Scriptural. In no other country, and among no other people, is the cry raised that "the son which was dead is alive again," and the "lost found." Here in the United Kingdom, and in the British Empire alone, is the warning incessant and repeated, that "the Ten Tribes are the British races," and that the people of these realms are the remnant of Israel, inheriting the promises! For here is a people whose origin was Asiatic, and who came from Media soon after Israel's captivity there. They are occupying "isles afar off," from Palestine; "isles of the West," situated in "the North country." There they are "a great and mighty" Christian nation, living securely, "their Gates not closed night or day." They have abnormal wealth, "their enemies' Gates," the command of the sea, and are numerous beyond all former experience among nations. They have Colonies everywhere in the desolate regions of the earth; and these they have made "like the garden of the Lord." These Colonies are now "nations," all in happy union with their old "Mother in the West," and they are evidently about to federate, and become "a nation and a company of nations." They own a "Heathen Empire," unique in magnitude and history; and "they reign over many nations," but never submit to any alien race; "lending, also, to many" such, but "never borrowing." These are only the outer fringes of the case! For these remarkable islanders are a great missionary nation, possessing the Sabbath, the Decalogue, and the love of souls, which impels them to go out abroad, to lead those men to Christ who now are aliens from Him, and outside His loving, saving, influence. They "bless all nations, families, and kindreds of the earth," and so prove by their very character and functions that they are verily "the people of God," "His chosen," "His heritage and inheritance"—Israel of the Ten Tribes, risen from the dead! And let us, therefore, praise the Lord for His mercies to our once dead, once buried, but now rising people, destined to such great things as the Scriptures most distinctly predict for them.

THE SECRET OF BRITAIN'S GREATNESS.

We quote the following excellent precis of three sermons, by the Rev. S. J. Deutschberger, delivered on the Sunday following the sixty-fourth anniversary of our late Queen Victoria's accession, June 23, 1901:—

"WE PREACH CHRIST CRUCIFIED."

The great and glorious truth of the Identity of the British nation with the Ephraim-Israel of the Bible is not *the* Gospel, but *a* Gospel to those whom it concerns. We are not trying to put it into the place of the Gospel, but we claim that it is the teaching of the Bible; it is a truth set forth therein. *The Gospel* cannot be anything else than the Lord Jesus Christ crucified, risen, and ascended; the Messiah of the House of Israel and Judah, and the Saviour of the world. Yet the Identity is a Gospel of God's returned mercy to the House of Israel in the "latter days," and also a Gospel to the whole world of God's faithfulness to His word and promise.

I. Text of the Morning Sermon.

"For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou, Lord, art become their God" (2 Sam. vii. 24).

When God in the beginning intended to reveal Himself unto men, He chose a special instrument for that purpose. He chose the man Abraham, and made with him and his seed an everlasting covenant (Gen. xvii. 7).

You will notice that at first this covenant had nothing to do with anybody else except the seed of Abraham, and also only with a certain part of that seed; "for we are not children of the bondwoman, but of the free."

Thus we can all become spiritual children of Abraham by faith in the Lord Jesus Christ, but only the literal descendants of the House of Israel and Judah can inherit the temporal birthright left by our father Abraham.

i. An unconditional covenant. It was made not conditionally on his obedience and faith, but as a reward of that obedience and faith (Gen. xii. 4; xv. 6; xxii. 16).

God did not intend that His covenant should rest upon the imperfect human faith, and therefore thus saith the Lord, "By Myself have I sworn . . . . I will bless thee" (Gen. xxii. 16).

ii. It was an Everlasting Covenant.—From Gen. xvii. 7, there can be no doubt that God's covenant with Abraham was an everlasting covenant.

This is important to remember, for it excludes the possibility of the covenant-relationship between God and the House of Israel and House of Judah coming to an end. It was never to cease, but to abide for ever. And whenever punishment for their transgressions was threatened against them, there was always coupled with it a gracious promise of forgiveness and restoration to Divine favour upon their repentance: "If they shall confess their iniquity, and the iniquity of their fathers, . . . then will I remember My covenant with Jacob, and also My covenant with Abraham. . . . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the Lord their God" (Lev. xxvi. 40—45).

Compare now with the above the declaration of our text: "Thy people Israel to be a people unto Thee *for ever*." The Hebrew word (for *ever*) here, and in Gen. xvii. 7 (everlasting), is the same.

The covenant blessings were promised to a literal seed of

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Abraham, and not to a spiritual seed; and only one part of the covenant, viz., salvation through our Lord Jesus Christ—Abraham's seed—was to be shared by the believers of all nations.

iii. Whether to interpret Scripture literally or only spiritually, it would be well to consider how those to whom the words of the Bible were delivered understood them. We do not object to a spiritual application of Scripture, if it is not done at the expense of the literal interpretation; but we strongly resent a mere spiritualizing away of the blessings belonging to the literal seed, when, at the same time, with a generosity beyond conception, the curses and punishments are literally applied, *not to the Church* (?), but to the House of Israel and the House of Judah.

Abraham did not spiritualise the command he received from God in Gen. xxii. 2: "Take now thy son, thine only son Isaac, whom thou loveet, . . . and offer him there for a burnt offering." If Abraham had to take verse 2 literally, right to the very lifting up of the knife with which he was to slay his son; and if we, as we all do, believe in the literal fulfilment of verse 18 of the same chapter, "in thy seed shall all the nations of the earth be blessed," how can we possibly, by any known rule of interpretation of Scripture or logical argument, spiritualize vere 17 of the same chapter? Again, Gen. xv. 13: "Thy seed shall be a stranger in a land" was fulfilled to the very letter.

iv. God's relationship to mankind. (1.) He is the Creator of all mankind (Isa. xl. 28). (2.) He has a special covenant relationship with Abraham, Isaac, and Jacob, and their descendants (Gen. xvii. 7; xxvi. 4, 24; xxviii. 18, 14). (3.) He is the Father of us all through Christ Jesus our Lord: "For we have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15).

The spiritual seed of Abraham, adopted through faith in our Lord Jesus Christ, can never take the place or enter into the inheritance of his literal seed, for they are his chosen and peculiar people, and they are to abide for ever.

The Court chaplain of Frederick the Great was one day asked by his Majesty to give in a few words a proof of the existence of God. Without hesitation, the chaplain answered: "Your Majesty, the Jews, for they abide for ever." This is equally true of the House of Israel, and it is this our text teaches us.

v. The covenant may be divided. (1.) Birthright of the Messiah (Gen. xxii. 18; xlix. 10; Heb. vii. 14) given to Judah, for Judah prevailed above his brethren, and of him came the prince (1 Chron. v. 2). (2.) Abraham's seed through Isaac and Jacob should become a "great nation," "many nations," "company of nations," "multitude," or "fulness of nations" (Gen. xii. 2; xvii. 4; xxxv. 11; xlviii. 4, 19); "Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). (3.) Everlasting possession of the promised land. The promised land was only for a short period occupied by the seed of Abraham, and not even in the flourishing days of Solomon was it ever possessed by the seed to the extent of the promise, viz., from the river Euphrates to the river Nile.

We all agree that Jehovah has kept His promise with regard to the coming of the Messiah; but as this promise was part of the covenant, it is a proof that He also has been faithful to the other parts referring to the temporal blessings, and belonging to the House of Israel and Joseph.

vi. Israel and Judah became two distinct nations. No one who has studied the Books of Kings and Chronicles can deny this (1 Kings xi.; 2 Chron. x. xi.). They have never been reunited. The Jews in our days themselves acknowledge that they are but two tribes, and every week they pray for their lost brethren. Compare also Ezra iv. 1; x. 9; Josephus, Antiq. Book xi., chap. v., sec. 2.

vii. To-day, according to common idea, Israel and Judah are scattered. It is true of the House of Judah: but the House of Israel has been gathered, re-covenanted, and planted in a place of their own (cf. Gen. xlix. 1; Heb. i. 1; Hosea i. 10; Amos. ix. 9). (1.) Is it likely that God would break His oath to Abraham in His unconditional and everlasting covenant? (2.) Is it likely that God would cast away His people? "God forbid. For I also am an Israelite" (Rom. xi. 1). "Thy people Israel is to be a people unto Thee for ever." "And what one nation in the earth is like unto Thy people, even like Israel?" (2 Sam. vii. 23). This nation must abide for ever.

Every patriotic Briton, especially in these serious times, has to ask himself the question, "Will Great Britain abide for ever, or will it disappear like the other great nations which have played their parts in the history of the world?" If, as we confidently believe, Great Britain of the twentieth century is identical with the House of Israel of the Scriptures, it will abide for ever, and will never perish; but, if it is not, it will decline after the manner of Greece, Rome, Spain, &c., and finally disappear from amongst the nations of the earth. To this we say, God forbid.

II. Where is the Resting-Place of the House of Israel.

Text.—"Moreover I will appoint a place for My people Israel, and will plant them, that they dwell in a place of their own, and move no more" (2 Sam. vii. 10).

The religion of a country ought to be responsible for the national and political life of its inhabitants. Therefore we need not to apologize if, as loyal Britons, we are concerned about our national existence.

i. What is the true secret of our greatness as a nation? Our late Queen Victoria was one day asked a similar question. Holding out a Bible, she said, "This book is the cause of our greatness." The Bible teaches us unmistakably the great truth that Great Britain is the Ephraim-Israel in the possession and enjoyments of its birthright blessings.

ii. Israel lost their home in Samaria, and were carried away captive into Assyria; yet, according to the prophets, they were evidently meant not to be lost, but to be the means of fulfilling the prophecies of the Bible.

The histories of the kingdoms of Israel and Judah, from the time of the revolt of the Ten Tribes, about 950 B.C., are distinct; Israel was taken captive to Assyria and Media about 721 B.C.; Judah was taken to Babylon about 130 years afterwards, and returned to Judah after 70 years. The kingdom of Israel, on the contrary, never returned to Palestine; they were cast out of the Holy Land, divorced from the Mosaic Law, called Lo-ammi—not My people—and were cast off by Him until they should seek Him. When they would turn again to Jehovah, their fulness would come in, and He would plant them, according to our text, "in a place of their own, to move no more" (Hosea v. 15; vi. 1, 2; Jer. xxxi. 18—20).

iii. A few distinguishing marks of the House of Israel.

(1). It was to be a nation and a company of nations (Gen. xxxv. 11). The *Times* recently, in speaking of our Empire, used the very expression, "We are a nation and a company of nations." The *Wiener Tageblatt*, a short time ago, had the following in its columns: "The nation which goes to war with England has not only to face the people of the small island in the north-west of the Continent, but

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is actually making war on the inhabitants of five Continents. "Thy seed shall be as the dust of the earth."

(2.) "I will multiply thy seed as . . . (Gen. xxii. 17). According to the last Census, the population of Great Britain exceeds that of France by three millions.

(3). They were to push the people together to the ends of the earth (Deut. xxxiii. 17), and to take their places everywhere. When Mr. Raikes was Postmaster-General, he had the honour to send the first public message ever transmitted through the telephone between London and Paris, on March 18th, 1891. The following was the message he sent: "And the Lord said, My voice shall traverse continents, islands, and seas, and thus have I promised it to My people for ever."

(4). Israel was to be a great maritime people, "whose seed shall be in many waters" (Num. xxiv. 7; Psa. lxxxix. 17). Our very existence depends on the sea, and there is no country where Englishmen are not found. Without our fleet, we would be at the mercy of our enemies.

(5). Israel is to be the chief of nations (Jer. xxxi. 7). Speaking about the Jubilee procession on the sixtieth year of the reign of Her late Majesty Queen Victoria, a German, who had seen it, made the following comment about it:—"Ah! it was grand, wonderful! This is Rome in the nineteenth century, but without Cæsar. The only difference between Rome and Britain is this: Rome's triumphant processions were made up chiefly of slaves; but these are free men, and each one of them is delighted and proud to serve Queen Victoria, and to fight under the Union Jack."

(6). The national emblem was to be a lion and a unicorn (Micah v. 8; Deut. xxxiii. 17). Wherever the Union Jack is unfurled, there is liberty, safety, and prosperity.

(7). It was to possess a great heathen and non-Christian Empire (Psa. cxi. 6). It is remarkable that "Disraeli," a "son of Judah," should be the means of making Israel's Queen Empress of that great heathen Empire of India. Again, how wonderful that a population of over 257,000,000 should be governed by a handful of Englishmen. Truly has He given us "the heritage of the heathen."

(8). Possess the gates of their enemies (Gen. xxii. 17). Gibraltar, Malta, Cyprus, Perim, Aden, Singapore, Hong Kong, Cape Coast Castle, &c., together with the home gates.

iv. The secret of our greatness and security consists in the fact that we are the seed of Abraham, Isaac, and Jacob, God's peculiar and chosen people. The Israel of the Scriptures, having left their name in Asia with a small river called "Israel-Su," is found in Great Britain, the isles of the sea or west, under another name, and as the people that dwell alone and are not reckoned amongst the nations.

III. "By Their Fruits Ye Shall Know Them."

Text.—"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43).

i. After reading carefully this passage, there can be no doubt of two things:—

(1). That the kingdom is to be taken from you (the Jews) and given to *a nation*—not the Church. In the Old Testament, Israel and Judah were the kingdom of God. When Israel was in captivity, Judah remained God's people; but when Judah rejected the Saviour, and Israel returned to God, it was only natural that the kingdom should again be given to it.

(2). That this kingdom was to be given to a nation *bringing forth the fruits thereof.*

ii. We claim that Great Britain is the nation to which the custodianship of this kingdom was given; for we believe that we are the House of Israel. Let us see if we are bringing forth the fruits thereof.

(1). "Ephraim shall say, What have I to do any more with idols?" (Hosea xiv. 8).

(2). To be a means of blessing to all other nations (Micah v. 7; Gen. xii. 3).

(a). England's greatest and noblest act was the liberation of the slaves. Truly she can be proud of such men as "Wilberforce," and of such deeds as the spending of the millions on behalf of the degraded blacks.

(b). Our arms in South Africa the Lord has blessed, and He will give us the final victory, because we are fighting for the liberty and equal rights of the white and black population.

(c). Thank God that we are always ready to fight for justice and liberty, and take the part of the weak and oppressed; as in the case of the Greeks, Armenians, Cretans, and lately in the Dreyfus' case.

(d). We can be justly proud of our hospitals, infirmaries, and all different societies for the benefit of men and beasts.

iii. We are to be God's witnesses to the world and His messengers of salvation to the heathen (Isa. xliii. 1—21; xliv. 1, 2, 8).

(a). On the Continent England is known as the missionary nation. May we never lose such reputation.

(b). Our different missionary societies prove that we are God's witnesses and messengers of salvation.

The Germans have translated the Bible into one language, and that is their own, but Great Britain into more than 360 languages; and even now into the vernacular of our Jewish brethren. Mr. Bergmann, member of the British-Israel Council, has translated the Bible into Yiddish, and thus Israel is not forgetting his brother Judah.

iv. The observance of the Sabbath. This was given as a sign and perpetual covenant for ever (Exod. xxxi. 13, 16, 17; Ezek. xx. 12, 20). By our Sabbath observance we are showing that we possess the sign of the Sabbath. The two Sabbath-keeping peoples on the face of the earth are the Jews and the Anglo-Saxon race.

v. The future work Great Britain (cf. Ezek. xxxviii.).

vi. She is in possession of the ships of Tarshish (Isa. lx. 9).

Oppressed and persecuted Judah is walking to the House of Israel according to Jer. iii. 18. Let us take him in the ships of Tarshish and go together to the promised land and take possession of the inheritance left to us by our father Abraham; for God has given to him and his seed the "promised land" for an everlasting possession.

vii. Therefore, "the remnant of Jacob shall be . . . . as a lion among the beasts of the forest, and as a young lion among the flocks of sheep" (Micah v. 8).

"No weapon that is formed against thee shall prosper" (Isa. liv. 17), because "there is none other that fighteth for us, but only thou, O God."—"The Covenant People" for August, 1901.

British-Israel Association, Port Elizabeth.—In future all communications must be sent to John Moody (Secretary), 58, Parliament-street, The Hill, Port Elizabeth, South Africa.

Attention is called to the announcement in our advertisement columns, of the first Lecture of the season, in connection with the British-Israel Association. The subject is "British-Israelism in Relation to War." The lecturer is the Rev. J. Idrisyn Jones.

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JEWISH INTELLIGENCE.

THE JEW IN RUSSIA.

MR. CLAUDE MONTEFIORE, when reviewing recently the position of the Russian Jew, held out one prospect of hope for that much-tried brother in faith. The Russian Jew, he said, was at least conceded the title of Russian. He was at all events a subject of the Tsar, not a son of no land, a strange fatherland-less phenomenon like the Roumanian Jew. That, Mr. Montefiore urged, was a source, though a small one, of continued hope. Are there any other prospects of relief for our Russian brethren? The answer, we believe, depends very much on which school wins the upper hand in the Tsar's dominions. Economically, the subjects of Nicholas II. are in an unpleasant state. The feverish efforts of M. de Witte have pampered home industries. But even now the vast Russian Empire boasts but a meagre two millions engaged in industrial production, as against the twenty-six millions similarly engaged in Germany, and finds even this hot-house growth in danger of withering, thanks to reckless business enterprises and tariff wars. Agriculturally, things are even worse. In 1896, over sixteen millions of people were officially returned as suffering from famine, either "total, severe, or partial." Agriculture has been bled to keep the townsmen going till the moujick has approached exhaustion-point. After all that has been done to industrialise the Empire, Russia remains still an agricultural State, and the hundred million cultivators of the soil are in a condition of intolerable distress. The rise of big towns under the new commercial *régime* is concentrating great masses of the population in the cities; and accentuated business depression will drive these people into the arms of the revolutionaries (as was seen during the recent student disturbances). Furthermore, the State cannot go forward with its great political schemes. It has not accumulated the money which other countries have gathered during the last generation. It has fairly exhausted its credit abroad and could not raise its loans at home.

THE VALUE OF THE RUSSIAN JEW.

What is the moral of all this? According to the articles just referred to, it is that Russia requires capital. M. de Witte, they tell us, is hoping to attract immense streams of foreign money and foreign enterprise, money and enterprise which will help on the rapid development of the country, so that industry may take deeper root, flourish, and finally give back to agriculture all that it has taken from it. This, no doubt, really is the view of M. de Witte. We saw it in the memorandum on attracting British capital, which he sent in to the Tsar some two years ago, and which found its way into the London *Times*. But, that being so, is not a little hope opened out for the Jew in these circumstances? M. de Witte is a logical financier. Will he not eventually ask himself why he should implore the aid of foreign enterprise, when the enterprise of the Jews—Russian subjects still, as Mr. Montefiore reminds us—lies ready at home and awaiting a chance. In a Russia humming with busy machinery, stretching its commercial arms, so to speak, to the furthest limits of the five continents, what may not the numerous Herr Ballins to be found amongst the native Jews accomplish. M. de Witte is anxious to realise to the full the possibilities of the Siberian Railway, and is about to start on a tour of inspection of the splendid enterprise. Almost simultaneously with the announcement of the tour, the Jews have been expelled from Port Arthur and the neighbourhood. Is it not likelythat M. de Witte will reflect on the folly of turning from this territory the energetic race most fitted to develop it and the great railway which traverses it? Unhappily the westernised de Witte is opposed by the reactionary Pobiedonostzeff; and as we said before the prosperity of the Russian Jew depends upon which of these is to master the Tsar in future. It is a struggle of able men, between de Witte on the one hand—"a Brobdignag in Lilliput," who "annihilates destructive forces in passing as an elephant might squash a mischievous ape," and pushes "unwearingly onwards, turning neither to the right hand nor to the left"—and on the other, the stern, resolute, recluse-like Procurator who has held two Tsars in succession under his thumb. Which of these two is to prevail few can tell. Quite recently, Pobiedonostzeff suffered a rebuff at the hand of General Vannovski, the Minister of Public Instruction. Vannovski advocated the abolition of the intolerable University Laws. The gloomy Procurator warned the Tsar that satisfying the students was the beginning of political perdition. But the General won the day. If this means that the power of Pobiedonostzeff is at length weakening then there is hope for the Russian Jew. A Russian Empire apeing the democratic West cannot indulge in a State persecution of a section of its best citizens.—*Jewish Chronicle*, July 19, 1901.

RANDOM SHAFTS.

WE have had Pan-Anglican, Pan-Presbyterian, and Pan-Celtic gatherings, but, so far, the most remarkable assembly of that kind is the third Methodist Œcumenical Conference, which sat last month in London, and represented 30,000,000 of people. There are two or three facts which must have impressed those who paid attention to its proceedings. One is that Methodism constitutes a powerful bond between the scattered parts of Anglo-Saxondom. Methodists, in whatever continent or island they reside, are virtually a single family, with their ancestral home at Epworth and their Zion in City-road. Neither space nor political changes can snap that spiritual link, any more than they can erase Jerusalem from the heart of the Jew. The strongest of ties are moral and religious: what we call Federation is merely the outward expression of inward unity. And of the various forces which hold our race together by nourishing it with mutual sympathies and common aspirations, the Wesleyan community is of the first importance. When we remember that in the United States nearly a third of the inhabitants are Methodists, we can understand what a factor they must be—and will be—in the interests of Anglo-Saxon brotherhood.

* * *

From the statistics put before the Conference, it also seems obvious that there is still something apostolic in Christianity of the Israelitish type. Latin Christianity is a wreck; Teutonic Christianity is hard on the rocks; and even our own Protestant churches are, as a rule, satisfied if they can keep pace with the population. But Methodism has gone forward in a manner worthy of primitive ages. We consider that the British have increased very fast during the last century, having grown at the rate of 156 per cent.; British Methodists, however, have multiplied at the rate of 525 per cent. But their advance in the United States has been phenomenal, for while the population rose in a hundred years at the enormous rate of 1,329 per cent., Methodists have actually increased by 5,700 per cent.

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How are we to account for their wonderful and exceptional progress? I believe it is because they have imbibed more than others of that missionary spirit which belongs by right to Israel as a whole. That they are pre-eminently an aggressive Church is shown by the circumstance that out of 30,000,000 adherents, only three and a-half millions are in the United Kingdom. Christ said, "Go ye into all the world," and Wesley responded, "I look upon all the world as my parish." In these words he struck the keynote of Methodism, and took up the distinctive duty of Israel, to the performance of which a blessing is attached (Isa. lviii. 6—8, lxi. 6). The voyages of John Wesley and George Whitefield are comparable with those of Paul; and if the Methodists continue to emulate such examples they will make greater conquests for God in the future than ever they did in the past.

* * *

A short while ago I read for the twentieth time that the Jews are going to swarm across the world and bring it to Christ. They will have to be quick. It is not clear that the world will be saved by individual effort; indeed, Christ Himself declared, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). This does not imply universal acceptance of the Gospel, but a selection according to grace, the salvation of nations in their entirety being the direct result of God's own power as manifested by the exaltation of restored Israel (Zech. ii. 11, viii. 21, 22; Isa. ii. 2, 3). The business of Israel is to "witness" for Christ, which the Jews have not done, and which the Anglo-Saxons have done. In a few decades the witnessing process will be complete, and, if the Jews were converted to-morrow, they would find their supposed occupation almost gone. Fortunately, the Bible nowhere says that the Jews would engage in any such occupation. It is a flight of fancy.

* * *

At the beginning, Christianity was rejected by Jews and promoted by Hebrews—a condition of things which prevails to this hour. The apostles of Christ had their spiritual and racial successors in those British apostles who spread the Gospel far and wide during the first ten centuries, and these again have been followed by the vast Anglo-Hebrew organisations which take the glad tidings to every human tribe within reach. What is there yet to do? Not a little, but it is on the point of being done. China has long and stubbornly resisted the intrusion of Christianity, but the recent hostilities will have the effect of opening up that country from end to end, and the Gospel messengers will be British and American. The evangelisation of India has clearly been placed in our hands, and the only other "dark continent" is Africa. Whatever light there is in it emanates from British and American sources; but, as the Rev. M. A. Mason, a coloured minister, has just told us, "we are about to witness the grandest attempt at evangelisation the world has ever seen."

* * *

It need not be said that the Anglo-Saxons are responsible for this approaching crusade in Africa. The continent is surrounded by British and American missionary societies, whose agents have already penetrated much of the interior and are gradually narrowing the domain of blank heathenism. But Mr. Mason was no doubt referring more especially to the proposed plan of enlisting the aid of American negroes on a large scale—a class of men who have been Christianised and educated by Anglo-Americans, so that they are now fit (greatly fitter than whites) for the task of bearing the Gospel to their fellow-blacks in Africa. When that task is accomplished, the "Gospel of the kingdom" will have been preached to the whole world "for a witness," and the work will have been carried out mainly through the instrumentality of Israel, thus preserving the integrity of Scripture from first to last (Gen. xii. 3; Isa. xliii. 10, 21, lxvi. 19; Micah v. 7; Matt. xxviii. 19, 20; Acts i. 8, xiii. 46, 47). During all this, the Jew remains in stolid unbelief, and our religious editors go on repeating the old, old story that he will bring the nations to Christ. Are they quite blind? Surely their heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed!

JOHN SHOOTINGHAM.

Review.

The 119th Psalm, from an Identity Point of View. By J. H. Weldon, J.P., Ash Hill Tower, Kilmallock. Price 2d. Ledger and Sons, Limerick, Ireland.

THIS little publication by Mr. J. H. Weldon was favourably noticed by us on October 27th, 1897, page 446 of No. 1,087 of the BANNER OF ISRAEL. Mr. Weldon's remarks in regard to the Psalm as a whole are so valuable as referring to the Ten Tribes in captivity, and to their reason for prayer and praise to God for His mercies to them, that we quote pages 13 to 15 for their benefit:—

"Now, having read the Psalm over with attention, it will be observed that it differs from all the other Psalms; for it is only an extended series of repeated declarations of the excellence of God's law, and of the wish and absolute determination of the people for whom it was written, to follow and observe that law.

"It consists of 176 verses, of which there are but three (90, 122, and 132) which do not contain one or other of the following eight words: ways, laws, testimonies, precepts, statutes, commandments, judgments, and Word. God's Word is referred to no less than 42 times, and the others number respectively as follows—19, 24, 23, 21, 22, 22 and 22 making the remarkable total of 'a hundred and fifty and three.'

"The Psalm, on the whole, appears to exhibit nothing prophetic or historic, nor is there any such strikingly direct reference to, or mention of, God's people as Israel, or of His or their enemies, in the plain and unmistakable terms common to the rest of the Psalms. But bearing in mind the general tenour of those that precede it, the Cabbala directs our attention to the numbers 5, 13, 17, 107 and 153, the five that are so specially characteristic of Israel; so when we look to the verses so numbered in this Psalm our eyes become, as it were, opened to the perfect reference and general applicability of the whole Psalm to the condition of God's people in their captive state, and its equally perfect suitability to them as a Psalm of prayer and praise.

"The 5th verse is, 'Oh that my ways were directed to keep Thy statutes.' This appears to have been the cry of the people who in the course of their captivity had begun to feel that they had not been keeping the Lord's statutes.

"The 13th says, 'With my lips have I declared all the judgments of Thy mouth.' This verse may well be considered to indicate the great change that came over the people, and further it seems to point very directly to our morning and evening services, throughout which we are with our lips, as for example in the 'Venite' and 'Magnificat,' constantly declaring that we are the people of His pastures and the sheep of His hand—that we are the people whose fathers tempted God in the wilderness and grieved Him in the desert. And we acknowledge that in His mercy He hath always helped us, as He promised to our forefathers, Abraham and his seed for ever. At the same time we give too little heed to the important teaching these words convey.

"The 17th, 'Deal bountifully with Thy servant, that I may

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live and keep Thy word.' In this the prayer is continued, and the suppliant claims to be one of the Lord's servants. To this a text from Isaiah gives an apt explanation and a ready response: 'Thou art My servant, O Israel; in thee will I be glorified.'

"The 107th, 'I am afflicted very much: quicken me, O Lord, according unto Thy word.' Here is unmistakable reference to the captivity, and a prayer from a forgotten and dead people that they might be restored to political life.

"And in the 153rd we read, 'Consider mine affliction and deliver me; for I do not forget Thy law.' This again evidently, and most especially, refers to the captivity and their miserable state, accompanied by a prayer for deliverance, and plainly confessing that they had been at one time instructed in God's law. From these verses, the meaning of which is entirely confirmed by the context, it is clear that this Psalm, composed by the prophet-king, was not only intended to suit the state of his ultimately captive and oppressed people, but must have been actually dictated by the Holy Spirit of God.

"A re-perusal of the whole Psalm makes its meaning quite plain; and that it is the prayer of the lost tribes of Israel is proved beyond all doubt by the last verse, 'I have gone astray like a lost sheep; seek Thy servant, for I do not forget Thy commandments.'

"And now for the Cabbala again, and its application to this very verse, which is the 176th, a number equal to twice 88. This duplication of eight points directly to Jesus, *Iésous* being 888, and so calls to mind the words of the Saviour, who not only came to seek that which was lost, but absolutely declared that He was not sent but unto the lost sheep of the House of Israel. All was in direct accordance with the teaching of the Holy Spirit of Him who had so graciously and forgivingly declared, 'I will never leave thee nor forsake thee.'

"And now, comparing Scripture with Scripture, if we refer to the Bible we shall see that the future of the Ten Tribes was all clearly foreseen, and thoughtfully provided for by King Solomon in after years, when he offered up his very remarkable prayer at the dedication of the great Temple at Jerusalem, which he built to the name of the Lord; for, with the true instinct of a prophet, and being filled with the Holy Spirit, and foreseeing what would eventually be the feeling that would grow up in the minds of the people, he prayed thus: 'If they, Thy people, sin against Thee (for there is no man which sinneth not), and Thou be angry with them, and deliver them over before their enemies, and they carry them away captives into a land far off or near, yet, if they bethink themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to Thee with all their heart, and with all their soul, in the land of their captivity, and pray toward their land which Thou gavest unto their fathers, and towards the city which Thou hast chosen, and towards the house which I have built for Thy name, then hear Thou from the heavens even from Thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive Thy people which have sinned against Thee.'

"Very little further consideration is needed to show that the British, possessing and enjoying all the special blessings promised to Abraham and his seed are indeed the remnant of the lost sheep of the House of Israel."

Correspondence.

HISTORICAL NOTES.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER of Sept. 4th, Mr. J. Sanderson asks for some further information as to the date of the founding of the Dalriadic Kingdom in Argyleshire. I am afraid I cannot help him very much. According to Bede, the earliest migration of Dalrendius from Ireland to Scotland was under the leadership of Reuda (sometimes spelt Renda), hence their name Dalrenda or Dalriada. Reuda lived in the third century A.D.. If Mr. Sanderson will refer to the articles Ireland and Scotland, in the Encyclopædia Britannica, he will see that it was about three hundred years later (506 A.D.), that Fergus, son of Erc, led a second migration to Alba, or northern Scotland, where he, with his brothers, established on the basis of the previous colony a new Dalriada. It was this second settlement of Scots from Ireland that developed into the kingdom of Scotland. As all other authorities with which I have acquaintance, place Fergus in the fifth or sixth century A.D. I cannot account for the author of "The Royal Castle of Dunstaffnage" putting back his kingship to 330 B.C. I have not, however, read Livingstone's "Celtic History."

Very truly yours, E. REEP.

Sept. 12, 1901.

THE KING'S CORONATION ROBES.

To the Editor of the "Banner of Israel."

SIR,—Some months ago an American correspondent wrote to you on the above subject, and asking if his information was correct, that the King at his Coronation wore a semi-ecclesiastical robe, as well as his other robes. No reply has appeared as yet, and so I think the enclosed letter is well worth publishing as giving us most interesting and valuable information on the subject. I met the lady who writes to me at a dinner party in June, sat next to her at dinner, and on her telling me that her special "hobby" was antiquarian research, I asked her if she had ever heard of what your American correspondent wrote about. She had not heard of it, but said she would look it up. Her letter, which I enclose, is the result of her kind investigation:—

"Dear Dr. Dyce Brown,—May I recall to you the subject of our conversation at Mr. C.'s delightful party. I find on investigation that it is quite true that our British sovereigns at their coronation wear the dalmatic and stole of the priest; but it is not true that it is a custom peculiar to England. This blending of the kingly and the ecclesiastical seems fitting enough in Russia and England, where the royal headship in Church and State is established, but it strikes me as very surprising in earlier ages to find it common among the peoples warmest in their allegiance to the Pope. The kings of Poland were always buried in sacerdotal garb, and so, too, were some at least of the English kings—witness the opening of Edward I.'s tomb at Westminster, in 1776, when all that remained of him was found in a dalmatic. The kings of France in the middle ages when crowned, wore all the vestments proper to a Catholic priest. There is a very full account of Louis XVI.'s coronation in existence, in which it is mentioned, that in that part of the ceremony called the consecration, 'After the injunctions, the grand Chamberlain placed the tunic and dalmatic of sub-deacon, and royal mantle upon the shoulders of the king.' In England, before the Reformation, the Cardinal officiating, apparently did the duties of the French Grand Chamberlain. This is a daring statement, and I make it on my own responsibility, founded only on the fact that the stole was placed on Henry VII.'s neck by a Cardinal. Henry VI. is described at his coronation 'As a bishop that should sing mass with a dalmatic like a tunic, and a stole about his neck.' Richards I. and II. both wore the dalmatic; indeed, finding it on the back of every king so to speak, since the Conquest, I began to wonder whether it had come over from Normandy with so many of the old English families. But no! Harold II. (1066) whom the Conqueror conquered was 'vested in the robe of royalty and priesthood,' which may fairly be taken for another way of saying the same thing.

"I suppose Germany is too dissenting to permit anything so high as vestments in any form; but the Emperors of Germany conform to the general custom, inasmuch as they wear a cassock and white alb.

"The following point is interesting in the light of your theory, about England and the tribes of Israel:—

"In Freeman's account of the coronation of that same

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Harold II., 'Galdred, Primate of Northumberland,' in 'the ancient English form which other nations have been fain to borrow from us, prayed that Harold, faithful as Abraham, gentle as Moses, brave as Joshua, humble as David, wise as Solomon, might teach and guard the Church and realm of the Angles and Saxons against all visible and invisible foes.'

"I have gathered the above in bits from Jones's 'Crowns and Coronations,' but there's lots more information to be had, and if you care to reply to the American correspondent, I should be delighted to ply you with facts.

"With kind regards, Believe me, yours very sincerely,
"———."

I am sure you and all your readers feel greatly indebted to this lady, who does not wish her name published, for these valuable historical facts. They, however, show that the ecclesiastical robes are not peculiar to England. For the information of those who may not know what a "dalmatic" and an "alb" are, I may mention that the dalmatic is the "vestment" worn by the sub-deacon at the celebration of the Holy Communion, and that the alb is the long white robe extending down to the feet, which is worn under the dalmatic.

Yours faithfully,
D. Dyce Brown.

29, Seymour-street, W., Sept. 1901.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I am going to send you an address I gave in this place on August 1st on "The Significance of the Emblems of England and America" before the Chatauqua Literary Society, which holds its annual gathering in this place every July. I am doing this to show what an interest is growing in the subject here, and that I was asked to do this by members of the Chatauquan Committee themselves. I am sending you "an annual," that you may see the gathering is an important one.

There were about one hundred present at my little address, and it was listened to with great interest, although the idea of America being second to England is by no means palatable to many.

I have lately come across an old friend of yours, Mrs. H— —. Her father, she says, was an intimate friend of yours in India years ago. She says, as so many others say, her Bible has become a new book to her since she understood this glorious truth of our being Israel.

Just before I gave my address, a Dr. Hunt had lectured on the "Science of History.' Afterwards there was a discussion on the origin of races and the beginning of history. Questions were asked as to whether the Aztec Red Indians and others were not the descendants of the lost tribes? Dr. Hunt said, in reply, that the Ten Tribes had absolutely disappeared; no traces of them were to be found anywhere, and that led to my making the observations I did when I had my little talk. I also had an opportunity of having a long conversation with Dr. Hunt, and of giving him some literature, and I think he was interested as well as astonished at some of the things he had heard, evidently for the first time.

Yours in the Hope of Israel,
Fanny M. Cowan.

Pinehurst, Pacific Grove, Cal., August 12th, 1901.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—In your last issue of Banner of Israel (Sep. 4, 1901), there is a letter from "J. Sanderson," about the discrepancies in the date of the coming of the Scots from Dalbriada (Ulster) to Scotland, founding a kingdom under Fergus I. Like your correspondent, I have often wondered at the different years given, but concluded it was owing to the obscure information of those early times; but I never before saw such a discrepancy as 817 years, and I cannot but think that the date, 330 B.C., is a mistake, and I arrive at this conclusion from a study of the Table of "Queen's Descent from King David," as given by Rev. A. B. Grimaldi. Under the heading, "Kings of Ireland," we have a list of 54 kings, 33 of which have the period of their reigns mentioned, and of the other 21, their length of reigns is unknown. I find that the 33 reigns occupy a period of 665 years, and the average of these gives 20 years odd for each of the 21 other kings, which gives another 220 years; total, about 885 years. The first on the list of the "Kings of Ireland" is Tephi and her husband, B.C. 580, and the last is Earca, the father of Fergus I., A.D. 487, a period of 1,067 years; B.C. 330 is only 157 years after Tephi, and we see that according to *known* Irish history, with all those kings between, Fergus could not surely have been born till long after. The small histories and biographies (which are all I have at my command) vary as to the coming of Fergus, from A.D. 487 to A.D. 503, a period of 16 years only. The "Universal Biography" says: "Fergus was the second son of Earca, King of Ulster, and that, along with his two brothers, Lorn and Angus, they established colonies of their own in Argyleshire, A.D. 503."

Mrs. Reep says: "At about the time of Columba's birth, an Irish colony settled in Argyleshire," &c.; that would be about A.D. 521, or 34 years after Fergus, which is reasonably near for that day. The biographical notice of Columba says, that in "Adamson's Life" of him, "he was born at Donegal, both his parents being of princely birth, A.D. 521; to have gone with 12 fellow missionaries to Scotland, A.D. 563 (*i.e.*, 76 years after Fergus), and to have been given the island of "Iona" by the reigning prince, Conalls, a blood-relation." Doubtless this prince would be a descendant of Fergus.

Looking for more light,
I am, dear sir, "yours in the hope of Israel,"
Mary Berry.

47, Minnie Street, Leeds, Sep. 4, 1901.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of members is 1,872.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Subject for special prayer on last Sunday in October: Our brethren of the United States, that they may be led to seek "the coming of His kingdom," through their present sorrow. "Thy kingdom come, Thy will be done."

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THE LATE JAMES O. PRATT.

A Fund to provide a headstone at his grave at Stoke Cemetery, Guildford, under the circumstances described in the Banner for 1901, page 316, July 24th.

	£	s.	d.
List as published on August 28th last, page 366	4	0	0
Since received—			
N. B. Mildmay, Esq., Sevenoaks	1	0	0
Fred Braby, Esq., Teddington	1	1	0
James M. Connell...	0	1	0
Emily Stone, Guildford	0	2	6
Mrs. A. Fagence	0	1	6
C. Norton and C. M. H.	0	3	0
	£6	9	0

About £5 5s. more is needed; and it is hoped, will soon be forthcoming.

Sept. 27, 1901. E. W. Bird.

The Six Coloured Maps of the British Isles (issued as a Supplement to the New Year's Number of the Banner), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE SPLENDID PROSPERITY OF BRITISH-ISRAEL'S HEATHEN EMPIRE DURING THE PAST YEAR.

ON Friday, August 16th, in an almost empty House, the Indian Budget Statement was announced by Lord G. Hamilton, the Secretary of State. The last was a year of famine and plague, and yet the account of the wonderful re-bound of India, as a whole, was almost miraculous. Lord G. Hamilton, in describing the facts, said that "since the territories of the East India Company passed over to the authority of the Crown, he doubted if any Secretary of State had been able to make a more satisfactory statement than it would fall to his lot to unfold." And so indeed it proved.

There are pessimists in Parliament, as there are out of it, who are always telling us that India is being ruined by the British nation; that she is becoming poorer and poorer every year. The very opposite is true! India is prospering exceedingly, and has helped our nation through three terrible years of famine and pestilence, which should have ruined her, but, in fact, have left her at the end, flourishing and strong, with a re-bound of prosperity, which was a blessing direct from the hand of our God to Israel, His people. The London *Times* of August 19, gives the facts and figures in a clear, concise, and accurate way. We cannot do better than quote them from that day's Leader, thus:—

"For three years famine has ravaged many parts of India, and yet the financial condition of the country during that period has been, on the whole, remarkably prosperous. In 1899—1900, though the famine expenditure, exclusive of loans, was £3,442,000, the revenue was so satisfactory that it not only met the whole of this exceptional charge, but left a surplus of £2,774,623. In face of further drought and continued famine, the Secretary of State made provision in the following year for a deficit of £826,000. In point of fact the expenditure for famine rose to £5,561,000. Such, however, was the expansion of the revenue, that the estimated deficit of £826,000 turned into a surplus of £1,671,000. If the large profit derived from coining rupees were added, the surplus would be upwards of £4,500,000. And the outlook for the current year is very encouraging. Four months ago the Indian Government thought that they could count upon a surplus of £690,000. The latest information, recording an improvement in the revenue, puts the surplus at nearly three times as much."

The fact, of course, is, that the famine was a terrible calamity, and destroyed many thousands of valuable lives in the parts affected, but the rest of India, which is a huge Continent, was free from plague, and did not suffer from famine; but on the contrary, prospered exceedingly, paid off the famine and plague expenses, left India with vast stores of cash in hand, and made the deficit into a big surplus. Lord George said on this point that India "was not a country, but a Continent, and the 300,000,000 inhabitants it contains was not one nation but many nations, races, and communities, widely differing from one another, living under dissimilar climates and physical divergencies; and such is the law of compensation, that it almost invariably follows that the loss of one province and the distress of one community is the gain and benefit of those in other parts of the Peninsula."

There is much valid and cogent evidence that the condition of India has improved, but not deteriorated under British management and Government. For instance, 20 years ago the average income per head was 18 Rupees. Now, in spite of the increase of population, it is 20 Rs. The income of the non-agricultural population is believed to have increased from Rs. 27 to Rs. 30. The total area under cultivation in 1880 was 194,000,000 of acres. Now it is 217,000,000! The increase has advanced with the increase of population. In 1880, the yield per food crop per acre was 730lbs. In 1900 it was

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840lbs. During the years of depression, the Bombay cotton factories increased in numbers from 350 to 586! The coal industry in India during the last three years of distress has made a great advance indeed. Twenty years ago it was not a million tons. Ten years ago it was over two million tons. In 1898 it was four million tons. In 1899, five millions, and last year over six million tons! Last year India became for the first time an exporter of coal. Besides all this, "there is a constant import and retention of precious metals in India, on a very large scale, affording overwhelming, accumulative evidence to show that the economic movement in India is certainly on the upward grade." Lord George Hamilton's remarks on India's exports and imports are interesting. He said :—

"IMPORTS AND EXPORTS.

"Let me deal now with the next allegation. It is true that the exports of India exceed the annual imports, but that does not prove that India is yearly becoming poorer. In Great Britain our imports for many years past have annually exceeded our exports. We are the creditors of the world, and the water-carriers of the trade of the world, and we import the overwhelming mass of the food we require and of the raw material used by our great industries. Under this *regime* we have prospered and become richer decade by decade; but the United States have, during the last few years, made phenomenal bounds in prosperity. During that period the excess of her exports over her imports has risen from 100,000,000 dollars in 1895 to 540,000,000 dollars in 1900. Is she the poorer? On the contrary, she has so increased her accumulated wealth and loanable capital that New York is now competing with London as one of the financial centres of the world. It is clear, therefore, that to base any conclusions upon the mathematical test of simple subtraction of exports from imports, or upon any survey of only the external trade of a country, without taking cognisance of the general trade of which it is a portion is thoroughly misleading. The simple fact that India exports more than she imports is no proof whatever that she is annually becoming poorer, for the vast increase of the volume of her external trade is evidence of industrial development and of increased powers of internal consumption."

The review of the whole matter gives the following surprising results, showing that India is not a poor country but one which may be called rich. The revenues of India have, without additional taxation, met a famine expenditure of over £10,000,000 sterling. At the end of the three famine years she has shown a surplus of £6,377,000! God has given her great prosperity in a time of enormous losses from famine and pestilence, in some of the richest parts of the Bombay Presidency; and the fact calls for Israel's heartfelt thanks to her loving God and Father. However we may regard the country as a whole, whether "as to production, or consumption, customs, excise, salt tax, railways, post-office deposits, clothing, food, or house equipment of the great mass of the people, the movement of the population is not downward but upward."

We have in the report under consideration ample evidence to show that, during the past year, India's prosperity under British rule has been phenomenal, and calls for our national gratitude. In spite of the sore judgments of famine and pestilence, which have tried our nation to the uttermost, the famine lasting for three consecutive years, and pestilence for a like period, the land which God has given to us to administer to His glory, has responded nobly to the blessing He has poured upon it by exhibiting such prosperity as we never thought He would give us; and this calls for our humble thanksgiving for His undeserved mercy to His faithless, suffering people.

SOME NEW OBJECTIONS.

We have not for some time past been favoured by our opponents with objections to our views as to the Identity of the British nation with the Lost Ten Tribes of Israel, which can with truth be called new. We have lately, however, been invited to correspond with a clergyman of the Church of England, whom we soon discovered to be strongly opposed to our belief. He volunteered the grounds of his opposition, which rather surprised us. They were entirely apart from the Scriptural argument as we state it, and had no perceptible reference to the prophecies of the Scriptures or to the declarations of the prophets, or indeed to the glorious promises, sworn promises too as some are, of the God of Abraham, Isaac, Jacob, and Israel. The objections relied on by our clergyman, no novice, but one, long over twenty years in the ministry, were these :—The British people are so utterly unworthy! They cannot be God's chosen nation! The great middle class of this land are a dull, selfish, uninteresting race; and as to the lower classes, apart from some few decent artizans, the rest are a drunken, selfish, brutal, immoral, degraded, gambling people, as far removed from the ideal of a God-chosen nation as it is possible to imagine. He thinks it is impossible to conceive the idea that God could have chosen such a people as His special favourites, as His world-wide agents for missionary work, mere refuse, as they are, to carry on His divine purposes! When he hears that such an idea is soberly entertained by educated men it fills him with astonishment, as an absurd and foolish theory! He goes so far as to say that comparing the nations of the Continent with ours, he believes there is more vital religion there than here! England is full of blasphemers and atheists. Abroad, we suppose he finds only the meek and lowly disciples of the Lord Jesus: infidelity being the exception, not the rule! Missionary work, he protests, has had no great success to recommend it in these islands; for he declares, at least three-fourths of their population never go to any place of worship on Sundays, or on any other day! Are we to believe, he asks, that such a race as those described can be the Lord's special chosen agents, "to preach the Gospel to every creature?" Such are the grounds advanced by a preacher of the Gospel, for refusing even to discuss the subject with the Bible as the infallible judge, to decide the matter at issue. Our reply to our opponent, who is outspoken enough, and bases his opinion not on what the Lord says, but on what he considers the Lord would do, or would not do, judged by his own views of what is right and wrong. The answer we presented to him for consideration was this :—

The matter in dispute does not turn upon the worthiness or unworthiness of the nation, whom God selected for the high honour and privilege He assigned to the afterseed of Abraham, in reward for the obedience His friend showed towards God at Mount Moriah (Gen. xxii. 15—18, R.V.). God is omniscient, and must, when He blessed "Abraham and his seed for ever," have known what manner of people those descendants would turn out to be, and yet in spite of that knowledge He conferred the blessings there described, and that on oath! What was the character of the race, as

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very soon in their history it is painted by the Divine penman in Deut. ix. 7, 8, 24—29, R.V., and other Scriptures? Moses stated it in its naked outrageous deformity. Rebellion against the Lord Jehovah, their God and King. Idolatry of the most flagrant character after proofs of God's power and love towards them openly shown by miraculous proofs of the most stupendous kind in Egypt, at the Red Sea, and in the wilderness. Prior to that, after escaping the hostile designs of Balak, the King of Moab, the Israelites fell at once into the most dreadful sins of uncleanness in the matter of the daughters of Moab, for which national iniquity God slew 24,000 Israelites by plague sent to punish them by the Lord Himself (Num. xxv. 1—9, R.V.).

The Old Testament is full of the evidence to prove that the chosen seed, if evil now, as no doubt it is, was wicked and rebellious against God from the very first, and was unworthy of its high distinction; but yet remained His chosen people, and His inheritance and heritage—unconditionally, exclusively, and perpetually, because He is a promise-keeping God. For He had sworn to His friend Abraham that because he had obeyed His voice, his after-seed should never cease to be His chosen ones to carry out His will by being a blessing to all nations, all families, and all kindreds of the earth. Such being the case does God mean Israel always to be a wicked, degraded, stubborn, rebellious race, unfit to bless others, because so wicked themselves? God forbid! Surely not! He has never left them nor forsaken them from the very first day He chose them, till now, when they are so supremely blessed. God has been teaching them ever since He selected them, first by making them slaves in Egypt that they might never enslave others or imitate the sins of the Egyptians in that respect. Next, by terrible punishments, and even slaughter in the wilderness, and in the Holy Land; by banishment from their land for centuries, by outcasting their two houses in Europe, and by failure to recall them to their land, even to this hour! How then is He going to convert His people, and make them such that even our clerical opponent shall approve of them, and their Christian character, admitting even in his sight, that they are "the sons of the living God," a people whom "all who see them must acknowledge them that they are the seed whom the Lord has blessed?" (Isa. lxi. 9, R.V.; Hosea i. 10, R.V.; Jer. xxxi. 31—34; Heb. viii. 10—12, R.V., &c. &c.). The passages in Jer. xxxi. and Heb. viii. declare the Lord's mind in this matter. He is going to make, nay, has even now made "a new covenant" with His two Houses, that of Israel and that of Judah. Not according to the covenant He made with them when He brought them out of the land of Egypt, which covenant, being a sinful and weak people as they always were, and are, they broke, and caused God also to break, and set them aside. This is the covenant He has made with the House of Israel, and will afterwards make with the House of Judah:—

1st. He will put His laws in their inward parts, and 2nd, in their hearts will write them; 3rd. He will be their God, and 4th. They shall be His people; 5th. They shall teach no more every man his neighbour, and every man his brother, saying, "Know the Lord" for all shall know Him from the least of them to the greatest of them; 6th. He will forgive their iniquity, and their sin will He remember no more." This will effect the regeneration of the race to which we belong, for the covenant is not like that of Sinai, requiring man's performance of some of its stipulations. God undertakes them all, and in the hands of the Mediator, the Lord Jesus Christ, carries them all out, nationally. In fact, "He sheweth His Word unto Jacob; His statutes and His judgments unto Israel; He hath not dealt so with any nation; and as for His judgments, they have not known them." "Praise ye the Lord!"

Our clerical opponent sees that the men and women of his parish are vile and wicked. So were Israel and Judah of the Old Testament. But God knows the future of those His chosen ones, and even now is blessing them, as He has blessed none others of the sons of men. He has given them the heritage of Jacob their father (Isa. lviii. 13, 14, R.V.). He has given them the birthright of Joseph, and all the ingredients of it mentioned in Gen. xxii. 17, 18, xlix. 22—26; Deut. xxxiii. 13—17, R.V., exclusively. He has given them a heathen empire such as the world never saw before (Psa. cxi. 6, R.V.); the Bible as their special gift to bless them first, and by them to be communicated to all the world besides; the Holy Sabbath days of God also, to be recommended to the world at large, the means of grace, and the hope of glory. Our opponent may deny that we have these gifts and blessings, and assert that the Continentals are more spiritually gifted than we are, as a nation. He cannot prove his monstrous assertions, or ask us to believe so unpatriotic a charge! The fact is, his parish is probably a degraded, ungodly one, and he has jumped to the conclusion that the United Kingdom is inhabited by as wicked and godless a people as those to whom he ministers.

God's dealings with the British folk have not been such failures as He imagines, nor have His fellow subjects in this land remained such as they were even 100 years ago. God's grace in their behalf is known and recognised in all the world, and the desire of the nations in the East is that they may fall into the hands of the nation which has given to India, Ceylon, to the Soudan, to Cape Colony, to East and West Africa, and to Egypt, the Pax Britannica they now enjoy, and the other blessings which have conferred on them the gifts which Christianity and civilization always bring in their train. Therefore, let Israel and Judah with Manasseh unite in praising the Lord their God, who has sworn, and will surely perform His gracious words even to the end, because the children of Israel are His servants, and "their righteousness is of Me, saith the Lord!" (Isa. liv. 17, R.V.).

BEREHAVEN A HOME GATE AND A STRATEGIC PORT.

THE following regarding the strategic value of Berehaven to the British people will be read with interest by our friends. It is one of our home Gates, to which the ordinary Briton has given no attention. But now it is sprung upon us that in the coming time of trouble when the channel ports will not be safe ports of entry for vessels laden with this nation's food supplies from abroad, and with her other vast trading operations beyond sea, it will be needful to find some port or ports outside the British Channel, in whose shallow seas our neighbours' submarines, and other small craft, for war purposes, will find scope for their dangerous uses to our great loss and peril. Berehaven, it is said, opens only to the deep sea, and where these small craft cannot live, is thought to be the exact place wanted as a safe landing port for our vast foreign trade. A paragraph which appeared in the *Evening News*, of Edinburgh, of August 22nd, is interesting on that account, and is reprinted:—

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"Probably owing to the holiday season, the Berehaven Atlantic service scheme has not received the attention it merits. When the action of the Government suddenly brought the Berehaven Harbour Bill into prominence, there was considerable momentary amazement. This amazement was, however, only temporary, and the new scheme was considered as merely the Government's desire to assist a commercial enterprise on the part of certain unknown persons. A little closer consideration of the scheme reveals possibilities not discernable at first sight. It is quite conceivable that the Government's encouragement of the Berehaven scheme is a stragetic move of considerable importance. In support of this view may be cited the fact the Admiralty are making a base at the same place. Is it not likely that the two schemes are connected? May not the new port be intended as an outlet to the open sea when places like the English Channel ports would be difficult of access? One has to remember that the probable conditions of warfare on the sea are changing, and are likely to change still more. The multiplication of small craft, and the possible development of submarine boats, have altered the situation. It was hinted from a French source the other day that submarines might be used most effectively to damage British vessels in the channel. Now, it would be foolish in the extreme to deny such a possibility, and equally foolish not to guard against it. Small vessels and submarine boats for a long time to come will only be able to act in coast and comparatively sheltered waters. It is thus desirable that as far as possible a country's commerce in time of war should reach port as directly as possible from the open sea. Obviously few of our ports fulfil this requirement. Commerce in the English Channel in the event of war with France would be extremely difficult to protect, even if we had considerable naval superiority. The new port at Berehaven, on the other hand, is pretty close to the open sea, where submarines and other small destructive craft would be unable to live. We should thus have an easily protectible outlet from, and inlet to, the Atlantic Ocean, and to practically all the trade routes. In this fact may be found an explanation of the Government's unwonted energy."

The promise to Israel is, "That her own Gates shall be open continually, not shut by day or by night, that men may bring to her the wealth of the Gentiles or nations, and their kings led with them" (Isa. lx. 11, R.V.). The power of Israel is quite capable of keeping her home Gates ever open by day and night continually. There is no doubt of that. The danger arises to the valuable freight of ships proceeding to the home Gates in narrow and shallow waters, like the British Channel, St. George's Sound, the Straits of Dover, and the narrow seas to the north of the Thames. There the submarines may, we suppose, act in safety to themselves by cutting off or sinking merchant ships beating up the channel on their way to the British Gates which are ready to receive their burdens. In these cases the port of Berehaven would give protection to our merchant ships and to those of neutral nations coming to us from the open ocean with their precious freights, being in absolute safety as respects the new dangers attending our narrow and shallow seas. Meanwhile it is very strange that the very name of Berehaven is omitted in all the maps that we have access to, and no doubt half our readers are quite unaware where this new Gate is to be found, with the advantages indicated by the Edinburgh evening papers.

The fact is, Berehaven is really known in the maps as Bearhaven, a large and commodious harbour in Bantry Bay, County Cork, Ireland, situated between the mainland and the island called Bear Island. The haven is in connection with a large arm of the sea leading to Bantry Bay, up which the ocean waves from the west and south-west, beat in directly from the deep waters of the Atlantic, and so wide is it, that it looks like the open ocean itself!

At present Bearhaven is unoccupied. There are no buildings, public or private there, save a few Irish cabins. If it is to serve as an emporium for British sea-borne trade which at present is dispersed throughout the harbours of south England in the British and Bristol Channels, there is much to do and spend in Bearhaven and its neighbourhood to fit it for its proposed objects. This, however, would be no obstacle if the Government means to take up the idea, and utilise Bearhaven as an open Gate for Israel's sea-borne commerce, arriving in our Home land, or departing thence in time of war for foreign parts.

"GOD'S COVENANT WITH ABRAHAM, IN PROGRESS OF FULFILMENT."

(*A Paper read at the Annual Meeting of the British-Israel Association, 14th May*, 1901).

By J. Stanley Woodhouse.

In the study of the Bible prophecies students have not, as a rule, paid sufficient attention to the marvellous promises made and reiterated over and over again by Almighty God to His servant Abraham, to reward him for his obedience: first, in leaving his father's house and native country, to go to the land which God appointed him; secondly, in offering up his son Isaac on Mount Moriah. These promises were wholly unconditional, and were spoken by God to Abraham on at least *eight* different occasions; they were further confirmed twice over to Isaac and twice to Jacob, God especially telling Isaac that He blessed him for Abraham's sake.

I.—I would ask, in the first place, What were these wondrous promises, so often repeated, and given Abraham as a reward for his faithful obedience?

They were threefold:—

(*a*) A multitudinous seed.

(*b*) That in Abraham and his seed all the families of the earth should be blessed.

(*c*) The promise of the land of Canaan.

The fulness of God's intentions is not shown at once; each successive promise becomes more definite on some point, and each seems to enlarge the view as a whole.

As regards the first, the multitudinous seed was compared to the dust of the earth, to the sand of the seashore, and to the stars of heaven, to show that its number was to be so great that it would be innumerable. It was to "spread abroad to the West, and to the East, and to the North, and to the South" (Gen. xxviii. 14). It would comprise a nation and a multitude of nations (Gen. xxxv. 11; comp. Gen. xvii. 5—margin). Kings would come out of it, and it was to possess the Gate of its enemies. When blessing the two sons of Joseph, Jacob says in answer to Joseph's remonstrance for laying his right hand upon Ephraim, and his left upon Manasseh: "He (Manasseh) 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."

Moses, when blessing the tribes of Israel, confirms the

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words of Jacob. He said of Joseph, "His glory is like the firstling of his bullock, and his horns are like the horns of an unicorn; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and the thousands of Manasseh" (Deut. xxxiii. 17). Moses also thus speaks of Israel, "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). And in Isa. lx. 12 we read concerning Israel: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Turning to the second promise, "That in Abraham and his seed all the families of the earth should be blessed," we find it confirmed to Isaac and Jacob, and then passed on to Judah. "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." God confirmed this to David 640 years afterwards "by a covenant of salt" (2 Chron. xiii. 5); but it would appear that though Christ was to be born of the tribe of Judah, yet that the knowledge of the Messiah, and the salvation which He obtained for us by His death on the cross and glorious resurrection, was to be made known by the descendants of Israel to the families of the earth; for we read in 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 world with fruit;" the context showing that the prophet is speaking of the House of Israel as contrasted with the House of Judah in the previous chapter.

Turning to the New Testament we find that it was to the eleven Apostles in the upper room at Jerusalem that our Lord said, "When the Comforter is come, . . . He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." After His resurrection Jesus came and stood in the midst, and said, "As My Father hath sent Me, even so send I you." And again, just before His ascension, Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem . . . and to the uttermost part of the earth." Note that all the Apostles save Judas were chosen from Galilee, and therefore probably did not belong to the House of Judah, or the Jews, as they are commonly called at the present day, but to the House of Israel.

As regards the third promise concerning the land, we find that this too was confirmed to Isaac and Jacob, and that God defined it as all the land lying between the river of Egypt and the great river—the River Euphrates.

Secondly. I would ask, Have these promises been fulfilled so far, either in Bible times or since? The answer is, The promises have had a partial fulfilment in Bible times, are partly being fulfilled at the present time, but wait to be fulfilled in all their entirety in the future.

Just before the exodus from Egypt, God increased the numbers of the Israelites to such an extent that the Egyptians were afraid of them, but we do not find that the tribe of Ephraim, either at this time or indeed at any time mentioned in the Bible, was noted for its fecundity; and though God increased His people during the reigns of David and Solomon very considerably, yet we never find their numbers so great that the land could not contain them.

As regards the Promised Land, even in the reign of Solomon, when the kingdom was at the height of its prosperity, we do not find that it did more than touch the Euphrates at one place, and after Solomon's death the kingdom was speedily reduced on account of the sins of the people. And during the old dispensation we find the Israelites, so far from being a blessing to other nations, sinning themselves so grievously in God's sight that He caused them to be carried away into other lands.

At the present time all can see, if they will, that

> "God is working His purpose out,
> As year succeeds to year;
> God is working His purpose out,
> And the time is drawing near;
> Nearer and nearer draws the time,
> The time that shall surely be,
> When the earth shall be filled with the glory of God,
> As the waters cover the sea."

For those who are students of modern history cannot but have been struck with the wonderful development of the nation, which inhabits the British Isles, during the past 150 years. It is true they are not called Israelites, but British, but this seems to refer to the same stock, though called by a different name, as the word *British* means the covenant people.

Up to the year 1750 England only possessed as colonies a few stations in India, a little territory in North America, besides a few islands in the West Indies, but after that date the acquisition of territory in all parts of the world by England was very remarkable.

The defence of Arcot in 1751, the battle of Plassy in 1757, and the utter defeat of the French army at Wandewash in 1760, were some of the events which led up to the foundation of the British Empire in India, which now includes 1,700,000 square miles of territory, and a population of over 300 millions of people.

In 1763 the whole of Canada was added to the British Empire, with its 3,400,000 square miles of territory, by the Treaty of Paris.

In 1770 Australia was discovered by Captain Cook, and became by degrees another most important part of the Empire, with its 3,200,000 square miles of territory,

In 1814 the Cape of Good Hope was formally ceded to England by the Dutch, and from that time our territories have gone on increasing, until at the present moment we have dominion over (including Egypt, the Transvaal and Orange Free State) some 3,600,000 square miles in Africa —nearly one-fourth part of the whole world's territory now belonging to England.

We thus see that a nation inhabiting two small islands in the North Sea, containing about 121,000 square miles, and with a population of about 6,500,000 inhabitants in 1750, has increased its territories one hundredfold, and rules over a population of 350,000,000.

It moreover has now become a nation and a company of nations. It has spread abroad to the West and to the East, to the North and to the South. It is situate in the midst of the earth, the degrees of longitude being described in atlases as being East and West of Greenwich.

It further possesses the Gates of its enemies, as the possession of the Channel Islands, Gibraltar, Malta, Cyprus, Alexandria, Suez, Aden, Galle, Singapore, Hong Kong, Wei-hai-wei, Cape Town, the Falkland Islands, &c., clearly prove.

And in the recent wars in India we have seen the Unicorn of Britain pushing the people before it, until they have been glad to submit themselves, and it is to be hoped that this may also shortly be true in South Africa.

The above facts seem clearly to prove that God is fulfilling the *first promise* He made to Abraham, viz., that his seed should be as the dust of the earth, should spread

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abroad on all sides, and should possess the Gates of its enemies.

Let us next examine the *second promise* and learn whether the British nation are being made a blessing to all the families of the earth?

First, in temporal matters. Wherever the English have gone they have, in spite of many sins and shortcomings, given peace and prosperity to the nations which they have conquered. India and Egypt are both wonderful illustrations of this. Neither country has enjoyed for centuries such good laws, such immunity from oppression, and such righteous government as under the British rule, and it is just the same amongst the heathen races of Africa, Canada and New Zealand, where good laws, peace, and kind treatment have taken the place of the slave trade, and the almost utter disregard for the value of human life.

But more than in things temporal, I take it that spiritually the Anglo-Saxons have been a blessing to the various families of the earth, and here again we see the wonderful progress that has taken place during the past century. It is true that other nations have sent missionaries to try and convert the heathen from worshipping idols; but the creed Xavier and the other Roman Catholics taught was the creed of works, not that of simple faith in the Lord Jesus Christ, and consequently the new religion did not take deep hold upon the people, and when the missionaries left, the people returned to their old heathen rites and ceremonies.

But how different has been the preaching of Anglo-Saxons—British and Americans! They have preached a free and full salvation by faith in the Lord Jesus Christ, and as a result, we have read of native Christians in Madagascar, Uganda and China, willingly laying down their lives rather than deny their Saviour. We have read of many islands in the South Seas where every person has turned from idolatry, cruelty and cannibalism, to serve the living God. All this has happened during the past century; before that, with the exception of the Moravians, the work of evangelising the heathen seems to have been almost entirely overlooked by the Christian Churches.

In 1889 there were about 6,000 missionaries working amongst the heathen, six years later the number was 9,000, and to-day it is not far short of 15,000, the number belonging to the Church Missionary Society having trebled during the last thirteen years.

The above facts prove that God is also fulfilling the second of His promises to Abraham, and making his seed, though now known by a different name, a blessing to all the families of the earth.

Coming to the *third promise*, with respect to the land, we can see the gradual fulfilment of this also, if only we take note of what is happening in the territory God promised to Abraham. This was to extend from the river of Egypt to the great river—the River Euphrates.

In 1882, by the bombardment of Alexandria and the defeat of Arabi Pasha, England became virtually the ruler of Egypt, and since that date has gradually extended its dominion, until to-day it rules over the whole of the Nile Valley, from Lake Victoria Nyanza to the Mediterranean Sea, and thus possesses nearly all the promised land that lies in Africa, with the exception of Abyssinia and some strips of territory around it. England also possesses parts of the coast of Arabia.

All three of the promises God made to Abraham are thus being gradually worked out before our eyes. When all are completely fulfilled we shall have probably arrived at the end of the dispensation, when the kingdoms of this world will have become "the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15), for we have the sure word of the Lord, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14).

That day may be nearer than we think. The Lord seems even now to be giving the word, for the number of preachers is becoming very great, and every year the number increases, and if the rate of progress increases during the next thirteen years as it has done during the past, the number of missionaries in 1915 will be something like 50,000, besides all the native clergy and lay helpers, which will make the work of evangelising the world a perfectly feasible matter.

Again, Dr. Grattan Guinness, in his book, "The Approaching End of the Age," suggests that, as the carrying away into captivity of the two Houses of Israel and Judah was spread over a period of 170 years—viz., from the year 770 B.C., when Pul, King of Assyria, invaded the land of Israel, to the year 598 B.C., when Jehoiachin and all the princes were carried away by Nebuchadnezzar into Babylon, so the times of the end, or the gathering in of Israel, may also be spread over a similar period, and taking the times of the Gentiles, generally computed at 2,520 years (or seven prophetic years, each of 360 years), as the intervening period, we are brought down to the year 1750 A.D., or the year from which England began to expand her Empire on all sides, as the starting-point of the times of the end, and the still future year 1920 as the end of the period of the end. Here again we are brought face to face with the fact that the end of the age is very near at hand, so near that most of us may be still alive when the Lord comes in glory to claim His kingdom.

In conclusion, what are we to gather from all these facts?

1. That inasmuch as the British nation and American people are fulfilling the promises made by God to Abraham 3,800 years ago, or about as many years before the incarnation of our blessed Lord and Master as we are living after that momentous event: first, in becoming a great people and a company of nations; and, secondly, by being made a blessing to all the families of the earth: they are the true lineal descendants of Abraham, though lost sight of for so many years.

2. That we are living in the closing years of this dispensation, and many of us will probably hear the angelic voice proclaiming, "Behold the Bridegroom cometh; go ye out to meet Him."

3. That in the meantime great events will happen. The walking of the House of Judah to the House of Israel, and their triumphant return together to the Promised Land. And that this will cause the truth of the Identity of the British-American people with the House of Israel to be perfectly manifested.

4. That while these events are taking place, there will be a time of great tribulation, but out of it the Lord will save His people, for Isaiah says, speaking of Israel: "For we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the Gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusted in Thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isa. xxvi. 1--4).

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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SCRIPTURAL TESTIMONY ON BIBLICAL TOPICS.

By V. G.

Part II.—Israel's Enemies.

The three ancient world-kingdoms were, apparently, founded by the descendants of Ham.

Gen. x. 6: "And the sons of Ham; Cush, and Mizraim" (that is, Egypt).

"In the Old Testament, the Hebrew word translated Egypt is Mizraim, which was the second son of Ham, who might have been the founder of the nation. It is called Ham in three Psalms."—Eadie's Dictionary.

Psalm lxxviii. 51.—"And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham."

Psa. cv. 23, 27.—"Israel also came into Egypt; and Jacob sojourned in the land of Ham. They showed His signs among them, and wonders in the land of Ham."

Psa. cvi. 22.—"Wondrous works in the land of Ham, and terrible things by the Red Sea."

Exod. i. 8—14.—"Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithon and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour."

Exod. xiv. 5 (part), 6, 7, 9.—"And it was told the king of Egypt that the people fled. And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. The Egyptians pursued after them, all the horses and chariots of Pharoah, and his horsemen, and his army, and overtook them encamping by the sea. (Ver. 27): And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. (Ver. 30): Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

ASSYRIA.

Gen. x. 11.—"Out of that land went forth Asshur (margin, Assyria), and builded Nineveh."

2 Kings 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 away to Assyria."

2 Kings xvii. 5, 6.—"Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hosea 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. (Ver. 18): Therefore the Lord was very angry with Israel, and removed them out of His sight."

BABYLON.

Gen. x. 8—10.—"And Cush begat Nimrod: He began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel (margin, Babylon)."

Jer. lii. 4 (part), 5.—"Nebuchadnezzar king of Babylon came, and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. (Ver. 27): And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land."

THE MONUMENTS CONFIRM THE BIBLE.

Forwarded by E. Ireland.

PART I.

Napoleon I. had not very much love for the Bible, yet he was instrumental in God's hands in starting the discoveries which have made archæologists reject the theories of Atheists and Higher Critics. Napoleon had been successful in all his land expeditions, but against his chief enemy, England, he was able to make no headway. He assembled, as you know, a powerful fleet and a mighty army for the purpose of invading England, but, after considering all the pros and cons, he gave up the project as too dangerous. Then he turned his thoughts to the weakening of England by cutting off her commerce. England traded with India by way of the Cape of Good Hope. Napoleon proposed that he should be entrusted with a picked army, proceed to Egypt, conquer the country, and open a short route to India by way of the Red Sea. This would, of course, be in French hands, and would kill England's trade with India. You know that the idea has been realised in the Suez Canal, but the canal is not in the hands of the French.

At the head of a great army, and protected by a powerful fleet, Napoleon sailed from Toulon, May 19, 1798. Although he did not tell the French Directory so, he really meant to rival and eclipse the exploits of Alexander the Great. Having conquered Egypt, he was to subjugate Syria, then capture Constantinople, then overrun Babylonia, Persia and India. It was a grand scheme, but England checkmated it.

What we have to deal with here is Napoleon's connection with the monuments. One hundred of the most famous archæologists, scientists, and artists of France accompanied the army. These men discovered manuscripts, evidently of great age, written upon papyrus. Everywhere they found specimens of the same kind of writing, representations of animals and vegetables, heavenly bodies, and fishes of the sea. All the wise men of Napoleon's following puzzled their brains over the matter, but could find no clue. The Egyptian hieroglyphics seemed to baffle inquiry.

THE ROSETTA STONE.

The first gleam of light came from the discovery by a French artillery officer, named Bouchard, of what is known as the Rosetta Stone. The soldiers were digging the foundations of a new fort at Rosetta when this stone was found. The fort of Rosetta was afterwards captured by the English, and this famous stone now lies in the British Museum. This stone contained an inscription in three forms of writing. First, there was the Egyptian hieroglyphic; secondly, an inscription in a later form of Egyptian writing, called by scholars, Demotic, because it was the style of

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writing in common use; thirdly, there was an inscription in Greek. The Greek was easily read, and the inscription proved to be an edict of the Egyptian priesthood, ordering that a statue be erected to Ptolemy Epiphanes, and divine honours paid to him on his birthday. Here, then, was the key to the mystery. If the other inscriptions contained the same decree, it should be possible to find the alphabet and make a grammar for the unknown Egyptian tongue. Thomas Young, a Somerset man, took the first step. He held that the hieroglyphic characters represented sounds, not ideas, and this has since been proved correct. He also gave correct values for five of the letters. But the man who really turned the key and unlocked the treasures of Egyptology was a Frenchman named

CHAMPOLLION.

He spent his life at it. He discovered that the ancient language of Egypt was substantially the same as the Coptic. It would occupy too much time to show how he worked, but let me give an illustration or two. He found an inscription in Greek and Egyptian characters. The Greek was χλεοπατρα—Cleopatra. The hieroglyphics had to be read from top to bottom. The second letter was represented by a lion; the Coptic for lion is *labo*, therefore the value of the second letter was L. The sixth letter was represented by an eagle. The Coptic for eagle is *ahorn*, therefore the value of the letter would be A. The seventh letter was represented by a hand, the Coptic for which is *Tot*, therefore it must have been the value of T. Thus, painfully and laboriously, but none the less surely, Champollion laboured onward, and at the time of his death, in 1832, had finished an Egyptian grammar, the highest authority on the subject at the present moment.

But what has all this to do with the Bible? A great deal. Abraham went down into Egypt, Joseph was sold into Egypt, and his father and his brethren joined him later on in that country. Moses was born in Egypt, and "was learned in all the wisdom of the Egyptians." He was the adopted son of Pharaoh's daughter. He led out his own race from Egypt to the border of the promised land. He wrote the Pentateuch, or first five books of the Bible, and necessarily those books must be tinged with a considerable amount of Egyptian history, manners and customs. Now, if the Egyptian records confirm the Bible story, it must have a great effect upon those who hitherto declared that Moses never wrote the Pentateuch. Of course, in the space at my disposal, I cannot give many examples of the light shed upon the Pentateuch by the study of Egyptology, but just take one specimen. When Joseph brought his brethren before Pharoah, we read that they said: "Now therefore we pray thee let thy servants dwell in the land of Goshen. And Pharoah spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them make them rulers over my cattle" (Gen. xlvii, 4, 5, 6).

Well, if you go down to the National Library and look up the "Seventh Memoir of the Egyptian Exploration Fund," by Naville, p. 22—23, you will find this famous Egyptian linguist and antiquarian writing thus of one of the monuments discovered in the land of Goshen:—

"But the account which the inscription of Menephtah gives of the place is particularly interesting. It is said that the country was not cultivated, but left as pasture for cattle because of the strangers It was abandoned since the time of the ancestors. In my former memoir," he adds, "I had identified the country around Beleris as the land of Goshen. The traditions of the country point to several Jewish cities." The excavations made under the auspices of the Palestine Exploration Fund have conclusively proved that Hebrew writing had already been long in use in the ninth century before Christ. The Sinaitic Survey, and the researches of Professor Palmer, and others, prove that there are a thousand traces of the wanderings of the Israelites in that district. But there was another country with which the Jews were brought into close contact, namely, Assyria, and the most wonderful discoveries of all have come from there. The publications, or Memoirs of the Assyrian Exploration Fund, must be bitter reading for the Higher Critics. If you look into Genesis x. 10, you will find that two of the cities founded by Nimrod were "Accad and Calneh in the land of Shinar." The sites of both cities have been discovered. Small clay tablets, covered over with fine Assyrian writing, have been deposited in the British Museum. The library of Sennacherib has been unearthed. The treasures of Persepolis, Babylon and Nineveh have been dug up and transported to the British Museum. If you wish to pursue this fascinating subject, study Professor Sayce's book, "The 'Higher Criticism,' and the Verdict of the Monuments." Now it turns out that before the sons of Shem came into Chaldea, it was inhabited by a black race, called the Accadians. These built cities, and had a literature of their own. between two and three thousand years before Christ. The cuneiform tablets have preserved the literature for us, and one of the seats of learning in that land was Ur of the Chaldees, out of which, the Bible tells us, God called Abraham. Wellhausen and Robertson Smith and Bob Ingersoll tell us that the legends of the Creation were only put in enduring form hundreds of years after the death of Moses. As a matter of fact, we know now that the story of Creation might have been put in enduring form as early as the time of Abraham. George Smith, in his "Chaldean Genesis," shows that as early as 1,500 to 2,000 years before Christ, that people had written on tablets an account of the Creation. But it is tinged with Babylonian mythology, although sufficiently like the first chapter of Genesis, to show that an echo of the truth had come down the centuries. On a cylinder of hard stone, now in the British Museum, we have a man and a woman seated face to face on either side of a tree, with horizontal branches, from which hang two large bunches of fruit, one in front of each of these persons, who are in the act of stretching out their hands to pluck them. Behind the woman is a serpent, not crawling upon its belly, but upreared, as if in the act of speaking to the seated figure. Here again, of course, we have dim echoes of the truth. These discoveries are still in their infancy, but they have already confirmed the Bible story in a thousand particulars. True science is, of course, the handmaid of religion, as she should be. We always welcome her investigation of the Bible. We do not need her corroboration, for, like the Samaritans, we can say: "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 42).

(To be continued.)

On Oct. 10th the Council Chamber at Exeter Hall was crowded to hear the Rev. Idrisyn Jones's lecture on "Anglo-Israelism and War," and the rather weak objections of three of the audience added to the pleasure of the evening.

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PROSPEROUS NEW ZEALAND.

THE Agent-General for New Zealand has received a telegram from Wellington, New Zealand, concerning the financial statement which was delivered on Saturday night. The revenue of last year was £5,906,000, and the expenditure £5,479,000, showing a credit balance of £427,000, to which the balance brought forward from the previous year of £105,000 must be added, thus making the credit balance at close of the year £532,000.

The Public Works Fund expenditure last year was £1,809,000, and the receipts, including balance brought forward, were £2,041,000, leaving a balance of £232,000.

The revenue showed an increase over the previous year of £272,000, of which the customs contributed £73,000, railways £99,000, and other heads of revenue were proportionately increased.

The expenditure was increased by £339,000. Of this railways required £105,000, defence £64,000, miscellaneous vote £48,000, postal £27,000, and the permanent charges £50,000, which included £39,000 for old-age pensions. For close settlement, land acquired cost £186,000, the purchase of land being vigorously pushed forward, and this year heavy payments will be made. The public debt has been increased by £1,627,000, including £796,000 for loans imposing no burden upon the taxpayers, being immediately interest producing.

The Bank of New Zealand redeemed the £500,000 Preferred Shares, the cash proceeds being paid over to the Public Trustee, who invested the amount in Government Bonds. The loan for £500,000 issued in the Colony was very successful.

In 1891 the railways earned £2 18s. 11d. per cent. on the capital expenditure; in 1900, £3 9s. 8d. per cent. has been earned.

In 1891 the Post Office Savings Bank deposits amounted to £2,441,000; in 1900, these had increased to £5,809,000, showing an increase of £3,368,000.

The estimated expenditure for the current year is £5,764,000, and the estimated revenue is £5,896,000, the estimated surplus at the end of the year being £132,000; to this must be added £32,000 brought forward after transferring £500,000 to the Public Works Fund, leaving £164,000 for supplementary estimates.

It is proposed to raise £1,000,000 new loan, required for public works, which will provide for an estimated expenditure of £1,950,000, the surplus being £164,000. No additional taxation is required.—Scotch Paper.

CURRENT TOPICS.

A UNITED EMPIRE.

"No more striking example of the growth of national power has ever been witnessed in the history of nations than the marvellous solidarity of the British Empire. It required a time of national danger to call up the patriotism of the company of nations which go to make up the British Empire and to show the world that, in spite of the sea which divides us, the British people are one wherever the flag flies. As Mr. Chamberlain said, when speaking at a recent banquet, the world has 'never seen anything more striking than the devotion and spontaneous eagerness of their brothers across the sea in responding to the Empire's needs.' The movement for closer connection, he said, was progression, and if the Colonies desired to assist with counsel and advice, as well as with arms, there would be nothing that the British Government would more readily welcome. The feeling is undoubtedly growing that an Imperial Council of some kind is a growing necessity of our Imperial expansion. The dissevered parts of the Empire are so far apart, and the political life and social conditions of the people so diverse, that it is impossible for the Colonial Office to keep in touch with the requirements of all the Colonies and Dependencies. The republicanism of the British Constitution, if we may use the term, lends itself to the freest exercise of political rights and to any adaptation of the system of parliamentary government, so that an Imperial Council, including in its membership Colonial statesmen of marked ability, is not antagonistic to the root principles of the Constitution. And most assuredly, as Mr. Chamberlain points out, should the assistance of the Colonies be sought at any time in the councils of the Empire, Colonial statesmen will bring with them a breadth of view, unhampered by old-world traditions, that will be of very great advantage in dealing with both Colonial and Imperial questions."

The above came to us all the way from Otago in New Zealand, being published in the Otago *Daily Times* of July 6, 1901. We beg all our readers to note that the New Zealand journalist could not describe the British Empire in better words than Gen. xxxv. 11 suggested to him, and that clearly without reference to our Identity. The fact gives support to our contention.

NOTICE TO CORRESPONDENTS.

D. WALKER, Maidstone. Your paper is quite unsuited to the BANNER, which exists to prove that the British are Ephraim-Israel. If you are prepared to prove that their origin is a far grander one than that from the Israelites because the British belong to the Aryan race (!), you should publish your views independently of the BANNER. We must decline to help you.

MR. THOS. SANDFORD, Park-place, Detroit, Michigan. Your paper will appear in due course in the BANNER. Thanks for it.

Review.

Anglo-Israelism, in Canada and the West Indies, in 1901. By the Rev. J. Idrisyn Jones. London: Robert Banks and Son, Racquet-court, Fleet-street, London, E.C. Price threepence.

THE pamphlet which has just been published by Our Identity delegate to the West Indies and Canada has now appeared from Messrs. Banks' hands in a very satisfactory form. The account is not a repetition of the ten letters which have already appeared in the BANNER, but is a carefully prepared history of the whole tour, put together in the chronological order of the story.

Mr. Jones has told the tale ably and well, and the reader will come to the decision that the work Mr. Jones went out to perform was a gigantic task, but that he has carried it out in a thoroughly satisfactory way. His journeys covered 19,000 miles, involving nine sea voyages, whole days and nights on the railway, and heavy tasks in regard to the preparation for and organisation of his many meetings. All these combined meant labour and hard work. The West Indian sun was this last year unusually scorching, and added to our traveller's troubles. Passing through the Dominion of Canada, with the British flag over him all the way, he traversed the eight provinces of Canada, namely—

1. British Columbia.
2. North-west Territories.
3. Manitoba.
4. Ontario.
5. Quebec.
6. New Brunswick.
7. Nova Scotia.
8. Prince Edward Island.

Throughout his tour Mr. Jones informs us that there was a remarkable absence of adverse criticism; and when it did occur, it was met to the satisfaction of the audience. "The

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close of each meeting" "was marked rather with profuse expressions of delight at all which had been told to them, and an handshaking, the memory of which will long abide. The author towards the close of his narrative makes this retrospect, which from a national point of view is encouraging. He writes:—

"As I now look back on those Australasians, and West Indians, and Canadians, there comes up before my vision peoples most loyal and imperialistic, rejoicing in the hope of that coming federation of the British Empire, which, when it comes, will bring so many benefits to the regions it shall cover with its influence and authority."

We gladly acknowledge the hearty thanks our traveller gives to the editor of the BANNER OF ISRAEL for making the tours known, and for our constant sympathy with our representative in his travels, just accomplished so successfully. We have rejoiced over Mr. Idrisyn Jones' labours throughout his late and previous Australasian progresses. We wished him success in his efforts, and were glad and thankful to find that everywhere God prospered him, and at last brought him back safe and sound to his native land, and to his own family, in health.

We hope our friends will make a point of purchasing many copies of this pamphlet, and giving them to all who will read its contents with care.

On one point Mr. Jones throws some light—namely, the different way people at home and the British in the Colonies receive the good news of our Israelite origin. He writes thus in regard to this matter:—

"I should have so liked that the friends at home could have caught a glimpse of the upturned faces while drinking in the new theme which so many heard set forth for the first time. It was sufficient to inspire any speaker. The only dissatisfaction of the audience seemed to be that the hour-and-a-half lecture was not made longer. There were some present who were veterans in the cause, and they welcomed the old music in its new setting. The enthusiasm is beyond what we usually find at home. The fuel is practically the same, but somehow the fire is more glowing in far-off lands, as I am now able to testify from experience in Australia, New Zealand, Tasmania, the West Indies, and Canada."

Our author gives no explanation why our good news is so coldly received here at home, but so joyously in Greater Britain. May not the reason be that our home audiences have no vivid idea of the tremendous splendour of the Israelite blessings and how great those are which we correspondingly enjoy in our Colonial and Indian Empires. Those on the spot see the extent, for instance, of their Australian, South African, or Canadian homes, and catch the idea of these being God's gifts to our nation, because we are Israel. At home we do not realise what the Gates are, or the magnificent extent of the homes of the Colonial daughter-nations, or how "Britannia" literally "rules the waves." Foreign nations hearing of Our Identity with Israel, refuse to believe it, just as a negro in one of his Barbadoes meetings claimed to be as good an Israelite as the British, since their ancestors were also in Eden and in the Ark too, with Noah! He forgot, says Mr. Jones, that one signal fact of history, that after the events of Eden and of the Deluge, the Governor of the earth had been pleased to separate from the rest of the race a man called Abraham, and only a part of mankind could thus be made his descendants, and therefore the foreigners and the negro also could not come in the line of descent.

We cannot for lack of space follow Mr. Jones through his tour from Barbadoes to Jamaica, then on to British Columbia, Vancouver, Calgary, Toronto, Hamilton, Ottawa, Montreal, Nova Scotia, and so home. Our readers will undertake the journey under Mr. Idrisyn Jones' own pilotage, and they cannot have a better guide. The pamphlet is written in a pleasant, easy, readable style, and is sure to carry the reader with it to the end.

We all owe a great debt of gratitude to our Ambassador to Greater Britain, and while we thank God that he has been sustained in health to return with ability to write such a lucid account of his proceedings, let us use his labours as he desires we should use them by publishing them far and wide.

We thank our author heartily, and do not forget to thank God also on his behalf for His many mercies to His servant. The late Colonel Senior began this work nobly; the Rev. Idrisyn Jones has carried it on also to God's glory. To Him be all the praise!

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have just received the enclosed letter from one of our British-Israel Association's friends in Victoria, and many years subscriber to the BANNER OF ISRAEL, wishing me to forward the same to you for insertion in the BANNER OF ISRAEL. I have much pleasure in so doing. In anticipation, I remain, faithfully yours,

JOSEPH STOCK (*Librarian*).

British-Israel Association, South Yarra, Victoria, Australia.
August 14th, 1901.

"SIR,—In the BANNER of May 8th your correspondent, M. J., asks the question, 'What ancient people do the Japanese represent?' In your editorial foot-note you say you do not feel inclined to open a discussion in your columns on the subject. I will therefore refer your readers to J. D. Granger's work on the 'Seed of Isaac,' in which the following passages will throw some light. In chap. viii. the Saka (Sacæ) are found in conjunction with the Gimri in Medea, 680 B.C. The Gimri were identical with the Cimmerians. Dr. Lardner says:—'The tribes of the Gimri held a distinguished place among the restless tribes of the Caucasus; they were also called Sacæ. Herodotus tells us the Sacæ were in Media. Strabo mentions them as noted for their nomadic expeditions far and near in quest of new settlements. Diodorus Siculus says, "Zanara built many cities in different parts of the country which the Sacæ had recently acquired; also, some of the Sacæ spread to East and West, and overran fresh countries." Strabo says, "Those who wandered to the East became neighbours of the Parthians, and afterwards seized the country of the Bactrians, and pressed onwards to the confines of India. Extending Northwards, they got possession of regions upon the Yaxartes, and spread out Eastwards to the ocean, calling their new settlements Sacaia. In one of these the principal city was Sacastan. They also acquired possession of the upper part of China, which they called Cathaia, and then passed on to the islands of Japan, one of which they called Sacaia."' So much for Granger.

"During the past forty years Japan has become a civilised country, resulting from the adoption of European and American methods recommended by the commissioners despatched by the old Emperor some forty years ago to report on the government, administration of justice, manufactures, education, &c., &c., of the countries visited, with the result that, regardless of cost, the best men that could be got for the superintendence of the several branches were engaged, British and American being in almost every instance selected. "Yours, &c., AUSTRALIAN.

"Melbourne, August 9th, 1901."

To the Editor of the "Banner of Israel."

DEAR SIR,—I, too, listened with much interest lately, to the Rev. Deutschberger's discourse at St. Phillip's Church here, and on the following day I enjoyed a conversation with him, on the subject of the "Identity." In a tramcar, a gentleman informed me at that time, that since he had become interested in the subject of the Lost Ten Tribes, he had read the Bible through from Genesis to the Revelation eight times—a weighty reason, one would think, why the clergy of both the Established and Nonconformist Churches should study, and recommend the subject to the members of their congregations. Very truly yours, M. B.

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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THE BOERS' RECENT ACTIVITY.

As soon as the time limited in Lord Kitchener's Proclamation (September 15th) expired, the Boers began by way of showing their contempt for his threats to open a fresh campaign of concentrated attacks on British columns and stations. On Thursday, September 26th, Gen. Louis Botha with a following of about 2,000 men made a determined attack on the two Forts, Itala and Prospect, on the Zululand border. After a prolonged fight of 19 hours the Fort of Itala beat off the enemy, having saved their three guns, two 15 pounders and a maxim. The execution they did on the enemy, who must have come on with determination, was great. They lost, it is confidently stated, 400 killed and wounded. At Fort Prospect when a like attack was made by the Boers, and repulsed, the latter lost 60 dead on the field—or nearly 500 killed and wounded in the whole operations. At about the same period a daring attack was made by the Boers under Delarey in the north near the Magaliesburg Hills. Early in the action the Boers secured a good position, with excellent cover, at effective ranges. The British troops under Col. Kekewich behaved with great gallantry, and in a little over two hours forced the enemy to retreat. We lost heavily especially in horses, and the pursuit could not at once be begun. These two attacks carried out in pursuance of a Boer plan to effect or assist in the invasion of Natal have thus failed with a loss to the Boers which they will feel. Botha has lost 25 per cent. of his remaining troops, and failed to secure the ammunition and stores he greatly needed. The object of these two efforts to better their position have utterly miscarried in the north and in the south. If the defeated enemy could have been followed up at once, there is a probability that the consequences to the Boer cause would have proved serious. The feeling here in regard to the Boer activity has in some quarters been akin to alarm; but there is no cause for that! Lord Kitchener has long been foiled, simply because he has not been able to strike a telling blow at an enemy who never stands, but evades an action by retreat, and disperses only to meet again at another point. The British Commander desires above all things that the Boers should concentrate and adopt offensive tactics to fight out this quarrel "to a finish." Lord Kitchener a couple of months ago told the *Times* correspthat he believed "if he could find the right spot and really hit hard upon it, all systematic resistance would cease." That point may now have been reached, and we may be in measurable distance of the end of the war. The last two attacks of the Boers have cost them very dear, and these heavy losses they can spare far less than we can those inflicted by the Boers on the British side. The Boers, however, may be without the means of carrying on the contest unless they can capture our munitions of war. In this they have now failed, and they would probably cease further resistance if they could at once be attacked and crushed in retreat. In regard to the critical condition of the Boers the *Times* correspondent writes to his paper the following cheering news:—"As long as the Boers remained in detached groups it is obvious that it was impossible to strike the paralysing blow which was contemplated. But now to some degree we may presume that the enemy has concentrated. This concentration can only have been undertaken for two reasons. The first, in order to essay some *coup* which would give temporary vitality to a cause now waning to its last flicker, the second, the necessity of securing a sufficiency of the munitions of war to carry on a struggle which I can assure you is now desperate."

This statement, if it proves well-founded, will be gratifying news to our people, who earnestly desire that this hateful war should come to its only possible conclusion—the submission of the vanquished. We fear, however, it may be God's purpose to reduce the Boer's strength till they have been stripped of all means to resist, involving a loss of numerical strength to them, which will make further opposition hopeless. We do not think such a state of things is yet as close as the *Times'* correspondent imagines; but that

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there are many losses they must suffer, before in their self-deception, they will believe themselves to be reduced to the straits in question. They have fallen on "the Stone of Israel," and have been broken in pieces, according to the prediction of the Lord Jesus Christ. But now that the Stone has fallen on them in their broken condition the "attrition" which is to end in their being ground to powder, that is scattered as dust, is sure to be a work of time. The prophecy according to Matt. xxi. 44, 45 R.V., is the following:—"He that falleth on this Stone, shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." In the A.V., the last clause of the above declares that on whomsoever the Stone shall fall "it will grind him to powder." Those who are witnessing this great and awful scene now presented to the view of the whole world must recognise that the impact of the stone on the forces of the Boers is now "scattering them as dust," and "grinding them to powder." The results, too, are being brought on themselves by the Boers. They might at any moment bring the agony to an end by submission unconditionally. But that end will not come if the Lord's will is that the Boers' military power shall be reduced to powder, or "scattered as dust." "Attrition" is a grinding, pulverising process—slow and very sure. That process God is carrying out according to the prophecy of the Son of God Himself! Those who are anxious and troubled at the long continued struggle which is proving so arduous to our soldiery and expensive to our country, should recollect that the Lord is directing the armies of Israel, and is now finishing His own work. He will carry it to its conclusion according to his own will. That conclusion will not "stagger humanity" as Mr. Kruger said it would, in a sense favourable to himself and his Boer friends; but it will be for God's glory, for the promotion of the Gospel in South Africa, and to bless and benefit His chosen people "Israel of the Isles," whom we know to be the British nation. To Him let Israel give all the praise, for to Him only it is due!

GOD'S COVENANT WITH ABRAHAM. HAS IT BEEN FULFILLED?

By Thomas Sanford, Detroit, Mich, U.S.A.

We, in the United States, have of late been studying in our Sabbath schools, in concert, the life of Abraham, and the covenant God made with him. This covenant was a most solemn transaction, and was ratified by an oath on the part of Jehovah. It was repeated to Sarah, Abraham's wife, and to her "seed," also to Isaac and Jacob and their "seed;" to Joseph, and to his two sons, Ephraim and Manasseh, upon whom devolved the birthright to temporal blessings; for to Judah and Levi were given the kingly and priestly functions. The lesson pamphlets given for the instruction of teachers and older scholars say, that the covenant was fulfilled when God's people Israel, under Joshua, entered into Canaan. "Oh, lame and impotent conclusion!" That cannot be so. God's promise was to Abraham, and to his "seed" to all "generations," *i.e.*, to his literal and lineal "seed." They were to be as "the stars of heaven," and as "the sands of the sea-shore" for multitude, a multitudinous "race." Now, they never were that in Palestine: their population never exceeded eight or ten million souls. They never were a "great nation," or a "great and mighty nation." Assyria and Egypt were greater and mightier nations. It is true that they achieved some greatness under the reigns of David and Solomon; but how long did it last? Under Solomon's son, Rehoboam, the nation was disrupted; ten tribes revolted and set up the kingdom of Israel with Jeroboam as their king. This kingdom lasted 250 years, when Samaria, their capital, was captured, and the whole nation was carried away captive to Assyria and placed in the province of Media, and they never returned to Palestine. The kingdom of Judah, comprising the two tribes of Judah and Levi, with the tribe of Benjamin belonging to the House of Israel, who were lent to them to be a light, and to receive our Lord when He came (John i.; ii. 45). The kingdom of Judah, 125 years after, was broken up. Jerusalem was captured and destroyed by Nebuchadnezzar, king of Babylon, who carried away their king Zedekiah, with all their people, and the sacred vessels of the temple. Zedekiah, the last king Judah ever had, died in Babylon. After 70 years' captivity a remnant of about 40,000 returned to Palestine by the edict of Cyrus, king of Persia. They were then for the first time called Jews, a contraction of the name Judah. Palestine was conquered by Rome before our Lord came upon earth. Seventy years after, the Jews rebelled against the power of Rome. Jerusalem was utterly destroyed after an awful siege, where vast numbers perished by famine and slaughter, many thousands enslaved, and the rest driven away and scattered among the nations. The Christians, mostly of the tribe of Benjamin (Galileans) had been warned by our Lord of the destruction that was coming upon Jerusalem, also by the prophet Jeremiah, escaped—"O ye children of Benjamin, gather yourselves together, and flee out of the midst of Jerusalem; for evil appeareth out of the north, and great destruction" (Jer. vi. 1). So now we see that the greatness and glory promised to Abraham's lineal descendants, his "seed" has not as yet been achieved in Palestine, our teachers and commentators to the contrary notwithstanding. In fact it could not be before the advent of the "one seed" which was the Lord Jesus Christ, for only in and through Him could the promised blessings under His covenant be carried out and fulfilled. Hence, our Lord said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in nowise pass from the law, until all be fulfilled" (Matt. v. 17, 18). As there has been, so far, no fulfilment in Palestine, so it is equally certain that the fulfilment has not, and cannot come through that portion of Abraham's seed called Jews, or the House of Judah. Now, here we are confronted with a very momentous question, involving the veracity and faithfulness of Jehovah Himself; has He failed in carrying out His covenant promises to His friend Abraham, and to the patriarchs, and to Moses, David, and the prophets? Infidels say that He has, and they base much of their infidelity upon that very question. Now, how are we going to meet them, and vindicate the truth and faithfulness of our God, and of His holy Word in prophecy? Some of our teachers say, that the promises to Abraham, and the "Jews," for that is all the Israel they take any account of, are not to be fulfilled during this dispensation, but in the millennium. Had they not better study the prophecies of the Bible and find out their error? There are two ways by which our commentators and teachers strive to get out of the dilemma. One is a spiritualising process, believing that it is fulfilled by the "Church" which they call "spiritual Israel." But the fallacy and absurdity of such teaching is shown when we read that the promises of the covenant were

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made to, and with, a literal man, Abraham, and to his literal and lineal "seed," "all generations," "fathers," "children," "people," "men," "women." Surely it must mean just what it says, if it means anything at all. It surely cannot be fulfilled in what they claim and call a "Gentile" Church, composed of a non-Israelite, alien race of people. Besides, many of these promises are so literal and material that they cannot be spiritualized and applied to a Church. There is another way by which our commentators and theologians have tried to get out of the difficulty. They have invented what they call the "Gentile Parenthesis;" *i.e.*, that our God has suspended the fulfilment of His covenant with Abraham and his "seed" Israel for a season, and brought in the "Gentiles" to carry on His work of evangelizing the world and promulgating His Gospel. So we have now what they call a "Gentile Church" and "Gentile Dispensation," and this is commonly believed and accepted without question. But is it true? Would not our God be violating His oath-bound covenant made with His friend Abraham, and to his "seed," to "all generations," by setting Israel aside, and taking up "Gentiles" to do the work, and enjoy the privileges and blessings promised to Israel exclusively. It is a pure fiction, for there is not a word of a "Gentile Parenthesis" in the Bible. It contradicts God's own Word—"This people (Israel) have I formed for Myself, they (not Gentiles) shall show forth My praise" (Isa. xliii. 21). "I, the Lord, have called thee (Israel) in righteousness, and will hold thy hand, and keep thee for a covenant of the people, for a light to the Gentiles." (xlii. 6): "I will give thee for a light to the Gentiles, that thou mayest be My salvation to the end of the earth" (xlix. 6). "Thus saith the Lord, in an acceptable time I have heard thee (Israel) 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, and cause to inherit the waste and desolate heritages" (v. 8). That prophecies of the vast wildernesses that the "seed" of Abraham, Israel, were to occupy and reclaim in the ages to come, North America, Australia, New Zealand, &c. We are told that Israel, for their idolatry and great wickedness, have been cast off by the Almighty, are now lost among the nations, and cannot be found. Is that true? Paul says, "No." "I say, then, hath God cast away His people? God forbid. For I also am an Israelite, of the tribe of Benjamin. God hath not cast away His people which He foreknew" (Rom. xi. 1, 2).

"Thus saith the Lord which giveth the sun for a light by day, and the ordinance of the moon 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, 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 'the seed' of Israel that I have chosen, for all they have done, saith the Lord" (Jer. xxxi. 35—37).

As the sun, moon and stars still shine, and day and night succeed each other, God and His glorious works join in their testimony that Israel has never yet ceased to be a nation before Him. That settles the question beyond any argument. They, the Ten-tribed House of Israel, were to be not only "a great and mighty nation," but "chief among the nations," and as foretold by the patriarch Jacob on his deathbed thirty-six centuries ago, the House of Joseph was in "the latter days," our days, to be in two families, or nations; Ephraim "a nation and a company of nations," and Manasseh a "great people" (nation). So they must even now be in existence. Now I do not think it will be very hard to locate and identify the nations of Israel. The "nation and company of nations," where is she? Why, Great Britain undoubtedly, with her daughter nation colonies. In India alone are sixteen different nationalities, and she holds sway over many other nations in her vast dominions all over the globe. Where is the "great people," or nation? It can be none other than the United States, who separated from her old Mother-country, Great Britain, and set up for herself in colonies in North America. If you will turn to the 49th chapter of Isaiah, addressed to "Israel" in the Isles, you will find Mother-England's loss of her child (United States) foretold in the 20th verse. That was prophesied 2,600 years ago; it is history now, and these are existing FACTS. Now I will give you a few out of many facts that might be given to identify our Anglo-Saxon nations as being Israel, commonly supposed to be lost and swallowed up among the nations. Israel was to be

1. "A multitude of nations," and as "the stars of heaven," and as "the sands of the sea-shore for numbers." The dominions of Great Britain and the United States have a population of four hundred million of souls.

2. Israel was to "hold the Gate of her enemies." So we actually do in strong strategic and commanding positions all over the globe.

3. Israel "obedient" was to be a strong, unconquerable military power. "Thou (Israel) art My battle-axe and weapons of war, for with thee will I destroy kingdoms" (Jer. li. 19, 20). "I have raised up one from the North, and he shall come: from the rising of the sun shall he call upon My Name: and he shall come upon princes as upon mortar, and as the potter treadeth clay" (Isa. xiv. 25). How can these and many other literal predictions be spiritualised and applied to the Church?

4. Israel was to have the dominion of the seas, "her seed were to be in many waters." Our "Gates" and powerful navies give us the control of all the seas and channels of the world.

5. Israel was "to lend to many nations, but to borrow of none." England has been the great money-lender, lending to many nations, but borrowing of none.

6. Israel was to be a Sabbath-keeping people. This was to be a sign and a seal of the covenant between God and His people to all generations. Now the Anglo-Saxon nations, Great Britain and the United States, and the Jews, are the only people who really keep the Sabbath.

7. The "seed" of Abraham," Israel, was to be a blessing to all nations. And so we are, by translating the Bible into all languages, sending God's Word, and preaching the Gospel by our missionaries to all nations, tongues, and all peoples over the globe. Also by establishing colonies, bringing good government, law and order, and civil and religious liberty to the down-trodden and oppressed wherever our flags are planted.

8. Here is another identity, a very sad one, but we cannot deny it. Over 2,500 years ago, it was written by Israel's prophet, Isaiah: "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" (see Isa. xxviii. 1—4). And, alas! his brother Manasseh is no better. The same ships that carry out our missionaries, also carry in freight great quantities of rum to debauch, and be a curse to the natives to whom God's people go to preach the Gospel.

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9. Israel was to inhabit "isles," "islands." So they are spoken of in the Psalms, Isaiah, and Jeremiah; and they are spoken of as being North and West of Palestine. There is no Hebrew word for North-West. The British Isles lie due North-West of Palestine; and they must be the very "isles" and "islands" referred to. Here is a very remarkable prophecy given to King David by the prophet Nahum, B.C. 1042: "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" (2 Sam. vii. 10). No one can say that prophecy was fulfilled in Palestine. But it has been wonderfully fulfilled in the home of God's people in the British Isles.

10. The "Lion" and the "Unicorn" are the arms of Great Britain. In that wonderful vision of Balaam, B.C. 1452, of what Israel was to be in "the latter days," our days, they are both mentioned: "God brought him (Israel) forth out of Egypt; he hath 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 coucheth, he layeth down as a *Lion*, and as a great *Lion;* who shall stir him up?" Twice the "Lion" and the "Unicorn" are mentioned. The inference is obvious: the "Lion" nation, Great Britain, is certainly referred to there, for if you will read that wonderful revelation to Balaam, you will find other striking identities. See also Deut. xxxiii. 17; Micah v. 8; and Nahum ii. 3, where the colours of Britain's soldiers and officers are given—"Red" and "Scarlet."

11. Israel was to "dwell alone, and not to be reckoned among the nations" (Num. xxiii. 9); that is, the Gentile nations. Great Britain has no alliance with any nation. The European nations are all jealous of her greatness, and envy and hate her. And our own United States are careful to avoid any entangling alliance with any nation.

12. "His glory (Israel) is like the firstlings of his bullock (John Bull), and his horns are like the horns of an unicorn; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and the thousands of Manasseh" (Deut. xxxiii. 17). Here is a wonderful prophecy, and it has been most wonderfully fulfilled. Wherever our conquering British or Anglo-Saxon race goes, we do push the native people, inferior races, and they melt away, and die out before us, as our North American Indians, the natives of Australia, New Zealand, and others. Many more marks might be given to identify us, Anglo-Saxons, as the Israel of God; but let these suffice. We will put the argument in this form: Here, we will say, is the son and heir (Israel is the "heir of the world") (Rom. iv. 13), of an ancient and noble house of great wealth and vast possessions; he has been long lost and could not be found. At last one has been found bearing—say, fifty marks and peculiarities to identify him as the long lost son. Could there be any doubt, then, that the lost heir had at last been found? Certainly there can be no possible doubt when we can, besides, trace all his wandering footsteps back to the ancestral home from whence he strayed. So every step and stage of Israel's wanderings have been traced backward from the British Isles; through Scandinavia and Germany, down the river Danube to Arsereth, in the south-eastern border of Europe; through the Crimea, and the passes of the Caucasian Mountains (we are called the Caucasian race), to the south-west shore of the Caspian Sea, to what was the ancient province of Medea, and the river Gozan (now called Ouzal), the very place in which our forefathers of the House of Israel were placed when taken from Samaria by the Assyrian generals, Shalmanezer and Tiglath-Pileser.

These are historical facts, certified to by the book of Esdras, Josephus, Herodotus, Diodorus, Pliny, Ptolemy, Sharon Turner, and others. So to prove our identity with Israel, we have the united testimony of Divine prophecy, history,—which is only prophecy fulfilled—ethnology, and present facts under our own eyes, if they are only opened to see them. What more proof can be reasonably asked for to settle this long-vexed question. Our father Abraham was permitted to see, in vision, the fruit of his faith and sacrifice, as our Lord has told us: "Your father Abraham rejoiced to see My day, and he saw it, and was glad" (John viii. 56). And, oh! how it must have gladdened his later years. And how glad and thankful we his children ought to be for the transcendent blessings we enjoy over all nations; the Sabbath, civil, religious, and other blessings. They are Israelitish blessings, and come to us under God's covenant made with His friend Abraham, and to his "seed" for "all generations." So from our study of this great and vital question, we have the absolute proof and full assurance that we, of the Anglo-Saxon race, are His elect people, and that our God, the God of Abraham and our fathers, has been faithful to His covenant promises; and they are being gloriously fulfilled in our own day and under our eyes. Infidelity is silenced, and God's truth and faithfulness are vindicated. Let Israel praise His Name for ever.

THE NILE DAM AT ASSOUAN.

THE Nile is now falling, has been falling since the beginning of the month, and by the first week in November the works of the Great Dam at Assouan will be echoing again to the sound of the stonemason's chisel, and to the tramp of thousands of workmen. From November until July next the work will go on, and by the end of that time the back of the task will be broken, and the great masonry wall, a mile and a quarter from shore to shore, will be up to the level of high Nile. Readers of *The Graphic* are familiar with the main features of the dam and of the First Cataract. At this point of the Nile the river runs between an archipelago of rocky islets, submerging many of them at high Nile, and always rushing fiercely through the channels between them. The masonry is built from island to island, and when it is finished will present a broad carriage road reaching from bank to bank and more than 300 feet above the lowest water level below it. At present nearly all the foundations have been laid. There are a number of channels, of which the one on the left bank is called the Great West Channel, and the next in importance are the three channels nearer the middle, called the Bab-el-Sogair, the Bab-el-Haron, and the Bab-el-Kebir. The foundations for the Western Channel are the only foundations not yet laid; those of the three Babs have been for some time finished, and during the last season their sluices were completed.

The type of dam selected is that of "an unsubmergible masonry dam," pierced with numerous under-sluices, through which will pass the silt-laden waters of the floods, while the clear supply at the close of the inundation may be impounded with no risk of inconvenient silting-up of the reservoir. These sluices, about six feet each in width, number 180, divided into eighteen groups of ten each.

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The piers between the sluices are some nine feet wide; but in order to enable failures, should they occur, to be localised the groups of ten are separated by massive abutment piers. Starting from the west bank the following is an accurate statement of the present position of the work, supposing it divided into the eighteen sections we have mentioned. First section of sluices, not done but foundations in. Second section, foundations not in. Third, fourth and fifth sections, foundations in but no sluices. Sixth section, sluices and foundations completed. Seventh section, foundations in. Eighth section, foundations in and sluices partly completed. Ninth, tenth and eleventh sections (at which our photograph was taken) sluices as well as foundations completed. Twelfth to sixteenth sections, foundations in, sluices begun. Seventeenth section, foundations in and sluices half done. Eighteenth section, sluices all completed and the dam finished right up to its eastern extremity.

The traffic of the river is to be provided for by a chain of locks, in number six or seven. This is at the western extremity of the dam, and is called the navigation channel. It runs at right angles to the dam. The excavations for the navigation channel are all complete; the masonry foundations are in and are well advanced. By the end of the present working season the locks and lock-gates will actually be in position. We are indebted for these precise particulars of the present state of the work on the great dam to Mr. John Blue, who is the acting engineer for Messrs. John Aird on the works at Assouan. We may add that by the aid of this present spell of work on the dam the works will have been in progress more than three years, and are a monument *ære perennius* to the success of British enterprise and engineering, which, in the teeth of innumerable obstacles, have carried, and are carrying, this great feat to a triumphant conclusion.—From *The Graphic*, October 13, 1900.

THE MONUMENTS CONFIRM THE BIBLE.

FORWARDED BY E. IRELAND.

(*Concluded from page* 434.)

"THE object and aim of the Bible is to point us to Jesus Christ; to lead us to Him. Some of us have heard Him ourselves, for He is not a dead but a living Christ. 'Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me. I am the vine, ye are the branches" (John xv. 4). Have you ever realised what it is to trust in Christ with your whole heart, to lean on Him even as John did, to sit at His feet even as Mary the sister of Lazarus did? I do not know how a man can be a brave man or a woman a genuine woman except through loving trust in Jesus at every moment. David trusted in Him and he slew the giant. Let David's xxiii. Psalm be in our hearts, on all our lips, and we, too, shall slay Goliaths, and dwell in the house of the Lord for ever."

The above is from the pen of the Rev. editor of *The Catholic*, for May, 1901, and is an able and interesting vindication of the truth and inspiration of the Bible from the attacks of the Higher Critics and others who would, if they could, impugn the Divine origin and authority of that sacred book. But it is to be much regretted that the majority of the defenders of Holy Scripture should so persistently set aside one of the strongest, if not the very strongest, proofs of its Divine inspiration, by ignoring altogether the world-wide fact that the Anglo-Saxon race is at the present day fulfilling to the very letter numerous predictions of the Old Testament respecting the House of Israel, apart from Judah, or the Jews. Some of these prophecies were uttered nearly four thousand years ago, and are now being so vividly accomplished in present day facts—which are exciting the wonder, the admiration, and even the envy of the world at large—that the advocates of the Identity point triumphantly to these notorious facts, and proclaim to the whole world, "This day are these Scriptures fulfilled before your eyes," just in the same way as when Israel's Messiah Himself had said, 1,900 years ago, to the Jewish congregation assembled in the synagogue at Nazareth, "This day is this Scripture fulfilled in your ears" (Luke iv. 21).

There are, however, two inaccuracies in the above article to which the writer would direct attention, but which the ordinary reader, who is not acquainted with the Scriptural distinction between Israel and Judah, would not perceive, unless it was pointed out to him. The first is, where it is said, "I had identified the country around Beleris as the land of Goshen. The traditions of the country point to several Jewish cities." Now, everyone acquainted with the Biblical narrative knows that "Goshen" was the land which was given by Pharoah, King of Egypt, to Jacob and his eleven sons, to reside in, and not to Judah only, the ances tors of the Jews (see Gen. xlvii. 4, 5, 6, as quoted above). Hence, it is not Scriptural to call the abodes of the Israelites in "Goshen," by the tribal epithet of "Jewish" cities. The second inaccurate statement is, "But there was another country with which the Jews were brought into close contact—namely, Assyria, and the most wonderful discoveries of all have come from there." Now, it was not "the Jews," but the Israelites of the ten-tribed kingdom of Israel which "were brought into close contact" with Assyria. Shalmanezer, the Assyrian king, made Hosea, the last king of Israel, a prisoner, and took him with a multitude of captive Israelites to Assyria, and placed them in "the cities of the Medes," as thus recorded in 2 Kings xvii. 6: "In the ninth year of Hosea, 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." Since this captivity, Israel as a nation has never returned to the Promised Land. But the Jews remained in Palestine for about 120 years after the subjugation of the kingdom of Israel; and were ultimately conquered by Nebuchadnezzar who brought them with Zedekiah, the last King of Judah, captives to Babylon, where they remained for 70 years, as Jer. lii., Daniel, and other Scriptures fully attest. This is called "the Babylonish captivity" of Judah, and is altogether distinct from the Assyrian captivity of Israel. Consequently it is not correct to assert that "the Jews were brought into close contact" with the country of Assyria, seeing that they were carried away captive into Babylon (Matt. i. 17).

The late Rev. E. Nangle, in his pamphlet, "The Church of Rome the Foretold Apostasy," (pp. 38-9), has made the following admirable observations respecting certain predictions of Daniel, St. Paul. St. Peter, and St. John, and their literal accomplishment in the Papacy: and these remarks apply with equal force and truth to the various prophecies in Genesis, Deuteronomy, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and Micah, &c., which are now being fulfilled to the very letter in the mighty British Empire and the great American Republic.

"A learned Bishop of our Church has asserted that these

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prophecies are like a two-edged sword, inflicting a deadly wound on the Papacy on one side, and on infidelity on the other. The accurate fulfilment of these prophecies has always appeared to me to be one of the most overwhelming proofs of the Divine inspiration of the Scriptures. When I consider the variety and magnitude of the events to which they refer, the concentrated fulfilment of these predictions brought about by the complicated movements of providence so many years after they were delivered, and when I take into account the diversity of rank, of education, and taste, and circumstances of the sacred writers who penned these predictions in different ages of the world—Daniel, who lived about 400 years before the birth of Christ, a courtier in the palace of an Eastern Monarch—Paul, a learned Pharisee, converted to the faith of Christ—Peter, an illiterate fisherman—John, a solitary exile in the isle of Patmos for the testimony of Jesus Christ, when I see a prophetic narration consistent in all its parts, and accurately descriptive of that colossal reality, called the Papacy, whose doings are recorded in history, and whose existence is matter of undoubted notoriety, when I see such a prophetic history worked out by such a varied authorship, I must conclude that there was one presiding head who dictated to each writer his portion of the prophetic narrative, or in other words, "All Scripture is given by inspiration of God," (2 Tim. iii. 16) and that holy men of God who wrote it, "spake as they were moved by the Holy Ghost" (2 Peter i. 21).

"Whence but from heaven should men unskilled in arts,
In different ages, born in different parts,
Weave such agreeing truths? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price."

What a blessed thing it is to have the promises of this wondrous Book on our side, both as individuals and as a nation. Heaven and earth shall pass away, but not one jot or tittle of this truth-telling volume shall fail (Matt. v. 18).

"How precious is the Book Divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.'

ISRAEL AT WORK IN AFRICA.

By Rev. W. B. Rayner.

METHODISM IN SOUTH AFRICA.

South Africa is a land of surprises. From the earliest date of British possession its history may be termed romantic. Its occupation by the early settlers indicated a remarkably providential movement—the result of successive Kaffir wars—in opening up the country and peopling it with trained and self-reliant colonists, the discovery of diamonds and the development of that wonderful industry, and then the discovery of gold with the tremendous social and commercial revolution which that industry produced, all this has its counterpart in the romance of missions. Not very long ago, Rev. W. J. Davis described to me how he had ridden 50 miles to interview the earliest Kaffir convert at Butterworth, who was the first-fruits of Ayliff's preaching; and now in the next generation we see a work of God sweeping through the land with an impetus which bids fair to evangelise the whole of this mighty continent and win it to the Kingdom of the Redeemer.

Thirty-seven years ago the Grahamstown District, which then included the Eastern Province, the Orange Free State, and the whole of Kaffirland, was divided, Queenstown being made the head of the new District, and more recently Clarlkebury was carved out of the Queenstown District. At our first meeting in Queenstown it was ascertained that the total number of members was a little over 900; the next year, when the membership had passed 1,000, we spontaneously sprang to our feet and sang "Praise God, from whom all blessings flow." Then we had no schools worth speaking of, no native ministers, and no evangelists. The whole work of the pastoral and judicial charge of the mission stations, as well as all efforts for the evangelisation of the surrounding heathen, had to be done by the missionaries; to-day, extending over the same territory, we have 352 churches and chapels, 650 other preaching places, 69 ministers, 115 evangelists, 1,500 local preachers, 364 day schools, with 594 teachers, on whom we spend £7,000 a year, 42,000 meeting in class and 116,000 adherents, and this remarkable development has taken place during the active ministry of one man, and notwithstanding the grant from home rapidly decreasing to the vanishing point. In those days there was very little supervision, each man did his work in his own way, but I venture to say there was never a more devoted band of Christian workers. The only recreation was an occasional visit to another station, when the toils, hardships, and adventures of the past just added zest to the joys of social intercourse. The methods which have resulted in such a glorious development were decided by the temperament of the missionary and his environment. Hargreaves in Tembuland, by his unique insight into native character, the unfailing soundness of his judgment and his intense interest in the well-being of the tribe, gradually gained the respect and confidence of the chief and people to such an extent that his influence in the tribe was almost supreme. At Clarlkebury he had succeeded in gathering round himself a band of intelligent, loyal, and well-to-do men, and he used his influence with the chief and his councillors to get these men planted, one by one, in different parts of the country which he had selected with wonderful insight as to the possibilities of the future. Each of these men was a local preacher and class leader, and received periodical visits from the missionary whom he reverenced and loved. That tribe in the wilderness became a centre of evangelisation to the surrounding country, and to-day, almost without exception, that kraal is surrounded by a large Christian community, with its church and school—in some instances several churches and schools—a resident native minister and two or three evangelists. That is how Hargreaves took possession of Tembuland for his Lord and Master.

In Fingoland and Tamboohieland we had to pursue different tactics. These people, of whom only five per cent. were even nominal Christians, were brought in from the Colony by the Colonial Government and placed under English magistrates, but allowed a large amount of self-control under their own chiefs and headmen. At first the tendency seemed to revert to an utterly heathen state. There were three of us in the country—Banelle with the Tamboohies, Longden with the Fingoes round Butterworth, and I at the Tsouw. We were seriously concerned at the threatened revival of all the abominable rites and practices of heathenism, and consulted together as to the best method of bringing the land under Christian influences. In connection with each station we had a few devoted loyal men who were willing to give a considerable amount of time to

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the work of God. We resolved to combine the strength of the two circuits in a bold and vigorous inroad upon the surrounding heathenism. Although almost without exception the chiefs were heathen, a visit from the missionary was supposed to comport with their sense of dignity. So our method was this: we would send a word to the chief that the missionaries and their followers proposed to pay him a visit and spend a few days preaching to his people, would he be good enough to provide us with a hut and a little food, and request his people to attend the services? On the appointed day two missionaries and about a dozen well-mounted men would ride up to the "Great Place;" there would be a certain interchange of courtesies, our hut would be pointed out, and a sheep or goat given us for supper. That hut would be the sleeping-place for all of us; the two missionaries, wrapped in blankets, with their saddles for pillows, in the centre, and their assistants picturesquely grouped around them. At five o'clock the next morning we would open our commission with a prayer-meeting, lasting from two to three hours; then, after breakfast, the men would scatter themselves among the surrounding kraals, inviting the people to the morning service. One of the missionaries would preach a clear, definite, well-illustrated sermon, and these men would take up the thought of that sermon and illustrate and expand and apply it in their prayers and exhortations during the day, with remarkable adaptation to the characteristics of the heathen mind. That meeting would probably continue till about 4 p.m., and then a grand attack in the evening extended well into the night. This would go on for three or four days, according to circumstances, and then we would move on to another location and repeat the process. When thoroughly exhausted, we would return home for a fortnight, and then direct the assault in another locality. We carried out this plan three months each year for five successive years, with the result that we left a thousand converts on the field, and got a temporary church and schoolhouse erected on each location.

Many changes have taken place since then. The population has enormously increased; then every tribe surrounded itself with a wide extent of unoccupied land of from ten to twenty miles in extent on every side, which they called their fighting and their hunting ground; now the whole land is populated. As you ride over the undulating country every side gives you a view of from ten to thirty kraals, with large tracts of cultivated land in the valleys between. Step by step, without firing a shot, the whole country has been annexed by the Colonial Government, and divided into twenty magisterial districts. Every magistracy completely equipped with residency, post and telegraph offices, court-house, gaol, and doctor, with suitable residences. The financial transactions amount to £1,000,000 a year, and the wealth of the country is rapidly increasing. And thus in less than forty years has an absolutely heathen country been captured for the Lord Jesus, which in another forty will be a thickly-populated Christian country.

I would venture to say that no grander result has been achieved, and no more successful mission conducted, since our blessed Lord commissioned His disciples to go into all the world and preach the Gospel to every creature.—*Methodist Times.*

FRIENDS desiring models of the Coronation Chair will see by the advertisement in this issue where they may be obtained. At this season they make good object-lessons, and should afford opportunity to introduce the Identity to the notice of outsiders.

THE CORONATION STONE IN WESTMINSTER ABBEY.

THE "Harmsworth London Magazine" for September, 1901 (No. 38), contains an article on pages 181—184, on the question, "Where is the British Throne?" The article is by Henry Navarr. The paper, after describing the ancient throne in Westminster Abbey, its position there, and the venerable appearance of the ancient chair, constructed in the reign of Edward I., adds, in reference to the stone on which the monarch sits while crowned upon it, the following:—"The feature which usually impresses the visitor most, is the presence beneath the seat of the chair of a large block of rough sandstone. This is no other than the famous Stone of Scone, the emblem of the power of the Scottish kings, who for many generations were enthroned upon it. Thus this ancient Throne of England includes the still more venerable Stone-throne of Scotland, and so forms an impressive emblem of the union of the two sister countries. Tradition has been busy about the ancient Stone. Throughout the middle ages it was firmly believed to have been the veritable Stone-pillow upon which the head of the patriarch Jacob rested at Bethel. Unfortunately for the pretty legend, it proves to be a mass of sandstone from the west coast of Scotland, and certainly could not have come from Palestine, where that particular kind of rock does not occur. Very possibly it is the Stone-pillow on which the dying head of St. Columba rested in the Abbey of Iona. The Stone was brought to England in 1297 by Edward I., in token of the complete subjugation of Scotland. Since that date, every English monarch has been crowned upon the throne of which it forms part. On the Coronation day it is covered with gold brocade, and placed under the lantern at the crossing of the transepts with the choir of the Church."

Such is the account contained in "Harmsworth" regarding the Coronation Stone. The writer, copying Mr. W. F. Skene, comes to the conclusion that the Stone could not have come from Palestine, because no such sandstone can be found in Palestine; or, as he puts it, "that particular type of rock does not occur there; and it certainly must have been found in the west coast of Scotland, because such sandstone does 'occur' and can be procured there." The writer in "Harmsworth" evidently is not aware that the evidence regarding the Stone brings it first from Tara, in Ireland, and then to Scotland, and that the experts tell us, that neither in that part of Ireland, nor in Scotland, near Scone, does the red sandstone, resembling that of which the Coronation Stone is a part, can be found! This is directly contrary to the dictum of the "Harmsworth" writer, and one or other of the two accounts must be erroneous.

In the first Volume of the BANNER OF ISRAEL, under dates February 7 and 14, 1877 (over 24 and a half years ago), we published a couple of able papers on the subject of the Stone in Westminster Abbey, and its origin. They will be found on pages 57 and 66 of our very first Volume, No. 6 and 7; and for more modern use we now propose to republish them at an early date. On p. 67, the writer (D. J.) tells us that Mr. Skene's geologic evidence fell to the ground (it is the "Harmsworth" objection of to-day!), because Mr. Jukes, the Geological Surveyor of Ireland, says that "the rocks of the Hill of Tara are of carboniferous age, and do not present the texture or red colour characteristic of the Coronation Stone" ("Historical Memorials of West-

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minster Abbey, 1838"). Mr. Skene himself seems to admit that the rocks of Iona consist of a flaggy, micaceous grit or gneiss." The Coronation Stone is of "red sandstone." But the learned Canon Tristram, in "The Land of Moab," p. 41, 1873, tells us that the new, red sandstone, similar in its nature to that of England, is found near the surface on the western shore of the Dead Sea, not far from Bethel.

Thus the Coronation Stone is traced from the East (Egypt) to Ireland, at Tara, and thence to Scone, in Scotland. Stone of similar character is not found near Tara or Scone, but Stone like it has been traced near Bethel, on the western shores of the Dead Sea. "Harmsworth" is thus found to be in error, and the view that the Stone in question is traced by fair induction to Palestine is upheld. We propose to re-publish the articles we allude to above in an early number of the BANNER OF ISRAEL.

"THE BREAKER, THE STONE OF ISRAEL."

WE are much struck with a paper in the October number of the "Covenant People," page 151, which gives a new and consistent view and meaning to a puzzling text, "Thence is the Shepherd, the Stone of Israel" (Gen. xlix. 24). The author, Edward R. Day, of Dublin, reads this, giving grounds for the new reading, "from thence the breaker, the Stone of Israel," or preferably, "From thence the breaking Stone of Israel." This reading harmonises many passages of Scripture which Mr. Day quotes, and so distinctly corroborates Jer. li. 20, *et seq.*, which points to Jacob, or Israel, as "God's battle-axe and weapons of war," which "breaks in pieces the nations and the kingdoms." We see the breaking Stone at work now in South Africa, and there is no question the results which are following there are exactly what the Lord Himself described in Matt. xxi. 44—the enemy who fell on that Stone at Ladysmith, Mafeking, &c., is now "broken in pieces." But he on whom the Stone falls to-day is "ground to powder," or "scattered as dust" (see Authorised and Revised Versions).

Mr. Day, in his paper, infers rightly enough that the Stone kingdom of Daniel ii. is identical with that mentioned by the Lord Jesus in Matt. xxi. 43, 44. It was also prophetically foreseen by Jacob in blessing Joseph (Gen. xlix. 24, R.V.): "From thence" (that is, from Joseph) "is the Shepherd, the Stone of Israel." Dan. ii. shows that the Stone kingdom is "a breaker" of the nations. "It shall break in pieces and consume all those kingdoms, and it shall stand for ever" (Dan. ii. 44, R.V.). This "breaking stone nation" is also the one which takes "the kingdom" by the Lord's appointment, and it brings forth the fruits thereof. The people of Great Britain alone of all the nations answers best to the description of "the nation bringing forth the fruits of the kingdom." The question is raised by Mr. Day, "Did not Joseph foresee this 'breaking stone kingdom?' I think (he says) he did. In his blessing to Joseph, occur the following remarkable words, translated in the Authorised and Revised Versions: "From thence is the Shepherd, the Stone of Israel." I believe that there has always been somewhat of a difficulty in reconciling the word "shepherd" with the word "stone," and some Jews hold this to be a prophecy of a "Messiah, ben-Joseph." Consulting a Hebrew dictionary, I find that רעה is the participle of a primitive, meaning to feed or graze; hence, to devour, to eat up, to waste, to break, to reduce to ruins, to beat in pieces. Nor is there anything against רעה being feminine; in which case we should have a feminine participle agreeing with a feminine noun— אבן "a stone." Therefore I think, says Mr. Day, it would be permissible to translate the above, "from thence the breaker, the Stone of Israel," or, "from thence the breaking Stone of Israel."

Mr. Day discusses several texts which he thinks strengthen his argument. Thus in Deut. xxxiii. 17, 18, Joseph's blessings include the power "to gore" the peoples, all of them even to the end of the earth. Those so blessed are the myriads of Ephraim and the thousands of Manasseh. These powers were to be exercised by Joseph in the "latter" or "last days," that is, in the Christian dispensation, or our times (Num. xxiii. 23, 24; and xxiv. 7). Balaam's prophecies give Israel the strength of the Reem, or wild ox (Joseph's symbol), the power to eat up the nations his enemies, "breaking their bones in pieces," smiting them through with his arrows.

In Micah v. 4, 5, 6—9, "the remnant of Jacob" has power over his enemies, conferred on them, treading down and tearing those enemies in pieces, and there will be none to deliver them!

Other passages bearing on the breaking power of Israel are noted by Mr. Day, such as Nahum i. 15; ii. 1—3; Isa. xli. 14—16; Jer. li. 19, 20, &c. Isa. liv. 16: "I have created the waster" (Israel) "to destroy." Also Obadiah, ver. 18; Psa. lx. 7, &c. The conclusion Mr. Day draws is this: "It will be clearly seen that the Lord has a human agent for His purpose, and this agent is Joseph, or Great Britain." In short, God employs Joseph for a double purpose; as "a breaking stone," to destroy His and His people's enemies; and as a minister of His grace to bless all the nations, all the families and all the kindreds of the earth, in connection with the salvation of the Christ the Saviour, according to Gen. xxii. 18; xxviii. 14; Acts iii. 25, R.V.

These views being well-founded, as we believe they are, account for our nation's conquest of India, of Burmah, of Ceylon, of East and West and Central Africa, of Egypt and the late Republics of the Boers. These considerations comfort our despondent people in their contemplation of the long duration of the Boer war. The Lord is carrying it on by the hand of "the Breaking Stone" of Israel, and His object appears to be that the Stone shall do its work perfectly, and so reduce the Boers to powder, and scatter them as dust, to prevent the recrudescence of their power for all time to come. To the Lord be all the praise by Israel attributed, for the consolation.

ISRAEL'S CORRESPONDENCE AND HER YEAR'S POST OFFICE WORK.

THE following was published on August 24th in the London papers, and is an interesting document issued by the Postmaster-General, London, every year. For the last twelve months he dealt with the following "stupendous figures:"

If all the envelopes and postcards that were handled by the Marquis of Londonderry's department last year were to be placed end to end they would form a band of paper that would encircle the globe five times; or, if you wish to put it to another use, would extend over a good deal more than half of the distance that separates our planet from the moon. This computation makes the moderate assumption that the links of the chain would average three inches in

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length. The Postmaster-General's own figures are too tremendous to convey any exact impression unless illustrated in some such way as this.

During the year ended March 31st last, according to the Forty-seventh Annual Report of the Postmaster-General, the estimated numbers of postal packets delivered in the United Kingdom were as follows:

	Number.	Increase per cent.
Letters...	2,323,600,000 ...	3·4
Postcards	419,000,000 ...	4·7
Book packets and circulars	732,400,000 ...	4·2
Newspapers	167,800,000 ...	2·7
Parcels (actual numbers)	81,017,000 ...	7·4
	...	—
Total ...	3,723,817,000 ...	3·8

Going by average every member of the population received 56·7 letters, 10·2 postcards, 17·9 book-packets and circulars, 4·1 newspapers, and 2 parcels, giving a grand total of 90·8. Since the reduction of rates in the Diamond Jubilee year letters alone have increased by 23 per cent.: and a large part of the augmentation has taken place in rural districts. In the same period there has been an addition of 27 per cent. in the number of parcels. There is food for speculation in the increases of 9·1 per cent. in registered letters and of 12·2 per cent. in the parcels on which an insurance fee has been paid that are observable in the single year. The former numbered 17,729,869 and the latter 940,025. The express service was inaugurated ten years ago, and its progress is notable. During the first twelve months it dealt with 108,000 packets, a figure which has now risen to 804,447. One of the most amazing things about the postal service is the number of packets which for various reasons it has not been found possible to deliver. These were last year as subjoined:

Description.	Number.	Increase.
Letters	9,786,870 ...	832,829
Postcards	1,619,391 ...	124,306
Book packets and circulars	11,911,614 ...	1,297,761
Newspapers	627,642 ...	29,723
Parcels	227,252 ...	20,308

Upwards of 382,000 packets despatched to South Africa had to be brought back because their senders had credited the postal authorities with powers of divination they did not possess, and the "absent-minded beggar" was so far from belying his character that he sent home 25,000 letters which could not be delivered at their intended destinations and had to be reshipped to the Cape. The total value of property found in packets opened in the Returned Letter Office was £681,335. That this huge sum was imperilled was of course chiefly due to almost inconceivable carelessness. For instance, in the 345,690 packets with blank covers slipped into the boxes there were found £251 in cash and bank notes, and £7,203 in bills, cheques, postal-orders, stamps, &c., and £902 in hard coin of the realm made its way through flimsy or insecure wrappings, and was found tumbling about at the bottom of the department's receptacles. There was a considerable swelling of the pile of circulars and postcards that miscarried, but this is accounted for by the activity of politicians during the general election, and it is difficult to believe that anyone was much the worse for the loss of this stuff.

The Army Post Office is still in operation in South Africa. The staff now consists of seven officers and about 540 men. The weekly mail for the Army Post Office contains on an average 204,000 letters and 115,300 packets of printed matter; and it is estimated that during the year ended March 31, 1901, 11,551,300 letters were sent to the troops and 9,250,000 were received from them. During the same period the parcels sent out to the forces in South Africa by post amounted to 534,245, the largest number despatched on any one occasion—namely, on Dec. 1, 1900—being 19,672. About 8,745 such parcels are now sent each week.

Inland money orders of all kinds numbered 11,375,518, and were for an aggregate amount of £34,454,859. There were increases of 5·2 per cent. to the number and 8·6 in the amount of the ordinary inland orders, and these are the most marked advances that have been known for many years past. Of postal orders, 85,390,029, representing £29,881,726, were issued. There was an addition of 3·98 per cent. in the number, and of 4·36 per cent. to the value. The commission on these orders brought the department £359,296.

A gigantic business is done by the Post Office Savings Bank. During the year ended Dec. 31, 1900, depositors made 14,969,849 visits to the branches to pay in £40,516,436, and 5,406,347 visits to draw out £38,231,372. Their investments earned as interest £3,145,978, and at the close of the twelvemonth they were the creditors of the Government to the extent of £135,549,645. New accounts opened numbered 1,376,171, and old ones closed 982,868. Of the 2,258 immediate annuities, amounting to £49,843, purchased during the year, 545 were obtained by the *Daily Telegraph* Shilling Fund for the widows of soldiers who died in South Africa.

Telegrams of all sorts numbered 89,576,961, showing a decrease of ·92 per cent., while Stock Exchange telegrams fell off by no less than 14 per cent. Foreign cablegrams, on the other hand, registered an increase of 1·58 per cent. the total of 7,641,090 being the heaviest on record. Press messages, too, were more numerous, the average weekly number of words sent by them being 16,065,602, as compared with 15,721,802 in the previous year. This work is done at a loss to the department.

The circumstances attending the death of Queen Victoria gave rise to a large amount of telegraph business. On Feb. 1st, the day preceding the funeral of her Majesty, the number of telegrams (199,155) passing through the Central Telegraph Office, London, was the highest ever dealt with in one day at this office. There was also great pressure at Cowes, Portsmouth, and Windsor; and sixty-three telegraphists were withdrawn from London to supplement the ordinary staff at those offices.

Throughout the year the staff of telegraphists has been very largely drawn upon for men required in connection with the telegraph service in South Africa, and in addition to these, many have gone to the front as members of the special corps which have been raised during the war. The temporary loss of so many skilled telegraphists has been somewhat severely felt. At the Central Telegraph Office alone the average number absent during the twelve months was 113. The pressure has also been felt in the engineering department. Altogether fourteen engineers and 307 linemen and mechanics have left for South Africa. Of these 131 were Royal Engineers employed by this department in the southern district of England. The absence of these specially trained men, says the report, has been a source of much difficulty and has led to unavoidable delay in construction work.

The number of post offices open for trunk telephone business on March 31st last was 312, and the trunk circuits in use consisted approximately of 76,831 miles of wire, while 7,700 were in course of construction. The total number of

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trunk transactions during the year was 8,975,148, or, reckoning each transaction as involving at least two spoken messages, a total number of 17,950,296 (an increase of 10·87 per cent. over that of the preceding year). The revenue was £211,209 (an increase of 10·18 per cent.), and the average value of each transaction was 5.64d., practically the same as in the preceding year.

Work at the Metropolitan Exchange system is progressing satisfactorily. In the City the greater part of the underground work has been completed. About 160 miles of pipes have been laid, into which about 20 miles of cable (each containing from 200 to 434 wires) have already been drawn. In the other districts (Westminster, Kensington, &c.) about 110 miles of pipes have been laid, and about 16 miles of cable drawn in.

The number of persons on the establishment of the Post Office, including all head and sub-postmasters, is 94,132, of whom 15,216 are women. The number added during the year is 2,859. In addition to the above, there are 79,052 persons filling unestablished situations (some of them employed only for an hour or two daily), of whom 20,161 are women. The number added during the year to the unestablished force is 3,255. Thus the total number of persons employed in the Post Office is 173,184.

IRELAND.

Special Prayer by the Lord Primate.

His Grace the Lord Primate has appointed the following prayer to be used in St. Patrick's Cathedral, Armagh, during the present season:—

"O, Heavenly Father! who hast said by Thy Prophet, 'I am He that comforteth you.' Comfort, we beseech Thee, our brethren beyond the sea, in this their time of mourning for the Chief Magistrate of their Republic. More especially, we beseech Thee to support by Thy consolation her who has so long and so faithfully stood by his side.

"Give to all conditions of men among our kindred people, and in our own islands, uniting principles, reconciled hearts, and mutual love between rich and poor. Shed the light of Thy Gospel of Peace on those who have become entangled in secret conspiracies.

"Teach them that he who hateth his brother is in darkness, and knoweth not whither he goeth. These things we ask, for His sake Who loveth us, and gave Himself for us, Jesus Christ our Lord. Amen."—*Irish Times*, Sept. 17, 1901.

Correspondence.

HULL BRITISH-ISRAEL SOCIETY.

To the Editor of the "Banner of Israel."

Dear Sir,—Just permit me to say that I think we have had in Hull last Sunday, Sept. 22nd, 1901, what has not been witnessed in the world perhaps since the days of Solomon! For on that day Judah and Israel were worshipping on the same day and hour, and under the same roof! Judah was holding overflow meetings of their New Year and Day of Atonement in the Oddfellows Hall, where the British-Israel Society meets. This is rather like Judah "walking to Israel" in reality! One gentleman who is a bit curious about the British-Israelites and their belief, thought he would ask the leader of Judah's meetings if he thought that there was any truth in the belief of the British-Israelites. The answer he got was, "Yes, certainly, the British are the House of Israel." We have several brethren of the House of Judah in Hull who see and know this. Now this must be a distinctive mark of the latter days. When the veil is being lifted from off Judah's heart (see 2 Cor. iii.) let us pray that the Lord may hear the voice of Judah and that he may turn his face to the Light of the world, and take away his sorrow and sighing, and cause him to rejoice.—Yours in the hope of Israel,

R. Wilson.

9, Silvester Street, Hull, Sept. 23rd, 1901.

HIS LAST WORDS.

[William M'Kinley. Died Sept. 14, 1901.]

"Farewell to all. God's way is best;
His will, not ours, be done."
So having said, he sank to rest,
As sinks the Western sun.

For even athwart the gathered night
That wrapt the weeping room,
His parting soul flings back the light
That glorifies the gloom.

"Farewell to all," so we have claim
To say "Good-bye" in turn,
To bless with all who bless Thy name,
To grieve with all who mourn.

"God's will is best," the path is dark
For steps of faltering Faith,
But thou hast fanned her vital spark,
Even with thy dying breath.

"God's way is best." That thou should fall
Beneath the caitiff hand,
Thou, honoured and beloved of all,
Thou, pride of all thy Land!

Smote as the eagle in mid-flight
In life's best golden prime,
Just as it reached the zenith height,
And touched the towers sublime:

Smote by the hand whose felon clasp
Was frankly locked in thine,
Responsive with fraternal grasp,
Broad Freedom's truthful sign.

High-hearted Chief, *Thou* martyr made
Was ever shame like this
Since the arch-traitor erst betrayed
His Master with a kiss?

That this was best, O hard to think;
And yet thy speeding soul
Forbad Man's tremulous heart to shrink,
Or doubt God's purposed goal.

Even now the shame, the wrath that rolls
And vibrates round the globe,
Might seem to clasp all faithful souls
In one dark mourning robe.

Ah! might men see in death like thine
(Thy power to love, to bear)
For all the world a lordly sign
That half fulfils thy prayer!

To draw the Peoples each to each,
In nearer amity,
And, as thy final word doth teach,
"Nearer, my God, to Thee."

Then true the thought we all might see
That soothed thy soul to rest;
Then all had learned to own with thee,
God's way is always best.

So in thy farewell, martyred Chief,
We ask our part to bear,
And in a kindred People's grief,
Demand fraternal share.

Frèdk. R. Falkiner.

Corrigenda.—In the Banner of Israel, May 29th, 1901, p. 232, the following appeared regarding "The Union Jack and the Great Pyramid." The last paragraph should read thus: "The fact, however, is not disputed that the 'Union Jack' is the plan of elevation of *a* pyramid." What pyramid but the Great Pyramid?—H. W., Pakaraka, Kawakawa, Auckland, N.Z., August 16, 1901.

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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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KOWEYT, AT THE HEAD OF THE PERSIAN GULF.

WE suppose Koweyt, in the Persian Gulf, is a name quite unknown to the majority of our readers. It is not to be found in the maps of the Gulf by John Bartholomew, and other geographers and cartographers. Yet it is a place destined, we believe, to be well known by-and-bye as the Gate of India perhaps. Col. A. T. Frazer, in his short letter to us from Athens, dated August 23 last, says that in an article he has contributed to the *Westminster Review* for September (probably), he has pointed out that Koweyt is likely to become the "Gate of Islam," or Mohammedanism. He says it is a new Gate (though no one would think it a Gate) which, "to ensure the safety of India, ought to be in British hands one way or other." It is a place, as the Colonel points out in his Note on p. 406 of THE BANNER, that will be "the Persian Gulf terminus of the railway connecting Egypt with that Gulf and India."

Very recently there has been a flutter of excitement over parts of the East, including the Persian Gulf and Bombay, because a British Naval Force was concentrating in the Gulf. It was noted that H.M. cruisers *Perseus* and *Marathon*, and the service vessel *Sphinx* were already there, and the torpedo gunboat *Assaye* hurriedly left Kurrachi on the 24th Sept; while the cruiser *High Flyer*, flagship of the East Indies' Squadron, with the Admiral on board, and the cruiser *Pomone*, were expected at Bombay, in order to coal, and then proceed to the Gulf. It was all connected with Koweyt. It was thought that the Turks had 3,000 men at Busra, ready to seize and hold Koweyt. It was needful in order to prevent this, that a powerful force of British men-of-war should be on the spot to frustrate the design. It appears the land route to Koweyt from Busra is not impossible, but the immediate approach to Koweyt is commanded from the sea. Hence the need of British men-of-war in the Gulf to protect the place.

To carry out the idea of Col. Frazer that this place, Koweyt, is a Gate connecting Egypt with India, we have in one of the London papers the intimation that an Indo-Persian railway is likely to be sanctioned and built by the Indian Government, starting from Quetta, in British-Indian territory, and proceeding westward to the Head of the Persian Gulf—no doubt to Koweyt—via Nushki, which place can be seen on the maps. An article of the London *Globe* of September 28th deals with the subject of the proposed railway, which Lord Curzon intends to build, at least as far as Nushki:—

"AN INDO-PERSIAN RAILWAY.

"The *Times* correspondent at Simla telegraphs a piece of important news, which is certain to excite the wrath of Russian Chauvinists to the boiling point. Lord Curzon has sanctioned a survey for a railway from Quetta to Nushki, by way of a beginning, and it is a safe assumption that when this portion is completed, the same pioneer process will be applied to the rest of the route up to the Persian frontier. In matters of this kind, the Indian Government always has at its disposal an abundance of engineering experts, who know exactly what ought to be done and how to do it. Some of these skilled surveyors are already told off for the present work, and as it is not their habit to waste time over non-essentials, the end of the year ought to see their undertaking in a very forward state. The country between Quetta and Nushki presents some difficulties for railway construction, the Bolan River having to be crossed, while beyond that obstacle, there are a good many ascents and descents. But from Nushki onwards across Beluchistan, the surface is said to be fairly level, and only one river, a branch of the Helmund, will need to be bridged. It is an inhospitable country, being largely a sandy desert. But the speed with which the line across the Nubian Desert to Abu Hamed was built shows that our Royal Engineers do not make any account of such characteristics, so long as they can work on a reasonably flat surface. The next thing to be done after the completion of the survey will

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be to move the Teheran Government to continue it as far as Kerman, if not right away to Ispahan. Unfortunately, the Shah has so completely fallen under Russian control, and Russia is so hostile to the development of direct trade between India and the Persian interior, that resolute opposition will have to be reckoned with."

It only remains to be added that the German Emperor has set his heart on building a railway along the valley of the Euphrates, with, possibly, Koweyt as its terminus, to command the British route to India, we suppose. It becomes therefore an important object for the owners of Egypt and India, who are also the virtual guardians of the Persian Gulf, to see that no one touches Koweyt, or attempts to lay hands on a place that is important to British power in India, in Egypt, and on the waters of the Persian Gulf. It is almost startling to watch the trend of events, and to find, as British power grows to the East and the West, the North and the South, strategic positions suddenly appear, and by intuition as it were, are recognised by our rulers as such, and are either occupied at once, as in the cases of Gibraltar and Aden, by force; or guarded by British forces from capture by other nations, as in the case of Koweyt and Delagoa Bay, but not occupied at once.

The London *Times* published a leading article on the subject of Koweyt, on Oct. 1st last, part of which we quote:

"We had occasion, nearly three weeks ago, in referring to the importance of maintaining the *status quo* in the Persian Gulf, to draw attention to the aggressive attitude adopted by the Sultan towards the Sheikh of Koweyt. Koweyt, which is situated at the head of the Gulf on the western shore, may, in view of future developments of international communication, prove to be a port of considerable importance. It will possibly become the point of communication with the sea whenever the German project of an overland line from Constantinople to Persian waters attains its completion. The efforts of the Ottoman Government to interfere with the independence of the Sheikh of Koweyt, which has practically been undisputed until quite recently, have not escaped the notice of the Government of India. The British Navy, represented by a gunboat, happened, by an intelligent anticipation of events before they occur, to be present in the port when, some weeks ago, an attempt was made to land Turkish troops, with the object of coercing the local ruler and compelling him to receive an Ottoman garrison. The remonstrances of the British commander were for the moment effectual, and the Turkish corvette did not persist in carrying out the instructions which, it is surmised, had come directly from the Palace. It would appear, however, that the difficulties at Koweyt have not disappeared. Telegrams from Bombay report the arrival of two British cruisers, which are expected to reinforce the squadron in the Gulf, one with the admiral on board. At the same time, renewed troubles seem to have taken place. It is reported—we know not whether truly or otherwise—that heavy guns are being sent to Koweyt to enable the Sheikh to protect himself against a *coup de main*, either by the Emir of Nejd and the leaders of other tribes under Turkish influence, or directly by the Sultan's troops obeying the impulsion of the Vali of Busra, a notorious zealous agent of Abdul Hamid's personal policy."

It is acknowledged that in the matter of Koweyt, the Imperial Government and the Indian are at one. The Persian Gulf will not be allowed to lapse to the Government of the Sultan, or to that of Russia, or to the Germans. The British Protectorate of Koweyt and its surrounding land can be proclaimed without the least objection on the part of any existing Power. Turkey's claims have been long in abeyance, and we cannot allow her to revive them now, any more than we could lately let her assert her power near Aden over the native tribes there. The German Emperor, it is said, has given out that he is not concerned about Koweyt, but he means eventually to reach the Persian Gulf with his railway. Down to 1870, Koweyt it is clear was really and almost formally independent of the Ottoman Empire. Latterly the Sultan has shown a desire to revive his power over the place, and called on its ruler to acknowledge his claim to supremacy. This the Sheikh declined, and the British ships are gathering now to prevent any attempt by the Sultan's troops to force Sheikh Mubarak's hands. "Koweyt has no agricultural importance, and depends for its value upon its maritime position and possibilities. While the naval power of Great Britain," says the *Times*, "is maintained in the Persian Gulf, there is not much probability of a serious attempt to destroy the substantial independence of Koweyt." The British Navy will not allow Turkish troops to land from the sea, and an expedition sent from Busra by land to occupy the town would have a costly and somewhat difficult march to make, and there would be doubtful success to expect at the end, because of the British ships! We think, with Col. Fraser, that by some means or other, Koweyt will one day be added to "the Gates of Israel." And to the God of Israel will be all the praise!

A BOER BURGHER SEEING THE BEHAVIOUR OF THE BRITISH SOLDIER, GIVES US HIS OPINION OF HIM.

THE following appeared in *The Times* (London) of Sept. 19 last. It is the testimony of a man, once an enemy, that the British soldier has behaved toward him in an admirable manner, and proves to us at home that in the field of warfare the British fighting man belongs to a race whom the Lord hath blessed. We place the plain, unvarnished tale before our readers to speak for itself, and we are sure that they will feel proud, as we are, of the British soldiery who, tempted on all sides by hunger, thirst, pain, suffering, fatigue, and exposure, have behaved nobly, as a whole, and in a manner unparalleled in the history of modern or ancient warfare. "The Boer Testimony" is very valuable and striking. Its publication by *The Times* is a guarantee that the evidence is reliable:—

A BOER TESTIMONY.

To the Editor of "The Times."

SIR,—Having observed that the Continental Press is continually accusing the English trooper in South Africa of cruelty and of all kinds of immoralities, and having seen lately in your columns some able refutations of these aspersions, written by British officers, I thought it might interest your readers to hear also the unbiased testimony on this matter from the other side as well. I write these lines out of the midst of the theatre of war, where we hear yet very frequently the booming of cannon, and after an experience of thirteen months of daily contact with the much-accused Tommies. My only aim in doing so is to be just against all men, believing that the spirit of fairness stands above politics and party strife.

Our farm being situated in some cosy valley of the Magaliesberg range, at the foot of some important strategic

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positions, and these having been held from the very first of the struggle by the Imperial forces, we had the opportunity of seeing large numbers of men of a great many different regiments.

At one time we counted detachments from all parts of the world encamped on our farm around our dwelling. The New Zealanders alongside of the Canadians, the European Regulars with the African Volunteers, the Indian-born men with the Australians, all were there—truly a wonderful sight! Here, not fifty yards away from our plantations, you could see long rows of cavalry horses; a little higher up hundreds of little sheds made with branches for protection against the icy blast, with camp-fires everywhere; further up the hills all was full of infantry, the men contriving with stones and grass to make a sort of sheltered lair to sleep in. The whole day long lines of horses and men would come down to our house for water. Numbers of Tommies would be seen about in all possible costumes having a thorough good wash, enjoying immensely our fine stream of spring water; then soaping and rinsing their clothes with the dexterity of a laundry-maid, and keeping up all along a merry talk about the weather, the new country, and them "rascally Boers," wondering when these would have "enough of it."

Now, mind, in June to August, when the troops came first here, our climate is intensely dry, and the wind can be at times so fearfully cold that if unprotected or underfed, one can easily freeze to death during the night. The troops having tramped a thousand miles through barren plains, constantly enveloped in a cloud of dust, camping throughout without tents, with only a biscuit and a-half a day, and some chance tough beef, suddenly emerged into our sunny and fertile valleys, and found themselves encamped almost at arm's length opposite beautiful plantations of orange trees. In many thousands their luscious fruit hang during these months in enticing clusters, and seem to invite the passers-by to help themselves. The craving for some refreshing fruit or vegetable must have been almost irresistible after the miserable rations the men had during many preceding weeks. What was more natural than than I should have considered the present temptation too great for even the best of disciplined troops, so that I fully expected to see our fruit crop disappear as by magic during the first days. But what happened? Very soon some of the commanding officers came to our house to pay their respects, and most affably requested us to inform them immediately if any men were found trespassing in our gardens. Fancy our surprise at such courteous treatment from a conquering foe. Of course it became then a real pleasure to us to give with full hands fruit to the thirsty Tommies, and also a great many came to the house for buying the same, along with any other farm produce obtainable. Many a time when wanting bread, and we handed them a large loaf, they would offer us half-a-crown for payment; and when we returned them 1s. 6d., saying that 1s. covered our cost, and that we did not want to make a profit on them, they would protest and bargain with us for paying more. All the while, for months, the men crossed and recrossed our courtyard, where scores of fowl, ducks, and turkeys were walking about in undisturbed security; many of these, following their natural instinct, would wander far from the house up among the soldiers' camp, or along the rows of horses, scratching and finding a rich harvest. What would have been easier to the hungry men than to catch quickly some of these fat birds and replenish their scanty larder? Yet it is a positive fact that never, never a single bird was found missing up to the present day.

With the fruit it was almost the same, only a few rare exceptions coming to my notice, and these finished generally to everybody's satisfaction. As an example, I may state that one day a corporal and about eight men with a mule-wagon were sent out for firewood, and passing one of our plantations three or four Tommies slipped through the fence and filled their shirts with oranges. Just when they were returning, looking like "sausages de Bologna," I saw them and called out, "Hallo! good friends, what are you doing here in my gardens, stealing my fruit?" "Oh, sir," they pleaded, "forgive us, we were so awfully thirsty. But we will pay for the fruit, sure; please say how much you want." "Now look here, my men," I said, "if you pass here again and are thirsty, just come up to the house yonder and I will give you plenty of fruit, but don't act as thieves again." And when I gave them back the oranges, which they had ruefully returned, they drove off with a thousand thanks as so many happy children.

At another time I found a kilted corporal with a few men enjoying quietly with deep feeling my grapes, hanging temptingly near the path, where the patrols had to pass. His shoulders were as square as Table Mountain, his face as broad as the full moon, but covered with freckles and surrounded with a red fringe of a beard, the whole supported by two hairy, banded legs, thick as tree trunks. "Now then, Corporal Sandy," says I, "what would you say if I came with a couple of Boers into your garden in Scotland and stole your apples? Is that fair to steal my fruit?" "Och, sir," says Sandy, "steal, steal you say, sir? I never stole in my life yet! I did not steal, sir; I only took a few grapes, that's all." "Well," I rejoined, "you'd better ask your mother, when you get home, if there is a difference between stealing and taking; but, meanwhile, don't take any more of my grapes, please." "Thank you, sir," says Sandy, with a cunning twinkle and smacking his lips, "that I will," and off he strode with his men. After this episode he was for a few days a bit shy, but seeing that I was not angry, we became soon the best of friends.

In this way we got into the best of terms with all the men, and when on Sundays we sent them up to the hills as a present a quantity of oranges, a few for each man, their gratitude was unbounded. Yea, instead of robbing our orchards, they kept a sharp look-out for any possible intruders, and would have fought in earnest defending our fruit if required.

When De Wet was hard pressed and chased along our district, large divisions of cavalry passed us. The men were exasperated by the duplicity of their opponents, tired out by continual fighting and riding, soiled and torn, covered with dust and mud beyond description. The plain was covered with many thousands of men and horses, and during the few hours' stoppage the men had to find out for themselves where they could procure forage and eatables. Rides up to us one day a tall young lieutenant with a squad of men and demands roughly and peremptorily all my forage. If a powerless civilian like me were to reply in the same tone to a lot of hungry and suspicious men, as these were, the most serious consequences would have been unavoidable. I therefore answered quietly that against a receipt I would give them what they required. I kept always a good supply of refreshing lemonade at hand, and when I caused this drink to be handed round to the thirsty men along with soup, whilst the forage was counted off in the barn, the whole scenery changed. Instead of stealing my eggs in the outhouses, as they had begun doing, they stopped short and protected us against the depredations of the following

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squads. To the officer I offered a bedroom for a thorough wash and a good dinner *en famille*, which he thankfully accepted. He enjoyed immensely our wholesome home fare with plenty of vegetables, delicacies seldom met with when on the warpath, and altogether he passed a very pleasant hour in our midst. On leaving he begged me three times to forgive him his rudeness, and we parted as the best of friends. Poor young man! Very shortly afterwards he fell in action not far from here, and we recognised with sadness his portrait in the *Graphic* among the obituary pictures.

During certain periods of the war eatables were so scarce in these parts that one would see aristocratic young officers of crack cavalry regiments in patched and soiled khaki uniforms driving about the farms in old ricketty cars, looted somewhere, looking for all the world like common pedlars. They would ask shyly and awkwardly for eggs, butter, bread, or anything eatable, and if money was refused they would offer in exchange rock-cocoa, jams, and such like delicacies, which, although they looked old and knocked about a good deal, generally "fetched" the ladies. Sometimes most amusing scenes took place at such barterings. One day three young beardless lieutenants of the Life Guards were before our house trying hard to obtain some eatables of any kind. Touched by their entreaties, the lady of the house suddenly appeared on the verandah with a beautiful ham, which she was willing to dispose of. This made a profound impression on the gallant warriors, who vied with amusing earnestness to overbid each other for obtaining the precious ham. And when at last after much laughing and joking one of them secured the prize, he rode off as proud and happy as a king.

Let me state here, once for all, that the whole war through all the British officers, of whom a great number of all ranks visited us, treated us with the utmost kindness and courtesy, although they knew me to be a burgher, having had several sons doing their duty at the front, fighting for the country's independence.

Coming back once more to the general behaviour of Tommy Atkins, we have seen many convoys, some more than ten miles long, carrying off large numbers of prisoners and Boer families to Pretoria. The Tommies would be seen everywhere, guarding the wagons, tramping along patiently in clouds of dust, or ankle deep in the mud. Far from being harsh and unfriendly with the women and children, as frequently accused, we heard the very opposite from reliable friends and from our own children. During the "outspans" the Tommies would prove themselves the most kind-hearted and obliging fellows imaginable. They would set the water a-boiling, help the children in a hundred ways, cheer the faint-hearted mother, and assist to make the weak as comfortable as possible. And at our farm they would tender their help ungrudgingly, either in pulling out a weak beast fallen into the water furrow, or in assisting to carry a big pig when killed, or in bringing back cattle which had strayed beyond the lines, and such like kind services. And all this they did, not expecting a reward, which they usually refused, but simply out of thankfulness and kind-heartedness.

Now, sir, these are plain facts, which I state truthfully, leaving to your readers to draw therefrom their own conclusions.

FORMER TRANSVAAL BURGHER.

Rustenburg, Transvaal, July, 1901.

SCRIPTURAL TESTIMONY ON BIBLICAL TOPICS.

BY V. G.

PART III.—ISRAEL'S FUTURE ENEMY.

RUSSIA is presumed to be Israel's future enemy, of whom the prophets speak under different names, viz., "Gog," "The Assyrian," "The Beast."

Ezek. xxxviii. 17.—"Thus saith the Lord God: Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?"

Ezek. xxxviii. 1—3, 8, 9.—"And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (read from ver. 10—23).

Ezek. xxxix. 1, 4, 5, 17, 18.—"Therefore thou son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And, thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you."

Rev. xix. 17, 18.—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

RUSSIA UNDER THE NAME OF "THE ASSYRIAN."

Micah v. 4—7.—"And He (ver. 2, Ruler in Israel) shall stand and feed in the strength of the Lord, in the majesty of the Name of the Lord His God; and they (ver. 3, the children of Israel) shall abide; for now shall He be great unto the ends of the earth. And this Man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall He

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deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders."

Isa. xiv. 24—27.—"For 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 shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of Hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Read Isa. x. 20—25.)

Isa. xxx. 27, 28, 31, 33.—"Behold the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy, His lips are full of indignation, and His tongue as a devouring fire; and His breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err. And the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering and tempest, and hailstones. For Tophet is ordained of old; yea, for the King it is prepared. He hath made it deep and large; the pride thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it."

RUSSIA UNDER THE NAME OF "THE BEAST."

Dan. vii. 23—26.—"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he 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 hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Rev. xiii. 4—8.—"And they worshipped the dragon which gave power unto the beast; and they worshipped the beast: saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Rev. xix. 11—16, 19.—"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew; but He Himself. And He was clothed with a vesture dipped in blood; and His name is called, The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written King of kings, and Lord of lords." Verse 19, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." Verse 20 (first and last clause), "And the beast was taken and cast alive into a lake of fire burning with brimstone."

PROGRESS IN NEW ZEALAND, AND SOME BENEFITS THE IDENTITY IS CONFERRING THERE.

A FRIEND at Clifton has permitted us to publish a portion of a letter from New Zealand, which he has just received from a lady in the South Island relating some of the blessings which a study of the Identity and a belief of its truth have conferred on some of her acquaintances there. The letter speaks for itself. It is calculated greatly to interest and please our readers.

The friend in question has during the summer visited Norway and was greatly struck with the strong family likeness existing there to our northern English and Scotch brethren. The churches there resemble those in England, in having their chancels to the east, save when the site does not allow that position.

The people seemed quite satisfied with their own church. He saw very few (and those only in larger towns) of non-conforming chapels.

In Bergen one German Church and only two Roman Catholic Churches were seen.

A Presbyterian minister told our informant that he met in Sand, a Norwegian missionary and his wife, whose sphere of work is in India. He stated to him that the Norwegian missionaries find the English language to be so much better suited for missionary work that they learn it, so as to be able to preach and teach in it in India.

A gentleman who has come from Germany told our friend that the Germans find the English language so much better for travelling than their own that they learn it for that purpose.

We commend the above to our travelling friends and would be grateful if they would, each of them, as the result of their travels, do as the writer does—keep his eyes and ears open and retail for the benefit of the readers of the BANNER OF ISRAEL whatever may strike them as favourable to, or against, our Identity views..

We are glad to know that in one respect at least the Germans see we have something they can approve of, and what is somewhat new to us all that, even as to the Gospel, the Norwegian preacher in English finds he has the advantage in India. This is as it should be; and we are thankful. The New Zealand correspondent wrote as follows:—

DEAR SIR,—Thank you so very much for sending us "Israel in the Scriptures" by C. Pearse. What a wonderful work it is for a person of her age to have compiled! I believe it is also to you we owe the pleasure of reading (and lending to others) "British-Israel Truth." It was very kind of you to think of sending it out to us. We are most deeply interested in this glorious subject; and with the aid of the first book you so kindly sent us ("British-Israel Truth,") I gave an address to the mothers at one of the "Mothers' Union Meet-

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ings" here, and it was well received. It seems to me that more and more people are now beginning to receive light on this wonderful subject, and are glad to hear all they can about it. Some tell me that they never really understood their Bibles before; but that now all is clear to them. Others tell me it has brought a flood of light to their minds, and given them true ideas of religion for the first time in their lives. I shall always feel very grateful to you for any reading matter on this subject should you send any on to us after you have done with it. I sometimes see the THE BANNER OF ISRAEL as a friend of ours takes it, and when he visits us, always brings the last number with him."

Canterbury, New Zealand, August 12th, 1901.

THE STONE OF DESTINY.—ITS REMARKABLE HISTORY.

By C. H.

"THE REPORTERS' MAGAZINE" for August contains, besides other matter, an article entitled "Britain's Coronation Chair." A good illustration of the chair is given, and the article, which is printed in shorthand, when transcribed, reads as follows:—

"The recent Royal Proclamation regarding the forthcoming Coronation of Edward VII. reminds us that the Coronation Chair depicted in our sketch is of considerable interest from the historical point of view. Known as the chair of St. Edward, it has an old-fashioned seat of hard wood, gaily painted, and was used in ancient days for the coronation of the Scottish kings. Edward I. known as Longshanks, brought it to England in 1296, after defeating the Scottish King, John Balliol, at Dunbar. Since then the chair has been kept in Westminster Abbey. Under the seat is a board supported by four lions. On this is the famous Jacob's Stone, on which Jacob's head is said to have rested when he dreamed of seeing the ladder which reached heaven. This Stone was originally the Royal chair of Ireland. It was called Liafal, or the Stone of Fate. This Stone is said to have been taken to Spain by Cathol, king of the Scots, but was brought back to Ireland by Simon Brech, leader of a band of Scots, about 700 B.C. The Gods gave this Stone to the Scottish people with the promise that a scion of their race should always reign over the land which retained possession of this relic. Sir Walter Scott tells us that Fergus, son of Eric, probably a descendant of Brech, was driven out of Ireland, and landed in 503 B.C. on the coast of Argyleshire, bringing the Stone with him. Later it was brought by King Kenneth of Scotland to Scone Castle, and the Scottish kings were crowned on it from that time till Edward I. destroyed the royal residence of Scone, and took the Stone to England. The conveying of this Stone to England was regarded as a national humiliation by the Scots, and in the treaty concluded between England and Scotland in 1328, one of the conditions was the return of this ancient treasure. Edward III. gave orders that it should be sent back, but for some unknown reason they were never obeyed."

To British-Israelites this will be of no small interest, and one can only hope that the re-awakened interest in this Stone which will synchronise with the forthcoming Coronation, will lead many to enquire why and by what means Britain has so remarkable a possession.

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

BRITISH-ISRAELISM *v.* WAR.

By REV. J. IDRISYN JONES.

IT is one thing to glory in war; it is a different thing to accept war as inevitable, or as Divinely ordained. There is no one in our ranks guilty of the former, but we are all prepared to confess the latter. Are we wrong? That is the question we wish now to handle, in order to vindicate our attitude before the world. There are a large number of persons who have come to the conclusion that war can, and ought to be abolished: and they have a right to ask why we do not agree with them. This difference of opinion prevents some from accepting the view of our Hebrew origin; and it is desirable, in the interests of our movement, to explain to them that this is not a sufficient ground for rejecting our doctrine. Our conviction is, in contradiction to the extreme Peace Party, that war, under given circumstances, may be morally right. But we go a long way with the Peace Party: we not only admire their motives, but concur in most of the items of their creed. Do they condemn all war for its own sake? So do we. Do they regret the growth of the military spirit in the nation? So do we. Do they contend that there have been needless wars? So do we. Do they hail arbitration in international disputes? So do we. Do they contend that every means should be taken to preserve peace before the sword is unsheathed? So do we. Do they long for the time when,

> "No longer hosts encountering hosts
> Their myriad slain deplore;
> They hang the trumpet in the hall,
> And study war no more."

So do we. But we believe war to be right under two given conditions; first,

IN DEFENCE OF OUR LAND.

Does the Bible condemn that? We think not, and agree with Luther, who maintained it would be right. Suppose the French and Russian fleets were nearing our shores in order to capture London, would it be our duty to fold our arms and say, the will of the Lord be done? and then, if they reached the capital, to meekly lay down our necks to be trampled upon by the invaders; or stand aside like inanimate statues, as the old flag of our country was hauled down, in order that the flags of the foe might be unfurled in its place? What would that mean? It would be the sealing the doom of the mightiest and grandest Empire on earth. Does the Bible, we again ask, require that? If such is a modern interpretation of it, how the Russians and French and other hostile nations will rejoice in such a Bible. But then, the Bible would be giving its sanction to putting back the hands of the clock, and to the postponement of the civilization and evangelization of mankind. Is that possible? If London were captured, the most beneficent operations of our world would be paralyzed, for all these have their starting-point in the British Metropolis. To surrender London means the surrender of religion; for how changed would London be in the clutches of Infidel France, and semi-civilized Russia! Is it likely our Bible lends its approval to this? Yet such must be the admission of the extreme peace advocates.

Would Jerusalem of old have been thus capitulated, at the demand of the Canaanites, and other nations hostile to Israel? Would such an event have been possible in the reign of King David? Rather would he not have leaped upon the city's ramparts with sword in hand to defy the enemy? What would the surrender of Jerusalem mean?

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That Dagon and Baal would be enshrined in the Tabernacle, and Jehovah cast out; the quenching of the moral light of the world; the abolition of the laws of Sinai, and a renewed lease to the reign of Paganism. London is a kind of modern Jerusalem—a religious centre of the earth, and it ought not to be surrendered, and therefore it must be defended. If pious members of the Peace Party reply, "If we abstain from war, Providence will deliver London." But is that the method of Providence? Why then was it not said of old to the armies of Israel, Do not fight for the possession of the land of Canaan; Jehovah will put it into your hands without your striking a blow. God could have done this, but instead, He commanded His servant Joshua to smite the nations there with the sword, and thus it was won. Is it not a principle in the ways of Providence, that a miracle is not performed, if ordinary means are available? Is it likely that if the Duke of Wellington on the plains of Waterloo had ordered his soldiers to sheath their swords and un-limber up their guns, and trust in God for deliverance, that Napoleon would have retreated from the field? A banker, seeing thieves coming into his bank to steal all its cash, would resist them stoutly, even though he were a man of peace-at-any-price. And equally nations, when able, are left to defend their rights. It would be a sad day for our country if the peace-at-any-price people, had the reins of Government in their hands; if the monarch, the Cabinet, and the majority in both Houses of Parliament were of that way of thinking, their first work would be to dismantle the navy, and disband the army, and then would come the biggest war in history; for hostile nations would rush in to seize the prize of our defenceless land; they would fight amongst themselves over the spoils, so fiercely, that at the finish they would bear a striking likeness to the famed cats of Kilkenny, who, at the close of their fight, had only their tails left them. We believe, therefore, it is right to defend our land against all comers. We further believe that the use of the sword would be legitimate,

IF PROVIDENCE ORDAINS WAR,

the question then is, does the Governor of the nations do so? A most extraordinary contrary opinion was uttered on the platform of the Peace Congress in Glasgow a few weeks ago, as one of the speakers maintained that Jehovah had had nothing to do with the wars mentioned in the Old Testament. The merest child can see that it is absolutely otherwise:

(1) Jehovah helped Abraham in his war against the four kings, who had vanquished Sodom, and made Lot their captive! Abraham immediately armed 318 of his servants, and went to battle, real battle, pursuing and smiting the opposing armies till he obtained the victory. Then a kind of Te Deum was raised, in which God Himself is linked with the battle. The words of it are as follows: "And blessed be the Most High God, which hath delivered thine enemies into thine hand" (Gen. xiv. 20). The illustrious chanter was no less a personage than Melchizedek, the priest of the Most High God. The extreme peace advocates would immediately have excommunicated him.

(2) Moses built an altar, giving it a name, "Jehovah-Nissi," meaning, "The Lord my banner." But that was a war-flag, for Moses gives an explanation of it, thus: "Because the Lord hath sworn, He will have war with Amalek from generation to generation" (Exod. xvii. 15, 16). Again, in his song on the shore of the Red Sea, he links Jehovah with battle, saying, "The Lord is a Man of war."

(3) When Gideon fought the Midianites, he cried, "The sword of the Lord and of Gideon" which he could not have done if God repudiated all war.

(4) Jehovah called for a census to be taken in Israel, so that all above 20 years of age might be set apart as warriors (Numb. i. 2, 3).

(5) The angel of the Lord was sent to curse Meroz for not coming to the help of the Lord in the day of battle (Jer. v. 23).

(6) Jehovah caused the sun and moon to stand still over the valley of Ajalon, so as to prolong the battle of Israel against the Amorites. How evident then is it, that God in Old Testament times had to do with war. But there is a further proof of this in the fact that He employs

WAR AS A PUNISHMENT OF UNGODLY NATIONS.

This is declared in the following passage, "So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I, the Lord have spoken it" (Ezek. v. 17). For chastisement therefore, the sword often came. So a message to this effect was sent to King David, "Now, therefore, the sword shall never depart from thine house, because thou hast despised Me" (2 Sam. xii. 10). Earth's final doom shall be the visitation of the sword, as declared prophetically, "For by fire and by His sword, will the Lord plead with all flesh, and the slain of the Lord shall be many" (Isa. lxvi. 16). Jehovah further decreed that,

ISRAEL WAS TO EXECUTE WAR ON THE NATIONS.

This fact was proclaimed by the prophet Jeremiah. "Thou art My battle-axe and weapons of war; for with thee will I break in pieces the nations; and with thee will I destroy kingdoms" (Jer. li. 20). What will the Peace Party say to that? Will they say, that it is too horrible, and that there must be some mistake; but no magician among the Higher Critics can conjure away the passage, or alter its meaning, War is indeed horrible, a thousand times horrible; but if God is unlikely to employ the sword on that account, why, then, does He still employ things even more horrible. Jeremiah declares that famine is more terrible than war—"They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field" (Lam. iv. 9). He is right; for the action of the sword is swift—that of famine is lingering. Yet God sends famine, even this very day, into large areas of India and Russia where the most heart-rending scenes are witnessed. If it is not inconsistent then with His character to restrain the fruitful rain, and to parch the earth, why should the lesser infliction of the sword be inconsistent? and may not the question be pertinent, Why do the Peace Party vent all their wrath against the lesser evil? For every prayer against war, they should offer two against famine as the more horrible curse. Earthquakes and pestilences, and noisome beasts are also horrible, but their visitation among men are not at variance with the Divine goodness and equity of God, or He would not send them; neither is the sword. Are they, who so denounce all war, to dare to raise the charge of immorality against the Ruler of Heaven and earth; then the indictment would be impious. Israel, then, is the appointed agent for bringing the judgment of the sword among the wicked nations. What is Israel to do? At her peril she must obey, however distasteful the task might be. But she is promised,

TWO IMPORTANT COMPENSATIONS.

(1) She is always to be victorious. Regarding, as we do, the British people as Israel, the fact throws light on their

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military campaigns: God is with them in their battles. How clearly is this point laid down in the following message:—"When thou goest to battle against thine enemies, and seest horses and chariots and a people more than thou; be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the land of Egypt" (Deut. xx. 4). Such is the very experience of Britain. We have fought the world and beaten the world. We have fought with Russia five times, and vanquished her five times! We have fought the Dutch 23 times, and vanquished them 23 times! We have fought France 219 times, and vanquished her 219 times! We have fought the French and Spaniards as allies, 254 times, and vanquished them 254 times. What is this but victory settling on our banners from generation to generation. Well did Shakespeare sing,

"This England never did, nor never shall
Lie at the proud foot of a conqueror,
But when it first did help to wound itself,
Come the three corners of the world in arms,
And we shall shock them; nought shall make us rue
If England to itself do rest but true."
King John, Act v. scene 7.

It is sadly true that these battles along the ages, cost us much. Widows and orphans have been multiplied. The flower of the nation has often been cut down; vast armaments have impoverished the community; but our nation has its baptisms of fire and blood for the ultimate good of mankind. But it is some compensation to always have the victory.

(2) Israel, through her battles, becomes the benefactress of the nations. This is the silver lining to the dark cloud of war. Bloody wars have marked our conquest of India, but the curse has turned into a blessing—for to-day our flag of peace floats over her vast domain. We rule sixteen Indian nations, who, because of that rule, are at peace and harmony; who, but for our presence, would be ruthlessly fighting and slaughtering one another. Heathenism and superstitious rites are retreating before the advance of British civilization and religion throughout the land; the "Pax Britannica" is diffusing its blessings far and wide; thus—

"Peace rides on battle's car."

John Bright once cried, "Perish India," but a nobler cry is, "May India flourish," and because that has been our policy, that Eastern Dominion is become a pearl "in the crown of Britannia," and is fast changing into a jewel for the diadem of Christ. Thus war has issued in infinite good, and that is one of the compensations promised to Israel in the Divine covenant, "And in thee shall all the families of the earth be blessed." It remains now, to ask the question,

IS WAR CONSISTENT WITH CHRISTIANITY?

Why not, since so much remains unchanged in this lower world? The Divine character is the same; Satan's policy is the same; the nations are still ungodly; Israel is still here as God's instrument. These are the main conditions of Old Testament times, with certain modifications: nor should it be forgotten that the old judgments are still abroad, as in the pestilence and earthquakes, and fearful storms and floods and hurricanes—why, then, not also the sword; and yet the world occupies somewhat a higher moral plane! War is more repulsive; humanity is more humane; life is more sacred; and peace is more welcome;—but all this is not sufficient to scare war away.

But is it not said that war is inconsistent with Christianity because its Founder is the Prince of Peace; and that the angels sang of peace on His natal day at Bethlehem? True, the Messiah is the great Peace-Maker of the earth, "In His day shall the righteous flourish; and abundance of peace while the moon endureth." He it is who shall make war to cease unto the end of the earth; who shall break the bow, and cut the spear in sunder; and burn the chariot in the fire" (Ps. xlvi.). But one important fact is too much overlooked—viz., that the Messiah's kingdom is postponed, because of His rejection by the Jewish nation, among whom His throne was to be set up; consequently He has returned to Heaven; the land of Israel is trodden down by the Gentiles, and Jerusalem, the city of the great King, remains desolate until He come, when His people shall cry, "Blessed is He that cometh in the name of the Lord." He is to-day the head of the Church; and at the same is seated at the right hand of the Majesty on High, until He takes His own throne, and His enemies become His footstool (Rev. iii. 21). But peace returned to heaven with Him. The knell of war has for the present ceased to ring out, and the peaceful manifesto of the angelic host is in abeyance; and all the old conditions of the past are still with us, excepting that the Church is started, and the Gospel is sent forth to all mankind.

THE NEW TESTAMENT V. WAR.

If war now is only a human crime, it is difficult to understand the attitude of the New Testament in regard to it. It does not launch its anathemas against those engaged in war, or disassociates the Redeemer altogether from it, although it proclaims the brotherhood of men, and inculcates kindness and love through every community. Let us test this fact. 1. The action of John the Baptist. Thirty years subsequent to the birth of the Messiah, there came to John a group of soldiers, asking his advice in regard to their conduct; but John did not exhort them instantly to quit their profession and join the ranks of peaceful civilians, but tells them to be "content" with their wages, and treat all men justly; in other words, he bids them to continue in their calling in a spirit of submission. If war is utterly unchristian would he have so acted? 2. Christ's demeanour towards the centurion. This Roman soldier craved His help on behalf of his sick servant. Christ immediately responded; but if war was utterly inconsistent with the principles of His kingdom, would He not have warned the soldier, and exhorted him to instantly forsake the service of Cæsar? yet He said nothing to him whatever on the subject, but only expressed his unbounded admiration for the man, saying, "He had not found so great faith in Israel." It is evident that this godly centurion would have fared badly at the hands of the Peace Society, for they would likely have made it an imperative condition that he must first cease to be a soldier. 3. Peter and Cornelius. Here is another warrior, a captain of the Italian band on foreign service. An angel directs him to send to Joppa for Peter, and one of the messengers whom he sent, was another devout soldier, whose approach, even the Holy Spirit announced to the apostle. Cornelius, the captain of the band was so godly a man, that the angel assured him that his prayers and his alms came up as a memorial before God (Acts x. 4). Peter came down to initiate him into the privileges of the Christian Church, and to bestow upon him the sweet benediction of heaven. How strange it is, if war was utterly out of joint with Christianity, that Peter did not at once inform Cornelius of the fact, and tell him that he must cast the sword away. But no, he says not a word on the subject, but at once baptized him into the name of the Prince of Peace. We say that it is difficult to under-

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stand all this on the supposition that war is utterly inconsistent with the genius of Christianity in the present Dispensation.

CHRIST A MAN OF WAR.

The Apostle John saw Him in several of the visions of Patmos, and had a glimpse of Him amid the closing scenes of Christendom; and he thus tells us about Him:—"And I saw heaven opened, and behold a White Horse, and He that sat upon him was called Faithful and True: and in righteousness doth He judge and make war: . . . and out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron." We think that means war: it does not certainly mean peace. Nor can the vision become spiritualised to signify the conversion of the nations. Conversion does not take place by a sharp sword, but by the bleeding love of Calvary. This is not a scene of placid evangelisation, but of the battle-field. The vision goes on to speak of carnage, for the angel summons the fowl of the air to the supper of the flesh of men. Sinners in their conversion are not eaten. Here, then, is war under the Christian dispensation, and Christ is the great Captain of the battle (see Psa. ii.). It is significant also that to this same closing war, the saints of Thyatira are to be summoned; hence Christ's message to them: "And he that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers, even as I have received of My Father" (Rev. ii. 26, 27). Mark, the nations at that time are to be "broken to shivers," a term signifying something suddenly being made into fragments. This action, then, of Christ and His New Testament saints, is not the cooing of the gentle Dove of peace; it indicates physical force, and the destruction by the sword of their enemies. War, then, must be consistent with Christianity.

NEBUCHADNEZZAR'S DREAM.

It is worthy of notice that the operations connected with this dream stretch down into the Christian dispensation. Here are set forth in a Divinely-given vision four great Gentile kingdoms, absolutely literal kingdoms, for history records their existence. There is no sense in it if spiritualised, and it would puzzle an angel's mind to find out what, for instance, is Medo-Persia (the second of the kingdoms) spiritually. Babylon, Medo-Persia, Greece, Rome, these are the kingdoms set forth and registered in the annals of time. These four dynasties are destroyed by a Stone—the symbol of a fifth kingdom—and as this Stone expands and fills the whole earth, it must mean Israel, for that is the ultimate destiny of God's ancient people. But the process is still going on; because these Gentile Powers have not as yet all come to their end, and Israel does not yet fill the whole earth; and therefore its work of destroying the metallic image is not yet over.

But look at the nature of the process in this work of demolition. What is it? Is it a work of peace? No; it is a process of war, for it is an operation of violence. Daniel thus describes it:—"Then was the iron, the clay, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors" (Dan. ii. 35). That best suits the idea of war, which is the natural end of all human kingdoms. This is not the work of the Peace Society; it is not polite diplomacy; it is not gentle arbitration; it is not a sweet treaty of peace, but rugged, ruthless war. This smiting of the image, if literally expressed, would mean that the battle-axe of God and of Israel was striking its blows; that the cannons roar, that swords and spears gleam, that the shock of armies is proceeding. But the finish of this dream is handed down to Christian times, and war cannot always, therefore, be inconsistent with Christianity.

CONCLUSION.

Our position may be thus summarised: We consider that war may be lawful in defence of our country, and anywhere when ordained by the hand of Providence; that it is one of the Divine methods for the punishment of ungodly nations; that the British, as descendants of ancient Israel, are God's agents for executing war upon the lands which are to be dispossessed, in order that their promised possession by the seed of Abraham might be fulfilled; that this ultimately will work out a blessed condition of peace, prosperity and righteousness for all mankind; that at the same time it is always our duty to welcome in all disputes the aid of arbitration, and to long and pray for the coming of the time when there shall be war no longer.

We therefore look for the coming again of the Prince of Peace, and daily say, "Even so, come, Lord Jesus;" and echo the words of John Milton:—

Come forth from Thy Royal chambers,
Thou Prince of the kings of the earth;
Put on the robes of Thy Imperial Majesty,
And reign over us.

He will quickly thus come; for—

The promised time is hastening on
By prophet bards foretold,
As with the ever circling years,
Comes round the age of gold;
When peace shall over all the earth,
Its undimmed splendours fling,
And all the world shall raise the song
Which the angels once did sing.

October, 1901.

STRAY THOUGHTS.

THE sympathetic, we may say emotional, sorrow that the British feel for the heavy loss that has been sustained by the American United States emphasises the growing feeling of renewed fellowship, and the once broken brotherhood of Ephraim and Manasseh. The memorial service in St. Paul's Cathedral for the late President McKinley is a marked event, and would appear to seal the full and entire reconciliation of the two great Anglo-Saxon nations. There may arise passing dissensions, disputes, and hasty words between them; but surely the severed link is being soldered together never to be dissolved, and the Standard of Manasseh will once again float by the side of those of the other tribes as in the days of the far away past (Num. ii. A.V.), and when "the Identity" is seen and acknowledged by ourselves and other peoples. I had written the above before meeting with the following letter in the *Times* of September 19th, which may be considered as suitable for a column in the BANNER OF ISRAEL.

In the Rev. Samuel Kinn's work, "Moses and Geology," we read the signs of the Zodiac, and their constellations are attributed to the invention of Seth, and are stated to be a supposed pictorial prophecy of the great work of redemption by the Son of the Virgin. If, primarily, this is so, I suggest that, secondarily, they narrate prophetically, and especially the destined career of God's chosen people Israel.

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If my notion is a correct one, then surely it is the most ancient existing prophecy, save the one delivered in Paradise, and is still in progress of fulfilment. L. P.

"ENGLAND AND MCKINLEY.

"To the Editor of the 'Times.'

"Sir,—Englishmen and English newspapers have given a splendid example of sympathy and regret for the death of the late President William McKinley. As an American, I have been amazed at the universal kindness and interest shown; this, notwithstanding past evidences of the truest friendship between the two great nations. When the news came last Saturday morning of the final calamity that had befallen the United States the display of grief and the signs of mourning in this metropolis of the world far exceeded that demanded by mere international courtesy. The extremely generous tone of the English Press for the week previous had shown in a great measure how this kingdom regarded the Republic's misfortune. Although I had read the newspapers not only of London, but of many large cities throughout Great Britain, I had not found a false note in one single instance. American newspapers themselves could not have condemned the assassin's crime more severely nor have spoken in more generous terms of the fallen chieftain. When this was capped on Saturday by the further signs of genuine grief, marked in many cases by heavy black mourning borders, the newspapers had omitted nothing that generosity and sympathy could devise.

"But the Press was not alone in taking such—as it seems to all Americans—a splendid attitude. It was recorded early on Saturday that, although, for official reasons, it was impossible to close the Stock Exchange of London, the members and stockbrokers quietly resolved to refrain from doing business. At Glasgow and Edinburgh the Exchanges were closed, and the Liverpool Exchange suspended business to adopt a resolution of condolence for the American people. From all parts of the United Kingdom came messages to the American Ambassador from mayors of cities and corporations. Justices in the Courts, coroners at their hearings, and ministers at the Œcumenical Methodist Conference paused in their proceedings to take note of the death of the President. Flags on all the public buildings in London were lowered, and scores of private flags were flying in a similar position of mourning. The Strand, Regent-street, and Oxford-street in particular resembled, for that day and yesterday, at least, almost the appearance of an American city, so frequently were the Stars and Stripes to be seen. There must have been a great many of these shops and places of business that have no direct mercantile connexion with the United States. It was not uncommon—in fact I saw a number of instances of it—for the Union Jack and the Stars and Stripes to be together, both draped in black, and both at half-mast. Reports were published that ships in the harbours brought down their ensigns. The pulpits of London yesterday echoed what must have been spoken in the pulpits of America.

"So all over and in every way in which it is customary to show grief publicly the people of this English-speaking kingdom did show it. It was all done so spontaneously as to leave not a shadow of doubt that it was genuine.

"I was in Bombay when the late Queen Victoria died, and I read in a newspaper there that the American flags over the National Capitol at Washington had been lowered. It was, so it was stated, the first time this had ever been done upon the death of a foreign Monarch, Sovereign, or Ruler. There happened to be a number of Americans at Bombay, and it was agreed among them that no more fitting occasion could have been selected for breaking this United States precedent of 125 years. The American feeling is that they have more of a right to share both in the grief and the glory of the mother country than has any other nation; and, while they have a friendship for all, they have for England the added feeling of kinship which at a crisis must outweigh all others. This latest manifestation of true and lasting relationship is perhaps the brightest and best product of that black outrage at Buffalo; and as this sentiment is constantly growing stronger, neither the powerful motherland nor the giant child of her getting need fear the future.

"Your obedient servant,

"HERMAN L. COLLINS.

"London, Sept. 16th."

THE BOER WAR AND ITS WEARYING LENGTH.

ONE who feels strongly on this subject writes thus:—

I hear it very repeatedly asked, "When will this Boer war come to an end, and what can be the reason that it drags along in this way, when it must be evident to Mr. Kruger and his generals for a very long time that no earthly chance remains to them now?"

Many shrewd replies are made, but there is no answer worth a straw when placed alongside that which the Bible affords. I read in the 81st Psalm how God lays down His law, "Hear, O My people, and I will testify unto thee, O Israel, if thou wilt hearken unto Me; there shall no strange god be in thee, neither shalt thou worship any strange god." And this, being interpreted nowadays, means any Ritualistic or wafer god. And the Psalmist, continuing to speak the words of the Almighty, adds "Oh that My people had hearkened unto Me, for if Israel had walked in My ways I should soon have put down their enemies and turned my hand against their adversaries." These words need no further comment."

In reply to the condemnation of this nation,—which is thus pronounced as the verdict of the Lord, we fail to see that because there are traitors in Israel's land, Empire, and church, the nation or Church can be held to have concurred in the idolatry specified. The laws of the land forbid these Popish innovations, and the formularies of the Church fail to sanction them. The difficulty is to bring the traitors to book, and make them feel the power of the law. The Lord is doing for the Boers just what He threatened in Psalm lxxxi., 8-16, and we are content. He has put down our enemies the Boers, and turned His hand against our adversaries. The Stone of Israel is grinding them to powder, and the Boers falling on that Stone have been broken in pieces (Matt. xxi. 44, Authorised and Revised Versions). Meanwhile in all respects this nation is being greatly blessed at this very moment by the Lord, and the four quarters of the earth reply to our opponent, that the House of Israel of the Isles is blessed indeed. The Boers, as a Nation, refuse to serve us. Their fate is declared in Isa lx. 12 R.V., they are to perish and are perishing; "to waste" and they are utterly "wasting."

MANASSEH MOURNS McKINLEY.

MANASSEH mourns her well-loved chief,
Struck down by the assassin's hand;
And Israel's Isles are filled with grief
For him who ruled our kindred's land.
He for his country gave his life;
His body rests beneath the sod,
Mourned by his country and his wife;
He now is nearer to his God.

London, September 24, 1901. ALEXANDER DUNN.

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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 WRECKING OF TRAINS IN THE BOER WAR, AND THE REMEDY.

THE "Own Correspondent" of the London *Times* sent home the information published by that paper on September 9th, that to put a stop to the outrages which have taken place so often lately on the Transvaal and other South African lines, "it had been decided, very rightly, to compel, for the future, the more prominent Dutchmen in towns, whose well-known tendencies cause them to be selected for the honour to accompany passenger trains running through dangerous districts." This, the correspondent adds, was a salutary measure adopted in the Franco-German War, and "it is hoped that the accurate intelligence of the Boers will prevent these trains from meeting with a mishap."

The above intelligence, we suppose, is authentic, and the facts are to be relied upon. We trust they are, and that the measures to be taken will put a stop to the dastardly and cowardly crimes with which they are intended to deal. No doubt the pro-Boers, and the "Stop the War" party will seriously object, and denounce the order as inhuman and unworthy of the British reputation for tender feeling towards their misguided enemies. The fact is, we are at war; and war cannot be waged without a good deal of inconvenience and even pain and risk to the defeated party, who, merely to gratify personal hate elect to do all the injury possible to the British, before being killed or captured by them themselves. The *Times* correspondent gives a very clear and satisfactory reason why the Boer prisoners, who are the parties oftenest giving information to the Boer commanders regarding the trains likely to cause most mischief if derailed, should be forced to share the risk of railway travelling:—

Pretoria, Sept. 7th.

"The outrage of which the Boers were guilty in wrecking a train on the Pietersburg line last Saturday cannot fail to bring home to the minds of everyone that we no longer have to deal with an enemy that can claim to be treated in accordance with the rights of civilized warfare.

"Though the blockhouse system has materially diminished the risks of railway traffic, it is always possible, with lines of communication extending over several thousand miles, for a few determined Boers to wreck a train. That it is not attempted more often is due to the fact that they prefer to wait until information reaches them as to the possibility of effecting an important *coup*. Such information is conveyed, doubtless from towns on the railway. The only possible method to stop these treacherous communications, which lead to a sacrifice of the lives of women and children, is to force those likely to give information to the enemy in the field to share the risk of railway travelling."

The Boers, in seeking to destroy the British railways, seem to be utterly callous in respect to the lives of their own women and children, now collected in the concentration camps; for the railways are our only means by which supplies to feed them can be obtained from the coast, our base. They attempt to cut these lines and so make the starvation of their own relations a certainty. They either do not reflect on the consequences of their cruel, senseless crimes, or have made up their minds to allow their kith and kin under our protection to perish rather than admit defeat and accept the government of the British authorities.

During the present conflict we have permitted many advantages which our position gave us to remain without benefit to our cause. We refused to use our native troops from India, a well-disciplined body to reinforce our British soldiers. We neglected to keep a large body of troops as a South African garrison before the war was commenced by the Boers' insolent ultimatum, though we had ample warning that the Boers meant mischief. We assumed charge of the whole of the women and children of our enemies though we knew that the Boers rejoiced at our folly in sparing them the care of their own families, and giving them thus the chance of fighting us at immense advantage to themselves. We fed those women and children in a sumptuous, if not luxurious manner, neglecting our own Dutch and

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English refugees, till the cry is going up all over South Africa "that it does not pay to be loyal to the British King!" and that we starve them to keep the women and families of our bitter, deadly enemies fed and contented, giving them even medical and sanitary help, besides education free for their young, as well as for the adults who want it! Surely these are, humanly speaking acts of folly on our part, as belligerents in a task at best, of the gravest difficulty. They are, no doubt, also acts which give evidence that we are Israel, since they prove that we are doing good to our enemies, and entreating them to accept our friendship and be happy under the banner of the King of kings, even Jehovah-Jesus.

The results of the war hitherto, are, however, comforting to our nation, as our victories hitherto prove the truth of the Lord's promises to us His people. "No weapon that is formed against thee shall prosper." This was His promise to Israel in Isa liv. 17., xli. 10-13, R.V. "Fear not thou, for I am with thee, . . . I will strengthen thee; I will uphold thee with the right hand of My righteousness . . . They that strive with thee shall perish . . . They that war against thee shall be as nothing and as a thing of nought." These promises have been fulfilled to us! In Kimberley, Ladysmith, Mafeking, in Paardeburg, Bloemfontein, Kronstadt, Johannesburg, and in Pretoria, also in hundreds of minor engagements the Lord has given us the victorious upper hand. The two Boer Republics are now a part of the British Empire though at the price in blood and treasure which appears to us vast and overwhelming indeed! It is so great that the retrocession of the two great territories to the Boers or to any other Power, is simply impossible! The train wreckers, the cruel slayers of men, women, and children, and the destroyers of native races, whom they have slain by thousands must henceforth submit to the Chosen of the Lord to whom He has given "the kingdom and dominion and the greatness of the kingdom under the whole heaven." These are the people whom God has constituted "the head, and not the tail; above only, but not beneath;"—and against that decision there is no appeal! The Boers are inviting, by their opposition, their own national self-destruction. Those who are inciting them to that fate must bear the greater sin. Mr. Kruger in his safe asylum in Holland was the first to escape from the war he himself provoked, and took with him to his place of security some millions sterling, it is said, of money, belonging to the country he has ruined by his egregious folly. He now urges on his devoted followers to go on resisting the inevitable, till there will be no hope for the Boer leaders, and their end will be perpetual banishment from the land Mr. Kruger has spoiled. The wreckers of trains will be wrecked themselves as they deserve. But what must be the end of their deceivers, and of Mr. Kruger, the chief of them all?

"WHO GIVETH THEE POWER TO GET WEALTH."

THE promise to Israel contained in Deut. viii. 18, R.V., is one to which we often allude. It lies at the root of our nation's economic condition, and governs our destiny right through our national life. The text tells us that in the matter of national wealth Israel should, and must, always remember this, that a power to get the said wealth shall be with them and follow them continually, and that power shall be given them by God Himself! It shall be a Divine help in all their transactions: granted for a special purpose, that God's sworn covenant made with the people may be established by Him for all time. The words are precise, "Thou shalt remember the Lord thy God, for it is He that giveth thee the power to get wealth, that He may establish His covenant which He sware to thy fathers, as at this day." "The power to get wealth" indicates a constant ever-acting, always-abiding energy, God-sent and God-directed, tending to increase Israel's profits in trade, to enlarge that trade and make the nation rich; such riches having for their object the glory of God and the establishment of His sworn covenant with "Abraham and his seed for ever." What circumstance connected with "the place appointed" by the Lord for His people Israel's safe domicile in the West satisfies the conditions of this promise? The geographical position of "the appointed place" described in 2 Sam. vii. 10, R.V., reveals the secret! They are "Isles of the Sea," situated in the west of Europe, set apart by God Himself for His people's domicile, and so arranged geographically that those islands affords to its inhabitants the direct access by sea to all the best markets in the world! By this, one of the most powerful means to give wealth, God has conferred on Israel "the power to get" it, and at the present hour our abnormal, abounding, national wealth comes to us in consequence of our geographical position. The *Glasgow Herald* of September 13th, commenting on the proceedings of the Geographical Section of the British Association then meeting in that city, had the following remarks on the subject, noting especially that our geographical position in these islands has given us our national prosperity. Our island homes have been placed in the region where they are situated by the hand of God Himself, and we, whom He has conducted here from our original habitations in Palestine and Media, are His people Israel. The Glasgow editor remarks as follows:—

"Dr. Mill indicated the economic value of investigations, *inter alia*, of wind and air currents and the effect on them of land configuration. One might follow up this line of thought to that opened by Mr. George Chisholme in his able exposition of the geographical conditions which have affected and do affect British trade. Has the man in the street ever considered how much of our national prosperity depends neither on our coal supply nor on our racial characteristics, but on the geographical position of these islands? Other nations have coal and industrial skill and commercial energy. But we are so situated that we can reach all the best markets in the world direct by sea. The largest consumers of cotton fabrics can be reached only by sea, and therefore cotton came to us to be spun and woven. And so with coal and iron—our advantage has lain in having our coal and iron fields on the seaboard. It is true that we have now to import iron ore, but again because of our geographical position we can do so more advantageously than any other country. To some extent our natural advantage is being neutralised by railway and other developments in Europe and America, but not the most progressive of competitors can rob us of all the advantage bestowed on us by our geographical position. In Glasgow especially we have had practical demonstration of the value of geographical conditions. Nevertheless, indeed because of these truths, we should pay heed to the conditions existing in the United States—undoubtedly our greatest trade rival of the future. Of these geographical conditions she has not yet been able to obtain full advantage because of the economic obstructions of her own creation. But these will be removed in time—perhaps in the near future, for an

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American speaker at the Association says that there is now, in fact, a profound economic revolution in the United States—and we shall have a hard struggle to hold our own."

The United States, like our own Isles of the West, are the abode of an Israelite race, and we therefore expect them to possess advantages which give them too "the power to get wealth." The fact is, as the above points out, that in these islands God has given us advantages over other nations in the matter of "the power to get wealth;" and the fact furnishes another proof that the British are Israel, and the resultant "wealth," a fresh identity. Let Israel therefore praise the Lord for His lovingkindness and tender mercies to His believing people.

THE BOOK OF GENESIS.

WE recently listened to a sermon on the value of the Book of Genesis as the foundation of all the knowledge that mankind possesses as to many of the most important of the mysteries connected with our existence in the world. The origin of the world in which we live; the creation of man as a perfect being; the cause of man's fall as a moral being; the remedy for that fall, and how it was to be effected; all these, and an infinity of other points men desire to know, but never, apart from the divine revelation, have obtained the knowledge. All these matters find their easy solution, however, when the divine origin of the Book of Genesis is recognised. That Book is full of facts; facts which explain the whole of what otherwise is dark and inscrutable. The difficulties of the Geologist, the Infidel, of the Sceptic, and Philosopher, can all be cleared up and resolved, but only by the Book which has Genesis for its foundation.

Expunge the Book of Genesis from the Canon of Scripture, and the rest of the Books of the Old and New Testament become incomprehensible and enigmatical in relation to the momentous questions regarding the fall of man, the origin of sin, the remedy for it, and the way the soul of man is to be cleansed from its defiling power. The vast importance of the Book of Genesis appears further (though the preacher did not notice that) in regard to the lost House of Israel, and its re-discovery and return to a state of blessedness. We may state some of the points which serve now in the 20th century, to identify the lost House of Israel, and give us the clues which alone enable us to find it in these last days. We find from the cluster of blessings for Israel, which appear in Genesis xxii. 17, 18, R.V., that in the last days, or our times, the after-seed of Abraham was to appear, 1. Highly blessed of God. 2. Greatly multiplied by Him, like the stars of heaven, and the sand which is upon the sea shore. 3. Possessing the Gate of his enemies; and 4. Blessing all the nations, and all the families of the earth (Gen. xxii. 17, 18, and xxviii. 14, R.V.).

These promises could not include the House of Judah, or the Jews, now, because they are not "a great and mighty nation" (Gen. xviii. 18); they are not a Christian people, and therefore capable of blessing all nations, in a godly sense; nor are they multitudinous like the sand of the sea, and as the dust of the earth (Gen. xiii. 16, R.V.), but they are few and powerless, without the Gates, or wealth, or dominion over the nations, promised to Israel of the House of Joseph, exclusively. To this wonderful Book of Genesis we are indebted for the knowledge that the future ages, after the time of Abraham, Isaac, and Jacob, the Hebrew birthright was to be divided and given as to the kingship to Judah and his seed for ever; but as to the supremacy, power, mastery among the tribes, to Joseph and his two sons, Ephraim and Manasseh—the first as "a nation and a company of nations," as a power supreme at sea, and on land, the chief of nations in short (see Gen. xlix. 10, 22 and 26, xxviii. 14), but Manasseh as a great people only inferior to Ephraim in respect to "the fulness of nations" (Gentile by repute) to come of him in the latter days, or our time (Gen. xlviii. 19, R.V.). A grand distinguishing mark of Ephraim too, arises from the Book of Genesis, chap. xxviii. 14, R.V., where it is declared that Israel's seed would at last "spread abroad" to the "West first, then to the East, to the North, and to the South" in order. How could these marks of the British people have been recognised as those of our race, but for the Book of Genesis? Where else could they have been found recorded over 3,000 years ago, save in the Book of Books, and the oldest of them all, known as the Holy Scriptures?

A letter published by the *Daily Sun* newspaper of St. John, New Brunswick, Sept. 7th, 1901, gives a reason why "the Anglo-Saxon walks the earth supreme," and every reason he assigns can be found only in the Book of Genesis.

"WHY THE ANGLO-SAXON WALKS THE EARTH SUPREME.

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

"Sir,—I was very much pleased with the clipping and comment in last Saturday's supplement on 'Anglo-Saxon Supremacy,' and I read with interest the article on the subject in 'Modern Culture.' There can be no doubt as to the fact that the Anglo-Saxon race is supreme on the earth. 'These are points beyond dispute.' The only point of possible dispute lies in the reason of this supremacy. The author of the article in 'Modern Culture' and other writers on the subject like him, assert that it lies in the superior intellect, in the shrewder and wiser policies, in the sturdier persistence with which those policies have been set forth and followed. This may be flattering and complimentary to the Anglo-Saxon, for, if true, it sets him head and shoulders above his fellows in the camp. 'Tis sufficient to cause him to walk this earth with a pride and a boastfulness that must make the inferior races scorn themselves and curse the luck that has not given to them the superior brain of the supreme race. If the supremacy of the race lies in the superior intellect, then the Saxon may indeed boast of his mighty empire and his world-wide supremacy, and walk this earth in proud contempt of others. The Saxon is supreme. 'The point is beyond dispute,' but the reason is not because of his superior intellect, his shrewder, wiser counsels, or in the sturdy persistence of his nature, but because of the solemn truth that the supremacy is his inheritance. God swore that the seed of Abraham should be supreme. To-day that oath is an accomplished fact. God promised that Sarah should be the mother of nations. God swore that the seed of Abraham should be as the sand of the sea; that many nations should come forth of his loins; that his seed should possess the Gate of his enemies, that they should be a blessing to all nations.

"Every promise made to Abraham is true of the Anglo-Saxon. He walks the earth supreme; not in the pride of his superior intellect, but in loving faith that God, the Lord of the Earth, is the God of his father, Abraham; and he has confidence that no promise made to him will be broken; no covenant made will be violated.

"The position of supremacy is the Anglo-Saxon's by virtue of his descent, and the fact that it is so should keep

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him humble and true to the same faith of his father Abraham that gained for him the title 'Father of the Faithful and the Friend of God.' This is the reason of the Anglo-Saxon supremacy. There is nothing to boast of; nothing to be proud of, nothing to be vain of, but much to be thankful for, much to show our gratitude for, much to keep our race close to the side of Him whose covenant is from everlasting to everlasting. "W. H. S.

"St. John, N. B., Sept. 7th, 1901."

The Book of Deuteronomy also, one of the five books written it is believed by the hand of Moses, declares of "Israel, obedient" to the commandments of God, that in that case the Lord their God would set them on high above all the nations of the earth. Then, too, the Lord their God would make them the head, and not the tail; above only, and not beneath. "That Scripture shows why the Anglo-Saxons, being Israel, walk the earth supreme." It proves that God is faithful to His sworn promises to His people, and also that they have in the mind and eyes of the Lord their God conformed to His commandments, and have observed to do them all, in respect chiefly to man's besetting sin, idolatry (chap. xxviii. 14, R.V.). For the Book of Genesis, let Israel most especially praise the Lord, for it is indeed the charter of their nobility, and the record of their God-allotted greatness in these our "latter days."

THE COOMASSIE EXPEDITION.

Address by Sir James Willcocks.

The opening meeting of the Tyneside Geographical Society's Winter Session took place in the Geographical Hall, last night, when Sir James Willcocks, D.S.O., K.C.M.G., of Coomassie fame, gave an interesting address. Prof. Oliver presided over a large gathering, and thanked the Vice-President of the Society, who had borne the expense of the hall's redecoration, and who preferred to remain anonymous. In introducing the distinguished soldier who was their honoured visitor he said in relation to Sir James's trying experiences in West Africa that his was the victory of a good constitution over the influences of crude nature.

Sir James Willcocks made it clear that he did not pretend to deliver a lecture, but nevertheless what he termed a short address was quite as interesting and fascinating as the best of the lectures heard in that hall. He modestly told of his experiences in West Africa since he was asked by General Lugard to leave active service on the north-west Indian frontier and come out to Nigeria as second in command of the new force which Mr. Chamberlain was about to raise. He said he had travelled through the whole of the possessions of the British Crown in West Africa, but the parts with which he would chiefly concern them were Nigeria, Lagos (from the boundaries of the French limit right down to the sea) and the country of the Gold Coast of which the central portion was Ashanti. The West Coast of Africa was always full of trouble, and, therefore he was not surprised when he arrived at Nigeria to find that there were difficulties ahead, though they were not with the natives but with the French, who had pushed their troops and the tricolour into several of the towns on British territory. It was a difficult situation, for while General Lugard said they must get the French out of that, his orders were that not a shot had to be fired. However, by tact on both sides, chiefly perhaps on the British—(laughter)—for the French tried to make us fight, and being a soldier he rather tried to make them fight—(laughter)—the matter was satisfactorily ended in the Niger Convention of June, 1898. It was a trying time, for once bayonets were crossed, and on another occasion he had to fill the jackets of the maxims with water, but actual fighting never came off, and the dispute ended in their favour. That was the beginning of his experience in West Africa. The people of Borgu were delighted to see them, and were glad to see the backs of the French. The Convention saw them evacuate nearly all the territory in dispute, and from which they hoped the Union Jack would never again be removed. It was a poor country, but still they had the pleasure of making the French retire from it, and therefore he thought it was well worth while keeping. As to Nigeria and the other colonies there could be no doubt to his mind of the enormous amount of possibilities for Manchester goods and other trading. They could imagine these possibilities when he told them that there were towns with populations of 100,000 up to 250,000 inhabitants, all of whom were ready to trade in textile or iron goods. On this matter of trading he touched upon the insular lack of politeness and willingness to please on the part of the English storekeepers, and compared their methods unfavourably with the French and German traders. Surely the lesson was obvious when even the natives complained that they received more attention to their wants at the foreign stores than at those kept by Englishmen. (Applause.) There were vast populations surrounding Lake Chad, and if they were to completely secure their custom and trade they would have to study their wants with care and enterprise. While at Nigeria, Coomassie became besieged by the Ashantis, and the troops on the expedition were either marched down to Lagos or brought down to the sea by the river, and thence shipped to Cape Coast Castle. Incidentally he mentioned that the railway had now been pushed up from Lagos to 150 miles from the sea, and that once it tapped the large towns that portion of West Africa would look up considerably. There was already a money currency in the country which had replaced the Marie Theresa dollar that traders would persist in saying was worth 4s., whereas it was only worth about 2s. 6d. (Laughter.) Before coming to events in Ashanti he could not help saying that his experience and information had convinced him that there was a great deal of gold in that country. He was quite certain that the gold production of Ashanti would soon astonish the Empire, and would certainly be one of their best possessions in West Africa. (Applause.) In addition there were vast quantities of uncut timber of valuable sorts. There were forests of rubber which at present were only slightly developed. Then the soil in Ashanti was perhaps the richest in the world. A man for a couple of hours labour a month could feed himself for a whole year. All they had to do was to roughly scratch the soil and throw down their seed, and they had their crop without further trouble. What Ashanti wanted was clearances. The forest was so densely thick and dark that the malaria could not get away. A country like that was depressing, besides. From his experience of Coomassie which had a clearance of three or four miles he regarded it as a very healthy place. All that was wanted, then, to make the place fit for Europeans to stay in for at least long enough to make their fortunes was for several such healthy spots to be formed by considerable clearances. At present there were no roads. A track, knee deep in mud, with fœtid odours with branches lying across as obstructions

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and with every form of discomfort, that was the kind of road along which he travelled to Coomassie. The chief reason for this was that the Ashanti hated work only a little less than the white man. Nevertheless he could not help saying that they must deal gradually with that hitherto dominant and warlike race. They could not make this savage race, which had so long been a ruling power, understand their methods all at once, and therefore it would be unwise to force down their throats civilization at a moment's notice. (Applause.) The advance of the railway would do wonders while a good many Europeans were now going out to the country, and this would tend to gradually spread their civilised habits. The Ashantis had been beaten by Lord Wolseley in 1874 and more recently by Sir Francis Scott by British troops. They, therefore, came to the conclusion that Europeans were the only people who could beat them. They thoroughly despised the British black troops. Therefore knowing that we were at war in South Africa, and that we had no available British troops, they never thought they could be beaten when they besieged Sir Fred. Hodgson and his staff in Coomassie. The previous expeditions at that capital had been well planned as to climate, whereas the Ashantis knew that we had the worse time of the year to face. They had to go up at the beginning of the rainy season, and in front of them, instead of a rapid march back to the coast again, there were eight months of terrible war. The only troops available were the Hausas and Zarubas, which Mr. Chamberlain's foresight had caused to be equipped in Nigeria, and had it not been for these troops Coomassie could not have been relieved. The town was surrounded by 20,000 or 30,000 Ashantis, and the garrison had made several sorties but had been repulsed. The Ashantis had surrounded the place with stockade. This they only learned by a messenger long after they were on their way to the relief. As to that relief he could only say that it was owing to the valour of those splendid officers who served under him, and of those splendid black soldiers whom he should ever count as his best friends and comrades. The real fighting of the campaign only began after Coomassie was relieved. For three months they fought the Ashantis incessantly, and he was glad to say just as incessantly beat them. (Applause.) On no occasion did their black soldiers ever waver in front of the Ashantis. He thought they had given them a lesson which if followed by gradual treatment would prevent them from ever hearing of another rising in that country. Flying columns were sent out in several directions, and on Dec. 30 they had their last great fight. They sent him in word that if he would promise not to attack them in flank they would promise not to build any stockades. (Laughter.) This was rather like old-world fighting, but he agreed that they had a really good fight. It was just time they did because it was getting monotonous for his soldiers, whilst many of his officers were fever stricken, and the country was becoming impossible. The result of the fight was that the Ashantis left 150 killed and 450 wounded on the field, and that was the last time they faced them. He could not speak too highly of the uncomplaining sufferings and loyalty of his black command who nobly did their duty. (Applause.) In conclusion, he again urged the necessity of care in planting civilisation amongst those people. The West African has his faults, but he had few faults that could not be easily remedied. The chief faults were with the educated natives. The "gentlemen" as they called themselves on the coast, those who had been in England a few weeks and talked of this country as their home, who asked you to five o'clock tea—frequently there was a good deal of gin mixed with it—and who wore frock coats and tall hats on Sunday despite the 100 degrees of sunshine. No, the inhabitants of the hinterland were simple and brave people, who were willing to serve their King and did their duty like any British soldiers. (Applause.) People who wore black coats and that sort of thing became lazy. They also became litigious. Nearly every educated man was either a lawyer or a barrister. He did not know whose law they picked up, but there were a tremendous lot of them on the coast, and all seemed to do well. Let them by all means encourage civilisation, but do not let them force it down their throats. The African gentleman was more European than the European himself on the West Coast. Leave them, he said, free, and encourage them to remain honest, but still to remain themselves, and he felt confident that a great future awaited their colonies in West Africa. (Cheers.)—*Newcastle Daily Chronicle.*

"THE AUSTRALIAN NATION" AND ITS FLAG.

THE above words are taken from the London *Times* of October 14, 1901, and they give publicity to the remarkable fact that a new British nation has just been born at the Antipodes, and by a solemn national Act the new-born British nation has selected its national flag as the United States, also a British nation in its origin, selected their "Stars and Stripes" over 100 years ago, as the emblem of their independent national character. The Australian nation just born exhibits its new national flag to tell the world that theirs is a British nation in true loyalty to their old mother in the North, whose home, appointed by God Himself, is in "the Isles of the West" (see Jer. iii. 18, and Isa. xxiv. 15, R.V.). The *Times* reported thus :—

"THE NEW AUSTRALIAN FLAG.

"The Australian Commonwealth Government recently offered a prize for the best design for a Federal or national Australian flag. No fewer than 30,000 designs were sent in. The Exhibition-building in Melbourne was used by the judges to examine and display the flags. The prize of £150 was divided among five competitors who designed almost identical flags—viz., 'the Union Jack on a blue or red ground, a six-pointed star representing the six Federated States of Australia immediately under the Union Jack, and pointing direct to the centre of St. George's Cross and of a size to occupy the major portion of one quarter of the flag; and the Southern Cross in the flag as being indicative of the sentiment of the Australian nation.' To this description of the new flag the judges add 'our desire has been to give to the people of our new-born nation a symbol that would be endearing and lasting in its effect.'

"The Prime Minister, Mr. Barton read the award of the judges, and Lady Hopetoun opened the exhibition of the designs of the new flag on September 3 in Melbourne."

The flag as above described is really a national one, declaring at once the union of the new southern nation with the parent state, and their close and intimate connection as mother and daughter. The flag is, as to its grounding red or blue, both British colours. It incorporates the Union Jack—the British symbol—as the chief feature of the flag. The sixpointed star tells of the six Colonies from which the new British nation takes its rise, and those six Colonies are distinct like a star in the firmament to shine for all time with a lustre which is British, reflected from the parent stock in the far-off island home. The star points to the

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centre of the Union Jack to announce in another form that the flag and the daughter are one with the parent State in distant Europe, the Southern Cross adding the confession that the new nation is a Christian State in love and submission to the God and Father of our and their Lord Jesus Christ, Israel's King! The judges who selected that flag among 30,000 designs have exercised a wise choice, and selected a thoroughly glorious symbol, which will be known and honoured throughout the world as a glorious British flag, worthy to be unfurled by the side of the mother's Union Jack, in the united nations' conflicts with their foes, in "the battle and the breeze," and over land and sea alike.

MORE ABOUT KOWEYT.

THE following details regarding Koweyt shed fresh light upon a place which we believe is going to be of great importance to Israel's heathen empire as well as to Egypt and the Persian Gulf. It comes from a correspondent who knows the harbour of Koweyt well, and communicated it to a Scottish paper :—

"A correspondent who has just visited the much-coveted harbour of Koweyt, at the head of the Persian Gulf, gives a detailed account of the place and its present political relations. Mubarakh, the Sheikh, who is really independent excepting so far as he must keep the peace at sea under the Government of India's supremacy, is eager to be recognised as formally under our protection. His defeat by Bin Rashid, ruler of North-Central Arabia, has shown him the importance of this to his very existence. Moreover, he wants only the first appearance of the rainy season to enable him to march once more across the desert to avenge his disaster, which he ascribes to the treachery of the Meizi tribe, who deserted him at the last moment. The Meizi are now willing to join him. But he dreads the Turks in his rear, unless a British ship of war keep them off. On the last occasion the Turkish Governor of Busreh sent four thousand troops to assert the Sultan's suzerainty over Koweyt, but these found a British man-of-war at anchor off the town, and returned without landing a man. Since that time Colonel Kemball, the British resident at Bushire, has more than once crossed the Persian Gulf in His Majesty's ship "Sphinx," taking with him, on the last occasion, Mr. Gaskin, the accomplished Arabic scholar, who is British Vice-Consul at Bahrein. Lord Curzon is personally so well informed regarding the Gulf that it is believed his Excellency is thus adding to our collection of treaties and engagements a formal agreement with Sheikh Mubarakh, This is the more necessary in view of Germany's Mesopotamian railway from Konieh and Constantinople, and Russia's repeated attempts to secure a position in the Gulf. The correspondent describes the trade of Koweyt as considerable, in spite of the past anarchy. A few lights and buoys will make the port the finest in the Gulf, spacious enough to receive a whole fleet. The bay suffers only from a swell when the nor'-wester known as the Shamal blows. Half the inhabitants depend on the pearl fishery. Of 150 vessels, the larger craft carry dates to Busreh and horses to Mohammerah for the British India Steam Company's vessels to take to the Bombay market. With the Bedouin Arabs of the interior there is a promising caravan trade."

NEW ADDRESS.—Rev. S. J. Deutschberger, B.A., has moved from Mile End, to 266, Dalston Lane, London, N.E.

THE DIARY OF THE SOUTH AFRICAN WAR.

THE following is taken from the London *Times* of Oct. 11, 1901, being the close of the second year which has elapsed since the Boers issued their insolent ultimatum, the time fixed in which expired on October 11th, 1899, 5 p.m. The diary is sure to be valuable as a record of the principal events of these two anxious years :—

DIARY OF THE WAR.

1899.

October	11.	Time fixed by the Boers for compliance with their "ultimatum" expired at 5 p.m.
,,	14.	Boers march on Kimberley and Mafeking.
,,	15.	*Kimberley Isolated.*
,,	20.	Boer position on *Talana Hill*, captured by the British under Symons.
,,	21.	White moves out force under French to eject Boers from *Elandsaagte*. Boers routed.
,,	22.	Yule retires from Dundee on Ladysmith *via* Beith.
,,	23.	Death of General Symons at Dundee.
,,	30.	General sortie from Ladysmith. Naval guns silence Boer siege artillery.
		Surrender of part of two battalions and a Mountain Battery at Nicholson's Nek.
,,	31.	General Sir Redvers Buller lands at Cape Town.
November	1.	Boers invade Cape Colony.
,,	2.	*Ladysmith Isolated.*
,,	9.	General attack on Ladysmith repulsed with heavy loss to Boers.
,,	15.	Armoured train wrecked by Boers near Chieveley. Over 100 British troops captured.
,,	19.	Lord Methuen's column for the relief of Kimberley concentrated at Orange River.
,,	23.	Methuen attacks Boers at *Belmont* with Guards Brigade and 9th Brigade. Boers driven from their position.
,,	25.	Methuen attacks Boers in position at Enslin and dislodges them.
		General Sir Redvers Buller arrives in Natal.
,,	28.	Methuen engages 11,000 Boers at *Modder River*. Battle lasting all day. Boers evacuate position.
,,	30.	Sixth Division for South Africa notified.
December	1.	Australian and Canadian contingents leave Cape Town for the Front.
,,	10.	Gatacre attempts night attack on *Stormberg*, but is surprised and driven back with heavy loss.
,,	11.	Methuen attacks Boer position at *Magersfontein* and is repulsed with heavy loss. General Wauchope killed.
,,	15.	Buller advances from Chieveley against Boer positions near *Colenso*. British force repulsed on Tugela with 1,100 casualties and loss of 12 guns.
		Mobilisation of Seventh Division ordered.
,,	18.	Lord Roberts appointed Commander-in-Chief in South Africa, with Lord Kitchener as Chief of Staff.
,,	19.	Regulations issued for employment of Yeomanry and Volunteers in South Africa.
,,	20.	Formation of City of London Volunteer Corps for South Africa announced.

1900.

January	6.	Suffolk Regiment loses heavily near Rensberg, over 100 prisoners taken
		Boer attack on Ladysmith repulsed.

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January 10. *Lord Roberts and Lord Kitchener arrive at Cape Town.*
Forward movement for relief of Ladysmith resumed.
,, 11. Dundonald seizes pont on Tugela at Potgeiter's Drift.
,, 18. Buller makes *Second Attempt* to relieve Ladysmith. Dundonald having crossed Tugela, engages Boers near Acton Homes.
Crossing of Tugela by Warren and Lyttelton concluded.
,, 21. Warren attacks Boers' right flank.
,, 23-24. *Spion Kop* captured and held during 24th, but evacuated on the night of January 24-25. General Woodgate fatally wounded.
,, 26-27. Buller's force recrosses the Tugela.
February 3. MacDonald with Highland Brigade marches out from Modder River.
,, 5. Buller's *Third Attempt* to relieve Ladysmith commenced. Lyttelton crosses Tugela, and delivers attack on *Vaal Krantz*, which he captures and occupies.
,, 7. Vaal Krantz evacuated and British force withdrawn across the Tugela.
,, 9. Lord Roberts arrives at Modder River.
,, 11. French, having been summoned from Southern Frontier, leaves Modder River with Cavalry Division and Horse Artillery.
,, 13. Lord Roberts at Dekiel's Drift.
,, 15. Lord Roberts at Jacobsdal.
Relief of Kimberley.
,, 17. Rearguard action between Kelly-Kenny and Cronje *en route* to Bloemfontein.
Fourth Attempt to relieve Ladysmith.
Buller presses advance on Monte Cristo Hill.
,, 19. Buller takes Hlangwane Hill.
,, 20. Boers under Cronje, having laagered near Paardeberg, are bombarded by Lord Roberts.
21. Fifth Division crosses Tugela.
,, 23. Buller unsuccessfully attacks Railway Hill.
,, 26. Buller makes fresh passage of Tugela.
,, 27. *Cronje Surrenders at Paardeberg.*
Pieter's Hill, the main Boer position between Ladysmith and the Tugela, carried by Hildyard.
28. *Relief of Ladysmith.*
Clements occupies Colesberg.
March 5. Gatacre occupies Stormberg.
Brabant again defeats and pursues Boers.
Overtures of peace made by Boer Presidents.
,, 6. Field Force arrives at Carnarvon to quell rising in North-West.
,, 7. Lord Roberts routs a large force of Boers at Poplar Grove.
,, 10. Lord Roberts defeats Boers at Driefontein.
,, 11. Overtures of peace rejected by Lord Salisbury.
,, 13. Lord Roberts, without further fighting, takes possession of *Bloemfontein*. Boers retire on Kroonstad.
,, 27. *Death of General Joubert.*
,, 31. Broadwood attacked at Waterworks. During retirement R.H.A. and convoy entrapped at Koorn Spruit. Six guns lost, 350 casualties.
April 3. Detachment of Royal Irish Rifles and Mounted Infantry surrounded near Reddersburg.
,, 7. Colonel Dalgety isolated near Wepener.
,, 15. Chermside leaves Reddersburg to relieve Wepener.
,, 25. Dalgety relieved. Boers retreat Northwards under Botha.
May 10. Zand River crossed, Boers, rapidly retreating before Lord Roberts's advance.
May 12. Lord Roberts enters *Kroonstad* without opposition, President Steyn having re-retired to Heilbron, which he proclaims his new capital.
Attack on Mafeking repulsed, 108 Boer prisoners, including Commandant Eloff, taken.
,, 13. Mahon with Mafeking Relief Column repulses attack at Koodoosrand.
,, 15. Buller occupies Dundee and Glencoe, having driven the Boers from the Biggarsberg.
Plumer, reinforced by Canadians and Queenslanders from Carrington's Division, joins hands with Mahon.
,, 17-18. *Relief of Mafeking.*
,, 24. Advance portion of Lord Roberts's force crosses the Vaal near Parys.
,, 28. *Annexation of Orange Free State* under name of Orange River Colony formally proclaimed at Bloemfontein.
,, 30. *Flight of President Kruger from Pretoria.*
,, 31. *British Flag Hoisted at Johannesburg.*
Surrender of 500 Yeomanry at Lindley.
June 2-4. Futile negotiations between Buller and Christian Botha for armistice.
,, 5. *Occupation of Pretoria.*
,, 8. Hildyard takes Botha's Pass.
Surrender of 4th Derbyshires at Roodeval.
,, 11. Stubborn fight at Allemans Nek. Heavy Boer losses.
,, 12. Boers evacuate Langs Nek.
Roberts defeats Botha at *Diamond Hill*, east of Pretoria.
,, 14. Boer attack on Sand River repulsed.
July 4. Roberts and Buller join hands at Vlakfontein. Railway at Natal clear.
,, 11. Surrender of Scots Greys and Lincolns at Uitval Nek.
,, 21. Advance Eastwards towards Komati Poort, begins.
,, 30. *Surrender of Prinsloo* and 3,000 Boers to Hunter in Brandwater basin.
August 16. Eland's River garrison relieved.
,, 25. Execution of Cordua for conspiracy to kidnap Lord Roberts.
,, 26-27. Fighting at *Dalmanutha.*
,, 30. British occupy Nooitgedacht and release 2,000 prisoners.
September 6. Buller occupies Lydenburg.
,, 11. *Kruger, flying from the Transvaal*, takes refuge at Lorenzo Marques.
,, 13. Proclamation issued by Roberts calling on burghers to surrender.
French occupies Barberton.
,, 25. British force occupies Komati Poort. Many Boers cross Portuguese frontier and surrender to Portuguese.
October 9. De Wet driven across the Vaal out of Orange River Colony.
,, 19. Kruger sails from Lorenzo Marques for Marseilles on Dutch man-of-war.
,, 24. Buller sails from Cape Town for England.
,, 25. *Formal Annexation of South African Republic*, to be styled Transvaal Colony.
November 6. De Wet defeated at Bothaville.
,, 22. Kruger lands at Marseilles.
,, 23. Garrison at Dewetsdorp captured by De Wet.
,, 29. *Lord Kitchener takes over supreme command.*
December 5. De Wet's first attempt to enter Cape Colony frustrated by Knox.
,, 11. Roberts sails from Cape Town for England.
,, 13. Clements defeated with heavy loss by Delarey at *Nooitgedacht.*
Mishap to Brabant's Horse at Zastron.

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December 14. De Wet and Steyn escape through Sprinkhaans Pass.
„ 16-20. *Boer raid into Cape Colony.*
„ 20. Martial law proclaimed over Northern districts of Cape Colony.
„ 22. War Office announce despatch of reinforcements to South Africa.
„ 28. De Wet fails in attempt to break back into Cape Colony. Cape raiders driven Northwards.
„ 29. Surrender of Liverpools at Helvetia.

1901.

January 1. Colonial Defence Force called out in Cape Colony.
„ 3. Defeat of bodyguard near Lindley by Botha.
„ 7. Determined Boer attack on Belfast and other stations on railway to Lorenzo Marques.
„ 18. Delarey's force defeated near Ventersburg.
„ 28. French enters Ermelo. Smith-Dorien repels determined attack by Botha. Sweeping movement commences in South-Eastern Transvaal, finally resulting in capture of eight guns, 734 prisoners, and large quantities of ammunition, transport, cattle, &c.

February 7. War Office announce despatch of additional 30,000 mounted troops.
„ 10. De Wet slips through into Cape Colony.
„ 13. Botha writes to Kitchener proposing an interview.
„ 28. After desperate chase *De Wet recrosses Orange River*, having lost all guns, ammunition, transport, and many prisoners.
Kitchener meets Botha in response to the Boer Commandant's desire to confer with him with a view to peace negotiations.

March 3. Unsuccessful attack by Delarey on Lichtenburg.
„ 16. *Botha breaks off negotiation.*
„ 22-23. Babington routs Delarey at *Ventersdorp* and captures three guns and six Maxims.

April 8. Plumer occupies Pietersburg.
„ 10. Civil jurisdiction resumed in Transvaal.
„ 14. Rawlinson captures laager and two guns at *Klerksdorp.*
„ 20. Winter operations in the Bush veldt begin. During following two weeks many small captures are almost daily reported.

May 8. Milner leaves Cape Town for England.
Municipal government started in Johannesburg.
„ 24. *Milner received by the King* and raised to peerage.
„ 29. Delarey defeated by Dixon at *Vlakfontein.*

June 2. Kruitzinger captures James Town, Cape Colony.
„ 6. Elliot engages De Wet near Reitz and captures his convoy.
„ 12. Disaster to Victorians near Wilmansrust.
„ 26. Boer attack on blockhouses along Delagoa Railway.

July 4. Train wrecked by Boers near Naboomspruit.
„ 5. In reply to Botha's inquiries about ending war, Kruger telegraphs to Botha to *continue fighting.*
„ 13. Broadwood surprises Reitz and captures Steyn's correspondence. Narrow escape of Steyn.
„ 14. French drives Scheeper's commando with heavy loss out of Camdeboo Mountains.
„ 20. Death of Mrs. Kruger.
„ 30. W. Kitchener captures one gun, 32 prisoners, from B. Viljoen near Middelburg.

August 1. Kitchener reports shooting of native prisoners by Boers.
August 6. *Proclamation by Lord Kitchener* of permanent banishment from South Africa of all Boer leaders taken in arms after September 15th.
„ 8. Commandant de Villiers and two field cornets surrender at Warmbaths.
„ 13. Kitchener reports the largest return of Boer losses yet made in a week. More than 800 prisoners, 700 wagons, and 33,000 cattle.
Kruitzinger's commandoes routed near Steynsburg by Colonel Gorringe.
„ 17. Boer laager near Middelsburg captured by S. A. Constabulary with heavy loss.
„ 19. Duke of Cornwall lands at Cape Town.
„ 21. Kitchener's despatch published commenting on inefficiency of certain reinforcements.
„ 25. Kitchener announces receipt of letters from Steyn, De Wet, and Botha declaring their intention to continue fighting.
„ 27. *Lord Milner returns to South Africa.*
„ 31. Train wrecked by Boers near Waterval.

September 5. *Lotter's Commando captured* by Colonel Scobell; Commandants Lotter and Breedt prisoners.
„ 10. Colonel Crabbe routs Scheeper's commando at Laingsburg; Van de Merwe killed.
„ 17. British force under Major Gough surprised near *Utrecht.*
Smut's commando surprises 17th Lancers at Elands River Poort.
„ 20. Kruitzinger fails to force a crossing of the Orange River, after inflicting heavy loss on Lovat's Scouts.
„ 26. Botha's attack upon *Forts Itala* and *Prospect*, on the Zulu border, repulsed with severe loss.
„ 29. Proclamation issued at Pretoria, providing for sale of the properties of Boers still in the field, in accordance with previous proclamation.
„ 30. Delarey's attack upon Kekewich's camp at Moedwill beaten off with heavy loss on both sides.

October 6. Botha breaks back to the North and crosses Pivaan River.
„ 8. Martial law extended throughout Cape Colony.

TARA'S HALLS.

THE Dublin paper announce the approaching sale of the valuable farm of Tara, in the county Meath, which includes the far-famed Hill with its historic monuments—the relics of the "Tara's Halls" of Moore's melody. On the farm are situate the ruins of the ancient banqueting-hall, the King's chair, the old coronation chair of ancient Erin, and the celebrated Lia Fail, or Stone of Destiny, which is, according to Irish antiquarians, erroneously stated to be under the coronation chair at Westminster. Tara was the scene of an engagement between the forces of the Crown and the insurgents in the rebellion of 1798, and the grave in which the rebels who fell were interred on the slope of the hill is known as "The Croppies' Grave."—*Westminster Gazette*, October 10, 1901.

NOTICE TO CORRESPONDENTS.

JOHN R. ALLEN, EDINBURGH.—Your letter regarding the Sabbath question has been received. We cannot enter again on the subject of our alleged national disobedience in respect to the keeping of the Sabbath on Sunday instead of Saturday. We have said all we mean to say on the subject.

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Two Hundred and Fourteenth Monthly Report.

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

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The Subscriptions and Donations given below, received between Sept. 14th and Oct. 19th, are gratefully acknowledged. We thank our supporters very heartily.

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Miss O. M.		0 1 4
H. M., Kakanuai (N.Z).		1 0 0
P. M'L., Puerua, „		1 1 0
Mrs. T.		0 4 1
Sale of Books		0 1 6
Sale of Calendars		0 1 3
Rev. R. L.—B.	0 10 0	
Miss G....		0 5 0
	£1 3 0	£9 12 6

Total, £10 15s. 6d.

M. A. Fitzpatrick, *Hon. Treasurer.*

Watford, October 12th, 1901.

SOWING THE SEED.

The number of Banners we have had for distribution each week has been 291, and 21 of the Monthly issue. Of the "Covenant People" we have had 221 for October. Back numbers of both journals in no little quantity we have also distributed; these having been sent for the purpose by friends.

We are always glad when friends have any large number of Banners and other literature to give away, if they will kindly write to ask if the parcels should be sent direct to an address that might be furnished, for in this way postage is saved for our Fund. It always seems a pity for postage for two journeys to be paid on the same packet. We cordially thank our friends for the help that has been given by gifts of Journals and literature.

The number of Book-packets of the Banner of Israel sent out during the month has been 751, and of the "Covenant People" alone, 161. Some of the latter have been included in parcels of general literature, these parcels have numbered 76.

We are glad to have now the tiny Purse Calendars for 1902, from Mrs. Thompson, of the Craigs, Dumfries, and we hope to send specimens to all our Sowers, as we did last year.

The few weeks which have passed since our last Report was given, have found us plenty to do, and a specially bright day in the time came, when, at a Drawing Room Meeting, the Rev. S. J. Deutschberger gave an Address on Mission work, viewed in the light of the British-Israel question. The Rev. Marcus Bergmann was also present, and spoke in a very acceptable way, as also did Mr. Deutschberger. All was received with steady attention. Since then a desire has been expressed, that these gentlemen should come again, but instead of set addresses being given, the meeting should be for conversation, discussion of various points requiring more elucidation than there is time for after a regular meeting. This may be tried, and if found successful, it may be an idea for others to carry into effect, but it is obvious that there must be several well-instructed *conscious* Anglo-Israelites present, if the gathering is to be anything of a real Conversazione, and for a qualified leader to conduct the proceedings, and bring any argument out of a tangle, especially if strangers be present.

A letter I will now quote from, refers, in a timely way, to the advantage of simple converse at times. This short letter is from South Africa, and has, therefore, more than one point of interest, and indeed, it brought a good contribution to our Fund, as well as the welcome words:—

"You will be pleased to know that I received the parcel of literature by last Mail, and shall find it useful. We send most of our Banners and other works on this grand subject to the Seamen's Institute, and Military Hospitals in different parts of the colony, and I hope and believe that much good is being done, as the men when recovering from wounds or sickness have time to think of the future, and study the subject. We cannot do much by way of Meetings while this war lasts: people are too unsettled. When the war is over we shall try and make up, and see what can be done. I find I am able to do more good by conversation than by meetings, people will listen to conversation and argue the point, and, with care, are brought to see the truth, who would not attend meetings."

Our friend kindly closes with good wishes for the continuance of our work, "so that many may be brought to see this truth, and lead better and more useful lives." To that end I would that all our work everywhere, should indeed tend.

Now, as to Missions,—the definite work committed both by God the Father, and God the Son to Israel—for were not our Lord's disciples of Israel, and to them, and to us following them, was not the great commission given, "Go ye," &c? Looking at the advantage it will be to our missionaries, for them to know that Israel and the British are one, it appears that we should hasten to shew to all who are working for the conversion of the heathen, the special proof which the Almighty has now put into our hands to prove the truth, the Divinity, of the Word of God in the Scriptures, by the marvellous fulfilment of prophecy which is now being made more and more clear. Some, perhaps, have not thought particularly of the power there is which is now waiting to be put into the hearts and minds of Israel's missionaries, and, we may say, into their hands, to help them in the conversion of the educated heathen, if so, then a letter I will quote from, will not be without special interest; but first, I would express a most earnest wish that the hoped-for Tour in India, by the Rev. J. Idrisyn Jones, so much desired by the writer of the letter, may become an accomplished thing, if possible, in the winter of 1902-3:—

"Since my retirement, I have visited Madras, and one or two other places and have tried to do some work for the Master in distributing our literature. One lady in particular was very much delighted, and taken up with the subject. Mrs. Rogers' little book on the Coronation Stone opened her eyes. As to the destiny of the Stone, she always thought that God would not have permitted Jacob's pillar to be lost or destroyed, but that it must be in preservation somewhere. The lady in question is a steady reader, and has been through the whole of my books and is now a firm believer in the British-Israel theory. She is rejoicing that she has been led into this truth, and does not fail to speak to others about it. Passages in Scripture, the meaning of which used to trouble her, she says are now quite clear. I have always found earnest seekers in religious matters, who read our literature, invariably acknowledge the truth of the British-Israel theory. Some few are

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careless and indifferent, and think that if they are believers in Christ, it is enough for them. Some, from ignorance, and too lazy to read up the subject, go with the clerical party in condemning it, trusting to their ministers. Their interest in religion is purely parasitic, their only spiritual exercise is the automatic one of imbibition, the clergyman being depended upon every Sunday for at least a week's supply—Satan blinding their eyes. You appear anxious to know if the little packets sent weekly have reached safely. Every Mail, I am glad to say, has brought me them; I look out for them, only one miscarried; then my brother-in-law at Chatrapur supplied me with a copy of the missing BANNER OF ISRAEL.

"I note in the BANNER, of August 28th, a query by Mr Bird to the Rev. Idrisyn Jones 'Is there any other part of the world you wish to visit with the Identity message?' The thought struck me why not try India next, since nothing can be done in South Africa for years to come? Mr. Varley, Mr. Guinness, and others have visited India in the cold weather and preached to large congregations in Churches and Town-halls in the principal cities—Bombay, Poona, Bangalore, Madras, Calcutta, and other large stations north. If the Revd. Mr. Jones could see his way to come to India I think he would do a grand work, not only amongst the European population, but also amongst the educated Hindus, &c., who would flock to hear the interesting and fascinating subject. A lawyer, to whom I was speaking, who is a believer, said, 'That if he could only command the time, he could get scores of the *educated* natives as converts.' I have been repeatedly asked by natives for the loan of Mr. Pain's book, 'Englishmen Israelites.' They are open to conviction, when the truth is plainly put before them, and, as the subject is a pleasing and new one to them, I have no doubt but that the message will be well received; besides, it must be considered the large number of our soldiers who will be sure to attend the meetings, and become interested. If R. Banks and Son would send at the same time a quantity of literature which could be sold at the meetings, they would do a good business. This visit, if undertaken, would give such an impetus to Christianity, and searching the Bibles, never before experienced in this land; thus also assisting the missionaries in their work although they may not see it in this light at first. We must be prepared for a little opposition from the powers that be, since India is not like the Colonies: the military element being very much in evidence; but with an able preacher, and a little tact, this little difficulty may be overcome. I make the suggestion to you, and would be glad to have your opinion. Any information that may be required on the subject I shall try to give. In company with a few Identity believers in Bangalore, the forming of a British-Israel Association was considered, but this would not be feasible for lack of suitable lecturers."

It is hoped that the Identity believers in Bangalore, and elsewhere, will not wait till they can obtain lecturers before banding themselves into an Association; much might be done by small companies meeting to read and discuss, and, above all, there is the power to be obtained by united prayer, for further action to draw others into the circle, which, later on, it may be hoped, would unite with the Association in London. My correspondent kindly sent a subscription. This good action will, I trust be followed by those of our friends in India, who have not yet subscribed to our Fund. I look hopefully, too, to all parts of the Empire for the support we are daily needing to carry on the work by which we desire to glorify God.

The distribution of literature has been to the following places:—

ENGLAND:—Acton, Aldershot, Alvaston, Ashburton, Barrow-in-Furness, Basingstoke, Barnsley, Batley, Bedale, Bere Alston, Berwick-on-Tweed, Bexley, Bigbury, Birkenhead, Birmingham, Bournemouth, Bow, Bradford, Bridport, Brighton, Bristol, Bromley, Bure-St.-Mary. Carlisle, Chatham, Cheetham, Chelmsford, Chester, Chesterfield, Chippenham, Crayford, Cowes, Crawley Down, Crewe, Derby, Devonport, Dover, Dunster, Durham, Ealing, Easington, East Chorlton, Falmouth, Gainsborough, Gloucester, Goudhurst, Gosport, Harpurhey, Harwich, Hastings, Haverthwaite, Heaton-Chapel, Hendra, Henwick, Hull, Ivy Hatch, Leeds, Leicester, Lewisham, Liverpool, London, Loose, Lowestoft, Loughborough Junction, Ludlow, Margate, Moreton-in-Marsh, New Brompton, Normanton, Old Charlton, Pendeen, Poole, Portsmouth, Quemerford, Redbourne, Rettendon Common, Richmond, Salisbury, Sheffield, Shepherd's Bush, Shorncliffe, South Benfleet, Southbank, Southampton, Southminster, Spital, Tempsford, Tunbridge Wells, Twickenham, Walthamstow, Wandsworth, Waterlooville, Watford, Wellingboro', Willesden Green, Wimbledon, Wolverhampton, Woolwich, Worthing, Yeovil, York.

WALES: Aberystwith, Dolgelly, Maesteg, Merthyr Tydvil.

SCOTLAND: Bridge of Allan, Dumfries, Edinburgh, Hamilton Inverness, Kilmonivaig, Selkirk, Spean Bridge, Stirling.

IRELAND: Belfast, Dublin, Limerick.

FRANCE: Dunkerque.

BELGIUM: Antwerp.

ITALY: Venice.

HUNGARY: Fiume.

MALTA.

PALESTINE: Jerusalem.

BRITISH CENTRAL AFRICA: Kota Kota, Fort Jameson (N.E. Rhodesia).

W. AFRICA: Wathen Station (Congo).

S. AFRICA: Beaconsfield, Cape Town, Douglas, Durban, Fort Beaufort, Germiston, Hanover Road, Kenilworth, Kimberley, Oo Kiep, Port Elizabeth, Port Nolloth, Umzinto.

INDIA: Allahabad, Bangalore, Benares, Chatrapur, Mean-Mir, Mooltan, Mussoorie, Sangor, Trimulgherry, Whitefield.

CEYLON: Colombo.

BURMAH: Maymyo, Rangoon.

JAPAN: Agabee.

AUSTRALASIA: (N.S.W.) Coolamon, South Kurrajong, Sydney; (Victoria) Bendigo, Broughton; (W. Australia) South Yarra, Perth; (Tasmania) Hampden, Hobart; (Queensland) Brisbane.

NEW ZEALAND: Athenree, Anderson's Bay, Auckland Avondale, Canterbury, Dalkeith, Dunedin, Invercargill, Kaikorai, Kensington, Kumara, Manaia, Milton, Napier, Newstead, North-East Valley, Oamaru, Ophir, Opunaki, Orepuki, Otakia, Patutahi, Pembroke, Puerua, Rangiora, Ravensbourne, Roslyn, Roxburgh, Southland, Taranaki, Te Aroha, Thames, Waimate, Waitate, Wellington, Whangarei, West Taieri, Woodside.

HAWAIIAN ISLANDS: Honolulu, Makaweli.

WEST INDIES: (B. Guiana), George Town. BARBADOES: Bridge Town, Collymore Rock. GRENADA. IRELAND ISLAND. JAMAICA: Kingston.

UNITED STATES: Albion, Aberdeen, Anacostia, Ashton, Baltimore, Charleston, Chicago, Cripple Creek, Denver, Detroit, Hastings, Philadelphia, Rochester, Russell, Washington (D.C.), (Texas) El Paso.

CANADA: Alberta, Ben Millar, Carnduff, Castright, Edmonton, Gravenhurst, Hamilton, Killarney, Markdale, Portage-du-Fort, Prince Albert, Strathroy, Toronto, Theodora, Victoria, White Horse, Woodstock.

NEW BRUNSWICK: Richibucto, St. John, St. Martin's.

NOVA SCOTIA: Granville Ferry, Halifax. Yarmouth.

NEWFOUNDLAND: St. John's, Carbonear, Spaniards Bay, White Bay.

LABRADOR: Cartwright.

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

Watford, Oct. 19, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford Herts. **Bankers**, the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,873.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

A donation of 2s. 6d. was kindly sent by Miss K., Wandsworth. towards the Funds of the Union.

Subject for special prayer on last Sunday in November: "On behalf of the winter work of the British-Israel Associations, that their usefulness may be increased."

Members Cards for 1902 will be issued in November, and it is hoped that many more will join for the New Year. Price 6d.

Copies of "Prayers," 9d. per doz., or 1d. each.

Address, Mrs. Woolcott, 49, Harvist Road, West Kilburn, London, W.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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GERMAN AND FRENCH GATES IN THE RED SEA.

THE question of Coaling Stations is one of interest to the Germans and French, as recent events are proving. The Germans, it is declared, have induced the Sultan to give them the Island of Koumh in the Farsan Archipelago in the Red Sea. The French, not to be outdone, are claiming from the Sultan the transfer to them of a small port called Sheikh Said, on the Asian side of Bab-el-Mandeb, near Perim; thus putting that island Gate of Britain between the French post of Jebutil and Sheikh Said! Jebutil is called now "a French Colony;" but these claims and counter-claims are, of course, "pin-pricks" intended for the God-appointed Gate-holders of the world—the British nation. The real fact on which the question and value of the Gates depend is that the Gates can only be of service to the earthly power which has the command of the sea, or "sea power," resting upon superiority in the command of the sea. If once this country loses that, then not only will the Gates be no longer of service to her, but even the Continents, like India, which she has conquered and annexed to her Empire, must also in the long run be captured and held by the new Mistress of the Seas. Our "Daughter Nations" also must change hands, and either set up for themselves if "Britannia" no longer rules the waves, or serve some other nation which does. While, therefore, we command in "the ocean highways of the world," and so can stop the coal storage in, and access to, the coaling stations, or Gates, in the Red Sea, which foreign nations may acquire, to do us harm, the new Gates can do us no injury, since at Port Sayed and at Aden, with Perim, we have commanding forces of sea-going war ships to lock in and lock out French and German enemies who, in time of war, may strive to use them to our detriment. The *Glasgow Herald* of August 12th last had some remarks on this subject which illustrate our view, though the writer had no idea of the doctrine of the British-Israel Gates:—

"Possibly the points now in dispute at Constantinople between France and Turkey will not long be the only ground of difference between the two Powers. The leasing by the Porte of the Island of Koumh in the Farsan Archipelago in the Red Sea to Germany has not escaped notice in France. The Porte is said to have denied that Germany has been granted any territorial rights, and to have stated that all that has been done is to allow a German commercial house certain commercial rights on the island, such as are enjoyed by syndicates in various parts of the Turkish Empire. But this statement is openly laughed at in France, and now comes the news from Berlin that it is semi-officially acknowledged that the German Government has obtained a lease of the island. In consequence of this action on the part of Germany the French are beginning to revive their claims to Sheikh Said, the little post on the Asian side of the Straits of Bab-el-Mandeb. They have distinct claims upon Sheikh Said, they say, which the Porte has long refused to consider, and yet the Sultan leases this island to Germany, which does not profess to have any rights in that part of the world, wherein the French clearly see an instance of the little esteem in which France is held by the Sultan. If this idea gains currency at the present time, when France is making a stand against the Porte, it is not unlikely that she may seriously revive her claim to Sheikh Said. The question is not without interest to us, for if France were to gain possession of Sheikh Said she would command the southern entrance to the Red Sea from both coasts—not only the Asian but also the African, where, or only a little to the south, she has her colony of Jibutil. Thus in case of war the little island of Perim, right in the middle of the Straits of Bab-el-Mandeb, would be liable to attack from two directions. The presence of the Germans, too, in the Red Sea cannot be a matter of indifference to us. If the lease is an accomplished fact, and if the island is ever fortified, Koumh will be a point of

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considerable strategic importance, lying as it does in the direct route of our commerce with India."

The promises of God "to Abraham and his seed for ever" included the one concerning the Gates: "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17, R.V.). This promise, for the reason assigned above, included the promise of the sea-power, without which "the gates of his enemies" would be an inoperative, worthless boon. In the case in question, it would be a bar to the promise if we could imagine that the Germans or the French could seize positions in the Red Sea, to close our way to India from the West, or to make our trading operations with India and the far East an impossibility by the Red Sea or Overland route. God's Word and His promise to Abraham His "friend" and our "forefather," must stand firm, as He is true.

We can never imagine, therefore, that He will allow our enemies to acquire that which will cancel His engagement with us His chosen people Israel. His promises to His people Israel included besides, that which gave them, on the condition of their obedience to His commands, that "He would set them on high, above all the nations of the earth," making them "the head and not the tail, above only but not beneath" (Deut. xxviii. 1, 13, R.V.). It is impossible to conceive that God, giving His people these blessings unconditionally, intended at any time to cancel or modify the great promise of the Gate in any way, and so change their position of advantage in respect to their enemies entirely. It stands to reason that the nation whom the Lord has chosen as His instrument for good to all the nations, and all the families of the earth (Gen. xxii. 18, R.V.), whom, besides, He has appointed to be His "battle-axe and weapons of war" in all His dealings with the nations of the earth (his enemies), should be in a position of superiority throughout the world, having the Lord for their God, and as their avowed Ally in all their conflicts with other nations of the earth (Jer. li. 20, R.V.). The appointment of God that He purposes to grant to "the people of the saints of the Most High" "the kingdom and dominion and the greatness of the kingdom under the whole heaven," makes it clear that "the Gates of their enemies," given them in fee simple by their God Almighty, is but the means to the great end of all His plans regarding them.

We need not fear, then, that either the Germans or the French will be able by their schemes to set at nought God's purposes, or will meet with any success in such, but will finally be forced to admit that the British "are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). To Him let Israel give all the praise for His goodness and mercy towards them.

COLOURED LABOUR IN QUEENSLAND.

A DIFFICULT PROBLEM.

Now and again, in the column which growth of the Imperial spirit has led most London papers to establish for the discussion of colonial affairs, there has appeared a paragraph relative to the Kanaka labour problem, or the allied subject of alien immigration. These questions affect the home-born Briton not at all, but in some measure they form, together with the settlement of the tariff, the crux of Australian progress, and their solution will probably spell life or death to the Government responsible for it. Now, while it is true that the inter-State cleavage of interests occupies the foreground of Federal politics, the point of absorbing concern lies really in the Imperial aspect of the subject. The delicacy of handling which will be required, if the empire is not to be wounded on the one hand by friction within the British family, or, on the other, by playing Russia's game in still further alienating Japan, cannot but give anxious pause to every Englishman who recalls the tactless nature of many past official dealings with the colonies.

The first issue is the local one, in which the home authorities take no part; it is for those on the spot to reconcile Queensland's industrial interests with the general sentiment of the other States respecting coloured labour. The facts are simple enough—a considerable number of Kanakas, Aborigines, Chinese, Cingalese, and Japanese have been employed in the sugar-cane plantations from the first, and the growers argue that to eliminate, greatly reduce, or cut off the future supply of this coloured labour will ruin the industry, since white men are physically unable to endure for any length of time certain necessary parts of sugar production—notably "frashing" the cane for the cane-brekes, and shipping the leaves in the hot airless plantations. In this connection, much capital has been made in Victoria—the State most vehemently opposed to the immigration of aliens—out of the experience of Mr. Manger, M.H.R., who, with certain other politicians, journeyed up to Queensland and put in a day's "frashing" to demonstrate the futility of his argument. But, of course, the experiment is without value—for a healthy man may with impunity work for a short time under conditions, which in a year or two will kill him. Moreover, white labour is very scarce, and wages of necessity high. It therefore follows that if coloured labour be much further restricted, the sugar growing industry must receive a serious check.

Even at that price, reply some of the States, the Federal Government must ensure the maintenance of the racial purity, and that contention is readily understood by anyone even a little familiar with the conditions of a Chinese, Cingalese or Kanaka settlement. These people are in no sense to be blamed. Their morality and social standpoint generally is entirely different from that obtaining among civilized races, and they live according to it. But this admission does not vitiate the argument that a very grave danger is incurred by the promiscuous establishment of considerable colonies of these inferior peoples in the midst of a small and scattered white population. Even if the upgrowth of an Eurasian generation be avoided—which is improbable seeing that the coloured children attend the State schools along with the Australian boys and girls—the mere admixture of the different native races tends to alarmingly increase the criminal classes—a fact well-known to students of criminology, and natural enough on the face of it.

Supposing that Queensland falls into line entirely with the rest of Australia on this subject, as the recent Sugar Mill Bill seems to suggest, she eventually will do, there remains two aspects of the question, which are as much Imperial as Australian. The empire includes within its limits the coloured people of India and Ceylon. They are willing to accept to the full the burdens and responsibilities of their birthright—witness the enthusiasm with which the native princes begged to be sent to the front, and the generosity with which they have supported the Government with money and horses—and the more cultured and advanced among them naturally resent legislation within the empire contrary to their interests, especially when it

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savours of contempt for themselves. Ardent and progressive Japan is also extremely sensitive over the existing State laws relative to coloured immigration, and any further closing of the door, particularly by Federal action, would undoubtedly exasperate her. The resultant loss of trade would fall on Australia only, but the political consequences might be most serious to the whole empire, and that at no very distant date, when an ally in the Far East, or at least a friendly neutral may be of great importance to us.

The withholding of the Royal Assent from the Queensland Sugar Bill, which included a clause prohibiting the employment of coloured labour in mills accepting Government aid, indicated the unwillingness of the home authorities to move further in the difficult matter without very careful consideration. The loyal, moderate, and hopeful tone of the local Press in dealing with the Imperial decision, and the improbability of the Queensland Parliament taking further steps to emphasize its wishes in the matter, must not be misunderstood to show any weakening of sentiment, any willingness to yield unconditionally one of the leading principles of the Commonwealth—a White Australia—but rather as further evidence of an honest desire on the part of our colonial brothers to reconcile their own interests with the good of the empire at large. In the concluding words of a leader in the "Melbourne Argus" is expressed the general view "down under," the combination of service and independence which characterises Australia's relation to the Motherland :—

"Australia's determination to have a wholly white population is perfectly intelligible to the Imperial Government, and the Imperial Government's anxiety that Australia shall not inadvertently get caught in an entanglement . . . ought to be perfectly intelligible to us. We shall get what we want; we shall be able to do what we desire; but there are difficulties, and our true policy is to trust and co-operate with the Imperial authorities. They are friends."—*Newcastle Daily Chronicle.*

THE GREAT NILE DAM.

The Last Stage.

While Lord Kitchener is laying the foundation of a permanent peace at one end of Africe, the British engineer is winning one of the peaceful victories "no less renowned than those of war" at the other. It is perhaps of good omen for the future that the engineering works on the Nile follow close upon Kitchener's footsteps in the Soudan. The great dams at the Assouan and Assiout, which are to bring prosperity to Middle and Lower Egypt, are now in their third year; they will be finished by July, 1903, but the last stage of their completion has already begun. Three weeks ago Sir John Aird walked dry-shod across the Nile at Assouan; last Friday he received a telegram to say that the water had been pumped out from between the "suds" of the last channel, and that the excavations for the last foundations had begun. Sir John Aird has been kind enough to furnish a contributor of the *Pall Mall Gazette* with an account of the present stage of the Assouan dam, together with particulars of the magnitude and character of the works.

There are two dams, the lower one of which at Assiout generally escapes attention in the notice which is given to its greater brother at Assouan, 200 miles higher up stream, but which is intended to serve the same purpose of conserving the flood-waters of the Nile and of doling them out to the irrigation lands of Egypt. When the Nile floods come down, it will rush through the open sluices of both dams; when it pauses and begins to fall, the sluices will be closed, a thousand millions of gallons of Nile water will be held up, and will be slowly let out through the sluices to fill up the irrigation canals which were made in Egypt when Pharaoh set Joseph ruler over all the land. The lower dam at Assiout is a splendid and arduous engineering work, of which all the foundations will be complete this year; but it is inferior to that at Assouan, not less on account of its size than on account of the difficulties to be overcome. At Assouan the Nile is a mile wide, and splits itself up—it would perhaps be more correct to say that it used to split itself up—among a number of rocky islets. Through the channels between these it rushes at all times with great violence. Its force at flood time may be best apprehended from the remark that after the subsidence of the flood all the masonry of the dam which has been swept by it is found to be smooth and polished like marble. Of these nine or ten channels the largest were the Bab-el-Kebir, the Bab-el-Sogair, and the extreme western channel. The dam, starting from the eastern bank and spanning islands and bridging channels as it went, dammed up the Bab-el-Kebir and the Bab-el-Sogair a year ago; three weeks ago, as already said, it dammed the extreme western channel. While the work in the channels slowly advances, that on islands or in lock channels parallel to the river goes on continuously. For five months in the year the work in the lower levels has to cease, owing to the advent of the flood. When in this July the Nile comes boiling down from Wady Halfa and the Great Lakes beyond, it will find, however, an obstacle unparalleled in its experience. For the first time a barrier will stretch from bank to bank, and the Nile will begin to feel on its neck the bridle of the sluices.

DIMENSIONS.

What the proportions of this great work are a few figures will assist the description of details to show. When the dam is finished it will, with its approaches, stretch in a straight line a mile and a quarter from bank to bank. Its top will be twenty-four feet wide, and a roadway seventeen feet wide will run between its parapets. The dam will not be a wall with parallel sides, for it slopes away on the down-stream side, so that at its base it will be of an average width of sixty-two feet. The width must vary according to the depth of the foundations, for although the average height of the wall is eighty feet, in some cases the engineers have had to go down 125 feet to find the solid rock on which the dam is based. A simple calculation will show that the cubic contents of the dam when built will be approximately 25,344,000 cubic feet. The dam will be pierced by great sluices, of the type used on the Manchester Ship Canal. There will be 180 of these, arranged in groups of tens, with massive buttresses in between the groups for strength. Of the 180 sluices, 140 are 24 feet high by a little more than 6 feet wide. These are the sluices which are placed where the existing Nile channels are. Forty smaller sluices, 12 feet high by 6½ feet wide, are placed at higher levels on the islets, and will be used for regulating the flow of the Nile, when it becomes desirable to allow the stored-up waters to flow away. All the sluices will be capable of being worked by hand, but hydraulic power will probably be made use of to move them. Broadly stated, the effect of the dam will be as follows :—At High Nile the whole of the flood will pass through the

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sluices of the dam, but will never submerge the dam itself. At the subsidence of the Nile, the dam will hold up a lake more than a mile wide in places, and 146 miles long, for the effect of the barrier will be felt as far up as Korosko. In addition to this, navigation for steamers will be ensured as far as the Second Cataract at Wady Halfa.

NAVIGATION.

Free navigation for steamers will be secured by the construction of great lock-channels, one for vessels coming up, and one for vessels going down. Navigation channels on each side of the dam, and half a mile in length, will give access to the locks, and will protect vessels from the rush of the waters. Some splendid photographs which Sir John Aird has brought back from Assouan of these huge cuttings, give one a better idea of the magnitude of the operations than any description can do, by revealing the size of these merely subsidiary works. The cuttings are deeper and longer than the space between the houses in most London streets. But figures will convey something. When the chain of locks is completed, it will link four locks, each 270 feet long and rather more than 32 feet wide. These locks are on the western side of the dam; and one may estimate the height which they will collectively lift or lower vessels at about 65 feet.

WORKMEN AND MATERIALS.

When work is in full swing, as it is now, from December to July, more than 10,000 workmen are employed. Of these, 8,000 are Arabs, who live in or about the towns and villages which the great dam has created, and they furnish what may be called the unskilled labour. There are also 2,000 Italian granite cutters; and the whole of this army is supervised by British foremen. Materials for the dam are gathered from more than a hundred quarries, a number of them situated on various islands, three or four miles up stream. A good many are old Pharaohnic quarries; and upon a great many of the stones which are being used to build the most modern work of Egypt are found the wedge marks of quarrymen who toiled for Cleopatra and before her. All hieroglyphics which are found on stones—and a vast amount of old stone is used—are religiously respected. One might wonder what became of the army of quarrymen and excavators during high Nile; but, as may be gathered from some of the foregoing remarks, the size of the operations is such that work never ceases altogether. Meanwhile, unchecked by any misfortune or any vicissitudes other than that of having to seek solid foundations at a greater depth than had been foretold, the dam has already grown to dimensions, and has assumed an appearance which those who compare photographs of the waste of waters two years ago with those taken last month can scarcely believe. Over many of the eastern sections the great eighty-foot wall already rears a parapeted head; over considerably more than half the way it has already begun to climb; and except in the western channel, where, as we have said, the last stage of excavation has begun, the foundations are either in, or are being laid. It is as yet an incomplete monument, but it promises to be a magnificent one, to British capital, enterprise, and engineering ability; and Sir John Aird, who undertook the work, Sir Benjamin Baker, who is the consulting engineer, Mr. John Blue, the acting engineer, and Sir William Garstin, the Under Secretary of State for Public Works in Egypt, whose persistence and perseverance made its attempt possible, do well to be proud of it.—*Glasgow Daily Mail*, March 11, 1901.

MANASSEH IN THE DARKNESS.

By Joseph T. Wheeler, Philadelphia, Pa., U.S.A.

The sensation produced by extreme cold is similar to that resulting from heat. Likewise the perception of great light excites the senses to such a degree that the impulse received by the individual is that of darkness. So it is with spiritual things. Saul going towards Damascus saw a great light which shined round about him from heaven, and he was three days without sight (Acts ix.). May we not say, that, he was three days in the darkness? "The light shineth in darkness, and the darkness comprehended it not" (John i. 5). Yet after that time he prayed, and behold Ananias was sent, and putting his hand on him he received back his sight. Sometimes the darkness means a nearer approach to God Will Moses ever forget that day when he stood before the Lord God in Horeb? (Deut. iv. 10). He came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness, (ver. 11). He heard the voice, but he saw no similitude (ver. 12). Out of the darkness came a covenant and the people were brought to see the way of God, and as Moses approached nearer to God he was enveloped in the darkness.

A nation to-day has passed under a cloud, and is in the darkness. The people are praying, their name is Manasseh, and they are a forgetful people. Like Israel of old. "Surely this great nation is a wise and understanding people. For what nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call unto Him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day." (Deut. iv. 6—8). Would that this people had hearkened to the admonition that follows: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make them hear My words" (Vers. 9, 10.) These words carry with them the command, "Remember the Sabbath day," &c. When the law became of none effect these words were still in force, for the tenth verse goes on to say: "And I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children (ver. 10). Then He said to Moses, "And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice" (vers. 11, 12).

Yea, Manasseh has forgotten how she passed under the cloud in the wilderness; but now that a great sorrow hath befallen her, she has turned to the Lord in her blindness, and on a special Sabbath instituted for the day of the funeral, with one voice from ocean to ocean, from the lakes to the gulf, she has raised that song which breathes the very essence of her Identity. It was President McKinley's favourite hymn:—

"Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be

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Nearer my God to Thee!
Nearer to thee!
"Thon with my waking thoughts.
Bright with Thy praise,
Out of my stony griefs,
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee!
Nearer to Thee!"

What has been, and is, Manasseh's sin? The people of Ephraim and of the tribes, her colonies, may well ask this question also, for the two brothers, John and Jonathan, Manasseh and Ephraim, are of one blood. Is it red lips and a yellow journalism, a confusion of license with liberty? Those who know the Anglo-Saxon stock know of their ability for self-rule, and those who know of the Identity, know that the Lord God of Israel hath schooled the Saxon for this very purpose; a representative Government, whether a king, queen, or president, be the nursing mother; therefore the very, very small minority which is scattered amongst the "peculiar people," and which do not understand their laws, are in the nation, but not of it. Czolgosz comes from a Polish stock, so back of the red lips and yellow journalism may be seen the hand of the enemy. "Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal" (Ezek. xxxix. 1). Why, then, asks the afflicted people, were these Anarchists permitted to do this thing?

Perhaps Manasseh's sin was that of Sabbath desecration. The World's Columbian Exposition held in Chicago in 1893 was opened on the Lord's Day; this sin was repeated at the Pan-American Exhibition, and at the latter place on Friday, Sept. 6th, the assassin's bullet claimed the beloved ruler; thick darkness encompassed the American people, but the day of the funeral brought a special Sabbath, a day of rest and of mourning such as the nation had never known. Israel is to keep His Sabbath, or punishment follows. (Read Ex. xxxi. 13—18; xxxv. 2; Lev. xxvi. 2—4, 15, 16; Deut. iv. 13; v. 14; Ezek. xx. 12, 13).

"PEARSON'S MAGAZINE" ON THE POWER OF THE ANGLO-SAXONS.

In the number of *Pearson's Magazine* for October, 1901, a remarkable paper, profusely illustrated, appeared, written by Chauncey McGovern, which has a strong bearing on our subject—the destiny of the House of Joseph, or of Ephraim and Manasseh. *Pearson* calls them the Anglo-Saxons. But the writer means the British and American peoples. The article is a comparison of the relative strength, military and naval power, influences, and wealth of the united British and American peoples, as compared, first with the Russian Empire, and next with the Russians, French, and Spanish people united. Why the Spanish are drawn into the comparison is not very manifest. But that is the coalition which is the only one possible against Britain and the United States united. The result is clearly stated and shown by the illustrations to be much in the Anglo-Saxons favour.

The subject is treated somewhat in this way. On the earth's surface the Anglo-Saxons' possessions,—those of Britain and America united, that is, as we would say, of Ephraim and Manasseh, contain 15,636,000 square miles; those of Russia only 8,660,000 square miles.

Again, the Anglo-Saxons' Merchant Navies' tonnage now is 19,236,000 tons—that of Russia only 967,000 tons, and that of the three Powers—Russia, France, and Spain together, 3,037,000 tons.

Again, the Steam Railways of the Anglo-Saxons are 267,150 miles in length.

The Steam Railways of Russia are only 30,555 miles long.

Those of the three Powers united, only 67,260 miles.

Finally, the strength of the Anglo-Saxons' Navy is 13,319 guns.

Russia's Navy carries only 5,013 guns, while the three Powers combined—Russia, France, and Spain—carry only 10,993 guns.

As to fighting strength, in men, the Anglo-Saxon outnumber the Russians only by more than three to one; and as to the three Powers as by two to one, or as double.

If these calculations be correct the power of the House of Joseph—that is, of Britain and the United States combined, must even now be paramount in the earth!

The writer in *Pearson's Magazine* considers the probability that in case of a great European war Germany would possibly join the triple alliance against the Anglo-Saxons, and so throw them into a minority. He dismisses the idea, observing that a few years ago, the idea might have been entertained; but that "now the events of the last few months make it seem extremely probable that if the Germans take any side at all, it would be that of the people with whom they have so many ties of kinship and common descent." As it is, "their help or their neutrality, would place the supremacy of the Anglo-Saxons," that is, of the House of Joseph (Ephraim and Manasseh) "beyond a doubt."

"THE GREAT GRINDING MACHINE" AT WORK.

Mr. J. J. Snow, of Walthamstow, has forwarded to us a cutting from the *Daily Mail* of October 23rd, and asks our readers to compare the secular writer's words with the words of the Holy Scriptures on the operation of the stone of Israel and of Daniel which we quote for their benefit first. The passages he asks us to compare with the *Daily Mail* are the following: Matt. xxi. 43, 44 (R.V.); Jesus said, "Therefore I say unto you (Jews), The kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

Also Luke xx. 17, 18 (R.V.): "But Jesus looked upon them and said, What is this that is written: The stone that the builders rejected The same was made head of the corner? Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." Finally, Daniel ii. 44 (R.V.), "And in the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." So far the Scriptures to which Mr. Snow refers us. Now compare with these words the remarks of the *Daily Mail* above referred to:—

"If there is one point on which all Lord Kitchener's subordinate officers are agreed, it is the warmth of their admiration for and devotion to the Commander-in-Chief and their absolute and implicit confidence in his mode of

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conducting the operations. Those who know Lord Kitchener are well aware that his stock of patience is inexhaustible; that with him the work, and not the workman, is of supreme importance; and that he takes little account of the time that may be absolutely essential to attain his end. This course of operations may be compared to a great grinding machine, which, though it acts slowly, nevertheless acts surely, thoroughly, and continuously till its work is thoroughly accomplished."

In short, the Stone of Israel represents the Stone Kingdom of Israel; and that stone being in the custody of the British nation in Westminster Abbey, London, it follows that the British nation is the people of Israel.

In the beginning of the Boer war the Boers fell upon that stone, and by Lords Roberts and Kitchener, Sir Redvers Buller, Sir George White and others were literally "broken" as an organised armed force, to pieces. In turn the stone Kingdom, or our nation, has now fallen on the scattered remnants of the Boer forces and the result is described for us by the *Daily Mail*, which does not know it is really quoting Scripture, but does so nevertheless. Lord Kitchener is doing "the attrition work" now going on, "slowly, surely, thoroughly, and continuously," and will not stop till the grinding work is fully accomplished. The Boer war, therefore, is passing through the prophetic stages assigned to it by the Lord Jesus Christ, and we may leave the results with comfort and patience to His gracious, loving hands, which cares for His chosen but unworthy people. Well may Mr. Snow remark in his note to us regarding the *Daily Mail's* words: "Is it not wonderful reading in the light of our Identity, and compared with the Scriptures quoted above?"

"THE STONE KINGDOM."

To the Editor.

SIR,—In my previous letter, I referred to Great Britain as the "stone kingdom," and with your kind permission I should like to give some latter day confirmation of the truth of the fifth kingdom of Nebuchadnezzar's dream in fulfilment of prophecy. Nebuchadnezzar said, "I have dreamed a dream." Daniel answered, "There is a God in Heaven that reveals secrets, and maketh known to the king what shall be in the latter days." "Thou sawest and beheld a great image. This image's head of fine gold, etc.: Thou sawest a stone cut out without hands, which smote the image upon his feet and became a great mountain and filled the whole earth." This is the dream. Both Nebuchadnezzar and Daniel saw the scroll of human history unroll itself through the ages, revealing the succession of empires which should rule the world. In each vision these are four in number, and in each the fourth is the last—the last, that is, of the great world Powers in opposition to the rule of right. The four have been Babylon, Persia, Greece, Rome. Of these Rome was the largest, embracing at the zenith of its power perhaps two millions of human souls. The British Empire, including the various areas which have come under its control, covers 11,500,000 square miles, and includes within its bounds 400,000,000 inhabitants. Surely this greatest Empire the world has ever seen, must be the stone cut out without hands, and mean the fifth Empire now known as Great Britain, or the rule of right.

In an old volume of the "Leisure Hour," there is a map showing how Britain was once joined on to the Norwegian coast of Europe (and all the way along to the projecting of Brittany), and the sea broke in from the north along the Norwegian coast, where now the deep water succeeds to the otherwise shallow-bottomed German Ocean, and cut our islands out like a mere stone for size from the mountain of the great European Asiatic mainland, without any hands performing it save those of the God of Nature and its forces—severing this Island home of ours from the Continent, and setting round our shores the inviolable silver streak. Man has proposed to reunite England with the Continent, by a tunnel under the sea, but it has always been put into the heart of our rulers to say "No" to the scheme. What God hath severed, let no man join together. Geographically, we are the stone cut out by no human hands. Historically, we have grown into a great mountain, and are busy filling the world. The cutting off of Britain from the Continent would thus be the preparing of the wilderness as the appointed place for God's people. The volume of the "Leisure Hour" referred to is that for 1874.

"Into the wilderness," according to Hosea ii. 14, God purposed to "alline" His outcast Israel of ten tribes, and there to comfort her. "Wilderness" is also read in the same connection in Isaiah li. 1—3, and Revelation xii. That then is one of the Scriptural names of our Islands, and it is not unreasonable to assert that here is the "place appointed" where God's people should be settled to move no more, as promised in 2 Sam. vii. 10, to David. Nor are we surprised when we find, in Isaiah xxiv. that praise is to be offered to Israel's God in the "Islands of the West," and that this is the very name by which Jewish Rabbis on the Continent have christened Britain, Britain itself means the "covenant" land, and the British are the "covenant" people. Well then may we conclude holy and reverend is Jehovah's name, for He has faithfully kept His covenant made with our forefathers, and of which He is ever mindful.—Yours, etc.,

JOHN SCOTT.

Cheetham Hill, Manchester, Oct. 7th, 1901.

—From "*The Blackpool Gazette*," October 11th, 1901.

LORD KITCHENER'S BLOCKHOUSE SYSTEM IN THE SOUTH AFRICAN WAR.

ANYTHING that clearly explains to the public here the measures Lord Kitchener is taking to bring the Boer war to an end must be interesting to our readers. The information will show them the causes of the great delay in overcoming the Boer resistance, and it will demonstrate the object our Commander-in-Chief has in conceiving the blockhouse system, and what it has effected already.

The *Times* of October 24th had a special paper on the subject, which gives all particulars, and will, with the aid of a good map, explain the advance already made and how it is likely to conduce to the end of the war by snatching more and more of the country operated on from the Boers in the interests of peace and of the victorious British. We propose to quote the *Times'* special article, to show that Lord Kitchener has not been idle; but as a parallel to his silent operations in the Soudan while he was constructing the Desert Railway to enable him at last to destroy the Dervishes with a single blow, so now he is silently working out his plan, whereby more and more of the country, now a true wilderness, is being forced out of the enemy's grasp, and restored by degrees to civilisation, which will ere long,

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with God's blessing, cause it "to blossom as the rose." The *Times'* special article was as follows:—

"THE BLOCKHOUSE SYSTEM IN SOUTH AFRICA.

"The statement in the official telegram from Pretoria, published in the *Times* of October 22nd, that the 'Constabulary line of posts between railways have been pushed out to Wilge River and Greylingstad' is worthy of considerable notice, as it is a more definite indication of the policy which Lord Kitchener is taking for the ultimate pacification of the newly-acquired colonies than has appeared recently in his official communications.

"When Lord Kitchener took over the supreme command in South Africa he felt certain that the measures then in force, which entailed the garrisoning of various centres far removed from the railway, would not further the general pacification while it might induce the Boers to make desperate attacks. The alternative scheme which commended itself to him was, in the first place, to make his railway communications absolutely secure, and then to steadily reclaim the country by pushing out from the secured base furnished by the permanent ways. In this we had the birth of the blockhouse system, which is now the system in vogue, and which, as is shown by the telegram already referred to, has reached dimensions which are not readily realised in this country.

"Twelve months ago the blockhouse was practically unknown. The railway lines at important points were defended by field works built by the troops, which, though quite adequate to protect the immediate vulnerable vicinity, left large stretches of railway open to attack. Major Rice, R.E., who had been C. R. E. in Ladysmith during the investment of that town, then invented the corrugated iron blockhouse. This form of a defensible post at once found favour, as, besides being serviceable, it had the additional merit of being cheap.

"Major Rice's blockhouse is simply a hexagonal erection of corrugated iron. The walls are made by placing two sheets of iron 4in. apart, and filling the intervening space with gravel. This has proved to be bullet proof, though it was not impervious to larger projectiles, such as those thrown by fieldpieces or even pom-poms. These blockhouses, when loopholed and manned by ten or fifteen men, were found sufficient to ward off any of the lesser attacks with which train-wreckers were wont to cover their operations. For a time the Boers fought shy of them. Then they devised a means of attack; with unprecedented boldness they stole up to the very loopholes and used them against the defenders inside. In this manner several blockhouses were captured. It looked as if the system would have to be abandoned. But the ingenuity of the Sappers came to the rescue, and each blockhouse was provided, besides an entanglement, with a complete lace-work or spider's web of wire environment, so interwoven that it was cutter-proof. This absolutely prevented the enemy from repeating their daring tactics of manning the loopholes from the outside. Lord Kitchener's scheme was intended, before the process of reclaiming was commenced, to picket the railway communications with blockhouses at an interval of three thousand yards, in order to bring any attempt at crossing the line under a rifle fire of at least fifteen hundred yards. But for the protection of bridges and other salients more elaborate fortifications were erected.

"As a rule, on either bank of an important river, stout masonry blockhouses were erected at a cost of £600 each. These buildings were made on a principle similar to that employed with the police and frontier Militia posts on the Samana and other portions of the North-west Frontier of India—that is, they were more than one storey high, were furnished with a ladder approach and machicolated galleries. The first ramification from the railway system was the construction of the Bloemfontein-Thabanchu-Ladybrand defensive line. This was intended to divide the North-eastern portion of the Orange Free State from the South-eastern districts. It was existing in December last, but when De Wet and his commando broke through Springhan's Nek it was found necessary to strengthen the line by increasing the number of posts. Then, when General Clements was appointed to the command of Pretoria, the blockhouse system was employed to ensure the safety of the occupied town area. To-day you will find the hills outside Pretoria dotted with little rectangular buildings from Quaggapoort on the West right away to Silverton and Pienaar's Poort on the East. Johannesburg and environs have been treated in a like measure.

"The next extension was practically a continuation of the Bloemfontein-Ladybrand line stretching to the West. This was entrusted to the South African Constabulary under Colonel Ridley, and the chain of posts now extends along the line of the Modder River to Jacobsdal. It was Lord Kitchener's intention in May last year to drop a perpendicular of similar posts from the Modder River to Fauresmith, passing through Petrusberg. We have not information if this scheme was carried out, but the intention was good, as it would then have been possible for mobile columns sweeping the country from the South to drive the enemy into the angles formed by the perpendicular with the main chain. But the extension has been chiefly confined to the Transvaal, and it is the method which Lord Kitchener employs of clearing all difficult portions of the country.

"In August last, when the Schurveberg and Zwart kopjes North-west of Johannesburg were cleared, Krugersdorp and Commando Nek in the Magaliesberg were connected by a chain of blockhouses, the South African Constabulary holding as far as the first drift on the Crocodile River, Imperial troops being responsible for the rest. A parallel to this line was in construction along the trend of the Mooi River. A glance at the map will show that this gives two distinct areas in which the process of clearing is facilitated by the presence of its fringe of blockhouses, and once cleared they remain to prevent re-occupation.

"Now Lord Kitchener reports that he has formed the long projected line of posts from Wilge River on the Komatipoort line to Greylingstad on the Standerton line, and from other reports we can conclude that similar measures have now been adopted in the Losberg, South of Krugersdorp. Thus we have the four parallels—the Wilge River-Greylingstad line, the Pretoria-Vereeniging Railway, the Krugersdorp-Commando Nek (possibly extending to the Losberg), and the Mooi River valley line. Each is joined on the South by the railway, and now we believe by the line of defensive posts erected along the banks of the Vaal.

"It must not be thought that these posts rest alone with their infantry garrisons. To each section is attached a portion of mounted men, and they patrol night and day between the blockhouses. It is not stated in Lord Kitchener's telegram if the new line crossing the Bethel district has been connected with Springs, but this was the original plan which was formulated in June, and is pro-

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bably the case. Over and above the extensions already enumerated, we know the railway is now protected with blockhouses as far as Pietersberg, and that similar erections now exist South of the Orange River upon all the most exposed ramifications of the Cape railways. The information is not forthcoming to show to what extent this programme has been successful—whether the enclosed areas have been sufficiently cleared to allow of re-establishment of farming and other interests—but there is abundant evidence to show that the time of weary waiting has not been wasted, and that over and above the traversing of the country by mobile columns other means have been energetically taken to bring the situation to a more satisfactory termination."

The enormous extent of the country along which the British and colonial troops are operating is not adequately realised by our people at home. It is difficult to conceive the idea that we have to protect a country as big as France and Germany put together in South Africa, and that various railways running through the length and breadth of the land have to be safeguarded over every mile of the routes from wandering, armed marauders, who with ten or twelve men acting together are able easily to destroy miles of railway and telegraph lines, if they are not adequately defended and guarded by our armed forces patrolling over every mile of the route, by night as well as by day. This gives an idea of the enormous task which has devolved upon us, and how difficult it is to carry out the duty assigned to our army in a short or limited period of time. Doubtless our grasp of the country is becoming tighter week by week, and the power of the enemy weaker and weaker. There is every reason to believe that the war will be brought to a satisfactory conclusion, possibly before the end of the year. That it may be so, let Israel pray and give God all the glory.

RANDOM SHAFTS.

ALDERSGATE once possessed its Bar, after the style of Temple Bar. It formed one of London's four original gates, and, curious to say, in the eastern niche there stood a statue of Jeremiah, accompanied by this quotation from his prophecy, "Then shall there enter into the gates of this city, kings and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever." On the other side there was a figure of Samuel, with the following inscription:—"And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that you said unto me, and have made a king over you." It is a pity that this edifice had to be pulled down. Perhaps its masonry was not so firm as its prophecy.

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"If we look over the pages of the directories of West Yorkshire and East Lancashire, and strike out the surnames, we could imagine we were consulting anciently inscribed registers of Joppa or Jericho. It would seem as if Canaan and West Riding had got inextricably mixed." Such was the declaration of C. W. Bardsley in his "Curiosities of Puritan Nomenclature," and although this is a changeful age there does not appear to be much modification as yet in the fondness for Hebrew names which has hitherto distinguished the people of Yorkshire and Lancashire. At the last Wesleyan Methodist Conference, the profusion of Israelitish appellations was so great as to attract attention and excite the remarks of the members. Amos, Abraham, Zadok, Jeremiah, Jabez, Ebenezer, Isaac, Joshua, Nehemiah, Samuel, Benjamin, Isaiah, Josiah, and many more flourished vigorously. Whether the bearers of these names hailed principally from Yorkshire and Lancashire or not, I am unable to say. I fancy they did, but if they did not it only shows that the same practice prevails in other parts of the country.

* * *

A short time ago there was an article in the BANNER, entitled, "Lord Cromer as Pharaoh" describing the homage of the Dinka Tribes, their "crown of honour" being placed on the Earl's head in token of submission. This signal and ceremonious fealty of the Dinkas is an obvious fulfilment of Isaiah's prophecies concerning the subordination of Africa to Israel. "I have given Egypt as thy ransom; Ethiopia and Seba for thee" (xliii. 3). "The wealth of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine" (xlv. 14). According to Josephus, Seba was the old name of Meroe, that tract lying between the Nile and Atbara, which is in our hands. Cush, however, is more comprehensive, being the vast and undefined region stretching southward from Assouan to the Abyssinian district, whence the Dinkas came. Of course, the Dinkas are merely one out of many Ethiopian nations which have succumbed to Israel, but they are a very distant nation, and the journey of their sheikhs to Khartoum with the crown of honour is calculated to strike the imagination of those who have any.

* * *

Anglo-Israel polemics, when they deal with our historical argument, are a confused jargon regarding Keltic this and Teutonic that. The learning then displayed respecting Kelts and Teutons is amazing, although, like a too learned sermon, it is not clear to the comprehension. It would be more candid, I think, if our adversaries would frankly admit that their philosophy is a hoax. As an instance of how it can be done, I adduce the following from an article in the *North American Review* for October:—"There is no Teutonic race, and there never has been; there is no Keltic race, and there never has been. No one has ever proved or attempted to prove the existence of such races; the theory has always been assumed; they are dogmas with nothing but questionable authority behind them, and the onus of proof rests with the believer. This nonsense about Keltic and Teutonic is no more science than Lombroso's extraordinary assertions about criminals, or palmistry, or the development of religion from a solar myth" ("Anticipations: An Experiment in Prophecy." By H. G. Wells).

* * *

Singapore was one of the points at which the Duke of Cornwall landed on his way to Australia; and it is interesting to read the sentiments of a reflective man stationed where the ill-rewarded genius of Stamford Raffles saw a future imperial gate, and laboured to make it what it now is. Mr. Hugh Clifford in a paper called "A Halt on the King's Highway," remarks: "Here in this out-of-the-way corner of the East, one catches more than a glimpse of the astonishing assortment of material which, taken together, forms the people of King Edward's Empire. And what a tremendous thing it is which this Prince and Princess symbolise as they stand thus upon this unconsidered fragment of the Empire which their subjects have made theirs by inheritance, by the right of bloodless conquest. To us Englishmen they embody the idea which drives us forth to serve and rule. They stand for all that to us is

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dear and wonderful—for the Empire, the greatest engine for good that God in His wisdom has brought into being since the beginning of years. To the Oriental they speak of an ideal, more material perhaps, but no whit less precious—the strength which knows nor fear nor favour; the toleration which is above all prejudice; the justice that may not be bought; the freedom to earn and to possess, which, in the last four score years, has changed for them the face of life."

* * *

The word Gate in "Thy seed shall possess the Gate of his enemies" is said by our antagonists to be "figurative," and they are right; but what is it figurative of? To answer this correctly we must understand the nature of an ancient eastern gateway, and we find that, in modern language, it was the key of a situation, which is exactly what Anglo-Israelites mean by British "Gates." The question as to whether the situation has land or water for its environment is not so vital as a certain critic would have us suppose. We are told that the Gate was a place of judgment, which is true. And it is also true of our "Gates," for every British Gate is a Court of Justice: the foregoing extract is the witness. But above all they are, as Philo-Israel has put it, "places of arms," a conception most offensive to the average opponent, and yet that is precisely what the primitive Gate entailed. A gate was the strongest structure in the defences of a city, protected by towers, and containing the weapons and armour of the inhabitants. It was a combination of citadel and armoury, a veritable "place of arms," well fitted to typify the Gates of grander scale to which it pointed. We can, therefore, accept without reserve the oft-repeated statement that the term is "figurative." JOHN SHOOTINGHAM.

"ISRAEL SHALL BLOSSOM AND BUD, AND THEY SHALL FILL THE FACE OF THE WORLD WITH FRUIT."—ISA. XXVII. 6. (R.V.)

THE supplement of a paper called *The Life of Faith*, dated March 27, 1901, has been forwarded to us as a wonderful illustration of the widely-extended efforts of our race to do good to the bodies and souls of men. This supplement publishes the names of 105 distinct associations which it recommends and invites its readers to help by donations and subscriptions. We notice 25 of these objects to prove the world-wide character of the appeal, and that our readers may judge from this vast list of approved objects recommended for help by a single newspaper in London, under the auspices of the Rev. Evan H. Hopkins, of Keswick House, Paternoster Row, London, E.C., how immense must be this nation's labours throughout the world for Christ. The fact is evidence that the British are Israel, and we rejoice that it is so. The following 25 societies out of the 105 named are specimens of the nation's world-wide work for Christ, and proof that therefore the British are Israel.

The list is as follows:—

1. The London City Mission.
2. Religious Tract Society.
3. London Jews Society.
4. Church Missionary Society.
5. Irish Church Missions.
6. Church Pastoral Aid Society.
7. Missions to Seamen.
8. Anglo-Indian Evangelization Society.
9. African Institute, Colwyn Bay.
10. S. African General Missions.
11. Protestant Reformation Society.
12. Friendless and Fallen.
13. Paris City Mission.
14. Nyassa Industrial Mission.
15. Missions to Lepers.
16. Friends of Armenia.
17. Church Association.
18. Evangelical Alliance.
19. Scripture Readers' Society for Ireland.
20. Salvation Army.
21. Country Towns Mission.
22. Spanish Mission
23. National Protestant Church Mission.
24. Moravian Missions.
25. Army Scripture Readers' Society.

Besides 80 others.

We heard the other day that one of the objections to this our nation's alleged Israelitish origin was the worthless character of their missionary work abroad—and the higher standard of real Christianity abroad as compared with that at home. This is a surprising statement which calls for an indignant protest. *The Life of Faith* plainly shows from its glorious list of our country's works abroad and at home, undertaken in the name of Christ alone, that the land is full of zeal for His name, and uses its great wealth, God bestowed, that His cause may prosper in the earth, and souls otherwise lost may be brought to acknowledge Him. At home it is the same. The country is simply covered with Christian schemes for the publication of the Gospel and the application of its principles to our home population, that those ignorant of Christ may know what their salvation cost Him, and, knowing it, may live. Let Israel praise the Lord that the evidence is so abundant and decisive, that here, in "the appointed place," Christ is honoured and worshipped as their God and Saviour!

A REPLY BY THE REV. DENIS HANAN, D.D.

DEAR ——, Thanks for sending me the cutting from *The Guardian*, reviewing "Manasseh Ben Israel's Mission to Oliver Cromwell," and also for your marginal note upon the pamphlet mentioned in it, which was published by Thomas Throwgood, claiming that the ten lost tribes were in South America—viz., "*They may be there still.*"

In the first place, Throwgood in 1648 knew nothing of *South* America, and the further reference to "New England" proves that the reviser ought to have written North America. But it makes no difference whether "North" or "South" is correct, for one guess is as wild as the other!

The idea, often repeated since, that the North-American Indians were lost Israel, proves this—viz., that Israel was known to be lost, and was distinct from Judah; many modern opponents forget this.

But consider, 1st, the Semitic peoples are Aryan, white men with the so-called Caucasian head, &c. The American Indians are red men, allied to the Turanian type. Scientific anthropology was unknown in Throwgood's time, and anyone who would follow his methods might guess, with equal reason, that the newly-discovered black men in Central Africa were descendants of Abraham, and therefore heirs of the promises.

Consider, 2ndly, Northern Israel of the Assyrian captivity, were placed at the South and West of the Caspian Sea, and we have historic evidence that they migrated westward across the sources of the Euphrates and arrived at Arsereth in Europe; this was not the road to South America!

But suppose that they migrated towards the North East through the present Siberia, how did they cross the Behring Straits. Perhaps they swam, and the temperature of the water changed their type.

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Consider, 3rdly, that to Israel, as distinct from Judah, was bequeathed "the blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb, . . . blessings unto the utmost bound of the everlasting hills," "a nation and a company of nations," multitudinousness, wealth, and empire power, and that the aborigines of either South or North America never had and never can have these things, and I think you will see that the people in possession of all these things are a far more likely *find* than the Patagonians, or the Astecs, or the dying-out Red Indians.

Consider, 4thly, that the prophets inspired of God, who foretold the outcasting of Northern Israel a century or more before the event, had also foretold her recovenanting, her being spoken comfortably to in the place of her wilderness wandering, her Christian fruitfulness, her singing as in the days of her youth, her overspreading multitudinousness, and say whether the guess that you endorse, that after all the "heirs of the world" may be in South America, is a God-honouring or a God-trusting conjecture?

God, the Lord God of Abraham, Isaac, and Israel, has given to us all those temporal and spiritual blessings which any intelligent study of the Old Testament will show to belong to Israel, whom the Lord Jesus Christ came to redeem; and yet, forsooth, we must look to South America for the true heirs in this twentieth century of the Christian age, and when there is no room for the dead Astecs or the dying-out Indians to fill "the desolate heritages" and make them "blossom as a rose."

Consider, 5thly, that the Land of Promise, from the Nile to the Euphrates, and the Holy City Jerusalem, are again to be possessed by Israel and Judah (Judah walking to Israel and returning with her), and that in our own time God has given the Western boundary, not to Patagonians, but to British, and that this very month Koweyt, near the mouth of the Eastern boundary, has been made our protectorate, and that the Euphrates to its sources bids fair to be in our possession some little time before the South or North American tribes can build a ship or obtain the command of the sea, and you will, I think, find that Throwgood's conjecture as to the North-American Indians will be as valuable as your notion that the Covenant people are unknown savages in far away South America at the present day.

Is not the faithfulness of God involved in the question as to the preservation and re-inheriting of the so-called lost ten tribes? Is not the truth of the Bible pledged to their foretold future? See whether the work of the Messiah was not wrought pre-eminently for the lost sheep of the House of Israel. According to the prophets, it is *Israel* that is to blossom and bud and fill the world with fruit. Israel's witness to God's faithfulness and overruling power is sorely needed in this unbelieving age, and this being so, is it wise or right to avoid a study of the evidence and to say "they may be still in South America?"—Faithfully yours. DENIS HANAN.

P.S.—You said to me before that the British are too wicked to be Israel. Are the Patagonians so much better?

BRITISH-ISRAEL ASSOCIATION OF IRELAND.

YESTERDAY afternoon, in St. Mark's Parochial Hall, Westland Row, under the auspices of the British-Israel Association of Ireland, a lecture was delivered by the Rev. Chancellor D. Hanan, D D., Rector of Tipperary, on "The Identity and Inspiration." General G. R. Roberts (brother of Earl Roberts) presided, and there was a fairly large audience.

The Chairman said that numerous proofs of the identity of the British nation or people of the Covenant with the so-called Lost Tribes of Israel could be adduced from the Scriptures, but their own very language, history, tradition, ethnology, and even geography furnished much additional evidence. Widely diffused as the English language was at present, it was generally thought likely to become the universal language of the world, "in which with one consent all the earth will to God their cheerful voices raise." (Applause.)

Rev. Dr. Hanan, who was cordially applauded, in the course of an interesting lecture, entitled "The Identity and Inspiration," said that the fact of the Identity had a very distinct bearing upon the question of inspiration, and, although there were those who would deny the inspiration of the Old Testament, the fulfilment of all predictions in our own people at the present day was a witness to its being a revelation given by God and of that inspired power which preserved the record. There were two ways in which the value of any ancient document could be ascertained. First by the wording, the hand-writing, the things recorded; secondly by the exactness of their accomplishment, and in order to ascertain this accomplishment the developments of history must be studied. The question was what was recorded, and had that record been fulfilled? If the documents were true, if Ephraim-Israel ought "to be a nation and a company of nations," multitudinous, powerful, and filling the earth with Christian fruit, when "the nation and company of nations" existing at present had fulfilled that work as Israel, the value of the ancient records was borne witness to. Thus, the theories as to inspiration and the Bible records would have to reckon with the British-Israel development, and the last word had not yet been said. (Applause.)

At the meeting held at night, Mr. W. Askin Shea, J.P., presided.

Rev. Dr. Hanan delivered another lecture, taking as his subject, "The Destiny of Our Race." He asked, had any nation or race a destiny? If so, how far could it be ascertained? The meaning of destiny is an ordering by God, not fate. There were predicted failures and successes. Every one had a separate destiny of position. Israel's destiny was not a prophecy, but a gift. It was well marked to any one who understood the Old Testament Scriptures. Ephraim-Israel was to be multitudinous as sand, wealthy, supreme, to possess the gates of their enemies, to inherit the blessings of Joseph, to be a "nation and a company of nations," and a great people; to be divorced from the law, exiled from the land, yet having a place of safety prepared by God, to be ever a nation, recovenanted in Christ, and all promises confirmed to her in Him—that was the destiny of Israel, as distinct from Judah. Further she was in the Christian age to develop into the stone kingdom, to become a mountain, and to fill the whole earth. Why should they seek for her? For the honour of God, for her own willing and intelligent doing of her work, for the assurance of faith, for the teaching of Judah. The development of such a destiny was not impossible, for it existed in their own "nation and company of nations." Their protest was that God had not promised it to Israel and given it to those who were not of the Seed of Abraham. Who were the Asia-men, mentioned by Du Chaillu, and whose descendants are now in possession of that inheritance of promise? They were the Israelites, and they were our forefathers. (Applause).

Captain Fielding, J.P., expressed his gratitude on behalf of the Council, and proposed a vote of thanks to General Roberts and Dr. Hanan for their presence, and said, they wanted to make known this truth throughout Ireland and the world; he knew of no better way of spreading the light than by listening to such able lectures as they had done to-day from Dr. Hanan, their learned President, supported, as they were, by their distinguished Patron, General Roberts. (Applause.) They were thankful for the good attendance, especially considering the two great drawbacks, viz., the very wet weather, and the fact that the Annual Christian Convention was going on; many of our friends would be there. The Council would take care (D.V.) not to clash with the Convention next year. General Roberts, in replying, said it was a great pleasure to him to be present, and to help forward the cause in any way he could. The vote of thanks was put to the meeting by Mr. W. A. Shea, J.P. (Chairman of the Council), and heartily responded to with acclamation. The meeting was then closed with the Benediction and the National Anthem.—From the *Dublin Daily Express*, Sept. 26, 1901.

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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 "MATCHLESS" JOURNEY OF THE DUKE AND DUCHESS OF CORNWALL.

IN a very few days, before indeed these words can be put in type, the unparalleled journey of the Heir-Apparent of the British Throne will have come to its close. It did so on November 1st. What a journey it has been! It began on March 16th, 1901. It has lasted seven months, and has extended over nine seas, namely, the Atlantic, the Mediterranean, the Red Sea, the Arabian Sea, the Indian Ocean, the Straits of Malacca, the Java Sea, the South Pacific Ocean, and the North Atlantic Ocean. It has embraced the island continent of Australia, New Zealand, North and South, a portion of South Africa, a part of Malayah, and the whole of the Dominion of Canada. And yet in that mighty stretch of travel the Duke and Duchess never for a moment went outside the vast extent of the empire of Israel, or departed for an hour beyond the shelter and the dominion that the British Union Jack covers with its presence.

At Gibraltar the Royal yacht "Ophir" saw the first of British-Israel's mighty Gates, pointing eastwards to the Indian heathen empire, on the road to which they saw the ocean fortress Gate, Malta, taken from the French, the Suez Canal, now under Israel's protection, the Red Sea and its southern gate, Perim, and the black burnt up cindery Gate of Arabia, Aden. At Colombo they landed at Ceylon's Gate, where the natives acclaimed the arrival of the son of the Great King, the Emperor of Hindostan, and raised great shouts of joy that the Heir-Apparent and his wife had passed the Gates of all Israel's further Eastern empire whither they were bound and had come to them. Passing on thence by the Indian Ocean they came to Singapore, the Lion's Town, where the Chinese British subjects gave the Royal party the first welcome of the sons of China, who prosper and multiply so exceedingly in that distant Eastern Gate which divides the Indian seas and the British empire therein from the yet further ocean island Gate of Hong Kong, the Bornean possessions, and the possessions of our race in the Far East, on the Chinese Eastern coasts. After that, the Royal pageant, travelling still along Israel's waterway the sea, passed through the Straits of Sunda, and reached Australia, where the main object of this long journey was to be carried out, and the Federation of the two great British islands, Australia and Tasmania, was to be inaugurated by the creation of the first united free Parliamentary Federation of the Far South. On May 9th, 1901, the First Federal Parliament was opened by the Duke. Then was "a new nation born in peace," as the London newspapers next day universally declared. "Who would have thought," asks the *Daily Telegraph*, "that the beginning of the 20th century would see the free acceptance of a proud and ancient monarchy like that of Great Britain, by a pure British democracy at the Antipodes?" The whole of modern history has no such event as that consummated on the 9th of May last, by the hands of the Duke of Cornwall. The passionate devotion of a free and world-wide people welcomed the Duke and Duchess from end to end of the Australian continent, in New Zealand, and Tasmania. When the "Ophir" reached the Dominion of Canada and the Duke and Duchess the Far West, the same acclamations were heard welcoming the representatives of the British Crown, and proving that the people from end to end of the empire are loyal to the core. The period when this unique journey was undertaken and carried to its close without one check and without one regrettable incident, was a remarkable one. It was just after our beloved Queen Victoria passed away to her rest and was buried with great pomp by her sorrowing people. It was just when a new reign, that of Edward VII., her son, began. It was in the very midst of the cruel Boer War, which has lasted so long and inflicted such dreadful losses on our race. Then it was, that a journey the late Queen was anxious should be undertaken, was begun; and now after seven months of anxious, yet admiring waiting, the Duke and Duchess, having performed their parts so well, are back again among us, to

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receive the hearty thanks and gratitude of the whole of the Anglo-Saxon British race who have followed the pageant with admiration and thankfulness that all has ended well. The following worthily expresses what we mean, and we repeat the words :—"Both the Royal travellers have won golden opinions with every appearance they have made. Their unerring tact, their gracious thoughtfulness and vigilant kindness, and every word of their public utterances, have all helped to give warm and breathing life to the devotion of the distant portions of the Empire to the Crown. The Duchess has captivated all hearts by her sunny and sympathetic presence, wherever she has smiled upon a loyal multitude. But above all other factors, perhaps, in contributing to the triumph of the tour have been the admirable speeches, faultless in force, dignity, and appropriateness, with which the Duke of Cornwall has enhanced the effect of the Royal progress at every phase. This has been singularly noticeable in the case of the military pageants, breathing all the Imperial spirit of the war, which were the commanding feature of the tour throughout the Commonwealth, New Zealand, and the Canadian Dominion, and have furnished the true guarantee for the realisation of those aspirations for the future of South Africa expressed by the Heir-Apparent at Durban and Cape Town."

It will be seen that the Duke and Duchess have, in the journey they have just concluded, carried out a prophetic function, for they have by their now finished travels organised another of the "company of nations," as all the secular papers of the day at home have loudly announced. These were to spring from this, the central body, that we know to be "the Israel of God," of the house of Joseph. Australia and Canada together form two of these nations, and Natal and Cape Colony, which they also visited *en route*, represented South Africa, ere long (who can doubt it?) to be ranked as the third of "the company" or "fulness of nations," which, according to Genesis xlviii. 19, R.V., were to spring from "Ephraim," or the house of Israel. At the Cape and Durban the Duke also landed, those two African Gates which gave us, according to the prophecies, Cape Colony and the Colony of Natal; and these Gates have largely aided to secure for us the two immense Boer Republics that have, as the result of the war, been annexed to our Cape or South African possessions, and will, by-and-bye form part of the third of "the fulness of nations" to spring from Israel. Besides these, there is British India, Burmah, and Ceylon, now united under Britain, as a heathen empire, comprising 18 eastern nations at least, all of whom own allegiance to Israel, and pay it to the British Raj! Let Israel then bless the Lord for the Duke and Duchess' successful journey, and praise Him for enabling them so splendidly to carry out His promised mercies to the house of Israel, His people, and to return in safety.

THE ANGLO-ISRAEL ALMANACK for 1902 will be ready early in December, and orders for copies should be sent in good time to the local bookseller, or direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

THE first edition of Miss C. Pearse's popular book, "Israel in the Scriptures," is now exhausted, and a second edition will be ready early in 1902.

THE CHRISTIAN'S DUTY TO THE JEW.

A SERMON preached by the Rev. Robert Middleton, of Norwich, and published in *The Jewish Missionary Herald* of August, 1901, contains much that is most excellent, and we re-publish it with pleasure.

At the same time, it is clear that Mr. Middleton, in his views as to the coming return of the Jews to the Land of Promise, Palestine, has no idea that the House of Israel, or the ten-tribed House of Ephraim, is still existing, and is destined to accompany the Jews when their real God-provided and God-blessed return journey finally takes place. There can be no meaning in Jer. iii. 18, Isa. xviii. 1—7, Ezek. xxxvii. 1—28, Hosea i. 10, 11, Zech. x. 5—12, Zeph. iii. 8—10, R.V., unless the return shall comprise the whole of the twelve tribes of the children of Israel united. The head of that glorious procession will be Israel of the House of Joseph, accompanied by Manasseh, and Judah with them. In Jer. iii. 18, the words of the prophet are distinct and express. They cannot be mistaken. In Isa. xviii. two Houses are present—the one a people scattered and peeled or tall and smooth, the other a people terrible from their beginning, but "which meteth out and treadeth down;" "whose land the nations have divided." In Ezek. xxxvii. 15—23, R.V., we have the two nations plainly described as Israel and Judah, and God's plan for their return is as distinctly described in Jer. iii. 18, R.V. The other passages, Hosea i. 10, 11, Zech. x. 5, &c., and Zeph. iii., we need not enter upon, as their meaning respecting the dual character of the return of the Hebrew race is clearly evident. All this will be found omitted in the sermon that follows. Much, however, as to our nation's (Israel's) duty towards Judah prior to the commencement of the final return of the Twelve Tribes is excellent, and we gladly, accompanied by this word of protest, give it further publicity :—

"There are many remarkable things in the world. Modern researches and discoveries are constantly unearthing secrets which have never been known to mankind before. Frequently we are amazed, almost bewildered, by the wonders brought to light. The discovery of steam power startled our forefathers. They looked on in awe as the first "Puffing Billy" sped on its first rapid flight at the rate of twenty to twenty-five miles per hour. But we are now quite accustomed to steam. The train services get faster and more frequent. Steam itself has ceased to appear as being very wondrous, and is threatened with extinction by the power of electricity. The telegraph and the telephone are already wonders with which we have grown familiar. The phonograph seemed, but a little time since, almost supernatural, as it so faithfully reproduced sounds of men, animals, and instruments so accurately. But even this is almost eclipsed by the living picture or cinematograph, which represents afresh the actual scenes and movements of men, animals, and events which are already passed, and with a rapidity and accuracy which are truly astonishing.

"Yet, although the above is all true, and much more also which might easily be related, it pales into utter insignificance beside a living miracle which has been in the world now for nearly two thousand years. To be able to find a nation or race of people who live or have lived amongst all the nations and languages of the globe, scattered about often in very small communities, preserving their identity, their peculiar religious books, their ancient manners and customs, and their own distinct physiognomy, as well as their own

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old language, for all these generations, seems to me to be a greater marvel than any other of which I am acquainted. And when I remember that their own old sacred books have predicted that this should be so, that they should "dwell alone among the nations and not be reckoned among the peoples, my interest is intensified in this wondrous phenomenon. I also read in my own sacred book, the New Testament, the prediction of my Saviour, that "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles shall be fulfilled." This applies to these people, as Jerusalem was the centre of their country, and round the magnificent temple in it the Jews of old gathered. Jesus Christ, our Saviour, and their rejected Messiah, predicted the overthrow of their city and the utter destruction of their temple. This was accomplished in A.D. 70 by Vespasian and his son Titus. Since then these remarkable people have been without a country, without a settled resting-place, wanderers, fugitives, poverty-stricken, and miserable. And yet they have never merged themselves into the nations. They have not intermarried. Through trials and sorrows they have struggled on, hoping against hope that their true Messiah would come and bring deliverance. They have been threatened time after time with extermination. Every species of cruelty possible to a fiendish ingenuity has been exercised towards them, and yet no trials or miseries have prevented them from maintaining their identity as one, though a greatly scattered nation.

"And so we look at them with feelings of awe and astonishment. We remember their Father Abraham, we read with delight and profit of their ancestors in the Book of Genesis, their deliverance from the thraldom of Egypt, their wanderings towards the Promised Land, their sins and punishment, as well as their tabernacle and its skekinah glory in the wilderness. We go breathlessly on with Joshua and his wars in Canaan. We stand still and wonder at God's dealings with them in the Book of Judges. We are fascinated with the story of Ruth, the progenitor of our own Saviour; and we come to the story of David and his wonderful life as if he were a hero of our own nation. We pass on to read of Solomon and all his glory; his building of the most wonderful temple the world has ever seen; the visit of the Queen of Sheba to hear his wisdom and to see the grandeur of his glory, and we feel a sympathetic vein in our hearts with her when she declared that there was no more spirit left in her. Her own glory was so entirely eclipsed by his much greater magnificence. And who can read unmoved the ancient history of the northern and southern kingdoms, with all their ups and downs: the destruction of their beautiful City of Jerusalem and of their matchless temple? We feel such sympathy that we could now go to the Wailing Place at Jerusalem and join them in beseeching God to have mercy upon them, and to look upon the desolation of their national hopes and their national centre.

"And who that has ever experienced the sorrows of life but has thanked God for the heart-stirring strains of the Psalms of David, the Jewish King and the lineal progenitor of Jesus our Saviour? Who can read those Jewish Psalms without being blessed in soul, helped in life, comforted amidst the greatest sorrows, and strengthened in God for life's battle?

"Where, I ask, in the whole range of literature can we find anything for a moment comparable to the matchless wisdom of the Proverbs of Solomon; the lovely and comforting passages in the Book of Isaiah; or the assurances of Divine deliverance and protection in the inspired stories of the Book of Daniel? We look at those four greater prophets, with their predictions of the birth of the Messiah, so marvellously fulfilled in all their details as to the place and circumstances of His birth; His life and rejection; His death, burial, and resurrection; and we fall on our faces as we recognise the Divine inspiration of these Jewish writers who recorded the Divine predictions concerning our Blessed Lord.

"We also read again, in these and the twelve minor prophets, things concerning these wonderful people which are yet to come to pass, and which we believe are now looming in the future.

"Our faith is also confirmed as we see the close agreement of the Old and New Testament predictions. 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (St. Luke xxi. 24); compare this with Jeremiah xxxi. 10, 'He that scattered Israel will gather him'; or Isaiah lxvi. 19, 20, 'I will send those that escape of the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, in the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem.' St. Paul also speaks of Israel in his Epistle, Romans xi. 15, 32, as being once more received and 'graffed into their own olive tree,' and being '*all*' saved.

"But before dealing with the question of their future, let us be occupied for a few moments with the present condition of the Jews. I will give a few extracts from Mr. Baron's translation of the special report of the first Zionist Conference in Basle, 1897. Dr. Max Nordau says: 'In Eastern Europe, in North Africa, in Western Asia, exactly in those lands where the overwhelming majority of Jews, probably nine-tenths of them, dwell, Jewish misery is to be understood literally. It is a daily physical oppression, a terror of the day to follow, a tortuous struggle to support a bare existence. In Western Europe the battle of life is of late somewhat easier, although indications are not lacking to show that even here it may become more severe. Here the misery is of a moral description, and consists in daily mortification of self-respect and sense of honour, in the rough suppression of their effort to attain complete mental rest and satisfaction which none who is not a Jew need deny himself.

"'In Russia, where the Jewish population is over six millions, and which is the home of more than half of the Jewish race, our brethren are subject to many legal restraints. Only a small Jewish sect, the Karaites, enjoys the same privileges as the Christian subjects of the Czar. To the rest of the Jews residence in a number of the provinces is prohibited. Freedom of movement is only enjoyed by certain classes of Jews, such as merchants of the first guild, possessors of academical titles, and so forth. But in order to belong to the first guild a man must be rich, and there are few Russian Jews indeed who are rich; and also very few are the Russian Jews who can attain an academical title, for the State, middle and high schools admit but a very limited number of Jewish students, and foreign diplomas are not recognised by the law. To Jews in Russia many trades are closed which are free to all Russians. These unhappy ones are packed together in a few provinces where no opportunities are permitted them to exercise their talents and to prove their capabilities by lawful means. Education, as provided by the State, is very little accessible to them: schools of their own they cannot provide—they are too poor for that. Whoever can, leaves the land to

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seek abroad the opportunities which are denied to him at home; he who is not sufficiently young and courageous for this remains in his misery and pines away intellectually, morally, physically.

"'Of Roumania, with its quarter of a million Jews, we learn that our brethren there are also without rights. They are only permitted to live in towns, and are at the mercy of every whim of the civil authorities, and even of the lower officials. From time to time they suffer terribly from the bloodthirsty mob, and are in the worst possible circumstances.' Mr. Baron says also: 'Since then the condition of things in Roumania has become still less tolerable, and the year 1900 has witnessed the sad and pathetic spectacle of a tremendous exodus of Jews from that Balkan State which has the unenviable fame of being the most anti-Jewish in Europe. Hundreds of these Roumanian refugees have wandered across the whole of Europe on foot, from the Black Sea to the North Sea, some of them dying by the way.

"'Of the 772,000 Jews in Galicia, Dr. Salz estimates that 70 per cent. are literally beggars by profession, who ask alms mostly without receiving them.

"'Of Western Austria, with its 400,000 Jews, Dr. Mintz informs us that of 25,000 Jewish householders in Vienna, 15,000, on account of poverty, cannot be assessed at all for Jewish communal purposes. Of the 10,000 who are so assessed, 90 per cent. have only the lowest possible tax laid upon them, and of this category of the lowest assessed, three-quarters are unable to fulfil their obligation. The written law in Austria, unlike that of Russia and Roumania, knows no difference between Jew and Christian. But the public authorities boldly treat the law as a dead letter, and custom recreates the Jewish ban, which the law had abolished. The sentiment of society, which is inimical to the Jew, makes it exceedingly difficult for him to make a living, and in the near future this will become wholly impossible."

"'From Bulgaria the same cry of distress greets us. Again we find a hypocritical law which recognises no difference of privilege on account of difference of creed, but which is set aside by the authorities; again an enmity in all circles which everywhere repulses the Jews; again misery and wretchedness with no hope of improvement.

"'In Hungary the Jews make no complaint. They enjoy full rights of citizenship, can work and trade freely, and their condition continually improves.

"'To put it in one word, the Jews, in their majority, are a race of despised beggars. More diligent and inventive than the generality of Europeans, not to speak of lazy Asiatics and Africans, the Jew is condemned to the direst poverty, since he is not permitted the free use of his abilities. Consumed with the fever of uncontrollable thirst for knowledge, whenever this knowledge is attainable to others, he finds himself repulsed, a very Tantalus of knowledge in our most matter-of-fact times."

"Dr. Max Nordau, in closing his report, says:—'No one should be indifferent to the suffering of the Jews, neither Christian nor Jew. It is a great sin to allow a nation, whose worst enemies do not deny that it is highly gifted, to perish mentally and physically. It is a sin against the nation, and a sin against civilization in general, in whose service it would be no indifferent co-worker.'

"We heartily re-echo the above passage, but with the addition of another good wish. We wish with all our heart that the truest and grandest emancipation of all would come to the Jew. We mean we wish he could be taught, lovingly, carefully, systematically and patiently, the love of God in Christ Jesus, and be shown clearly, that the predicted Messiah and Deliverer of the Old Testament is the Christ of the New. Of how many Jews would we hear the words repeated, which were uttered by the Disciples on the way to Emmaus, 'Did not our hearts burn within us as He talked to us by the way, and opened unto us the Scriptures?' The Old Testament, carefully and lovingly taught, has not only made many a Jew's heart burn within him as he heard the true explanation of hitherto hidden prophecies, but has led him in numbers of cases to seek and find the true Messiah, our Jesus, who has revealed to him His full salvation. It was the preaching of this truth on the Day of Pentecost which wrought such mighty conviction amongst the many thousands who gathered together in Jerusalem, and which resulted in the conversion and baptism of 3,000 Jews, who then publicly entered the Christian fold.

"But alas, as they have not either the Scriptures in adequate numbers, or sufficient teachers to instruct them in the holy New Testament truths, in the mightiness of their misery they are seeking from within themselves a deliverance of another kind. Led on by Dr. Herzl, an old dream of emancipation has been rekindled in their breasts. The possibility of the return of the Jews to their own land of Palestine has been taught them. Fired to their inmost souls, they have made an earnest, though as yet unsuccessful attempt to found a scheme by which they, as a nation, might re-inhabit their own ancient possessions. Each year since 1897 a world-wide congress of Jews has been held, with the motto before them of, 'The Jews for Palestine and Palestine for the Jews.' It has been carried on with the utmost skill and enthusiasm, and with a bold determination which strikes one as a new factor in the history of these downtrodden people, and such as has not been evinced since their dispersion after the destruction of Jerusalem. There has certainly been nothing to compare with it since that time, and the signs of awakening life makes us ponder over and force upon us the question: Is not this the budding of the fig-tree (i.e., the preparations for national restoration of the Jewish nation after the winter of dispersion and banishment) spoken of by our Lord in St. Matthew xxiv. 22, 23 (marginal reading)? To say the least, to many keen students of the Word it seems to be so.

"To see these long-despised and broken-hearted people suddenly gather together in conference, for the first time for nearly 2,000 years, to bring delegates from the ends of the earth to the number of about 400, representing Jews of all conditions and every clime on the globe; sinking all petty differences and uniting in one great aspiration for emancipation from the bondage and servility imposed upon them by the nations for generations, and showing a unity and a determination hitherto regarded as impossible, is, to say the least, a striking and startling fact.

"Let us cull one or two sentences from the opening address of Dr. Herzl, at the Zionist Congress in London, 1900:—

"'Our reappearance in the land of our Fathers, prophesied by Holy Writ, sung by our poets, yearned for amidst tears by our stricken nation, and jeered at by miserable scoffers—that return is a matter of political moment to the Powers that have interests in Asia.'

"'The land of Palestine is not only the home of the highest ideas and of the most unhappy nation, but it is also, by reason of its geographical position, of immense importance to the whole of Europe. In time, and to my mind, the time is not far distant, a road of civilization and com-

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merce will lead to Asia. Asia is the diplomatic problem of the next decade.'

"'It is thus of increasing importance to the nations of civilization that on the road to Asia—the shortest road to Asia—there should be set up a post of civilization which would be at the service of civilised mankind. This post is Palestine—and we are those who are ready, with our blood and our substance, to provide this post for civilisation. Any student of politics must perceive, quick as lightning, that here is presented a valuable opportunity for providing an easy approach to Asia. On this post of civilisation, which will be speedily set up by the powerless Jewish people, under the suzerainty of His Imperial Majesty the Sultan, no power need look with apprehension.'

"With this end in view they are seeking to obtain a charter from the Sultan embodying the necessary public legal guarantee, so that the great practical colonisation may be advanced. They have also established a bank, entitled 'The Jewish Colonial Bank,' which has been so successful that it now numbers about 300,000 subscribers on its list.

"Who with any heart in him, could read unmoved even selections from the speeches of these congresses? Nay, it is impossible but that we catch some of the enthusiasm of this people, in their aspirations after a centralised national position in the world.

"But further. We, with Bible in hand, believe God is moving these people, and is opening the way for them to return to Palestine. The time of their deliverance is rapidly approaching. And there is one striking fact we may not overlook. In spite of their hardships and persecutions, they are constantly multiplying in number. Less than two hundred years ago the historian, Basnage, estimated the numbers of Jews in his day to be about three millions, whereas now there are more than twice that number in Russia alone. Mr. Baron estimates the total number of Jews at present at about twelve millions, or four times the number of two hundred years ago. Speaking of their annual rapid increase, in spite of pestilence, famine, or extermination, he says: 'The rapid increase of the Jews at the present day is a most significant sign of the times. The only parallel to it is to be found in the history of the last days of their sojourn in Egypt, in reference to which we read that "the more they afflicted them the more they multiplied and grew."' The same God who caused them to multiply so marvellously after centuries of cruel bondage, just before their deliverance from Egypt, is repeating the miracle now that the time is drawing nigh for the 'day-spring from on high' once again to visit them.

"But possibly some may even yet say—In what way am I concerned as a Christian with the history of the future of the Jews? I reply, 'In every way you are inseparably connected with these people. The Jews of whom you read in your Bible, and the Jews of to-day, are all one nation, one undivided people—the chosen people of our own God, and their Jehovah. The Saviour, who died outside Jerusalem and saved us for ever, was a Jew. The Apostles were Jews. Even our own New Testament is the product, under God, of Jewish writers, and the Apostle to the Gentiles himself, St. Paul, was a Hebrew of the Hebrews. The incidents of the Scriptures, from Genesis to Revelations, are mainly connected with the Jews and their country. And even the beautiful city in which we, the Redeemed of Christ, are to dwell, is to be called the New Jerusalem.

We are indebted to these ancient and interesting people at every turn. We even expect their Messiah, and look for Him daily, as our own deliverer. He is to come and 'change these bodies of our humiliation and make them like unto the body of His glory,' and, after wiping away all tears from our eyes, take us to live with Him for ever.

"And so we ask ourselves, 'What can we do for His earthly brethren, the Jews? What must we do? What does He expect us to do to help them to whom we owe so much?' Our questions are all answered in one verse from our Lord's own command (St. Luke xxiv. 47): 'Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.' And for encouragement, the words of St. Paul (Romans i. 16): 'I am not ashamed of the Gospel of Christ; for it is the power of God to every one that believeth; to the Jew first, and also to the Greek.'

"And when we remember that for centuries the worst persecutions and the most continuous to the Jews have been from professedly Christian nations, we cannot but recognise this as a special claim to us to make some amends now by special kindnesses to these poor children of Abraham. In the name of Christ they have been hunted, tortured, heavily and unjustly taxed by special taxes for Jews, and robbed, both of their national and social rights. Wars of extermination have been waged against them, and so-called Christianity has so grievously burdened and oppressed them, that at the beginning of the 20th century we find them described as a nation of beggars, although physically they are above the average in intellect, in sobriety, and in morals.

"What is our plain duty? It is to do as Jesus did when He joined those saddened, heart-broken men on the way to Emmaus—we can salute them with an earnest 'Peace be unto you,' and seek to open up to them the Scriptures. The best way to make this practical and helpful is to send those who can speak these words personally to their hearts. Their hearts would burn, and do burn, as they hear the beloved Old Scriptures read and expounded to them. Their anger against Christ would soften as they found kindness from Him and His people, instead of cruelty. The bitterness exhibited by them against our Christ is more because of the terrible experiences they have passed through for so long a time from His so-called followers than from actual prejudice against Him personally.

"One venerable old Jew in Slavonia said to Mr. Baron, 'Look here, what I have read of the New Testament I like very much, but I don't see what this Book has to do with the Christians around me. Christianity, as you represent it, I know nothing about; but I will tell you this, that if the Christ, whom the Christians around me worship, was that they represent Him to be, then He deserved to be crucified.'

"How different it is when they are brought under the kindness of truly sympathetic Christ-like influences. Let us endeavour, truly and practically, to show it them.

"We thank God that the means are provided by which we may make their hearts burn with the love of Christ. Such societies as the one under whose auspices we are met together are meeting, as far as they are able, the need before them. Their agents go among these people, live amongst them, speak to them, read and explain the Word to them, preach to them, sell portions of the Old and New Testament to them, and seek to lead them to Christ. The agents of the British Jews' Society are found working permanently in nine large continental cities, besides many places in Great Britain. They reach large numbers of Jews, and only financial limitations prevent the work from spreading in every direction. There is plenty of scope for this

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and other kindred societies and all their agents. Twelve millions of people scattered over the face of the earth is a tremendous business to reach and evangelise. There is scope enough for many thousands of Missionaries, instead of the tiny few who are at present engaged in this work. Even if we had 3,000 missionaries, it would give each one 4,000 Jews to seek out, to instruct, to pray with, and to evangelize. This would make a large parish for him to work, even if it were possible to get them all together in one place.

"We also thank God for the Bible and portions of the Bible, including the New Testament, which have been printed in Hebrew and Yiddish. We see in this one of the most encouraging signs in this Mission work. The people read, read with avidity, often secretly, the New Testament in Hebrew. They see the Christ of God there as He was, not the earthly distortions of Him, as represented by Roman Catholics, the orthodox Greek Church, and other parodies of Christian teaching so largely found on the continent of Europe.

"To me the hope of the Jews centres itself in the Bible. This is being distributed as funds permit amongst these people. And with what result? Some are brought to believe in Christ as their Messiah and Saviour, and openly to confess Him; others read, mark, learn, and inwardly digest the New Testament teaching, but do not or dare not openly espouse the cause of it. They are, however, secret disciples, and enjoy in their hearts the comfort of His grace and presence. Others, again, are still reading; still being amazed and perplexed at the disparity between the Christ of the Gospel and the European Christian. Yet, with all this, the work is going on. Steadily, line upon line, precept upon precept, the Word of God is entering many Jewish hearts. The seed is being diligently sown on God's Jewish Farm. We believe the Lord Jesus is coming for His own children very soon, when both living believers and sleeping ones will be caught up together to meet the Lord in the air and to live with Jesus for ever. After that, during the great tribulation, will come the period known as Jacob's trouble, when the Jews, who will have by that time returned in national unbelief to their native land, will go through severer trials than they have ever known before, and at the end of which the Lord will come to Mount Olivet and gloriously deliver them. A nation will then be born in a day. They will look on Him whom they pierced and accept Him as their Messiah. He will also accept the throne of David offered Him and rule in Mount Zion gloriously.

"The special importance I attach to the circulation of the Scriptures among the Jews, by the agents of this and kindred societies, is that, at least intellectually, the Jews will read about and know a great deal about Him. It will constitute, even in those who do not accept Him now, by their reading, a groundwork of knowledge for the Holy Ghost to work upon when He reveals Christ to them afterwards. They will not be ignorant as to what He claimed to be; when He came; what He said; what He did; and of the teaching of the New Testament generally. In the case of teaching Mohammedans, for instance, those who have read the Bible in a Christian school in early years have not the same need of the tedious and laborious teaching of the principles and foundation truths of the Christian religion being taught them, ere they can accept Christ as their Saviour intelligently, as one who knows nothing about the Christian faith.

"And so, I would recommend the storing of Jewish minds even with the letter of the Christian Bible. It will form a basis, a foundation, upon which the Holy Spirit can work; and one day it will so burn itself into the mind, conscience, and heart, that the astonished Jew will find that his heart-burning was consequent upon the presence of the risen Christ Himself, and that the Old Testament Scriptures, with their wondrous predictions, and the Christ of the New Testament, are one and the same. Let us then throw ourselves heart and soul into this work, which is so near to Christ's heart, and may He bless us richly in so doing for His own name's sake. Amen."

WHY DO BRITISH EMIGRANTS REFUSE TO SETTLE IN THE BRITISH COLONIES, BUT PREFER AMERICA?

THE emigration returns certify that between 1891 and 1900 there left these shores as emigrants 276,000 persons. Of these the large number of 74¼ per cent. elected to settle in the United States and declined to go to the British Colonies, which want British human stock badly to fill up their enormous vacant spaces. What can be the reason of this? Why should our people prefer a foreign country like the United States, which have 80,000,000 of inhabitants already, and are not anxious for more? Why do they neglect Canada, our eldest daughter-nation; and thus a mere handful only (13 per cent.) go there, 7¼ per cent. to the Cape and Natal, and 5¼ per cent. only to Australia? The Canadians blame Rudyard Kipling for his poem which describes the Dominion as "Our Lady of the Snows"—thus setting our emigrants against a "land of snows" and constant frosts, whereas they know that Canada is nothing of the sort, but rather a land of delights, able to rear a stalwart, hardy race, capable of great things. They think, moreover, that pains have not been taken sufficiently to instruct our emigrating classes as to the advantages of Canada over the United States to prevent them enriching the latter at the expense of Canada, Cape Colony and Natal, with Australia, New Zealand, and Tasmania, all which want the human freight we throw off annually, to occupy their barren and waste places.

"What in short is needed, they say, is to dispel the popular delusions regarding the Dominion and put solid facts in their place. Lord Strathcona is helping the movement by offering valuable prizes to young people all over the country for papers on the geography, history, and general studies of Canada. Mr. G. W. Ross, the Premier of Ontario, would have the matter taken up officially both in Britain and in the Colonies. A concerted movement on behalf of the Colonies and the Empire for the preservation to the Empire of the surplus population of the United Kingdom would, he thinks, be one of the most immediate and effective bonds of alliance which could be devised. He pictures a fervently loyal Canada of ten or twelve millions, with a defence practically assured, furnishing a basis for the food supplies of the Empire and an admirable recruiting ground for the Army and Navy. We can only trust that his patriotic hopes will be realised."

We rather incline to think that some of the Colonies of the Empire are not particularly anxious that the British emigrant should settle in their boundless land, because his advent would certainly bring down their wages by making labour plentiful and cheaper than it is now. Those on the spot in Australia, at any rate, do not want the British

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emigrant, but wish to keep their good things to themselves. The Scriptural promise to Israel no doubt is that "their number shall be as the sand of the sea, which cannot be measured nor numbered." (Hosea i. 11, R.V.) But as the United States according to our belief is a partner with us in these blessings, Ephraim and Manasseh being both heirs of the Hebrew birthright, it is clear that the United States must have its due share of our redundant population every year. Of course, it is possible, and very likely it is the fact, that just now the Manassite Americans have an undue proportion of our emigrants If so, measures ought to be taken to reduce her quota, and send more in proportion to the British Colonies. How this can be effected is a matter of doubt; but the wisest plan seems to be to spread abroad, among the young especially, a knowledge of our identity with Lost Israel, and in regard also to the capabilities of the Colonies or daughter-nations to satisfy, respectively, the wishes and wants of our emigrating population. God will do the rest, and take our surplus people where He deems it best they should go. Japan and the other non-Israelite Eastern races are showing a strong desire to occupy the waste places of British Australasia. Where they penetrate, our people from the Isles of the West can also go. Their choice must be assisted, not only in regard to Canada, but especially in reference to South Africa, where it is essential that a large British community should be attracted to hold in check the vast numbers of the Boer prisoners who must go back to their land on the return of peace.

"IN THEIR GLORY SHALL YE BOAST YOURSELVES."

By W. H. Mason.

This is the A.V. rendering of a sentence in Isa. lxi. 6, which is rendered in the R.V., "To their glory ye shall succeed."

This latter version was taken as the basis of a paper which appeared in the Banner of Israel a few weeks back.

Differing slightly in the wording, both verses promise the same thing in substance, though a little different in circumstance.

The object of this Paper, however, is not to point out these distinctions, but to shew that the experience promised is not confined to the future, though that was the aspect treated of in the previous Paper above referred to.

It is the object rather of this Paper to shew that Israel—British-Israel—has already begun to realise this promise, as well as many others whose perfect fulfilment awaits the coming day of Israel's glory and the perfect display in her, before the world, of the truth and the faithfulness of Jehovah.

"To their glory ye shall succeed." "In their glory shall ye boast yourselves." Israel must succeed to the glory of the Gentiles before she can boast herself therein.

This is, of course, the natural order of things, and this has been British-Israel's experience on many occasions in the past, and will doubtless continue to be her experience in the future, as in the providence of her God the occasion shall arise.

What a halo of glory shone upon the maritime power of Spain in the days preceding the great Armada!

Undisputed mistress of the seas, owner and controller of the mightiest fleet the world till then had known, Spain knew no bounds to the glory of her naval power.

Elate and proud of the fleets she thought invincible, she planned the great Armada for the destruction of Israel.

With what result? Let history tell the realisation by Israel of the truth of this great promise:—"To their glory shall ye succeed; in their glory shall ye boast yourselves," for to-day British Israel is mistress of the seas, and thus she truly boasts herself "Britannia rules the waves," and doubtless she will continue thus to rule the waves until, and when, she fully realises her high and holy calling: "Ye shall be named the priests of the Lord; men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Another scene in Britain's history shews her realising this great promise on land.

There is no more interesting story in our annals than the record of our unconscious struggles for empire in India. Unconscious, for here, as elsewhere, we dreamed not of empire, but only of trade. As far as we were concerned, the long strife with the French was entirely a question of commerce and depots. But our God had other purposes in view for us, and the love of business and desire for wealth was over-ruled by Him for far nobler purposes. He would give us the wealth and territory besides, but not simply for our enrichment, but for the welfare of the land and the people who should ultimately, from north to south, from east to west of that great continent, come under our sway.

Hence all the struggles and all the skill of Labourdonnais and Dupleix were in vain to establish or even found the Franco-Indian Empire of which they dreamed, and to-day, in spite of the determined efforts of our own statesmen, as well as those of our enemies, to stop our onward march to empire, to-day our Edward is King of England and Emperor of India, while the French who sought empire possess but little Pondicherry, and that by our sufferance alone. "To all their glory ye shall succeed."

Not alone in India have we succeeded to the glory of the French. During the Napoleonic and other wars with them we have wrested from them and succeeded them in possession of many lands, notably Canada and valuable islands in the West Indies and the Indian Ocean.

Look across the Atlantic and see that vast half-continent reaching from the Lakes to the Pole and from ocean to ocean; a rich and fertile land of illimitable acres and inexhaustible resources of sea and river and land; a land fit and ready to furnish homes for millions upon millions of our overflowing population. This glorious land, with its many valuable island dependencies, was in the hands of our enemies until, in the providence of our God, the fiat went forth with regard to it: "To all their glory ye shall succeed," and Israel entered into possession, and now boasts herself in the glory of Canada, one of the brightest jewels in her Royal crown and the fairest of her daughter-nations.

Jamaica and many others of the West Indian Islands tell the same story, and so do the well-known and valuable islands of Ceylon and Mauritius, &c., in the Indian Ocean, and Malta in the Mediterranean, while Gibraltar, of inestimable worth to us comes under the same category of lands where British-Israel has realised the promise: "To their glory ye shall succeed." "In their glory shall ye boast yourselves." To Him, who alone hath wrought and done it; to our ever faithful God and King, be all the praise and the glory for ever.

Articles, Correspondence, &c., should be sent to the Edito Philo-Israel, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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THE MORAL UNITY OF THE ENGLISH-SPEAKING RACES.

In connection with the recent Methodist Œcumenical Conference, a meeting was held at St. James' Hall to hear addresses on the above subject. The meeting itself was a demonstration of that unity. Mr. R. W. Perks, M.P., was in the chair. Most of the speakers were from abroad, and included black-skins as well as white. The following brief account is taken from the *Methodist Times*:

"UNITED IN BIBLE AND SPEECH.

"Dr. Briggs, of the Canadian Conference, was the next speaker, and his enthusiasm completely carried his audience away with him. He said it was claimed that the two great forces that would elevate the world were the English Bible and the English alphabet. He compared the growth of the English language with the growth of the other leading languages. The English-speaking people were the greatest distributing people of the world, and they might claim that it was because of the moral truths of the Bible that they were great. The people who were allied to the Word of God could no more cease than the Word itself could pass away. In America the English language from Hudson Bay to the Pacific was spoken with less variation of dialect than there was between London and Cornwall. He thought that, great as was the unity of the Empire, greater still is the moral likeness of the English-speaking races. A writer had coined the phrase "The Anglo-Saxon schism," but he wished to say there was no such schism, for they were one, and were daily coming nearer together. "Blest be the tie that binds"

Two Empires by the sea,
Two nations great and free,
One anthem raise.
One tongue, one faith they claim,
One God, whose glorious name
They love to praise.

They had come from heroic seed and from heroic stock, and unitedly they ought to give themselves to heroic work.

"LINGUISTIC MORALITY.

"Bishop Wilson, of San Francisco, said the subject of the meeting involved the question of what was the relation of the speech of a people with its moral character. It ought not to be forgotten that one of the manifestations of the Spirit's work was to affect their speech. "They spake with other tongues." They ought also to remember that the dispersive power of sin was emphasised by the confusion of tongues. They sometimes thought that the English was the best possible language for conveying high and holy ideas. When they found a man who had been brought up to the use of the English language they knew just what sort of appeal to make to him when they came to deal with moral questions. They know that at the back of his language there lay certain moral convictions that you can appeal to with utter and absolute confidence. He doubted whether this could be said of any other nation. There was such a thing as linguistic morality. In dealing with heathen nations this was their difficulty. The Chinese can make their words mean anything they please. They would sign any treaties that were drawn up, but in the Chinese language they meant one thing to the European and another to the Chinaman. Where that was the case with the language, there was no moral fibre at the back of it. The English language was now becoming the language of diplomacy. Lord Brougham had said he could drive a coach and six through any Act of Parliament. Bishop Wilson thought it would be a difficult matter if it were drawn up in plain English. If the Ten Commandments were put into modern English no man could well drive a coach and six through them. If they had this elemental basis to go upon in a speech that was conveying their moral purposes, they might expect a good moral unity. The English language said it was wrong to lie, and every one knew what it meant. It said it was also wrong to steal, and they couldn't twist that word into any other meaning.

"A DEMOCRATIC TONGUE.

"Dr. Watkin, from Australia, spoke of the many nations that had contributed their share towards the making of the English people. It was amongst the English-speaking people that Methodism had won its triumphs. He claimed that the English language was essentially democratic and essentially philanthropic. It was the spirit of democracy that would wash out all the colour lines that divided the races. In the kingdom of nature there were no colour lines, for "God had made of one blood all nations." In the Kingdom of Glory there was no colour line, for John beheld a great company which no man could number gathered out of every country and people and nations.

"Dr. Lee, of the African Methodist Episcopal Church, said these times and seasons were so much Anglo-Saxon that we were apt to forget that Anglo-Saxons had drawn from many nations. They had spread and attached to themselves people of every clime. Methodism attaching itself to the Anglo-Saxon had carried the Gospel of evangelism to all parts of the world. They were to speak not merely of Anglo-Saxon, but of English-speaking races, and that gave him a place. In the sweep of this English speech we had brought in many races. It was necessary to consider whether we had attained anything like unity of ethics, and whether the words right and wrong had the same meaning. The question was how the men that were in a higher civilised state dealt with the men whom they had conquered, and they must deal with them as a question of right and as brother men.

"The Ex-Mayor of Capetown, speaking briefly, said that the English language conveyed to the natives of South Africa the idea that under the British flag there was liberty and justice and protection and progress. He thought the salvation for that country and people lay in the dominance of the English language and the Christian religion."

BRITISH-ISRAEL ASSOCIATION.

Two interesting lectures were delivered on Thursday, Oct. 23, in St. Mark's Parochial Hall, Westland Row, by the Rev. S. J. Deutschberger, Organising General Secretary of the British-Israel Association. The first lecture took place at half-past three o'clock in the afternoon.

Captain W. H. Irvine, who presided, said he had been a firm believer in the British-Israel movement for sixteen or seventeen years, and the more he studied the subject, the more firm was his conviction of its truth.

Mr. Deutschberger spoke on the subject, "The Jewish View of the Identity." He said:—

The Bible is firstly and chiefly the property of the Hebrew nation (dividing the latter into the Houses of Israel and Judah —1 Kings xii.). Some people think that as the Greeks excelled in philosophy and the Romans in law, so did the Hebrews in religion. But this is not true with regard to the Hebrew nation, for it was not till after a long and hard schooling, and not till after the captivity, that they learned

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the great lesson, "Jehovah is God, and there is no other beside Him."

The great characteristic of the Jewish nation is now their tenacity in clinging to the one true God; but tenacity of purpose is also a great characteristic feature of the British nation. If France, for instance, had to carry on the long war in South Africa, they would have recalled and deposed general after general, and in these two years would have had half-a-dozen revolutions. But Britain is at her best when she is pressed hardest, and she will stick to her purpose when everything goes against her. I leave it with you to consider if she has not, together with the Jew, and as the other portion (the House of Israel) of that race, inherited the characteristic from the father Jacob, who, when pressed by the angel to let him go, would not let him go till he blessed him (Gen. xxxii. 26).

That the Hebrews were specially chosen to be God's peculiar people, you can see from Psa. cxlvii. 19, 20; Deut. iv. 32—34; Rom. iii. 1, 2. Again, they are not to cease from being a nation for ever (Jer. xxxi. 35, 36).

I.—What does the Jewish literature say of the Identity?

(*a*) In the Talmud references are made to the Ten Tribes as lost.

(*b*) There are misrepresentations, but no wonder, for the Talmud does not believe in Jesus as the Messiah.

Rabbi Akiba believed that the tribes would never return, but he believed Bar Cochab to have been the Messias; and inasmuch as the lost tribes were to be gathered during Messias' time, and they were not gathered then, he came to the wrong conclusion that they would never return. But two things are evident from his statements:—

(i.) That the Jews do not represent the Twelve Tribes (Bar Cochab being a false Messiah, and the tribes, according to Rabbi Akiba, were not gathered then).

(ii.) That the lost tribes were to be found and recovenanted at the time of Messiah's coming.

(*c*) Josephus, Book xi., chap. v., sect. 2: "Wherefore there are but two tribes subject to the Romans, while the Ten Tribes are beyond Euphrates till now."

(*d*) Second Book of Esdras: "That they have not been united with the Jews.

(*e*) Dr. Neubauer and modern Jewish Rabbins.

II.—Jewish liturgy.

(*a*) The Jews are praying for the lost tribes every Monday and Thursday in their synagogues.

(*b*) They believe that they represent only Judah and Levi.

III.—(*a*) Hebrew Scriptures of Old Testament, see special and unconditional covenant of God with Abraham (Gen. xvii., xxii.).

(*b*) The birthright descended through the special seed, and was divided by Jacob amongst his sons and the sons of Joseph.

The birthright came back to Joseph, for it always belonged to him, and was only transplanted to Reuben by man's wickedness. Joseph was the firstborn of Rachel, and she it was for whom Jacob had served seven years. That she was not given to him at once, and that he had to serve again, was not what he had expected; but God's ways are not our own ways, and finally He causes righteousness to prevail in all things.

IV.—Why do the Jews not believe in the Identity? Because they would have, at the same time, to admit that Jesus was the Messiah; for it is evident that, if the Messiah had come, the redemption of the Ten Tribes ought to have taken place.

V.—Dr. Hertzl, the leader of the Zionists, said at the Congress of last year: "Our hope is in Great Britain. Let us meet them half-way, and, by pointing out to them that we are the lost House of Israel, for whom they are praying—having been recovenanted by our Saviour Jesus Christ—let us show that they must first, according to Jer. iii. 18, walk to the House of Israel, and then together we will take possession of the Promised Land.

The Rev. W. J. M'Creery presided over the evening meeting, and said one thing that struck him about the Association was that it seemed to turn the attention of people more to a study of the Word of God than any other society that he knew of. It was also non-sectarian, and on these two grounds—even apart from the great object of the Society—it was worthy of cordial support.

Mr. Deutschberger then delivered his lecture on "Great Britain's Birthright," dealing with the subject in a very interesting manner. He said that Great Britain evidently had reached the height of her glory, and her enemies abroad were waiting for a misfortune to befall her, when they would be upon her like the eagles. But Great Britain still held the place she had achieved amongst the nations, and refused to move. They saw the finger of God in the history of other nations, and must they not also see the finger of God in the history of Great Britain? According to the Scriptures, Great Britain would never fall. Why? Not because of its goodness or righteousness, but because God had made with it an everlasting covenant. Great Britain possessed seven characteristic features, which, if she was not the House of Israel, did not belong to her. She was enjoying blessings which were promised to the House of Israel, and with the view of identifying her with Israel, he quoted extensively from the Bible in support of his contention. Germany had translated the Bible into one language, and that her own. Great Britain had translated the Bible into 365 languages. The reason she was the Bible nation of the world was because God was using her as a means of blessing, as the Israel of the world. In conclusion, he asked their sympathy, their prayers, and active help for the poor, persecuted Jews. (Applause).

Captain Fielding, in proposing a vote of thanks to the lecturer and to the chairman, mentioned that there were something like 5,000 Jews in Ireland, and of these 3,800 were in Dublin. He was glad to be able to state that the Jew was never persecuted in Ireland. (Applause).

Mr. Trouton seconded the proposition, which was passed with acclamation.—*Dublin Daily Express*, Oct. 24, 1901.

THE BRITISH-ISRAEL ASSOCIATION OF IRELAND.

We have received, with thanks, the fourth Report of the above Association for the year ended June, 1901. The Association was formed on February 17th, 1897, and is affiliated with "the British Israel Association, Metropolitan, Provincial, and Colonial."

We are glad to see that the Report finds many are inquiring into the matters the Association deals with, and that practically there are now no opponents to our views. The subscription list in Ireland is increasing; literature on the subject is largely circulating, and the lectures were well attended. The lecturers during the past season were the President, the Rev. Dr. D. Hanan, the Rector of Tipperary, the Rev. D. Moffat, Mr. H. H. Pain, J. G. Taylor, Oxonian, and others. The total membership on the books is 153, and the income about £126.

An Anglo-Israel anthem by the Rev. J. Idrisyn Jones is published by the Association with their Report, a copy of which we think the author's many friends throughout the earth, in Australasia, the West Indies, and the Canadian Dominion, which he has lately visited, would like to peruse and possibly sing.

ANGLO-ISRAEL ANTHEM.

By Rev. J. Idrisyn Jones.

(*Air*—"Men of Harlech.").

Hear, O Israel, Heaven is calling,
Time for action now is dawning,
Spread thy story so enthralling,
Over all the earth.
Those who hate thee still are dreaming,
Since like them from Japheth streaming,
False the hopes on which they're leaning,
For their doom is nigh:
But with hearts exulting,
All thy ranks uniting,

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Dare to plead thou'rt Abraham's seed,
And not of Gentile breeding;
So be joyful as Descendants
Of those patriarchal remnants,
Fleeing from the grasp of tyrants
To the British Isles.

Round the world thy daughter nations
Linked in covenant relations,
Soon shall throng their habitations,
Countless as the stars:
For the promise has been spoken,
And the Scriptures are not broken,
And those crowds shall be the token,
Jacob spake of them.
So with voices ringing,
Let the Tribes be singing,
Ephraim and Manasseh join
To make the music thrilling:
For God's faithfulness beholding,
As the ages are unfolding,
We are guilty if witholding
Praise from Israel's King.

The Hon. Sec. of the Irish Council is Captain J. Fielding. Offices, 8, Westland Row, Dublin.

NOTICE TO CORRESPONDENTS.

Mr. Alexander Dewar, Vice-President of the Anglo-Israel Association at Auckland, New Zealand, has forwarded to us for publication a paper giving reasons for their suggestions as to the present Sovereign's new title, with Scriptural reasons for the changes.

Their title, as suggested, was this—Edward VII., "King of Great Britain, Ireland, the Company of Nations and Colonies, Defender of the Faith, and Emperor of India." It seems unnecessary to publish our Auckland friends' suggestions, as the King's decision on the subject was published in the London *Times* of November 5th, 1901, and the title settled thus by him—"Edward VII., by the Grace of God, of the United Kingdom of Great Britain and Ireland, *and of the British Dominions beyond the Seas*, King, Defender of the Faith, Emperor of India." This includes everything, though, of course, the Scriptural terms describing the King's "Dominions beyond the Seas" are omitted, we think rightly.

SUNDAY SCHOOLS AND THE IDENTITY.

To the Editor of the "Sunday School Chronicle."

Your circulars calling us, as teachers, to observe the usual two days of special prayer in our churches, chapels, and Sunday-schools in the behalf of our scholars, made me rather surprised by a text quoted on their behalf as a reason for such supplication—viz., "I will yet for this be enquired of by the House of Israel to do it for them." If any of our teachers will turn to the 36th chap. of Ezekiel, and read the last few verses, they will see that it refers to the land of Palestine, and God's people Israel, going back to it, for which He says He will be inquired of by the House of Israel to do it for them. What that has to do with Sunday-school scholars and their teachers of Gentile origin I cannot conceive. Should we do thus in our ordinary business transactions? For instance, should we write a cheque in payment to a certain firm, at the same time meaning another firm to draw it, as God is represented as doing; or should we claim a cheque as our own, written out in another man's name, as your circular implies? I think not. Why should we take a promise made by God to the House of Israel if we are not that House of Israel? And worse still, Why should God make a promise to one people and fulfil it to another? It seems strange acting on the part of God. You say, further, in your circular that "On every hand testimony is borne to the fact that the Sunday-school is not making satisfactory progress." Don't you think this is the cause? Don't you think if we acted in our business affairs in the same way as we do with God's promises we should soon be in confusion? It seems to me that before we quote a text or a promise from God to support our reasons for calling upon Him to hear and answer us, we should make sure that the promise applies to us, or else quote a text for our action, that our scholars should not have power to say to us, "Teacher, does not this refer to the House of Israel? If so, how does it mean us?" Until you can tell our teachers and scholars that we are the House of Israel, and therefore it especially applies to us, let us be silent, or else our scholars will say, God cannot mean what He says, or how can He mean me?

There is a text quoted by St. Paul to Timothy which says, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth." For myself, I think the rightly dividing the Word of Truth is as important as the call to prayer. 'An appalling spirit of indifference to the claims of God enthrals the community," you say. Do you not think this comes from the way we have been accustomed to deal with God's unerring Word? I should like the views of other teachers on this important matter. I remain, a Teacher,

G. J. Vince.

Crawley Down, Sussex.

Correspondence.

KOWEYT.

To the Editor of the "Banner of Israel."

Dear Philo-Israel.—In your interesting article on Koweyt as a probable future "Gate," or British possession, you omit to notice a very interesting point which was brought out in a small map of the part in the *Daily Graphic* lately viz., that Koweyt is on the west side of the short river which is formed by the junction of the Euphrates and Tigris, and which falls into the Persian Gulf. It is therefore within the land promised to Abraham, or, in other words, between the River Euphrates and the River of Egypt. It is therefore certain to belong to Israel, and will no doubt, as you anticipate, become a valuable strategic Gate.

Yours very truly,
D. Dyce Brown.

29, Seymour-street, Portman-square, W., Oct. 28, 1901.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I sent a copy of the Banner to a gentleman with whom I had had some correspondence, and he sent me a newspaper containing a cutting for future use. I have not time to write an article just now, so hope you will make some remarks upon it in the Banner. I think it does much good to take up objections to the British-Israelite belief, and answer them; it confirms us more and more in our interpretation of the Bible as the true one.

The article on "Some New Objections" in your issue of October 16th is splendid, and I know the feeling of your objector is very prevalent among earnest Christians. The fact of a gentleman reading through the Bible eight times is also sufficient to prove the useful effect of our belief.

The Jews said of Christ, "He hath a devil," and Paul said, "I am not mad." Yours truly,

"Cross and Throne."

Stretton-on-Dunsmore, Rugby, Oct. 18th, 1901.

The Six Coloured Maps of the British Isles (issued as a Supplement to the New Year's Number of the Banner), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE COST OF THE PRESENT WAR, AND HOW ISRAEL BEARS THE BURDEN.

OUR readers no doubt are tired of the South African war, and fain would have their attention directed to some other subject. But if the war and its tremendous costs are in the hands of God, working out good to our nation, and exhibiting proofs by their very existence that we are Israel, that suffices to place on us the duty of making the facts known, and asking our readers to accept the consolation for themselves, and pass it on to others as additional evidence of the most satisfactory kind, that the British are Israel. It is the fact then, that the war which has now entered on its third year, has cost this country nearly 200 millions sterling. The cost is still mounting up—and at present there seems no certainty when it will come to an end. We have had to convey from our home in the Isles of the West over 250,000 of our best troops, 6,000 miles by sea to South Africa, and then keep up the total force to its original numbers, when diminished by casualties, disease and the fortunes of war. Yet we confidently carry on the struggle across the Ocean still, fearing no enemy by the way, and molested by no pro-Boer, either national or individual. What are the facts in regard to our vast outlay of money in carrying on the war? Has it brought this nation to the verge of bankruptcy? Are there any symptoms of national distress, or the approach of national collapse? Nothing of the sort! We are as rich as we ever were in the presence of our national troubles. Throughout the Continent our newspapers tell us there is astonishment that we can bear a burden such as this war imposes on us without our feeling it at all, while to them it would mean prostration. The Continental writers expected our decadence, and looked for the time when they would acquire "the heritage of England," through our exhaustion. Vain hope! The reckoning is erroneous. England is Israel, and her heritage is founded on the promises of God, and cannot fail. The Continentals are not Israel, and even now, without a war to injure their economic condition, they are troubled about their taxation, and demand retrenchment of expenditure on their naval estimates. With all her burdens Israel carries on the war with a flourishing trade—and without a war the Continentals find they are spending more than they can afford. Surely in all this we see the good hand of our God helping and supporting His people Israel according to His promises, and instead of cursing and condemning us for sin of which we know we have a vast load, giving us all the good gifts that lie at His right hand, because we are Israel, and because He promised to our forefathers that He would do so on oath, He has given us to-day in a way all can see and acknowledge "the power to get wealth, that He may establish His covenant which He sware unto our fathers as it is this day" (Deut. viii. 18, R.V.). The very papers of our day declare from the secular point of view that "England has amassed the wealth of ages, and is carrying on, without any apparent symptoms of weakness, a war we could never have borne! She does not look as if she were about to fall an easy victim, or to yield her commercial supremacy without a struggle!" These are consolations amid the gloom of the present time, when men, even of our own views, are satisfied that God is very angry with us to-day, and only desires to be supplicated to bring the present war to an abrupt end, regardless of the fact that the Boers' resistance is not yet subdued, and that hating this country as they do, they would never accept a peace at our hands which they did not compel us to yield to them at the point of the sword and rifle. A leading article in the London *Daily Telegraph* of October 16th, deals with this matter from the secular point of view very admirably. We quote it as likely to interest our readers on a subject which closely relates to Our Identity:—

"A decided and remarkable article in the *Bourse Gazette*, the organ of M. Witte, is only one among a number of simultaneous signs of the extent to which national endurance in the prosecution of the war is extorting more and more the admiration and respect of foreign critics. It is of

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the utmost importance that Englishmen should realise the fact that the continuance of the struggle, however severe may be the strain exerted upon the nerve and purse of the nation, is producing a most valuable and unexpected compensation. As week after week goes by, as the plough is forced by inches toward the head of the furrow, as the patience and purpose of the country remain proof against disappointment and delay, and national prosperity seems to be absolutely unaffected by an expenditure which would long ago have driven any other European State bankrupt, a true appreciation of the full strength of Britain begins to force itself upon Continental opinion. Judicious observers in every country have, of course, been always convinced, in spite of external prejudice and home pessimism, that England would reveal some indefinite store of force in emergency. But the war in its later phases, prolonged into the third year, with all its cost and trials, has shown, as nothing else could have done, that our reserves of power, whether moral or material, are immense beyond anything with which we were previously credited by the most flattering estimate. M. Witte's organ, like every other great Russian journal, is exempt from any charge of having displayed a monotonous consistency in its comments upon British affairs. Like the *Novoe Vremya*, it has sometimes advocated sane and reasonable compromise between England and Russia, while at other moments relapsing upon the smallest excuse into the familiar paroxysms of weird vituperation. The contemplation of the returns of British trade for the last two years, however, has induced the *Bourse Gazette* to give exceptionally frank and strong expression to the views which are gradually finding utterance in all the capitals. It points out that, after the unexampled burdens of a two years' campaign in a remote part of the world, we are still in the apparently unruffled enjoyment of an economical position with which that of no Continental country which has remained at peace can compare. In the statistics cited by the Russian organ we are shown to be in possession of half the mercantile tonnage of the whole world, and to be the carriers of five-eighths of all the exports and imports of Europe. After all that has been heard of the decline and fall of the British Empire from the fallacious persons, who, unlike Gibbon, forgot the distinction between prophecy and history, the *Bourse Gazette* leaves its readers to infer that all the progress of Continental competition so far has merely nibbled at the fringe of our prosperity. This is a state of things that is equally impressive and perplexing, under all the circumstances, to foreign thought; but the satisfactory feature is to note that a welcome political moral is drawn from the economic facts. We have been represented as a nation rampant in selfishness, cunning, and greed, and our supposed decadence was described as the punishment of all our vices. But since we insist upon surviving in such mysterious health and vigour, there is no alternative but to seek the explanation in our virtues. The *Bourse Gazette* adopts this very sensible course, and comes to the conclusion that the secret of British commercial vitality is to be found in our enjoyment of an economic system which is more enlightened than any other in principle, and more conducive in its results to the general happiness of the people. Between the lines of all this some significance may be read. The whole State mechanism of which M. Witte is the mainspring in Russia is financed by borrowed capital, and can only be kept going by continued loans. The Tsardom, in a word, cannot carry on the work of peace by its own resources, much less that of war, and aggressive adventures of any kind would mean sheer bankruptcy.

"From this point of view we can understand the sensations with which the Russian financial journal regards the spectacle presented by a country which has proved able to undertake an expenditure of close upon two hundred millions sterling without giving the least evidence of having been seriously inconvenienced. The Indian Government, it will be seen, has recognised Habibullah, and there has been no reason whatever for any apprehension that Russia would attempt, in connection with the Afghan succession, to create trouble, where, despite all our South African difficulties, she would be less able to face the financial consequences, which are nine points of the calculation in modern war, than we should be ourselves. But the significance, as we have said, of the remarks of M. Witte's organ lies in the fact that they are characteristic of a growing mood throughout the Continent. Herr Maximilian Harden, for instance, the most brilliant and bitter satirist among contemporary German writers, dwelt with blistering irony upon the disillusionment in which all the confident assumptions of the decadence of England have resulted. 'For ten years,' wrote this German Junius the other day, 'we listened to the assurance, supported by such long rows of figures, that we were going to enter upon the heritage of England to-morrow, and that we should cope in the next place with the United States. The reckoning does not work out, after all. England has amassed the wealth of ages, and is carrying on without any apparent symptoms of weakness, a war which we could never have borne. She does not look as if she were about to fall an easy victim or to yield her commercial supremacy without a struggle.' While chastened reflections like these are induced by the increasing severity of the economic crisis throughout Russia, Germany and Austria, France is confronted with a deficit of more than five millions sterling in her peace Budget. To levy fresh imposts without dire necessity in a country already taxed to the throat would be fatal to the existence of any Cabinet, and the only solution lies in an effort to keep down expenditure. But where is retrenchment to begin? The Budget Committee has just answered that question so far as it is concerned by striking out the estimates for the three great fifteen-thousand-ton battleships which were the most conspicuous feature, after the submarines, in M. de Lanessan's naval programme. In Germany there is precisely the same tendency, especially among the Catholic peasants of the South, no less than among the Socialists of the towns, to demand that the pressure of the hard times should be relieved in the first place at the expense of naval estimates and world policy generally. While American reports seem to suggest a slackening even in Transatlantic trade activity, it is a curious coincidence that our City article this morning notes a tendency upon this side to a more optimistic feeling. When we remember how this country for two years has been spending millions upon millions in the prosecution of the war, the evidence of the success with which we are holding our own against the rivalry of the world is one of the most astonishing phenomena in political history."

Every line of the above bears witness to the fact that the British are Israel, and that God, our God, is faithful and true to His promises to His people. It testifies to our God-given wealth, in the midst of tremendous efforts to carry on a war such as no nation ever waged before in like circumstances. It proves that even the Continental enemies of our race are obliged now to own that we are the seed whom (we know) the Lord hath blessed—making us able not only to be happy ourselves, but to make other nations happy too. In India, also, they see our nation suffering from plague,

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pestilence and famine, all three at once; and yet while losing millions of human fellow subjects from these causes, "she has amassed the wealth of ages," and does not feel the pressure and burden of the present war at all! We thank God for all these evidences of His love and favour towards us, and call upon "All Israel," everywhere, to praise the Lord for His goodness and mercy towards His chosen ones!

THE WOMAN CLOTHED WITH THE SUN; OR, THE UNVEILING OF ISIS.

By M. L. Streator, U.S.A.

A DILIGENT student of the prophets, L. W. Spayd, calls attention in the *Christian Standard* of July 13th to my new book on "The Promises of the Fathers," which treats of the origin and destiny of our race, and, with special reference to the gathering together of Israel in preparation for the final war of nations in these last days, is entitled "The Anglo-American Alliance in Prophecy." Thanking him for his friendly dissenting criticism as well as for his strong words of hearty commendation, I rejoice in his frank avowal that I have identified our race as the chosen people of Israel "with abundant and irrefutable testimony." This is the important matter, for our destiny and that of the world depends on what people is the elect race of Israel to whom belong the ethnical promises of our God, which are sure of accomplishment. It is to each of us of minor concern that we differ in the interpretation of the symbols of one of the prophecies.

That the reader clearly may understand my position on this point of difference and the reason for its presentation in the book, I quote the following statement from the chapter on "The Land of the Covenant":—

"According to the promises given to the fathers, the elect race of Israel was to produce the one seed, the personal servant of Jehovah, the Messiah, in whom all nations were to be blessed. According to the promises in the ethnical covenant, the race of Israel was to produce the multitudinous seed that should grow into a company of nations. Israel thus became alike the mother of Christ and the mother of Christian nations. Thus the promises given to the fathers became the basis of some of the loftiest symbolism of the apostle John in the Apocalypse. The 'woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,' is the divine symbol of mother Israel" (p. 394).

To this interpretation of "the woman" of John's vision, Bro. Spayd courteously objects, and expresses a desire "to see this question tested by discussion." While the fundamental position of the book stands independent of this interpretation, it is still desirable to know the real significance of this mystical woman. In the language of an enthusiastic searcher for the truth which it portrays, "this first verse of the twelfth chapter of Revelation has been called a key of the Apocalypse by many. It was, and has been, a stumbling-block to commentators." If we get the wrong key which will not fit this central lock, we will be sure to fail in unlocking many of the mysteries in this great book. But the key which unlocks the mystery of this verse discloses at once a great many things that had been hidden. This woman is one of the things of the Spirit revealed in a mystery, which we may understand from the analogy of Scripture and its methods of explaining spiritual things in spiritual words.

But read and consider Bro. Spayd's own statement of the case. He says:—

"In his efforts to establish his claims, Bro. Streator piled his proofs mountain high. He did not further need the supposed testimony in this symbol to fortify his position. To my mind he seriously erred in thus applying the symbol, and so weakened rather than strengthened his claims. But this is only per my own fallible judgment. He may, after all, be right; only I would like to see this question tested by discussion."

In writing thus, Bro. Spayd evinces the spirit of the real searcher for truth which I admire. I infer that the *Christian Standard*, in publishing his article, "is willing to encourage discussions of the prophetic symbols." Bro. Spayd insists justly that for once in our history as a people "we should encourage an extensive investigation and discussion of such prophecies." The modern atheist, because of his denial of a personal God, denies the very possibility of prophecy." But the God of the Bible appeals to it as the conclusive evidence of His deity. (See Isa. xlviii. 9, 10.) The Messiah stated the real purpose of prophecy in these expressive words: "Now I have told you before it come to pass, that when it is come to pass, ye may believe" (John xiv. 29).

The kernel of divine truth is worth ten thousand times as much as the shell and husks which enclose it. Yet the so-called "higher criticism" busies itself with detecting and exposing the flaws in the envelope of truth for the avowed purpose of exhibiting the real envelope; but, frequently inspired by disbelief, it seeks to crush the kernel as it breaks the shell. When men "utter error against Jehovah, they manifest their sceptical proclivity, and devise "wicked devices to destroy the meek with lying words." (See Isa. xxxii. 6, 7.) The Apostle Paul uttered the right sentiment when he said, "Let God be found true, but every man a liar" (Rom. iii. 4). We will not raise the insinuating question proposed by the serpent in the garden of Eden, "Hath God said?" but, accepting what the Bible says as the truth of God, we seek to investigate its real meaning. Christ had such confidence in the eternal truth of what he spoke that He said: "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). The prophet Isaiah declared what the Apostle Peter re-echoes, "The word of God shall stand forever."

Delighting in investigation rather than in discussion, I wish to present, in compliance with the call from Bro. Spayd, a further searching for the truth concerning the significance of the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." I hope that in the love of truth we will come so close together that we will see eye to eye.

The imagery of the Christian apostle John is based upon that of the ancient Hebrew prophets, which rests upon the still older imagery of Moses and the patriarchs. As "Moses was instructed in all the wisdom of the Egyptians," he knew something of their symbolism and its significance. The patriarchal religion was of divine origin. Some of its great truths still gleam through the ancient national religions, and may serve to illustrate some things of precious value preserved in the Hebrew and Christian Scriptures. This is the case in the symbols before us which are older than John, and came down through the ages to him from the patriarchal times.

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In his unique and fascinating articles on "The Unveiling of Isis," published in the *International Magazine*, Charles Latimer, of Cleveland, said :—

"The Cabalist claims that the old riddle of Isis is again brought forward in the twelfth chapter of the Revelation of St. John. To this I accede. This verse says : 'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.'

"If that old inscription upon the temple at Sa-is, 'I, Isis, am all that was and is and is to be, and no man hath hitherto me unveiled,' refers to the woman clothed with the sun of the Apocalypse, then must the myth and the prophecy refer to one and the same thing. The symbol of the former is shown by the labarum or banner of Isis, which was carried in honour of Isis, and it represented a woman clothed with the sun, standing upon the moon, and twelve stars about her held as a crown. Let the artist paint either one, and he has the Stars and Stripes represented in the heavens" (Sept., 1883, p. 260).

The magnificent vision of John as recorded in the twelfth chapter of Revelation is not a prophecy of events belonging to some single decade or some great century. It is a grand cyclical vision of the ages, a generic vision of humanity in its conflict with sin, comprehending thousands of years in its far-reaching perspective. The woman does not represent the early Church, nor does her son who was born "to rule all nations with a rod of iron," and who "was caught up unto God, and unto His throne," represent the Emperor Constantine. This magnificent language concerning her son, according to the analogy of Scripture, is not appropriate to any person but the Messiah himself." John says, "A *great* sign was seen in the heaven." However great Constantine may have been, he was not great enough to meet the demands of this sign. Dr. J. P. Lange, the eminent German expositor, says : "The great sign in heaven presents, in a highly striking picture, which is no mere symbol, but a historical life-picture, the whole spiritual conflict between the kingdom of God and the kingdom of Satan" (Commentary on Revelation, p. 245). If we can get this conception of the general significance of the imagery into our minds, it will facilitate our understanding of the symbolism as a whole and in all of its various parts.

Auberlin takes a similar view of the comprehensive import of this grand imagery. Consider diligently what he says :—

"The twelfth and thirteenth chapters contain characteristics of the conflicting powers; they describe the woman on the one side; the dragon, the beast, and the false prophet on the other. All these powers are described in the universal spirit of the New Testament according to all their relations to the history of the world and the kingdom. The vision refers not merely to the future, but, for the sake of giving the characteristics distinctly, also to the present time of the writer, and the past, as is required by the circumstances of the case.

"Humanity, in so far as it belongs to God, is the woman; therefore it is said emphatically of Christ, the Son of the woman, that he is a Man-child, a Son.

"Woman and beast designate the kingdom of God and the kingdom of the world, not only in this or that period of their development in time, but also in general universality" ("Daniel and the Revelation," pp. 240, 242, 243).

In the imagery of "the woman" we find a reference to mother Eve as the representative of humanity, a reference to mother Sarah as the representative of the elect race of Israel, and a reference to the Virgin Mary in her unique relation to her great Son, the Messiah, who is at once the seed of the woman, the seed of Abraham, and the Man-child, "born of a woman, born under the law," born of the Virgin Mary, and as such is the only begotten Son of God. "All things were created by Him and for Him" (Col. i. 16). This world was made to be the scene of redemption. On this planet God is working out before the gaze of an admiring universe the solution of the great problem of overcoming moral evil. He does it through humanity. For this purpose man was created. He does it through the elect race. For this purpose God called Abraham and chose him and his race. He does it through the Man-child, the seed of the woman, born to rule all nations with a rod of iron, who is now caught up to God and to His throne.

The woman of the vision is primarily humanity, and the child which she bore is at once the Son of Man and the Son of God. In order to carry out His gracious purpose of Satanic destruction and human redemption, Jehovah, the God eternal, chose Abraham and Sarah his wife, through whose seed the promise should be fulfilled. Hence the woman is the elect race of Israel. Christ is the chief flower of humanity, but He is the Rose of Sharon, sprung from the root of Abraham and blooming on the stock of Jesse. As the Son of Man He takes hold of man as man; as the Holy One of Israel He takes hold of the seed of Abraham. The chief persons in the symbolism are the woman and her son, mankind and the Man-child, the race of Israel and the King of Israel, who was caught up to God and to His throne. In this comprehensive view of the symbolism it is manifest that the declaration of Henry Alford in his Commentary is correct. "The man-child is the Lord Jesus Christ, *and none other*." To apply these symbols to the early Church and the Emperor Constantine, as is frequently done, is to limit and miss the scope of the vision, which is world-wide and age-lasting, degrade its lofty and divine emblems, and belittle its vast and profound significance. No, the woman is the emblem of mother Israel, her Son is the King of Israel, the Lord of glory, who "was caught up to God and to His throne," and the imagery in its integrity is the portrayal in symbols of the whole scheme of redemption.

Cleveland, O.

—From *The Christian Standard*, Cincinnati, O.

PROSPEROUS IRELAND.

(*From the "Daily Mail."*)

"COME down and see the magnificent harvest before it is taken off the fields," was the invitation which I received from a Galway gentleman just after the Horse Show; and, glad to hear such good news from the West, I started by the mail from the Broadstone Station, Dublin, a few days ago.

Having lived all my life in Ireland, and, being as "untravelled" as Piet Cronje was before Paardeberg, I know Ireland as well as any man of my age, perhaps, in the world. And I declare, with sincerest joy, that I never saw the country in such a blooming and prosperous condition as it now is.

Richest land, tillage, and pasture, plover rising from the stubbles, golden stooks of corn, large tanned haycocks in green aftergrass, herdsmen accompanied by noisy collies attending to their cattle, young horses with tails like comets

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cantering off from the train—all these one beholds as we steam through the fine country which is hunted by the Ward Union Staghounds. Lines of poplars mark the hidden watercourses in the rich pasture bogs, over which the herons fly slowly and loosely. Herds of fat bullocks, herds of fat heifers, herds of mixed cattle fill the rich country.

Peace and plenty on every side; only people are wanting.

Peace, "full and plenty," good corn, good roots, sleek cattle, contented people were to be seen everywhere; until it seemed, indeed, as if it might be said of Ireland and the Irishman, as it was said of old of the Promised Land and its Chosen People:—

"The land of Israel is the vineyard of the Lord of Hosts, and the men of Judah His pleasant plant."—*Irish Times*, Sept. 23rd, 1901.

The text which we suppose the above is meant to represent is Isa v. 7. It reads, in fact, as follows:—"The vineyard of the Lord of Hosts is the House of Israel; and the men of Judah His pleasant plant."

THE RUSSIAN AND BRITISH EMPIRES.

By E. Ireland.

The following leader in *The Irish Times* of Oct. 7, 1901, and short article from the same journal of Oct. 9, 1901, clearly set forth some of the movements which are at present being made by the Russian and British Empires, preparatory to the mighty and deadly struggle which is destined ere long to take place between these two great rivals—the British Lion and the Russian Bear—for the sovereignty of the globe. In Ezek. xxxviii. 5, Persia is distinctly named as one of the future allies of Russian-Gog; so that the present schemes of the great Northern Power in connection with that country are pretty certain to succeed, as well as its encroachments in other directions. But the ultimate and utter destruction of the Empire of the Tsar on "the mountains of Israel" is most graphically portrayed in Ezek. xxxix. and other Scriptures, as also the complete and final deliverance and victory of British-Israel, not by human means, but through the direct instrumentality of the Omnipotent and Divine "King of Israel" Himself.

"RUSSIAN MOVEMENTS.

"From all quarters of the East comes news of Russian activity. In Roumania, in Persia, in Northern and Southern China, even in the strange and lonely land of Tibet, Russia is stoutly pursuing her traditional policy of aggrandisement. And more remarkable than her incessant energy is the success which seems to attend her enterprise. How astutely she managed (and still is managing) the Chinese imbroglio is well within the knowledge of the whole world. Manchuria is hers already, not legally but actually; she has the practical possession of it, and possession, we know, is nine points of the law—especially when the law is international law. She closed last year all her own ports in the Far East, and imposed on nearly all goods her ordinary European duties. Her newly-won ports on the Lao-tong Peninsula she was obliged by the Powers of Europe to keep open, but she is now, with her amazing ingenuity, beginning to create such difficulties as may compel her—of course with the utmost reluctance—to close these ports also. She has been exploiting Persian trade for many months past, establishing lines of steamers and so forth, and as a sign of her success we notice that a new Russo-Persian Bank is to be opened at Resht in the early part of this week, and that in St. Petersburg a large new bank—"The Eastern"—is to be shortly started, which will give its special attention to Persian affairs. A special Governmental bureau, too, has been appointed to facilitate trade with Persia by collecting local information and preparing statistics, and by such other means as are practicable to a Government. Russian influence in Tibet has just been strikingly shown by a Tibetan mission to St. Petersburg, and the exchange of amenities between the two countries. Tibet, of course, is not a country of much present importance, for it lies inert and sleeping; but it is a long sleep that has no ending, and as Tibet and India are neighbours, Russia has thought it worth her while to do what no other Power has yet done, to cultivate the good graces of the worshippers of the Grand Lama, and to study the peculiar habits and character and tendencies of the people, as well as the topography of the country. As for Russian activity in the Near East, the Austrian papers have been telling the same tale about it for many years, and it appears now that attempts are being made to draw over to the Russian camp the sympathies of Roumania, which is the only one of the Balkan States that retains its old friendship for Russia's rival, Austro-Hungary.

"The firmness, ingenuity and success of Russia's foreign policy is, indeed, astonishing. She has aroused the envy of nearly all the Powers, and mingled with the very natural distrust of her, there is a large element of unwilling admiration. The truth of the matter and the real reason for her prosperity abroad is to be found in the condition of the country and of the monarchy. Domestic trouble and foreign success spring from the one root. An oligarchic form of Government—narrow, and therefore concentrated, small in numbers, and therefore able to keep a secret—is, and always in the history of the world has been, specially adapted for the good management of international affairs. It has its advantage over a democracy in the way it can conduct wars and diplomacy. An oligarchy has not to face the public discussion of its policy, and it is public discussion which lets the cat out of the bag. Who knows what Russia means to do next? Nobody knows, save her Ministers, though all may guess. The newspapers of the country are not permitted so much as to chronicle the disturbances of the students or the horrible famines which at this moment are afflicting the poor of the great southern regions. The Government can pursue its policy in silence and complete secrecy. It can also, and this is not less important, pursue a single line of policy without wavering or change. The aims of Russian statesmanship are the same from one generation to another; no Tsar can alter them however much he may wish to. Better than any other Power Russia knows her own mind, and so stands a better chance of getting sooner or later what she wants.

"But the obverse of the medal is worth noting. An oligarchy is an excellent form of government for conducting foreign relations, but in home affairs it is grossly incompetent. It is absolutely the worst housekeeper in the world. Socially and economically Russia is in a plight almost desperate. The word "crisis" is as familiar to Russian newspaper readers as is "The War in South Africa" to us; business concerns of all sorts and sizes are drooping and failing. A brief extract from a report of the Foreign Office on some industries of Russia (Miscellaneous Series No. 555) will put the situation with the simple eloquence of official language: 'The money market has never been in so

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depressing or deplorable a state, nor is there yet any visible sign of amelioration or even any appreciable glimmer of hope.' An unhappy point about the failures is that a large proportion of the loss has fallen on enterprising foreigners, especially on capitalists from Belgium and the well-loved France. The social and general condition of the country is as bad as the economic. 'A nation discontented in every rank of society, an Administration more than ever given over to routine and corruption, a most gravely embarrassed financial situation, a Government at bay, that feels on every side the ground giving way beneath its feet'—this is the description of Russia given a few days ago by a *Times* correspondent in St. Petersburg, a Frenchman. Seeing all this, one does not wonder at all at Russia's affection for France, and at the courteous visit and compliments of the great White Tsar—but one does wonder at the readiness of the French to lend their millions to the Russian Government. If one-half of what is reported about the internal state of Russia is true, if one considers the recurrence of social outbreaks and reflects on the significance of the rise to fame and influence of a Socialist like Tolstoy, we may believe that the force of popular discontent will sooner or later set some limits to the absolute monarchy of the Tsar, and that the way is being prepared for a more constitutional form of government. Much depends on how the present trouble is met by the Tsar's Ministers. The evil is beyond patching. A radical remedy is necessary, and Russian statesmen will in the future have more than enough to do at home without seeking aggrandisement abroad."

. . . . .

"BRITISH MOVEMENTS.

"The news of the great railway scheme arranged by the Viceroy of India for the construction of a railway from Quetta to Seistan, on the south-western frontier of Afghanistan, has greatly agitated the Russian Press, and the leading St. Petersburg journal, the *Novoe Vremya*, cries for a counter-move. This railway, it says, will be connected with the Bagdad railway, and at the same time the Anglo-Indian railway will join with the Chinese railways. There will therefore be a steel line from Hamburg to the Yangtse, which will cut off Russia from the Turkish Straits, Mesopotamia, the Persian Gulf, and the Indian Ocean, and her progress towards Central Asia, the strenuous work of generations, will all be wasted energy."

. . . . .

The Lord Jesus Christ and the prophet Isaiah have predicted that the "nation" of "Israel shall blossom and bud, and shall fill the face of the world with fruit" (Isa. xxvii. 6; Matt. xxi. 43); and St. Paul has also affirmed that "Abraham should be the heir of the world" (Rom. iv. 13). Hence it is manifest that the Hebrew race, and not the Slavonic race, is destined, not only to dominate the globe, but also to teach Christianity to all the nations of the earth (Matt. xxviii. 19; Mark xvi. 15). But as it can be proved from Scripture, history, geography, and ethnology, &c., that the Anglo-Saxon race is identical with Israel (not the Jews only), it follows as a necessary consequence that that race, as represented by the mighty British Empire and the great Republic of the West, must be the God-ordained inheritor of the earth, as well as the chosen evangeliser and civiliser of the whole human family. And in order that the British and American people should possess the requisite power to accomplish this Divine mission, God Himself has foretold that "Israel is the rod of His inheritance. Thou art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 19, 20); and, "No weapon that is formed against thee shall prosper" (Isa. liv. 17). Consequently, it is the fixed decree of the God of Israel, that the British Empire and the American Republic shall not only subdue the nations which make war with them, as in the recent conflict with Spain in Cuba, &c., and the present combat with the Boers in South Africa, but shall also overthrow the Russian and Northern confederacy in the approaching huge and deadly battle of Armageddon for the dominion of the globe, for the Lord "will remove far off from you the NORTHERN ARMY, and will drive him into a land barren and desolate" (Joel ii. 20; Ezek. xxxix. 1—5). Here, then, is an infallible proof of the good of the Identity, which Statesmen and military men will do well to ponder over.

A NEW ZEALAND IDENTITY ADVOCATE.

THE New Zealand newspaper entitled, *The Oamaru Mail*, of July 27th and August 21st last, published two letters from a friend there on the subject of "The British Empire." The letters speak for themselves and we need not occupy space by describing the circumstances.

Our friend, calling himself "Anglo-Saxon," addressed the editor on July 27th thus :—

"THE BRITISH EMPIRE.

"*To the Editor.*

"Sir,—At a social given at Duntroon to the returned troopers, the Rev. Mr. Hay proposed the toast of the British Empire, and in his closing remarks he is reported to say: 'So far as the Empire was concerned he believed it would never sink into decay or decrepitude, but would become a source of light, learning, and freedom for all times.' Will the Rev. Mr. Hay give us a reason for his belief? If you take up the daily papers you will invariably find sentiments of the same kind not only from our own statesmen, but also from our enemies; but, so far as I know, no reason has been given through the general press (one exception only) for taking to ourselves the right to be the everlasting kingdom. I believe with Mr. Hay that we are that Empire or Kingdom, but whether our beliefs are on the same foundation is what I would like to know.—I am, etc.,

"ANGLO SAXON."

The Rev. gentleman challenged did not, it appears, respond, and therefore "Anglo-Saxon" returned to the charge and fired his next and final shot. It was dated August 21st, 1901 :—

"THE BRITISH EMPIRE.

"*To the Editor.*

"Sir,—The Rev. Mr. Hay is not inclined to give us the reason of his belief that the Empire is to last for all time, which is to be regretted. However, as I stated I had the same belief, I will now give my reason, and which, I think, I shall prove without fear of contradiction. I will state at once my belief is based on the Word of God—the Bible. In it is mentioned the ancient kingdoms of Assyria, Babylon, Egypt, Medo-Persia, Greece, and the Roman Empire—all great nations and world-wide Powers—heathen and idolatrous. But not one word about the British Empire, one of the greatest and most truly Christian that ever existed. Is it possible, think you, that God would have left out of His

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calculations this great nation? In the beginning God chose one man, Abraham, as His instrument by which redemption and blessing were to come to the world. He promised to make of him a great nation (Gen xii. 2, 3). Again, 'I will make thee exceedingly fruitful. I will make nations out of thee and Kings shall come out of thee' (Gen. xviii. 5—8). 'By Myself have I sworn saith the Lord, because thou hast done this thing. I will bless thee and multiply thy seed as the stars of the heaven, and thy seed shall possess the gate of his enemes and in thy seed shall all the nations of the earth be blessed' (Gen. xxii. 15—18). These promises were continued to Isaac and Jacob, for in speaking to Jacob God said, 'Thy name shall not any more be called Jacob, but Israel shall be thy name. And He called his name Israel. Be fruitful and multiply; a nation and a company of nations shall be of thee' (Gen. xxxv. 10, 11). We will pass on to the deathbed of Israel. In handing down the birthright blessing to Joseph and his two sons he said, 'Bless the lads, and let them grow into a multitude in the midst of the earth' (Gen. xlviii. read the whole chapter). We have now come to the beginning of the Kingdom of Israel—the only Kingdom that is to stand for all time. Hear God's Word on this point: '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, 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 shall cease from being a nation before Me for ever.' It will be taken for granted that every Bible student will know that Israel was divided into two Kingdoms after Solomon's death—two tribes going with Rehoboam, and called the Kingdom of Judah; ten tribes under Jeroboam, forming the Kingdom of Israel, and they are invariably so distinguished when spoken of by the prophets, and are still two separate nations in the world to-day. Judah, or the Jews, we all know; but it is not so clear as to the other Kingdom. Both for their idolatry were sent into captivity—Israel to Media, which has apparently been lost. Judah, 120 years later, was taken to Babylon, but returned to Jerusalem after 70 years' captivity. I, with many thousands throughout the Empire, believe that we are the Kingdom of Israel, and I can only take space for a few of the reasons—Israel was to be chief of the nations; Britain holds that position. Israel was to have command of the sea; Britain has the mastery of the ocean. Israel was to be unconquerable; so is Britain. Israel was to be the progenitor of nations; Britain is building up young nations all round the earth. Israel was to possess the gate or strategic positions belonging to the nations; Britain has these gates. Israel was to rule over other nations; Britain sways her sceptre over sixteen nations in India and over other races in other parts of the world. Israel was to lend money to the nations; Britain is the universal banker. Israel was to be a blessing to all nations; Britain is the chief civiliser and benefactress of the world, sending Bibles and missionaries to every clime. I could continue this to any length, but this will be sufficient to show the remarkable resemblance of the two peoples, and as there cannot be two Israels, it follows that the Israel of the Bible and the British Empire are one and the same people. If we are not Israel, what is our doom? This great Empire, of which we are justly proud, shall decay and disappear like other dynasties 'for Israel is coming,' or the Scriptures are not true.

"I am, etc.,

"ANGLO SAXON."

"FOR THIS, MOREOVER, I WILL BE INQUIRED OF BY THE HOUSE OF ISRAEL TO DO IT FOR THEM."—EZEK. XXXVI. 37, R.V.

"Brethren, let us pray!"

BY C. S. PIKE.

IF your readers are not already tired of the war in South Africa, perhaps you will permit me to look at it as it appears to me, from an Identity point of view.

On the 24th of October, in an article on the progress of the war, a writer in the *Daily Mail* concludes his remarks by telling his readers, "We must trust in the man on the spot." No doubt this is excellent advice, but it is what we have been doing for over two years! and the result is, to say the least of it, disappointing!

According to the British-Israel creed, I take it, we agree that we are the same people to whom Almighty God made several promises, conditional and unconditional, and that the God we worship is the same who made those promises, the same who has helped our little armies in great and little wars until we have come to look on victory almost as our right; we have the history of our miraculous victories in all lands to remind us in whom should be our trust, and every Sunday we say, "There is none other that fighteth for us but only Thou, O God!" Yet in whom have we put our trust? It seems to me, in everybody but in the One that we should have learned to trust implicitly. One remembers how we sent our soldiers off with laughter and cheers and singing! They were at last to get a chance at an enemy whom they despised, though with very little reason; they were going "to wipe something off a slate," and who doubted that "50,000 horse and foot" were quite sufficient for the task?

After General White had become shut up in Ladysmith, and what we had looked on as little more than a picnic, with a little useful training for our troops thrown in, had begun to look more serious, what perfect faith we put in General Buller's power to set everything right. When he, too, failed, we turned with perfect confidence to Roberts and Kitchener and troops outnumbering the most extravagant estimate of the enemy to a greater extent than has ever been known in all the history of our warfaring.

This was a long time ago; and since then we have had some little to be proud of, and much to make a proud nation bitterly ashamed. And now Mr. Edgar Wallace, of the *Daily Mail*, estimates the fightiug must go on at least another year! The daily Press is clamouring for more troops, and there is much talk of conscription; meanwhile it is unpleasant to remember that the enemy in the field is to-day estimated at 10,000 men only!

In what were called the dark days after Colenso, the Church very rightly ordered a special prayer to be said in all our Churches for the success of our troops: perhaps some of your clerical readers can explain why that prayer has been dropped? There is little doubt that the period in which it was used was the most successful in the history of the war.

Now, we are taught in the Second Commandment to say, "I the Lord thy God am a jealous God," and for an instance see Book of Judges vii. 2, "And the Lord said unto Gideon, The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." The number considered too many, you will remember, was 10,000.

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I am much afraid that if we had won in the first year of the war, as humanly speaking, we had every right to expect, we should have done just this thing that God knew Israel would do. There would doubtless have been thanksgiving services, but how our ears would have been deafened by that piece of senseless boast and brag, "The Soldiers of the Queen." I presume the poet would have been able to get something to rhyme with King.

I do not know if it has struck any of your readers, believers in our Identity, that we have before us the astounding spectacle of God's chosen people fighting, with an unshakeable faith in their soldiers, their generals, and "the luck of the British army," against an enemy presumably not of Israel, who set an example to the best of us of faith in the God of Battles to give the victory to those who trust in Him!

Does it not seem a pity that we should have learnt so little since the days of Gideon?

Crewton, Derby, Nov. 6th, 1901.

NOTE BY THE EDITOR.—The author of the above is quite right. We have as a nation forgotten to continue our prayer to the God of Israel to help us in our contest with the Boers. In the Clifton Churches—in the chief of them at least—the prayers for God's help are continued. But we fear they are the exception, not the rule, there and elsewhere. The true way "to stop the war" is to pray our Father to interfere and to give us now, after our long, long period of sorrows and tribulation, such decisive victories as shall convince the Boers that they must submit to the Israel of God.

CO. MEATH.

HISTORIC SPOT FOR SALE.

AN auctioneer at Kells (Co. Meath), announces the sale, by private treaty, of a grazing farm on the Hill of Tara, which contains the banqueting hall of the Ard Righ of Tara, the kings' chair, the old coronation chair of ancient Erin, the Croppies grave, and the celebrated "Lia Fail," which contests, with the Stone under the coronation chair at Westminster, the claim to be the orginal Stone of Destiny.—From *The Daily Mail*, October 4, 1901.

With reference to the "Lia Fail," or Stone of Destiny, the reader is strongly recommended to procure a copy of a most convincing and interesting book by Mrs. Rogers, entitled, "The Coronation Stone, and England's Interest in It."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It has often been in my mind to write you a few lines from this distant part of the Empire—a small town on the East Coast of New Zealand—to let you know that there are a few of the Identity folk here, and to tell you how glad and thankful I am to God that I was led to study this great truth. I was led to it by a casual remark of a friend asking me if I knew who the Anglo-Saxons were? I made some joking reply. My friend asked me if I would read a book on the subject. "Yes," I said, "I would." He lent me some of the literature, amongst others was the BANNER OF ISRAEL, Dr. Wild's "Ten Tribes," and Dr. Poole's "Fifty Reasons." After studying these for a time I have to confess that though I was member of a Church for over thirty years, and have read the Bible daily in my family, I was entirely ignorant of how much there was to be learnt from the Word of God, until I began to study it in the light of British-Israel truth. Indeed the Bible was to me a new book. I felt I had made a discovery, and became enthusiastic over it, and began to speak to others. I think I succeeded in a few cases, for I occasionally heard it spoken of.

I find the most difficult people to get at are the ordinary professing Christians and the ministers. After threshing it out with the first, he has to admit the force of my arguments. "But what is the good of it? I am saved by Christ, and that is enough for me."

As regards the ministers, I will give you my experience as to my own minister, which I expect will apply to all. When I first began the study I felt I wanted someone to speak to on the subject. Naturally I thought of my minister, and that he would know all about this great truth. I told him of my discovery, and that I had sent home for a supply of literature; also that I would see him again on its arrival, which in due course I did, going with all my young enthusiasm, thinking of having an hour's profitable instruction. I took with me "British-Israel Truth," Dr. Wild's work, and some BANNERS, all of which I thought would interest him. After explaining the object of my visit, I could see at once the subject was distasteful to him. He opened out by pouring a broadside into me, by saying that he knew another British-Israelite, who was a drunkard and a liar. Unfortunately for us here, there was a professor of the Identity to whom the first charge would apply; but this same man was a full member of the Church, and took his "place at the Lord's table." This charge rather took me aback. I said "I was very sorry to hear it," and asked him what this had to do with God's promises to Israel? I explained to him all I had learned from God's Word with the aid of the books I had with me. He did not volunteer any information, and as I was doing all the talking, I brought the interview to a close by offering him the loan of some of our literature, which he declined by saying he had no time to read books, which I thought was very strange, as I think it is the duty and privilege of the shepherd of Israel to see what the people are reading, and to encourage all and everything that will lead our thoughts Godward and heavenward.

We are very much in want here of a leader—someone who has a good grasp of the subject and is able to express his thoughts intelligently. I have the will, but lack the ability, so I do what I can by speaking to a friend or neighbour, as opportunity occurs; and as I read the daily papers I can often find something I can write about bearing on the Identity, and have to thank our Oamaru papers, for I have never been refused anything in reason. Lately there has been a little correspondence with reference to the British Empire. One of our ministers stated that the Empire was to stand for all time. I asked him to give us a reason for his belief.

Under another cover I am sending you the papers. The books I have supplied myself are—BANNER OF ISRAEL, "British-Israel Truth," "Englishmen Israelites," Ed. Hine's works, Bishop Titcomb's works, "The Geography of the Gates," Dr. Wild's book, "Predestination," and "Kingdom of God." (Grant). With these I am pretty well armed to meet an objector.

Yours respectfully,

J. I. S.

Oamaru, New Zealand, August 28th, 1901.

P.S.—Can you find room in the BANNER to explain the meaning of "one of a city and two of a family," as I feel a little confused over this, and possibly there may be others would like to know. If there is anything in my letter you think worthy of note, you are at liberty to use it.—J. I. S.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose you herewith a clipping from the *Times* of Washington, D.C., September 26th. To readers of the BANNER, or all Anglo-Israelites everywhere, this speaks with peculiar significance. It is but one of the many straws

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in the current of events in these days which are being delivered with startling rapidity. To the casual reader this is but an opinion. To the Anglo-Israelite it is blind evidence —a finger-post pointing in a new direction heretofore unapprehended except by the prophet of old, who thousands of years ago foresaw Jerusalem a seaport, the capital of Israel (Britain) and the world. Alexandria is not Jerusalem, but is it not a long step in the right direction?

Yours very truly,

S. J. ALLISON.

Washington, D.C., October 4th, 1901.

"A map of the world shows the awkward position of London as the centre of the British Empire. For her world-domain Alexandria or Cairo is the ideal capital. Situated between East and West, North and South, holding the key to the lock of Asia in the Suez Canal; a glorious climate; the magnificent Mediterranean before and all Africa behind down to the Cape, which is the back door to Asia, Alexandria is the natural capital of the world."

NOTE BY THE EDITOR.—The above may be man's opinion. But surely God has decided otherwise and made Palestine the centre of the Empire, the seat of the throne of David His servant, the Lord Jesus Christ our King. Alexandria is a mighty Gate, now in British possession, but never will, we imagine, be the capital of the British-Israel Empire.

To the Editor of the "Banner of Israel."

DEAR SIR,—I feel assured there are but few, if any, of your readers who have seen my letter which you published without my name, in the BANNER of 30th October, who will deny that the words I quoted from the 81st Psalm, plainly show us that it is our idolatry that affords the true Biblical reason for the slow and draggling prolongation of the Boer war. I am indeed surprised to find that any believer in the Identity of our nation with Israel, should refuse to accept the teaching of God's Word, under the pretence that we cannot be charged with idolatry, so long as "the laws of the land forbid," as you call them, "these Popish innovations; and the formularies of the Church fail to sanction them." This is strange reasoning which leads me to ask, of what use is the law of the land or the law of the Church, if our Government and our Bishops refuse or fail to enforce them. You say that "the difficulty is to bring the traitors to book;" and so it is, but we should remember that that difficulty exists only with those who have not the power to enforce the law, and not with those who have. All this is plainly an admission that we, as a nation, are transgressing by our idolatrous practices, the Commandments of our God; and it ought to be equally plain, that any endeavour to screen our Government and our Bishops from "the condemnation," which, you say, "is pronounced as the verdict of the Lord," is not sufficient to save us from His anger, and the many corrective punishments by which He has been in His mercy, trying to bring us to our senses during the years that are now passing on. For, has not our Empire been visited with famine, and pestilence, and other grievous afflictions, which are the promised rewards of idolatry, that greatest of all our national sins?

You say that the Lord "has put down our enemies, the Boers," but all the newspapers continue to tell us that they are not yet put down; and we know that no enemy is put down until he acknowledges our supremacy, and is deprived of the power of further resistance.

You say that the Stone of Israel is grinding them to powder, and that the Boers falling on that stone have been broken in pieces; but that cannot be fairly said of them so long as they continue to attack us with arms in their hands; and you admit, at the end of your remarks that "the Boers, as a nation, still refuse to serve us."

And still in the face of all these facts you endeavour to persuade us that we are "being greatly blessed at this present moment by the Lord." But it would be far better to admit our national unworthiness, and bow to the correction we are receiving from His chastening hand.

I hope you will do me the justice to let this letter appear in the BANNER, that your readers may see that I was not ashamed to append my name to any communication I ever contributed to the pages of the BANNER OF ISRAEL.

Yours faithfully,

J. H. WELDON.

Ash-hill Towers, Kilmallock.

NOTE BY THE EDITOR.—Mr. Weldon applies the threats of the Lord against Israel in Psa. lxxxi. 8—13, R.V., regardless of the fact that they related to the sins of His people at and just after the Exodus. Since then the new covenant made in the blood of Jesus has been ratified, and the promises of Isa. liv. 9, R.V., are ruling the destinies of the chosen race. "He has sworn," and that suffices! It ought to be enough for our correspondent; but he sees such black iniquity in Israel that nothing short of a new captivity to Central Africa or Asia would suffice, we suppose, to meet the justice of the case? We deserve it, no doubt. God forbid that we should deny our nation's guilt. But we believe in our God's merciful purposes, and we are sure He is able and willing to purge out the rebels from Israel (Ezek. xx. 38, R.V.), and in mercy may He do it soon! In regard to our nation's present mercies we have only to look to India and the daughter nations to see how in spite of famine, plague, and pestilence, India has never been so prospered as during the last year; and the Prince of Wales' tour has shown the world that "the fulness of nations" is enjoying all the rich blessings that lie at God's right hand. In regard to the South African War we must repeat that the Boers as an organised State do not exist to-day. The present struggles are the last dying efforts of a conquered rabble, who are only injuring themselves, their wives, and children by the senseless conflict. When peace and prosperity return in South Africa we shall remind Mr. Weldon of our contention, and ask him to admit he has been in error, in the matter that we regret to see divides us. Meanwhile the subject now closes as far as the BANNER columns are concerned.

[NOTE.—The fact that Mr. Weldon's letter published on Oct. 30th, did not bear his name is thus explained. It was put in type with his signature at foot, but our Editorial remarks were sent to him to read by accident, and Mr. Weldon instructed our publishers to omit the letter altogether. It was too late then to do so, as the letter was printed. We removed his name, however, and thus left no clue as to the authorship of the letter, deeming that the best way, under the circumstances, of carrying out his wishes.—ED.].

MARBLE ARCH, HYDE PARK.

To the Editor of the "Banner of Israel."

SIR,—Attracted by a large gathering in the "People's forum," Marble Arch, Hyde Park, I paused for a moment to learn what was going on, and was interested to observe a gentleman delivering an address upon the aims and objects of the British-Israel propaganda.

An unpretentious banner in the form of a shield with the simple words, "British-Israel" upon it was affixed just behind the speaker by way of announcing that the meeting was held for a definite purpose, and from the orderly and rapt attention with which the points of the address were received by the audience it would certainly appear that the lecturer had a thorough grasp of his subject, and the tact and ability to impart information thereon.

Audiences in Hyde Park are somewhat difficult to gather, and keep together in questions not generally "understanded of the people;" but upon this occasion as subsequently in the afternoon the speaker was successful in gathering and keeping together for hours what in justice must be stated to be the largest audience of any of the numerous rostrums. It may interest some of the many friends of Mr. R. Mackworth, who was in the habit for so many years of delivering his instructive and popular addresses in Hyde Park that the "mantle" he was obliged to cast aside on his departure for South America has fallen upon the capable shoulders of Mr. Chas. Cottrell, and that the banner is still worthily uplifted

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Sunday by Sunday, in the old spot made venerable as the scene of so many profoundly interesting meetings.

I may have the opportunity upon some future occasion to take up one or more of the points dealt with by Mr. Cottrell, and show in what manner the genial lecturer presents them to his audience, but as time, and possibly your space presses, I will simply confine myself now to expressing the opinion that the addresses of Mr. Cottrell are calculated to, and are proving of value to the propaganda.

I have the honour to be, Sir,
Yours respectfully,
HENRY MAY.

13, Molyneux-street, W., 12th November 1901.

A ROYAL HOMECOMING.

WELCOME, right welcome home, to these blest Isles,
Where, unforgotten, loved Victoria sleeps,
But now with happy pride your Father smiles,
Your Mother weeps.

You went as came the swallow, homeward draw
Now it hath winged its way to winter's green;
But never swallow or wandering sea-bird saw
What You have seen.

For You have circled the earth with pinions fleet,
The seasons through, and everywhere a throng
Of glowing hearts your coming trooped to greet
With flowers and song.

Over the unchanging sea eight changeful moons
Have moved through shield to sickle, seed to sheaves,
And twice a hundred dawns, a hundred noons,
A hundred eves.

Waned to their slumber in the star-lit night,
And ever from land or lake, from wave or crag,
From fixed or floating fort, You had in sight
The British Flag.

And wider, further, onward round the world,
Scouring the field or furrowing the sea,
You found that Emblem, which, where'er unfurled,
Floats o'er the Free:

So that on man, and man's laborious hand,
Nor manacle nor hindrance shall be laid,
But mind with mind, and strand with generous strand,
Contend and trade.

And, though the shade of treasonable strife
Falls on our homes and theirs, You wandering, saw,
Young Commonwealths You found, surging with life,
Yet ruled by Law:

Whose blood, infused in ours in War's emprise,
To vindicate one Sceptre, sword, and tongue,—
As ours perchance may help to keep them wise,—
Hath made us young.

Fountain of Youth England in mellower years
Hath found and drained, so that She ne'er need know
What Nature feels when Autumn stacks and seres,
Or Yule-gusts blow.

You sailed from us to them, from them to us,
Love at the prow and wisdom at the helm,
August Ambassadors, who strengthen thus
Her Rule and Realm.

Round You to-day a People stand arrayed,
That fain with Peace two wedded worlds would dower,
Therefore, rejoicing, mightier hath been made
Imperial Power.

ALFRED AUSTIN.

—London *Times*, Nov. 2nd, 1901.

The above touches points where our Identity is unwittingly brought forward by the Poet-Laureate. For instance, in stanza v. the fact is recognised that during eight months' wanderings the Royal Pair never lost sight of the British Flag. The reference here is to Israel's dominion throughout the world, under the whole heaven described in Dan. vii. 27, R.V. In stanzas vi. and vii. the glorious privilege of Israel is referred to, which constitutes her the liberator of the slave (Isa. lviii. 6, 7, R.V.), and the promoter of peaceful commerce (Num. xxiv. 7, R.V). In stanzas xi. and xii. we seem to see Israel constituted by the Lord, "the head and not the tail, above only, but not beneath, all the nations of the earth," "set high too above them all" (Deut. xxviii. 1, 13, 14, R.V.).

No doubt Mr. Alfred Austin did not contemplate when he wrote his poem regarding "The Royal Homecoming," making any reference to the Divine blessings on Israel, yet we see that quite unconsciously, we suppose, he has in drawing the picture of the British people at the present hour, been constrained to adopt at the same time those very marked blessings which God bestowed exclusively upon His friend "Abraham and his seed for ever" (2 Chron. xx. 7, R.V.).

LONGEVITY AMONG THE JEWS.

"AN eminent French statistician, M. Legoyt, has reported some important facts relating to the Jews in Prussia between the years 1859 and 1861. He corroborates what has been stated by Mayer and Neufville as to the greater value of Jewish life in the earlier years of existence. He indicates that the number of still-born children—that is, of children who die before, during, or soon after birth—was, in 1849, one still-born child in 97·75 amongst Jews, to one in 44·86 amongst other peoples. He shows that, from 1859 to 1861, in 100 births in Prussia, the proportion of mortality was 48·11 amongst the Jews to 66·33 amongst the other classes of the country. From these experiences Legoyt assumes that the average life of the Jews ought to exceed that of the general population. The fact, he adds, is so. The difference to their profit is about five years. The Civil States extracts in Prussia only impute to them 1·61 deaths in 100; while for the whole kingdom the mortality assessment is 2·62 in 100. The population increases 1·36 in 100 among the Christians, and 1·73 among the Jews annually. The effectives of the first require a period of 51 years to double themselves; those of the second a period of 41·50 years. In 1849 Prussia calculated one dead in 40·69 Jews, and in 32·26 of other classes. From a table of mortality which he constructed from data included between the years 1855-9, Legoyt drew as conclusions:—Firstly, that at birth the average life of the general population was higher than that of the Jewish; secondly, that at all other ages the Jews had the advantage; thirdly, that as regards the Jewish women the average duration of life did not attain that of the whole population up to the age of 60 years, but beyond that limit it became higher."

"THE ANGLO-ISRAEL ALMANACK AND DIARY" for 1902 will be published early in December. The portraits will include Miss Caroline Pearse and the late Captain Lowe.

"*Israel in the Scriptures*."—The first edition of this volume is now out of print, and a second and revised edition will be issued early in the New Year.

NOTICE.—We are requested to announce that the Rev. J. Idrisyn Jones' address henceforward will be: Craighouse Road, Edinburgh, N.B.; also that Mrs. A. Woolcott having resigned, the Secretary of the Israels' Scripture and Prayer Union will be:—Mrs. Innes, Hurst House, St. John's Road, Watford, Herts.

THE SIX COLOURED MAPS of the BRITISH ISLES (issued as a Supplement to the New Year's Number of the BANNER), may now be had mounted on linen, and varnished, with roller, price 1s. 6d., or post free, to any address, for 1s. 8d. Apply to R. Banks & Son, Racquet Court, Fleet Street, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE PRIME MINISTER ON THE WAR, ON LORD MAYOR'S DAY.

LORD SALISBURY'S speech at the banquet at the Guildhall on November 9th, was very interesting this year by reason of his remarks on the South African war, its duration, and its probable results. The Prime Minister took a decidedly hopeful view of matters, as he was justified in doing, and pressed what others seemed ready to forget, that the British troops, well handled as they have been by Lords Roberts and Kitchener, Sir Redvers Buller and the long list of British Generals who destroyed the Boer organised armies and deprived them of all their guns, have reduced the Boers to scattered guerilla forces, whose power is being reduced day by day, and week by week. He admits that it is a long and tiresome process, but looks confidently to a successful issue to the struggle. There have been mistakes and miscalculations, of course, on our side; but these were inseparable from the nature of the contest and have been and will be overcome, God willing, at last. The Government are, it appears, in possession of information which they cannot yet divulge, showing that the end will be what we desire—and the settlement a success for British efforts. On one point Lord Salisbury is decided. The war must be carried on to its finish—according to the resolve of the people themselves here. In regard to the plea that the Boers will accept nothing at our hands, but entire independence, his Lordship replied: "That neighbours who attack us at two days' notice and who have evidently spent so many of their years in accumulating the material for a colossal war, with such neighbours as these—their independence is not consistent with our security." The whole case is in a nutshell, and Lord Salisbury has stated it laconically.

The Boers have carefully prepared for this war for 20 years. They have provided stores of money, guns, ammunition, European mercenaries, horses, and supplies of every sort for this contingency, and while we were unprepared, at two days' notice declared war against us, besieged our troops in British towns in British South African territory, and then proceeded publicly to annex it by proclamation, with every aggravation of insult and contumacy. Such a people cannot safely be restored to independence by us while still unsubdued, and while we are unprepared to hand over all South Africa to them as their conquered enemy. The fight must continue to its finish, and their submission must be the condition precedent of the peace we shall only be too thankful to make on terms merciful to them and safe for the British Empire. Some portions of the Prime Minister's most sensible speech we quote for our readers' information, adopting the version of the London *Times* of November 11th:

"THE WAR'S PROGRESS.

"There is really nothing on which I can dwell of a disturbing or serious character, except only—and it is a great exception— on this lamentable war that we are pursuing in South Africa. Yet there I rather deprecate the spirit of pessimism which extends itself over all public expressions of opinion. It is quite true that sometimes things do not go entirely as we should wish them to go. But are you quite sure that your feelings in that respect are not due to the astonishing rapidity of the means of communication, which places before you circumstances of discouragement which your forefathers would not have known till several months after the events had taken place? (Cheers.) From my own point of view—it may be good or bad—I see no cause for this pessimistic expression of opinion. (Hear, hear.) I do not believe that, in the kind of war which we are waging, we have ever been free from a certain amount of vicissitude. But what we have to expect and to hope for, and what I think we have absolutely secured, is a steady, unvarying progress towards a successful issue. (Cheers.) If you will consider all that is passed, you will see that there is nothing in the events that have gone by to lead us in any degree to modify that confident hope of a successful

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and early issue which we have constantly entertained. You will probably say that it has been less early than we hoped. Undoubtedly it is true that we have not reached the conclusion which we hoped so rapidly as many people entertained an expectation of. But I think that much of the feeling of nervousness and of disappointed anticipation is due to the fact that we have not rightly considered the kind of war in which we are engaged. In most of the wars of the 19th century—the wars of France, or of Germany, or of Russia, or of others—when once the conclusive battle had been fought, and the capital, the seat of government, had been conquered, after that there was not much delay, but the terms of peace were carried out. That was the ordinary type of war. It was not the universal type of war. I think it was the type of war with the most cultivated and sagacious nations. It was seldom that a war, after a decisive victory and the conquest of the capital, was carried on to a further struggle.

"THE NATURE OF GUERILLA WAR.

"But there are several cases in which it was carried on, and these have always been, and though not doubtful, still lengthy conflicts, in which great cost and great effort was involved, and about which a certain amount of disappointment was felt because an earlier result was not obtained. But you must judge every state of things by the laws which apply to it. You must not imagine that because the guerilla warfare has not terminated with the promptness which would attend the operations of great armies in the field—you must not imagine that any danger has been incurred or fear any disappointment in the result. It is inevitably so—that a guerilla warfare must be conducted and terminated on its own laws, and if it has taken longer than you have anticipated, remember that that has happened again and again during the 19th century to the various nations which have been engaged in similar undertakings. The Circassians fighting against Russia, the Bretons fighting against the French Republic, the Bosnians fighting against Austria, nay, our own case, the native commandos and chieftains of the Indian Mutiny fighting after the decisive capture of Delhi, fighting for month after month against the English who were asserting the power and rights of their Sovereign—in all those cases there was a lengthened steady effort necessary before the great victory was carried to its legitimate and natural conclusion by the destruction and determination of the guerilla warfare. It is, therefore, absurd to suppose that we have met with any undue or unexpected difficulty because, after Lord Roberts had conquered Pretoria, and in other battles had defeated the Boers, the guerilla warfare, which it was in their power to set up, has not been immediately brought to a conclusion. I do not think, therefore, that there is any cause for any apprehension or for any discouragement with respect to the length of this war. It would be a discouragement if we had any grounds for believing that we were making no progress—no sufficient progress. But there lies our difficulty. We cannot lay before you the whole circumstances of the case; we cannot tell you publicly all that is going on. (Cheers.) We should be grossly neglecting our duty if we did so, and yet it is only by some revelation of that kind that we can give you full and entire satisfaction. All I can say is—and I am speaking not my own judgment, which would be of little value, I am speaking the judgment and the views of those who have the best opportunity of determining what is really going on, and what is the real drift of events—that we are making, month by month and week by week, sure and substantial progress. (Loud cheers.) Our position is, of course, unchanged. It is the position that we have always occupied—that we desire nothing better than to bring back these territories to the blessings which the British Empire has shown, generation after generation, that it is capable of bestowing on the colonies that belong to the empire. (Cheers.) We desire nothing better than that the territories in which war is now raging should enjoy at once, if there were peace, freedom and civil rights, and that within the earliest possible opportunity that the circumstances and conditions of the time will permit they should enjoy those other blessings of self-government which so many of the King's self-governing colonies enjoy in many parts of the world. (Cheers.) This is our position. We are met with the assertion that our opponents will accept nothing but independence. We reply that neighbours who attack us at two days' notice, and who have then evidently spent so many of their years in accumulating the materials for a colossal war—with such neighbours as these their independence is not consistent with our security. (Loud cheers.)

The difficulty which will arise after the war has been brought to a close will be connected with the disposal of the thousands of Boer prisoners now scattered in British penal settlements in St. Helena, India, Ceylon, and Bermuda. There, as the accounts published prove, are collected some of the most hardened and unscrupulous enemies of the British, existing anywhere! To let those men return to prepare fresh outbreaks of the present guerilla war, will be the height of folly on our part, certain to lead to fresh contests and renewed bloodshed, to be put down again by force and loss in treasure and men's lives, which must on all accounts be avoided. All leaders, such as General Cronjé now in St. Helena, must, we suppose, be detained as life prisoners where located at present; and thousands of the common rank and file who refuse to obey our British Government, and laws must be transported till age renders them no longer formidable in South Africa. We beg our readers to remember that the Lord, the God of Israel, has all our nation's matters in His own safe guidance and keeping, and that this Boer war, its origin and long continuance, are portions of His loving arrangements for our nation's final good, being Israel, His chosen. Anxiety regarding the final issue of the war, is out of place on our part, since we know that the Lord is using us as His battle axe and weapons of war in the present operations, as truly as were Israel of old under Moses and Joshua, their Commanders-in-Chief, during the war when the nations of Canaan, the usurpers of God's own land, were subdued under Israel the rightful heirs under the Lord's decree. The promise to Israel now is that the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given by God to the people of the saints of the Most High—even to Israel—and South Africa is part of God's gift now under process of surrender to the nation designated as "the heir of the world" (Dan. vii. 27, and Rom. iv. 13, R.V.) It is ours to wait with patience our God's dealings in this matter, knowing that His purposes will never fail. To Him let Israel, therefore, give all the praise, nay, even for the guerilla warfare in South Africa; and then patiently await the issue till His good time be come.

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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THE TABERNACLE OF DAVID.

(A Paper read before the Birmingham British-Israel Association, March, 1901.)

By T. H. Whitehouse.

[The reader is earnestly desired to verify the subject matter by careful perusal of the passages of Holy Scripture referred to.]

Many people have very hazy ideas as to the honour of Almighty God. They are willing to accept it without demonstration. They would be shocked at the suggestion that the fulfilment of God's sworn pledges could ever be brought into question. And yet God Himself in His Word invites us to prove Him. The Bible is full of express declarations of His unalterable intentions with respect to nations and families which demand investigation and proof of fulfilment, so that we may know beyond doubt whether our God is a covenant-keeping God or not. Those declarations were placed there to challenge our enquiry, and upon their confirmation depends the unsullied honour of the Almighty. We would be very unwilling to trust a man known to disregard his pledges even in matters of business. How then shall we trust God in the highest of all our concerns, salvation for time and eternity, if it can be proved that He fails to keep His word, and disregards His solemnly sworn pledges?

Among the many things recorded in the Bible are certain covenants made between God and various persons, families, or nations. A covenant, as we usually understand it, is a mutual agreement between two parties, involving definite obligations for definite advantages. The chief covenants of the Bible differed from this, inasmuch as the only sense in which they could be called mutual was the definite understanding that God should confer all the benefits, and man should humbly receive them.

We read of covenants made for temporary purposes, which being fulfilled passed away. But others were of an entirely different character, such, for instance, as those made by God between Himself and Abraham and David severally, both of which were made absolutely without conditions, and therefore could not on any ground be forfeited; were pronounced by God to be everlasting, and therefore could not possibly lapse; and were confirmed moreover by God's oath. Reason and faith alike revolt from the idea that that oath could be violated under any circumstances the human mind can conceive of.

It is especially with the condition-less, everlasting, oath-confirmed covenant made with David we have now to do. It will be well to examine its history and provisions.

The election of David to his high position in God's favour, and the occupancy of Israel's throne was of God's free grace and goodness, apart from any question of merit. There seems to be no indication of the Divine purpose to make the sovereignty of Israel the sole possession of David's family in perpetuity, at any rate during the earlier years of his life and reign. I think we can find no mention that God intended or David expected it previously to the revelation of the Divine will in 2 Sam. vii.

At this time he was in the height of his power and glory; sole monarch of a strong, consolidated kingdom which was now secure from external foes, and healed of the ravages of civil strife, he reigned in his people's love; and they regarded with pride and confidence the highly gifted King who had raised their once distracted country to a state of unparalleled peace and prosperity.

Relief from the absorbing pressure of political and military labours permitted leisure for more congenial religious duties; and now he began to long intensely to give concrete form to his pious aspirations that God should have a dwelling place in the midst of His people.

Already the King had brought up the Ark amid solemn rejoicings to Mount Zion, and it was whilst contemplating the details of his cherished design of building Jehovah's temple that the prophet Nathan was commissioned by God to carry to him a most important message; indeed, to unfold the terms of a wonderful covenant of grace, resting upon no conditions, to endure for ever, and pledged by God's oath. So well pleased was the Almighty with His servant's zealous desire to build a house for His name, that God said He would build him a house, *i.e.*, a family, or line of descendants, to occupy the throne of David in unbroken succession for ever.

Read the sacred historian's account of it in 2 Sam. vii. 12—17; David's version of it in 1 Kings ii. 4; Solomon's in 1 Kings viii. 25; God's in 1 Kings i. 5. The whole summarised in Psalm lxxxix. 3, 4, 35—37.

It is impossible to conceive of worse follies and greater wickedness than Kings have proved themselves capable of. Power, wealth, flattery, and weak character combined make vice easy. Yet to show that not even this could invalidate the Divine covenant, but that it must run its perpetual course notwithstanding all that man may do to mar it, special provisions are included in the covenant. Read 2 Sam. vii. 12, 14—16; Psalm lxxxix. 29—34; Psalm cxxxii. 11, 12.

These verses show beyond the possibility of mistake that a *literal* posterity of unbroken continuity was promised; a line of actual human descendants, with all man's frailties and follies; with all man's liability to sin and suffer. Therefore we are not to look for any miraculous or superhuman fulfilment of this covenant. It is not in any sense one that requires or lends itself to a *spiritual* fulfilment.

Reduced to its simplest terms this covenant is God's promise that from David's time for ever there shall never cease to be a kingdom of Israel reigned over by a lineal descendant of David. This is the only honest and reasonable way of understanding it.

This covenant had its roots in the earlier covenant made by God with Abraham in Gen. xvii. 6: "I will make nations of thee, and Kings shall come out of thee." This was confirmed to Jacob as Abraham's heir in Gen. xxxv. 11.; "A nation and a company of nations shall be of thee, and kings shall come out of thy loins." By Jacob this promise was tied up specially to the tribe of Judah, Gen. xl. ix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come."

And now, of all the families of Judah God chooses David to be the founder of that royal house established and maintained by the changeless decrees of Omnipotence—a sovereign line of unbroken continuity, reigning over an imperishable kingdom; calm amidst the rise and fall of dynasties; secure whilst rolling centuries witness the growth and wreck of empires; triumphant over all the hostile forces striving for its destruction in order to frustrate the purposes of Divine love and wisdom.

For about 70 years David's house reigned over an undivided kingdom; then came the revolt under Jeroboam, and the reading from Judah of ten tribes, who sets up a Kingdom and Kings of their own. For nearly 400 years longer David's line held the sceptre over the smaller and declining kingdom of Judah. Many of David's descendants whilst occupying the throne did indeed, as God had foreseen, "forsake His law, and walked not in His judg-

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ments; broke His statutes and kept not His commandments;" and accordingly their "transgressions were visited with the rod, and their iniquity with stripes" (Psalm lxxxix. 31, 32).

Would it be proved that notwithstanding all these things God would be true to His oath? Psalm lxxxix. 33—35.

In the face of the terrible history recorded in the Bible (2 Kings xxiv. xxv.) it requires the most profound trust in the unalterable righteousness and faithfulness of the Almighty to believe that plans seemingly brought to absolute ruin shall nevertheless in due time be fully and gloriously accomplished to the utmost jot and tittle. And it does not honour God that this confidence should be the fruit of dull stupidity and ignorance. Rather shall it be to His glory that His servants, by prayerful and painstaking research into Holy Scripture and history, find in those things which to the careless are hidden mysteries, wonderful confirmations of their faith—faith which is surely more acceptable to God for its being intelligent and enquiring.

The Bible history of the Davidian kings closes in utter desolation. The ten-tribed House of Israel had for more than 130 years been swept away into captivity and lost. The kingdom of Judah was also in a condition of captivity, though of a character less severe and hapless than that of the sister kingdom, and her kings were the sport and puppets of the conqueror. At last came the final and awful tragedy, when the last King of Judah, the last King of David's line in Bible history, after seeing his two sons slain before his face, had his own eyes put out, and loaded with brazen chains, was carried to Babylon to languish there till he died (1 Kings xxv. 7; Ezek. xii. 13.)

Has God's oath failed? This God, who is not a man that He should lie, neither the son of man that He should repent; can He lightly break His pledges, made without conditions, declared to be for ever, and sworn by His oath? And if so, can we worship and reverence Him as the Altogether Righteous? If, as the Saviour teaches, we should be perfect as He is perfect, may not we break our oaths and disregard our pledges if God does so? for "How shall a man be more just than his Maker?"

This is the awful problem we have to face, if, as our religious leaders and instructors would have us believe, and as the majority of religious people are calmly content to accept without question, these solemn covenants of old time have been allowed to lapse, and the sworn purposes of the Almighty to sink into nothingness.

How dare we thus impugn the honour of our God? Perish the blasphemous thought: "Yea, let God be true, though every man a liar." "The gifts and callings of God are without repentance," and, "What He hath promised that He will also perform."

Such thoughts as these, but expressed with the splendid poetic fervour of inspiration are found in the 89th Psalm. In terse, emphatic language the covenant with David is declared (verses 3, 4). The glorious privileges attending it are described in verses 19—27. And then in the plainest terms that human speech can frame, the unalterable faithfulness of God to his covenant oath is re-affirmed, notwithstanding the sins and backslidings of those who should enjoy its benefits (verses 28—37).

But mark the sudden transition from triumph to lamentation in verse 38 to the end. This is the bitter cry of faith struggling with despair; of one glorying in the faithfulness of God, yet seeming to see His covenant oath "made void" or (R.V.) "abhorred" (verse 39); the covenant crown and throne cast down to the ground (verses 39—44); the king a reproach and shame, and his kingdom a prey to his enemies—the whole concluding with a fervent appeal to God to remember the lovingkindness sworn unto David in His truth: an appeal which shows the writer's faith and conviction that the covenant mercy of God was "not dead, but sleeping." This Psalm was composed by or dedicated to Ethan the Ezrahite.

1 Kings iv. 31 and the marginal references show that Ethan was a contemporary of Solomon, and so wise that even Solomon could be fitly compared to him; which fixes the date of the composition of this Psalm as Solomon's reign: a reign so glorious that it is difficult to understand the misery and desolation with which the Psalm closes, until we remember that it is a Psalm not only retrospective of God's goodness, but prophetic of a state of things which in Solomon's time was yet future: a prophecy which, as we have seen, received its exact fulfilment in the captivities of Israel and Judah, and the tragic end of David's reigning descendants so far as Bible history is concerned.

At the very time that this tempest of Divine wrath was raging over the perverse kings and kingdoms, sweeping them away, as some suppose, out of existence, without regard to God's oaths to the contrary, Jeremiah, priest and prophet, was high in importance and influence. At this very time when, to the human understanding, the covenants to King and people had failed and all was lost, Jeremiah uttered and recorded among his other inspired prophecies two very remarkable ones. The ten-tribed kingdom of Israel had been swallowed up by the Assyrian Power for 130 years, and, humanly speaking, there seemed to be an end to them as a nation. Yet a most eloquent and beautiful description of their restoration is given in Jer. xxxi., and to silence the faithless tongues of such as would say that Israel as a nation being blotted out restoration must be impossible, notice the words of the Lord in verses 35, 36, 37.

And again in chap. xxxiii. similar assurances are given that although the terrible events of the time seemed to make it impossible, God's oath to David should inevitably be fulfilled: see verses 17, 20, 21, 24—26.

What room does language such as this leave for the God-dishonouring supposition that Israel has died out, or been absorbed by other peoples, and that the seed of David has passed out of existence? Or even for the views of those who spiritualize the Scriptures, and tell us that the covenants apply to all Christian believers as "spiritual Israel," and to Christ as the seed of David? We do not deny that there may be some truth in this, but it is not the *whole* truth. And here a momentary digression may be pardoned, to touch upon this point.

The patriarch Jacob (Gen. xlix. 10) declared prophetically that "the sceptre shall not depart from Judah till Shiloh come." It is generally admitted that Shiloh is Christ, though no doubt the belief that His first coming is referred to is an error; for if that were so, and also the common supposition were true that Zedekiah was actually the last King of David's line, the word of God must have been broken, for between Zedekiah and Christ a period of 600 years elapsed, during which no king of Jewish birth reigned in Jerusalem. And even if the difficulty of this long interval were overcome, it is hard to see how in Christ's first coming God's promise to David could be fulfilled, for David's throne was a literal, earthly one, in Jerusalem, whereas Christ never yet sat on David's or any other literal earthly throne either in Jerusalem or elsewhere. If, then, David *has* wanted a man to sit on his throne from Zede-

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kiah's day until now, a period of 2500 years, what becomes of "the sure mercies of David?"

To say that Christ sits on David's throne in a *spiritual* sense seems absurd, for that throne was not a spiritual one, but as tangible and earthly as that of any other kingdom. Moreover, our Lord never during His earthly life claimed to be a king; indeed, He frustrated every attempt to make Him one; and after a brief life, in no sense as a king, He ascended to heaven, there to occupy an infinitely higher throne than David's (see Rev. iii. 21). The truth of the matter is that Christ's occupancy of the throne of His father David is absolutely certain, but is yet future; and until He, our Shiloh shall come again and bring in the millennial reign of rest and peace, as surely as God is true, David's actual earthly descendants, whether known as such or not, *must* without break or lapse, continue to sit on David's earthly throne, reigning over the literal House of Israel.

Let us now resume the prophetic narrative. When God gave Jeremiah his prophetical commission, He defined the prophet's works in these words (chap. i. 10): "See, I have this day set thee over the nations and over the kingdoms, to root out and pull down, and to destroy and to throw down, to build and to plant." In other words, to root up and to transplant in a national sense. His book is full of remonstrances, appeals and denunciations addressed to the fallen nations, and he stands out a prominent figure during the overthrow of Judah and her kings. After the death of Zedekiah's sons, and his removal to Babylon, where he died, it fell to Jeremiah's lot to be forced, together with the king's daughters to go down intoEgypt (chap. xliii. 5—7). Jeremiah was thus unwillingly made to take the first step in the national transplanting.

At this very time, amongst those who had already been carried captive to Babylon, was the prophet Ezekiel. In his captive state he uttered and recorded his prophecies. Amongst them is a very graphic description (in chap. xvii.) foretelling in prophetic metaphor the rooting up of the Davidic dynasty, and its transplantation elsewhere.

Now, since the covenant that David should never want a man to sit on the throne of Israel was never to lapse, and, if language means anything at all, was never even to fall into abeyance (see marginal readings, "never *cut off*"), where shall we find the throne of David? and where his seed exercising the divinely bestowed and divinely secured rights of sovereignty? Somewhere they *must* be. The answer is simple. Find Israel, and there you find the reigning house of David; and the prophetic parable of Ezekiel xvii. helps us wonderfully.

Read verses 3—5. Here is a great eagle taking the highest branch of the great cedar, his young twigs, and the seed of the land; carrying them away and planting them as a willow tree by the waters.

Verses 12—14 explain this. The king of Babylon, the great eagle, came to Jerusalem and took away the king, princes, and mighty ones to Babylon.

Now read verses 22—24. The passages previously referred to tells us plainly that the great cedar was the royal house of David; the highest branch was the king; the tops of the young twigs the royal princes; the "tender one"—who *could* this be but one of the king's daughters forced with Jeremiah to go down into Egypt (Jeremiah xliii. 5—7)? This we have seen was the first stage of the transplantation. Where was the next?

Ezek xvii. 22, 24, tells us it was to be in a "high mountain, and eminent, even the mountain of the light of Israel." There this tender twig should become a goodly cedar, with spreading, fruitful boughs, giving dwelling to fowl of every wing.

It is not necessary now to go into the details of the fascinating story gathered from Irish history and legends, so well known to Identity believers, how the prophet Jeremiah escaped from Egypt, and accompanied by Baruch the Scribe, and the only surviving daughter of Zedekiah the king, the princess Tea-Tephi, bringing also the Jewish coronation stone, arrived in Ireland, married the princess to Eochaid, king of Ireland, and so founded that royal line of unbroken descent whose reigning head at the present time is his gracious Majesty King Edward VII., whom God preserve!

Neither is it needful to go now into the vast and convincing mass of evidence to prove that the people over whom King Edward reigns are the revived nation of Israel. We know and are satisfied of that. Then looking at the monarchy of British-Israel now represented by our present noble King as the great cedar sprung from that tender twig transplanted to these islands so long ago, how apt and vivid is the prophetic description of its splendid imperial growth—spreading forth boughs into all the world, and giving dwelling to fowl of every wing; for indeed, every race, colour, and language shelters under the dominion of King Edward, to whom God has vouchsafed the "sure mercies of David." The description applies most accurately to the empire of Great and Greater Britain, but to none other under the sun. What hath God wrought!

Let us now revert back to the latter part of Psalm lxxxix., where the inspired writer sees in prophetic vision the crown and throne of David cast down to the ground, as if the covenant of God were made void; and pleads to God to restore to David's line the mercies and lovingkindness which He swore to David in His truth.

This seeming destruction of David's royal house took place, as we have seen, when the Babylonian Power overcame Judah, and, having slain king and princess, carried the Jews into captivity.

Seventy years afterwards Judah returned from Babylon, but never again had a king of his own.

The prophet Amos lived and prophesied about 787 B.C., or upon the eve of that terrible series of national calamities which swept away the kingdom of Israel into the Assyrian captivity from which they never returned. His prophecies foretold fearful smitings, but also gracious healings.

Read Amos ix. 11. Mark that it is here declared that the tabernacle of David should fall; that breaches should be made in its walls; that it should lie in ruins. The captivities and the murder of kings and princes realized this part of the prophecy. But observe further that Amos declared that the fallen tabernacle of David shall be raised up again—its breaches closed up; and that it shall be rebuilt as in the days of old.

Now, a tabernacle is a dwelling or place of abode, associated in our minds with a wandering state away from home—that is to say, a temporary, as distinguished from a permanent abode.

Let us remember that the royal house of David belonged to Judah, and reigned originally over all the tribes, but that God in His infinite wisdom ordained a separation between ten of the tribes, called the House of Israel, and the other two called the House of Judah. It was further ordained of God that after the seeming destruction of Israel the reigning line of David should be transferred to that supposedly lost nation (Jer. xxxiii. 17.): "For thus saith

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the Lord, David shall never want a man to sit upon the throne of the *House of Israel.*"

Now Hosea ix. 17, speaks of the House of Ephraim-Israel as "wanderers among the nations;" so also Amos viii. 12, "They shall wander from sea to sea." And so they were to continue until they arrived at the appointed place foretold by God to David, (2 Sam. vii. 10). Even that highly favoured abode of the wandering nation is called a wilderness. (See Jer. xxxi. 2). "The people found grace in the wilderness, even Israel." (See also Hesea ii. 14). This once wandering nation, dwelling in what was once a wilderness, away from its original home in Palestine, became the refuge for the fugitive princess, in whose descendants the transplanted Royal House of David is revived.

In this sense, perhaps, we may understand the strange expression "the tabernacle of David" as applying to the people of Israel collectively, in whose midst David's seed is preserved, and his once ruined house re-built as in the days of old.

Thus, in His own marvellous way, all through the ages since David's time God has made good His word spoken through the patriarch Jacob (Gen. xlix. 10): "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;" "till He come whose right it is." These words assure us of the unfailing continuity of our own royal house, the seed of David, on the throne of Israel, and suggest an explanation of the wonderfully rapid and unanimous development of loyalty to the throne of this empire so enthusiastic as our history has never witnessed before. "Until Shiloh come;" "until He come whose right it is;" to hold the sceptre of universal dominion the seed of David, His vice-gerents, must rule for Him on the throne of His people of Israel.

At the first great council of the apostles and elders held at Jerusalem to consider the burning questions of circumcision and the admission of the Gentiles to the Christian Church, the presiding Apostle St. James quoted the words of Amos ix. 11 as applicable, Acts xv. 16, 17.

We notice that this quotation is very far from literal, and that he renders the text so very freely as to make it seem that the re-building of the tabernacle of David is accomplished in the admission of the Gentiles to the Christian Church. No doubt there is a large measure of truth in this view, yet a suggestive thought arises from a comparison of the exact words used by Amos with St. James' rendering. A glance at Amos ix. shows that the words were originally spoken of literal Israel, cast out from their own land, sifted among the nations as corn is sifted in a sieve, yet not one grain falling to the ground. "After this" (ver. 11), *i.e.*, when the wanderers are all gathered into their appointed place, the fallen tabernacle of David is to be re-built, "that they may possess the remnant of Edom, and of all the heathen called by My Name, saith the Lord."

"The remnant of Edom." A belief apparently founded on the best possible grounds is widely held that Edom is the present Turkish Empire, now literally reduced to a remnant. This remnant, Amos declares, is to come into the possession of Israel. Obadiah teaches the same thing more graphically, and other Scriptures foretell it also. The Turkish Empire once held, and still claims the headship of the Mohammedan world. But is not the greater part of the Mohammedan world now the possession of British-Israel? And it seems pretty safe to prophesy, even apart from Scriptural grounds, that the remnant will sooner or later be ours also.

The re-built tabernacle of David is also, according to Amos, to possess "all the heathen which are called by My Name, saith the Lord that doeth this." St. James, in his quotation, used the word Gentiles instead of heathen. The Greek word is *Ethne*—nations. The Revised Version translates Amos as saying, "They shall possess the nations which are (or were) called by My Name."

Now who were the nations once called by God's Name? The heathen Gentiles were never so called. Only one people, Israel, who were so called from their father, the "Prince with God," can claim this description, and they were to become "a multitude of nations in the midst of the earth;" a "nation and a company of nations." British-Israel is the only people in the world answering to the description given by Amos.

The course of the world's events at the present time seems to point unmistakably to the nearness of many things which Identity believers devoutly and longingly expect, but which must fill the world with fear and astonishment when they come.

When Israel and Judah shall once again, as very soon they may, possess their ancient habitations, and the prophecies of restoration and Millennial splendour receive their glorious fulfilment, who will sit on David's throne? Will there ever be an English king bearing the name of David exercising sovereign rule from Jerusalem, until the Lord Himself, "great David's greater Son," shall take that, His rightful place? Many devout students believe so. Hosea i. 11, tells us that when Israel and Judah are assembled together for the return, "they shall appoint themselves one head." Ezek. xxxvii. 22, says that "One king shall be king to them all." Very often the king of restored Israel is called David. Jer. xxx. 9: "They shall serve the Lord their God, and David their king, whom I will raise up unto them." Hosea iii. 5: "Afterwards (*i.e.*, after their outcast state) shall the children of Israel return and seek the Lord, and David their king."

Certain it is that Judah is busily and rapidly preparing to return to Zion, and looking to England to help her. England is the only nation able and willing to help. It is noteworthy that there is a young prince of our royal house, second only in order of succession to the throne, who bears the name of David among others, and many of the secular papers have said that David, his home-name, is to be his official title when he comes to the throne. As patriots these thoughts interest us, but as Christians this subject has an aspect which concerns us more nearly.

Jacob of old prophesied that the sceptre should not depart from Judah until Shiloh come—"He whose right it is." And it binds up our patriotism very closely with our religious hopes, when we look forward to the British throne being merged into the throne of the Messiah—transferred to Jerusalem, remembering that our own kingdom is His kingdom, the present nucleus of His coming universal dominion.

In many of the prophecies which foretell Christ's reign in Jerusalem, He is spoken of by the name David. In seeking for the reason, we find that David means "Beloved." The testimony of the Divine voice from heaven at Jesus' baptism was, "This is My beloved Son." St. Paul, addressing saved souls on their election with God through Christ, tells them they are "accepted in the Beloved" (Eph. i. 6).

Thus the splendid, unbroken line of sovereign rulers which began with David, the beloved shepherd of Bethlehem, receives its highest culmination when, upon David's throne, God shall place "the Son of His love," the true

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David, beloved of God and man, His dominion and universal Empire of love.

A few references relating to this glorious and ardently to be desired time may fitly close our study.

As to our Lord's actual reign on earth at His second coming, read the following, with their marginal references : Jer. xxiii. 5—8 ; Isa. ix. 6, 7 ; Luke i. 32.

As to the spiritual side of that reign, read (with references) Ezek. xxxiv. 23, 24 ; Zech. vi. 12, 13 ; Isa. ii. 1—5.

Let us strive each according to our ability and opportunity, to bring nearer that glorious day of the Lord's coming. He Himself taught us to pray for it, "Thy kingdom come, Thy will be done in earth as in heaven."

A NEW OPPONENT.

In a letter from a correspondent signing himself "Cross and Throne," we find enclosed a cutting from *Reynolds's Newspaper* of September 29th, which he thinks it would be well to answer, though, in truth, we do not find in it much worthy of notice. The objection (which follows) deals in generalities, but not with the Scriptural argument :—

"John J. Clark (Peterhead).—The absurd folly of the soft-heads who call themselves British-Israelites, and the lost Ten Tribes, on the ground that we fight like wild beasts, take other people's inheritance, and are usurers, is shown by the fact that what is called the British nation is no nation at all, in the real sense of the word. The Britishers were the ancient Celtic inhabitants of these islands—Eastern and Western Britain. The present British nation is an amalgam composed of Celts, Saxons, Danes, Scandinavians, Normans, Romans, Spanish, French, Germans, &c., like the English language, some seventy per cent. of the words of which have been "annexed" from foreign tongues. So ignorant are most people of the origin of religions, that any impostor, who has failed in other occupations, has only to set up a Gospel-shop to secure a large number of customers, principally women, who have never read a single line about the history and beginnings of the religions of the world, and whose creed, therefore, is not so much a reasoned belief, as a superstition."

Such is the atttack. But we would ask why are we to accept the editor's statement that the British people are an amalgam of diverse races and are no nation at all ? He states that the British are made up of Celts, Saxons, Danes, Scandinavians, which is in part the truth. The Normans, Spanish, French, and Germans, he mentions, were additions, if at all, to the original stock. Respecting the Romans, Spanish, &c., there is no mention that they took root in our soil at all. The first to arrive here were the Cymry, and Gael, whom Rawlinson identifies with the Celts. They reached Europe from Asia about B.C. 650 to 630, and finally reached Britain and Wales, after B.C. 200. Professor Rawlinson connects the Gimiri with the Scyths or Saxons. In Western Asia these bore the Semitic designation of "Khumri," which the Welsh claim as their own to-day. Sharon Turner declares that the Anglo-Saxons were a Gothic or Scythian tribe. The Anglo-Saxons came into Britain with the Jutes (A.D. 449), the Angles (A.D. 547), the Frisians (A.D. 450—547), the Danes (A.D. 787) ; and all these were originally of one stock or race. What authority is there for that ?

1st. Thierry says respecting the Danes or Normans that they descended from the same primitive race as the Anglo-Saxons."

2nd. Freeman says, "Angles, Saxons, Frisians, Jutes, were all tribes of one common stock, all speaking mere dialectic varieties of one common tongue.

3rd. Laing says the Danes and Northmen were of the same race as the Anglo-Saxons.

4th. Green says that the invaders of England all spoke the same language, used the same laws, and were all bent on winning the same land.

5th. Dr. J. Beddoe says regarding the common origin of the Saxons, Angles, Jutes, and other invading tribes, that there is evidence of their common national origin, and a consciousness of racial identity was strong among them. Even the Danes were spoken of as of the same race. Their religion was the same—their laws differed little.

Here is a body of very respectable evidence to show that our ancestors, under different names, were of one common origin, and in fact were of the same race, who arrived here under a variety of designations, and from different directions. These facts support our contention, but do not prove the editor of *Reynolds's* reply to Mr. Clark.

The statement that we base our belief on the alleged fact that "we fight like wild beasts, take other people's inheritance, and are usurers," is as the editor of *Reynolds's Newspaper* ought to know, anything but the truth. The Boer war was forced on us by the Boers who declared it and proceeded to invade our territory and annex it. As to fighting like "wild beasts," the charge against our leaders is that their leniency towards the enemy was and is ridiculous and only prolongs the contest ; and our tenderness to the women and children of the Boers is certainly benevolence, but it is not war !

We have given a sufficient reply to the insolent attack of the editor of *Reynolds's* and we leave him, satisfied that he has gained nothing by his uncalled for and groundless opposition.

A CLEAN CAMP.

"When the host goeth forth against their enemies, then keep thee from every wicked thing."—Deut. xxiii. 9.

I have seen no allusion by Identity writers in the Banner to the above passage, and yet in view of the fact that the Anglo-Saxon race are Israel, it means very much to them, involving, as it does, defeat or victory, according as it is acted upon by the nation.

Our hosts *have* gone forth to battle against their enemies, and we have queried why they have not as yet overcome them ? Why has the struggle continued so long both in South Africa and in the Philippines ?

The answer is obvious ; we have not, as a people, "kept ourselves from every wicked thing."

Israel's camp is not a clean camp. They have set their thresholds by the Lord's thresholds, their posts by His posts, and their wall between themselves and Him. They have defiled His holy name by the abominations that they have committed. Let them put away their whoredoms ; let them no more bow the knee to Baal in the chapels and courts of Rome ; let them be "ashamed of their iniquities ;" of their drunkenness ; of their false swearing ; of their oppression of the poor ; of their fraudulent dealing ; then will He "cause them to know His hand and His might, and they shall know that His name is the Lord." "His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain upon the earth."

Mrs. S. Roxana Winge.

Pierceton, Ind., U.S.A.

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SIR SALTER PYNE.

A Romance of Afghanistan.

Of the boundless limits of the British Empire we all make our justifiable boast; of the influence of that Empire we often have unexpected evidences. British brains and mechanical ingenuity exercise a potent influence beyond the borders of our own far-reaching domains. A notable example is called to mind by the death of the Ameer of Afghanistan, whose guide, philosopher and friend was during several years Sir T. Salter Pyne. Until quite recently this distinguished Englishman occupied a position of practically paramount authority under the Ameer. His official designation was chief engineer, and the vast material work he accomplished at Kabul justified the pride he had in his description. America's plan of world-subjugation had not taken complete form when young Salter Pyne was appointed head of the English engineering works in which he had graduated from the "A, B, C" of his profession, so a mere Englishman sufficed to answer the requirements which the Ameer specified in asking civilisation to supply him with an engineer of unexceptionable talent and initiative.

It was an order of magnitude that the young engineer undertook, for men's heads have an awkward habit of becoming detached when Eastern potentates are dissatisfied. At twenty-five Salter Pyne took up the duties of his office and laid hold on his life with both hands—as he had reason to do. He was Lord High many things; furnisher of ordnance and ammunition, master coiner, tool-maker, clothier, stamp-maker, boot-manufacturer, soap-boiler, tallow-chandler, wheelwright, and so on *ad infinitum*. To a semi-barbarous State he had to supply all the etceteras of a civilised State, especially the guns, the powder, the shells and the cartridges thereof. To say that he builded better than he knew would hardly be correct, but it is true that what he did hardly another man would have had the courage to undertake, to say nothing of the skill to complete.

To most of us a good deal of the Arabian Nights atmosphere clung about the Ameer, but two English henchmen found him quite sufficiently practical and of this world. Thirteen years of incessant labour Sir Salter devoted to the affairs of Abdur Rahman, and long before the expiry of his term of service, had come to a perfect understanding with him. There was a day when Sir Salter was probably the only Englishman of note who believed in the integrity of the Afghan ruler. But the belief of the one man leavened the whole of England in time. Only just in time too. England took the word of the Chief Engineer for the honesty of Abdur Rahman, and he, finding himself believed a man of straight and single purpose, accepted in good faith the honesty of those who believed him sound. There is not a shadow of doubt that Sir Salter saved us from war with Afghanistan; it is history read. Strange history it is, too,

When negotiations between Britain and that country seemed hopelessly beyond peaceful issue and war was confidently expected, the Ameer turned to the one strong, true man competent to grasp the situation. It was not much in Sir Salter's line, but he managed it in his own way. Not as a diplomatist, but as an ingenuous, honest Englishman who wished to vindicate the character of a friend and patron whose worth he knew, he pleaded for unimpassioned investigation of circumstance, attitude, and motive. He saw things as others had failed to do. England had been provoked by the colossal impudence of the Ameer in disregarding the ordinary course of negotiation, and striking out upon lines unacceptable to her. He was regarded as an impudent trickster, playing with time in hope to gain a favourable opportunity, after the departure from India of Lord Roberts—whom he was known to fear—to let loose the dogs of war. The estimate of the Ameer concerning ourselves was not more enthusiastically cordial. But the engineer put the position in something after this fashion. Here is the Ameer threatened on the one hand by Russia; on the other he anticipates an expedition or "mission" by Lord Roberts; in the heart of his dominions the powerful Hazara tribes are practically running amok; and on every side of him are counsellors prompting evil and suicidal courses. For a while the voice in the wilderness was not heeded, but it was that of a plain, honest man who would not lie. And faith in the servant forgot faith in the master. It is not unpleasant to accept the bona fides of the man whose belief in yourself is patent. The Ameer was now easily convinced of the amicability of England and the path made smooth for the mission of Sir Mortimer Durand, from which sprang the happy understanding which has lasted until now.

The reward he had from England was a knighthood for the then Mr. Pyne—a meagre enough acknowledgment of a service whose value cannot be estimated. Intrinsic reward is higher for the successful conduct of a war than for the prevention of one. But in the history of Afghanistan, Sir Salter Pyne will stand higher in esteem than if he had successfully headed half a dozen wars. The toil-worn worker has since laid down the burden of duty in the factory and the Court.—*Black and White.*

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

"In connection with the fruit question, it is curious how the products of British colonies are superior to those of the United States. For instance, the Tasmanian apples, though not so showy, are better eating than those sent us by California, and so are the Canadians. Cape peaches and nectarines also beat their relatives from the Pacific Slope in flavour. Meantime English fruit is most appreciated when procurable. This year the wealth of plums has been so immense that the leading London jam-makers have been able to buy their stocks at ridiculous prices, which is not consoling to the orchard owners. Save and excepting by the Duke of Northumberland and other dignitaries the pine apple is now never grown in England, and the famous beds round about London, as at Peckham, have entirely disappeared. The 'guinea pine' is a thing of the past. The supply now comes from the Canaries and the Azores, where the pines are cultivated under a half-glass system which catches the rays of the sun. St. Michaels, by the way, no longer cultivates oranges but pines. An excellent pine apple, which would have been esteemed a great luxury half-a-century ago, can now be bought for half-a-crown. The Channel Islands do a big trade with Southampton in grapes and early vegetables, and the South-Western Railway officials have frequently to despatch special trains for the crates brought by their own boats from Jersey and Guernsey."—Glasgow *Daily Mail.*

A Lecture will be given in the Parlour, Exeter Hall, Strand, W.C., by C. B. Braham, Esq., on "China-Moab, and Its Relation to British-Israel." For particulars, see advt.

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THE PRO-FRENCH IN THE DAYS OF MARLBOROUGH.

DR. RICHARD GARNETT need hardly have gone so far back in history as the days of Tacfarinas to find a parallel to modern pro-Boerism. In the days of Marlborough's French wars there was a considerable number of English politicians who openly expressed their sympathies with this country's enemies. "These people," wrote Mrs Burnett, the wife of the Bishop of that name, "would hardly ever believe any tale that lessened France, and swallowed any to its advantage." When the news of the great victory of Blenheim reached England their disappointment was keen. However, they set themselves to make the best of the bad (!) news. The Duke might have killed a good many Frenchmen, they argued, but as for weakening the power of France thereby, why, it was no more than if he had taken a bucket of water out of a river. When this was repeated to Marlborough he simply remarked, "If only we are permitted to draw one or two such buckets more, the river will run quietly, and we shall not apprehend it overflowing and destroying its neighbours!"—*Liverpool Daily Post.*

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND FIFTEENTH MONTHLY REPORT

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxiv. 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 300 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, Egypt, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The Subscriptions and Donations given below, received between Oct. 19th and Nov. 16th, and are gratefully acknowledged. We thank all our friends very heartily.

	Subscriptions. £ s. d.	Donations. £ s. d.
British-Israel Association, Halifax, and Friend		1 0 0
Miss P., Malta	0 7 0	
Miss W.		0 2 0
M.A.B.G.		0 10 6
S. G., Per Mrs. T.		0 10 0
M. J. C., Windsor		0 5 0
J. M., Loose...		0 5 0
Mrs. R....		0 5 0
W. H., Chesterfield	0 7 0	
"Sekots"		0 10 0
Anon	0 5 0	
F. H. G., Burmah		0 5 0
H. F., Hull		0 10 0
A Friend, Per H. F., Hull		0 2 0
Miss B., For Purse Calendars		0 0 8
G. E. F., New Brunswick		0 10 0
B. A. S., Westgate-on-Sea	2 0 0	
Mrs. M., For postage expenses		0 5 0
"Anon," for Circulation of BANNERS ...		0 1 0
	£2 19 0	£5 1 2

Total. £8 0s. 2d.

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

Lee House, Watford, Nov. 16th, 1901.

SOWING THE SEED.

I hope all who watch the progress of the Anglo-Israel Distribution Fund, and this I trust will be done regularly by very many more, will notice with pleasure that the number of its sowers has again increased; there are now 308, so we rightly place in the usual headings to the Report, that we have "over 300 sowers." Our distribution of journals during the past four weeks has been—Of the BANNER OF ISRAEL weekly edition, 291; of the monthly, 21 numbers. We would gladly increase the number of the weekly issue to over 300, and maintain them; if our subscribing friends and Sowers can warrant our indulging in the extra cost, A continued increase in the circulation of the paper can but result in good, according to its present merits and the measure of its acceptability, and the appreciation which I am glad to say it meets with. But I would draw attention to the fact that our Fund is needing *now* good help to enable us to do all that is desired on all sides. The opening Indian fields are so vast, and promise such a rich harvest for the glory of God, the salvation of souls, and the good of the Empire, that it is my most earnest wish to respond to all the work that may be initiated there; and it must be remembered that for every new field, we ought to be ready to continue, without stint, *giving*; for at the first no one new to the matter put before them will be in the least likely to subscribe to our Fund, nor wish to pay for that which they may have to be invited or intreated to read.

Then again, South Africa is ever claiming our sympathetic interest and care, and we continue to send what we can; but it is little enough, we believe, when we attempt to realise the numbers able to read, as they are recovering in the hospitals and try to picture the awful monotony of the life endured by the devoted "Tommies," pinned to the lonely block-houses, where they guard the long lines of communications, up which everything must be passed for the sustenance and comfort of every man of our forces, and of all the men, women and children in the Concentration Camps and elsewhere, as well as for the conduct still of the painfully protracted war.

I would indeed that we could reach every one that could be cheered, and have their thoughts directed to the over-ruling Providence, the Giver of all good things, with that which we desire to put before them. We try to do what we can.

Now as to the other valuable journal which we circulate, the "Covenant People," we have had 236 for November; and this magazine, steadily making its way, I am very glad to put before as many thinking people as possible, and shall be delighted to see the number we send out continually mounting upward also on its own merits, and to keep pace with the constant increase of our Sowers.

It appears that, without doubt, many more thoughtful minds must be considering the claim we make to be Israel, and the thought of the magnitude and power of the British Empire will probably press it home in many cases. The likelihood of this was brought home to my own mind not long ago, when reading a thoughtful article in one of the magazines of the day (at the moment I cannot recall if it were in the "Contemporary" or the "Nineteenth Century"), when to emphasise what was written of the political aspect, reference was made to the published work of M. L. Streator, "The Anglo-American Alliance,"* and recommending its perusal. For this "Identity" book, written and published in America, to be made mention of as I said, shows clearly that now the knowledge that Israel exists in the Anglo-Saxon race is spreading satisfactorily both in the United States and at home.

Here is good proof of another kind of work in progress, which is doing much to enlighten people. A home Sower's letter ran as follows: "It seems long since I wrote to you, but I have not been altogether idle, for I have got more readers than ever before. I have given away many leaflets and lent many books, and had some interesting conversations, but results must be left to God. I know several young men who have been set thinking. One said: 'After reading one of your bound books of leaflets, and "The Fulness of the Nations," I see that Israel comes in at every turn.' And

* To be had, doubtless, of Messrs. R. Banks and Son.

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another told me he had been much opposed to the war in South Africa, but after reading the books lent him, and hearing Mr. Deutschberger's lecture, he could see that it was right."

Yet another home Sower wrote: "I should be very pleased to receive a further supply of seed for sowing, as I have used the other up. I thank you for the leaflet enclosed in your letter, on the 'Throne of David.' It came in very opportunely. I was away at Farningham, and the friends I stayed with were very interested in that phase of the Identity, they having heard some little about it; so I have sent the leaflet on to them by post. The leaflets have been very helpful to me, and I have found out, in speaking to different people about the question, some that have heard of the matter and desire further information, and for lack of which it has lain dormant with them; I think this shows the value of your little paper 'Work,' for it is by working up the question that their interest may be aroused, and they probably become active workers themselves. I have given some of the literature to a missionary, who sets sail to-day for the West Coast of Africa."

In referring to our distribution in South Africa, I should have mentioned that we have a care also for the men of the Constabulary force, so far as we can reach them, for they too have pined for the relaxation which "something to read" affords. And now the post to-day has brought in a sad, sad letter, an earnest request for literature and back numbers of the BANNER. The letter is from a correspondent who lived in comfort in the Transvaal, from whom I had not heard since the beginning of the war; "in the thick of which," he says, "I have been from the beginning. All our beautiful homesteads up in the Transvaal are utterly destroyed, and both myself and my sons, I may say, are like thousands and thousands of others, ruined. I had to leave everything behind in the Transvaal, and since then everything has been burnt, so that I have not even your correct address. . . . I am most anxious to get sent to me as soon as possible the BANNER OF ISRAEL, and any other good literature written during the last two years on the Identity question. You can well fancy I am most anxious to see the ideas of the many writers on the Identity question, through the many sad and great events that have happened in England and the world in the last two years." In former times my correspondent was a generous contributor to our Fund, and used to purchase many of the good works that had been published, and of course subscribed to the BANNER. He is now living in Durban, and adds in a P.S.—"I am going to put some roses on the grave of the late Col. Senior." It will be a great pleasure to do all I can to meet the desire of our friend, and I shall be very much obliged if some of my readers can send me a few copies of *back* numbers of "The Covenant People," which I shall like to send out with BANNERS, as they also contain many views of the political situation which has been in the past.

From what has been stated it will, I trust, be readily gathered that we have plenty of work before us, and I will add that I shall be very grateful if we may be kept busily employed, for out of the work, it is seen, are grand issues and they are doubtless more far-reaching than our finite minds can as yet follow.

The long list of places we send to having appeared but four weeks ago, I will now only give the names of those sent to lately which are new, and some which have had occasional supplies, but where those to whom we have now sent there are not regular Sowers enrolled on our list.

The following are the places referred to:—

ENGLAND: Bayswater, (London), Carlisle, Hulme, Sheffield. IRELAND: Limerick. RUSSIA: Reval. INDIA: Allahabad. S. AFRICA: Bloemfontein, Deelfontein, Germiston, Modderfontein, Naauwpoort, Pretoria, Wynberg.

W. INDIES: Hawaiian Islands, Honolulu. U.S. AMERICA: Aiken. CANADA: Burlington. NEWFOUNDLAND: St. John.

The number of Book Post packets of the BANNER OF ISRAEL sent out during the month has been 574, and of the "Covenant People," with small literature, 150 packets; in addition there have been 54 parcels of general literature.

I have great pleasure in acknowledging another very generous gift from H. H. Pain, Esq., of his work "Englishmen Israelites, Turks Edomites," which we were much wanting at the time; also a gift, which I very cordially welcome, from Mrs. Meeking of copies of a reprint of her "Israel Mine Inheritance," with a donation added to it of money to defray the cost of postage, which kind and thoughtful consideration our Hon. Treasurer and I greatly appreciate.

Hastening now, as we are, to the close of this year, I wish for all our friends and Sowers peace and joy at Christmas, and that we be permitted still to work unitedly and according to our need on into the New Year, to the praise and glory of God. E. M. RUSH, *Hon. Sec.*

Watford, Nov. 16, 1901.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton-road, Watford, Herts, and by the Hon. Sec., Miss E. M. Rush, Lee House, Upton-road, Watford Herts. Bankers, the London and County Banking Company, Watford, Herts.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of members is 1,873.

The Secretary would be pleased to assist as far as possible in bringing fellow-believers together by giving names and addresses.

Subject for special prayer on last Sunday in December: 'Praise and thanksgiving to God for the spread of the knowledge of our Identity during the past year, and for His blessing on the means used."

Members' Cards for 1902 are now ready, and it is hoped that a great many believers will join in the regular reading of the Scriptures and prayer. The course will include the Prophets. Will all old members kindly renew their membership? Price of card, 6d.

Copies of "Prayers," 9d. per doz., or 1d. each.

Mrs. Woolcott having resigned the Secretaryship, it has been kindly taken by—Mrs Innes, Hurst House, St. John's Road, Watford, who will gladly answer all inquiries.

CAMBERWELL, PECKHAM, AND DULWICH BRITISH-ISRAEL ASSOCIATION.

ABOUT 30 members and friends assembled on Friday evening, the 15th November, at Modena House, Peckham Rye, through the kindness of Mr. and Mrs. Bell, to hear an address by the Rev. W. F. G. Clatworthy, of South Bermondsey, entitled, "Is the British-Israel Theory Tenable?"

In a paper, both exhaustive and closely-reasoned, Mr. Clatworthy dealt with the subject in a trenchant, instructive, and masterly manner, carrying conviction—if it were needed—to his audience, and proving unmistakably that British-Israelism was not a theory, but absolute truth and fact. Mr. H. H. Pain occupied the chair, and proposed a cordial vote of thanks, remarking that he hoped the lecturer would send his paper to the BANNER for general circulation. The Rev. H. Jennings, M.A., Vicar of St. Clement's, East Dulwich, who was kind enough to be present, also favoured us with a few remarks, and pronounced the Benediction.

HENRY G. LOCK, *Hon. Sec.*

115, Choumert-road, Peckham, S.E., 19th Nov., 1901.

THE ANGLO-ISRAEL ALMANACK AND DIARY FOR 1902

will be published on Dec. 5th, at the usual prices. An interesting feature of this year's Almanack will be a series of illustrations of the Signs of the Zodiac, with a descriptive account of each sign, its meaning, also an article on the subject by Alexander B. Grimaldi.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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A SUPPRESSED PAMPHLET.

"RUSSIA IS NOW THE DICTATOR OF EUROPE."

(From our own Correspondent.)

CRACOW, Wednesday, June 19.

A SHORT time ago a member of one of the reigning families of Europe wrote a pamphlet on the relative strength of the various European Powers.

The pamphlet was printed, but its publication was stopped by the author's family, as it was feared that his name would transpire and political complications follow.

All the copies were bought up except a few which the author had presented to his friends, and one of them was shown to some members of the Reichsrath here.

The pamphlet, after a review of the social and political situation of each of the Powers and their military and naval forces, arrives at the conclusion "that Russia is now practically the dictator of Europe, and that no other Power is strong enough to resist her.

"France, with a diminishing population, a falling revenue, and constant internal dissensions, is gradually becoming a negligeable quantity so far as independent political action is concerned, and is obliged to follow at the heels of Russia.

"Germany is losing the cohesion established by the blood and iron policy of Bismarck. Her smaller States are rebelling against Prussian predominance, and her army is far weaker as compared with those of the other Powers than it was in 1870.

"The only Power that can as yet hold its own against Russia is England, but her army, even if re-organised, will still not be a match for that of Russia, and the vacillations of her foreign policy and ineptitude of her diplomatists go far to neutralise the great resources she possesses in her immense wealth, her powerful navy, and the indomitable character of her people."

From all this the author infers that the great struggle of the future will be between England and Russia, and that Russia will probably win.—*Daily Mail.*

We may concur with the *Daily Mail* in its conclusions without adopting the grounds of its decision. We believe, following the Scriptures, that "the coming struggle" will be between the great Northern Power called the "King of the North" in prophecy, that is Russian Gog, and "The King of the South," or British-Israel. We doubt that Russia will win in that last great contest. Rather we hold, because Scripture is on our side (Ezek. xxxviii. and xxxix.) that the Lord God of Israel, will come at the crisis of that last great war, and will as His people's ally, destroy His enemies and ours, giving us the final victory. Then will Russia disappear from the earth as a world power, and be no more recognised as a separate State, at war with the Lord God of Israel, and with His people of Israel and Judah. He has not given to British-Israel, His people, their immense wealth, their powerful navy, and the indomitable character of His chosen ones, in vain. It is for a special purpose and to vindicate His own Power, and His faithfulness to His oath and promises "to Abraham and his seed for ever." When the Lord has mercy upon the whole House of Israel and effects the destruction of the armed hosts of the "Prince of Rosh" and his mighty allies, He will teach two lessons: the one to the non-Israelite nations, and the other to Israel and Judah themselves. In Ezek. xxxix. 21 R.V. it is written, "And I will set My glory among the nations, and all the nations shall see My judgment that I have executed, and My hand that I have laid upon them." "So the House of Israel shall know that I am the Lord their God, from that day and forward." "The House of Israel" of Ezekiel's prophecy is the House of Judah, or the Jews.

The last great conflict, therefore, terminating in Palestine, will be a revelation to the Russians, to all the non-Israelite nations, Russia's allies, and also to the Jews, that the Lord Jesus Christ, our God and King, is their Lord and their

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God too, who claims their obedience, and reverence, and worship. The final blessing to descend on Judah, then, will be the outpouring of the Spirit of the Lord upon the House of Israel, and He will never hide His face any more from them (Ezek. xxxix. 29, R.V.) The blessing of the Lord upon the ten tribes, "the whole House of Israel," *i.e.*, "His people," is sharply defined from that given to the Jews when in their land. The ten tribes are blessed before they enter their land, and just after their national resurrection from out of their "graves" as described in Ezek. xxxvii. 12—14, R.V. It runs thus:—"Thus saith the Lord God, Behold, I will open your graves" (addressed to "the whole House of Israel," verse 11) "and I will cause you to come up out of your graves, O, My people, and I will bring you into the land of Israel. And you shall know that I am the Lord." When? "When I have opened your graves and caused ye to come out of your graves, O, My people" (a repetition of the sign to mark the fact emphatically), "and I will put My Spirit in you, and ye shall live and I will place you in your own land, and ye shall know that I, the Lord, have spoken it, and performed it, saith the Lord." In the ten tribes case, their identity proclaimed, is life from the dead and is their resurrection too; and the Spirit is given them as a nation, after the identity is published and believed. But it takes place before the restoration to their own land. The Jews' blessing follows their restoration, that is, Israel returns a Christian nation as "sons of the living God" (Hosea i. 11., R.V.); but Judah goes back with Israel and under her protection, in unbelief. They will be converted and receive the Holy Ghost after they return, when they see Christ their Lord and King. Like Thomas they see first, and then believe. Israel the ten tribes believe first and are saved. After that they return with Judah to their own land and see the Lord. To Him be all the praise for the consolation.

ARE WE JEWS?

Britain 2000 Years ago.

The following report of Mr. J. D. Reid's lecture appeared in the Peterhead *Sentinel* of September 28th, and October 5th, 1901:—

"On Saturday evening last in the Parish Church Hall, Peterhead, Mr. J. D. Reid, secretary of the Northern British Israel Council, delivered a lecture on 'Britain 2000 Years Ago.' There was a good attendance, largely composed of fishermen, and Mr. James Leatham was called on to preside.

"The Chairman said he had no particular desire to be proved to be a son of Israel, but he had no knowledge of the subject on which the lecturer was to speak, and if they wanted a man who would hold the balance between the lecturer and those who might be disposed to call his theories in question, he (the chairman) was that man.

"The lecturer said it was difficult to collect materials on which to build anything like a foundation for what he believed was the real state of the country prior to the coming of the Romans. The only people who had a reliable history were the Hebrews, whose story was told in the Bible written by inspired men of old. The ten tribes of Israel, according to the prophets, were to be found, in the latter days, in the exact geographical position occupied by the Britons to-day, viz., in Isles afar off to the north and west of Palestine. He contended that

"CELTS, JUTES, DANES, AND NORMANS

had all one common cradle in the land of the Medes, and that was the district to which the Ten Tribes were deported by their Assyrian conquerors. Micah said Israel was to be sifted through all nations, as corn was sifted through a sieve, but not one grain was to be lost. They were to have a land of their own (2 Sam. vii. 10), were they where to become a great nation, *the* great nation. All other nations were to serve and obey them. Gomme, in his "Village Community," tried to prove the ancient Briton or Celt was a wanderer from the Himalayas, because of the similarity of the remains of earthworks and other monuments in Britain as in India. If he had believed the Bible and studied the history of Abraham he might have arrived at a different conclusion.

"PROFESSOR BOYD DAWKINS.

agreed with him so far as to admit that it was to these early settlers that we owed the rudiments of culture we enjoyed, and in his 'Early Man in Britain' says: 'The arts which they introduced have never been forgotten, and all subsequent progress has been built on their foundation.' If Gomme had read his Bible he would have there seen that the patriarch had many sons by Keturah, whom he sent away to the east country—India-wards. Palgrave said the Cymri are the descendants of Gomer. If so, their arrival here must have been about 2600 years before the Saxons came, and he says the Saxons called them Welshmen, *i.e.*, foreigners. Why, it was the Saxons that should have been so called. For centuries it had been believed that the early inhabitants of Britain were savages. Was there any proof? There was plenty to warrant us in believing the Roman invaders were not a great remove from savagedom. Their sport in letting starving lions loose on their prisoners showed a brutal taste. All the writers of our history had been indebted to Roman authors such as

"CÆSAR AND TACITUS.

"The first was a bombastic Roman, and whatever his talents otherwise might have been, was a tyrant and had the desire that all men should pay him divine honours. Tacitus was reckoned truthful, but he also was a Roman, was son-in-law to Agricola, and came here to write up his countrymen's success. But if, as Tertullian says, there 'were parts of Britain to which the Roman arms had never penetrated,' he could, like Cæsar, only give second-hand or hearsay information. Cæsar, according to Tacitus, only made himself master of the seashore where he landed. Tacitus followed the Roman arms to the Grampians, and it had this benefit to us; for he had handed down the soul-stirring oration of the

"CALEDONIAN COMMANDER GALGACUS.

"The speech proved that he was a different being altogether to what our historians would have us believe. Tacitus said the Britons spoke Latin. Cæsar said when they had occasion to write they did so in Greek. Then the ancient Britons were educated gentlemen. Cæsar said the youth of Europe who wanted to finish their education came to Britain. Aristotle quoted in one of his works 'Kosmus' from the diary of a Grecian named Pythias, who visited Britain in search of the source whence the Carthagenians got the tin of which they had the monopoly. (Aristotle died in 322 B.C.) He visited Scotland and the Orkney and Shetland Isles. He said he saw the

"FARMERS IN THE FIELD CUTTING THEIR CORN,

binding it in sheaves, and storing it in barns. He described

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the humidity of the atmosphere, and said the inhabitants were big, stalwart, fair-haired men and that the island was teeming with men. Cæsar in his 'Commentaries' said agriculture was universal, pasturage a distinct branch of national wealth, and the population enormous. Zozimus said that in 359 A.D. Britain sent so much corn to the Roman colonies on the upper Rhine — who had been plundered of their own—that they had enough to carry them over till the following year, besides supplying with seed.

"AS TO DRESS.

"Canon Greenwell in his valuable book on 'British Barrows,' completely upset the blue-painted story; for as the youth of Europe came to Britain to finish their education, it was not to be supposed that their teachers wore only a stove-pipe hat, a paper collar, and a wild Boar's skin thrown around their shoulders. Canon Greenwell said they wore clothes and sometimes, if not always, were buried in them. They had fastenings of bone, jet, and stone, highly decorated. Vessels like those used by the Greeks and Etruscans were frequently found; and he goes on to write: 'Without the wondrous museum of gold, silver, iron, precious stones, glassware, and bronze, and ivory which the cemeteries of Kent, of East Anglia, and of middle England had so carefully preserved for us, what should we have known of English progress in many a development of artistic workmanship. Strabo gave

"A LIST OF EXPORTS AND IMPORTS.

to Britain. He said they exported gold, silver, pearls, skins, dogs, horses, wicker work, and they imported gold chains, ivory, bridles, amber ornaments, &c.'

The following is a synopsis of the concluding portion of a lecture given in the Parish Church Hall, Peterhead, on 21st September, by Mr. J. D. Reid, Secretary, Northern British-Israel Council. Mr. James Leatham presided:—

"Cæsar dedicated a corselet of British pearls to the goddess of Victory. As to roads, we had evidence from the British Triads that the country as far as Glasgow and Edinburgh was well supplied with such. If he were asked whence they got this knowledge of road-making, he would point to Moses. The Hebrews under Moses were the

"FIRST GREAT ROAD PLANNERS AND BUILDERS.

"There were certain cities called Cities of Refuge. These cities had to be in touch with every hamlet of Palestine, and so Palestine and Britain were in marked contrast to the almost pathless condition of Greece and Rome. Cæsar told us of the ramifications of these British roads, and of how the chariots moved with celerity. They could not do so unless they had good roads. We might truly discard all the rubbish about the savage state of our forefathers of that period. If they had chariots they were ahead of the Romans, for Cæsar said fighting thus was a new thing. Thus they were builders of roads, makers of wheels, makers of scythes, and hence workers in iron. Hill Burton mentioned that the lake-dwellers had

"A KNOWLEDGE OF MORTICING,

and Dr. Wylie, in his History of Scotland, mentioned the draining, in 1879, of Lochlea, Tarbolton, Ayrshire, so that a lake-dwelling might be investigated. On the hearth were found ashes. Among the ashes were found the usual bones of animals, along with a wood-cutter's axe and a mortice chisel. If they asked why we were so far behind in the race of progress, his answer was that there was a great pull-back in everything between say the days of Cæsar and the 15th or even the 18th century. He would remind them of the constant wars and fightings that went on as Saxon, Danes, Norman, Jute, and Angle invaded and sought to lord over the inhabitants, and how after all that was done, they found England trying to subdue Scotland. The lands were

"DEPOPULATED BY THE WARS,

the depopulation and the wars prevented the cultivation of the land, and so what were, ages before the Romans came, cultivated fields, became morasses. As to Druidism, the stories of the burning of human victims in wicker cages were pure falsehoods. Druidism was a religion the Roman could not brook, any more than the Roman of to-day could Protestant Christianity. The Druid preached a gospel of peace. His teaching, handed down to us in the ancient British Triads, proved it to have been, as Hume says, a thoroughly beneficent religion. Their favourite deity was Esu or Hesus, and so when Christianity was preached here there was no uprooting or upheaval; they grasped it at once. They certainly offered victims, but it was, as with the Hebrews of old, the best of their flock. Gibbon, in his 'Decline and Fall,' said the burning of human beings was

"A MANUFACTURED STORY

of the Roman commander to incite the fury of his subalterns. All these different peoples who came to this country and settled here were of one stock. All came from the Caspian District. God told Abraham he was to be the heir of the world, and that his descendants were to be a blessing to all the nations of the earth. The so-called Anglo-Saxon or British was the power of the world to-day. Let them go over the nations of the world in their minds. Start from Britain, make a circuit of the earth, and they would return from their mental survey convinced, unless they were determined against such conviction, that Britain was 'the head and not the tail, above and not beneath all other nations.' That was

"THE PREDICTED POSITION OF ISRAEL IN THE LAST DAYS.

"The nations of the earth, without Britain, would go to rack and ruin. She was *the* power of the world; the policeman of the world; the purser of the world; the priest of the world. She lent to all, she strove for peace to all, she exhorted to worship the only living and true God. They and he were units of the seed of Abraham. They ought to believe it and thank God that it was so. They were not descendants of Japhet, through Gomer, but they were going to be their antagonists. Gomer and all his bands were to be the allies of Russia, along with Persia, Lybia (France), and Ethiopia (Abyssinia). God had said of the people who were in the last days to inhabit the isles afar off to the north and west of Palestine, 'I will make a full end of all nations, but not of thee,' when the days come. They were coming quickly. The little stone cut out of the mountain without hands should become a great mountain filling the whole earth. That little stone of 2,000 years ago was the Great Britain of to-day, and would be the great covenant people—as their name implied—of God then.

"The Chairman said he had stated at the outset that he could hold the balance impartially between the lecturer and anyone who might be disposed to join issue with him; but had he known how many very controversial points would be raised in the lecture, he was afraid he might have hesitated about giving any such assurance. Mr. Spence had rather

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taken the wind out of his sails by asking him to take the chair.

"Mr. Spence—There is no reason, Mr. Chairman, why the wind should be taken out of your sails. If you have any questions to ask I have no doubt the lecturer will be very pleased to answer them to the best of his ability.

"The Chairman thereupon put a number of questions, the speeches pro and con occupying the time till well on towards ten o'clock.

"Votes of thanks terminated a very lively but perfectly good natured meeting.

"Mr. Reid spoke to the Young Men's Guild in the Parish Church Hall early on Sunday morning, in the U.F. Church, St. Peter Street, at 11, and in the Parish Church in the evening."

WERE THE TWO HOUSES OF ISRAEL AND JUDAH AMALGAMATED AT THE TERMINATION OF THE BABYLONISH CAPTIVITY?

By E. Ireland.

Many opponents of British-Israel truth assert that the Ten Tribes of Israel did return with the Jews to the Holy Land at the expiration of the 70 years' captivity in Babylon, and thus became so mixed up together, that the Jews are the only Israelites at present existing in the world. But such a theory is as far from the testimony of Scripture and history as the east is from the west, or the North Pole is from the South. There is abundant evidence to prove that the two sections of the Hebrew race had not been reunited up to the time of the dispersion of Judah by the Romans; and the Bible most emphatically teaches that there have always been, and still are, multitudes of Israelites who never were, are not, and never will or can be, Jews, as 2 Kings xvi. 6, 7, Jer. iii. 18, xxxi. 31, Hosea i. 11, Heb. viii. 8, and other portions of the Word of God clearly demonstrate.

Ezra i. 5, records this fact of history, that it was only three tribes, namely, Judah, Benjamin, and Levi, which had returned to Palestine from the Babylonish captivity; while it is admitted on all hands that the Ten Tribes of Israel were carried captive into Media, according to the historical statement in 2 Kings xvii. 6: "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor, by the river of Gozan, and in the cities of the Medes." But in the Books of Kings and Chronicles, which are conceded to have been written after the return from Babylon, it is distinctly affirmed that "Israel rebelled against the House of David unto this day," *i.e.*, the time when these Books were compiled (1 Kings xii. 19, 2 Chron. x. 19). In 2 Esdras xiii. 40—46, the author has stated that the Ten Tribes, who were carried captive by Assyria, left the country where they had been placed, crossed the narrow passage of the Euphrates, and came to a region called "Arsareth," which is most assuredly a very different place from the land of Palestine.

That the Ten Tribes were not in the Holy Land at the time of Christ is clearly indicated, not only by the line of demarcation, which was then distinctly drawn between the Jews and Samaritans, as presented in the Gospels, but also by the Jews themselves, when they said with reference to the Redeemer, "Whither shall He go that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles?" (John vii. 35.) The disciples of Jesus knew well that "the Kingdom of Israel" had not been restored in their day, although they were also well aware of the fact that the Jewish nation and Church were at that very time existing in Palestine; and hence this significant question which they put to the Saviour immediately before His ascension into heaven, "Lord, wilt Thou at this time restore again the Kingdom of Israel?" (Acts i. 6.) The Apostle James, in the days of the Gospel, so far from counting the Ten Tribes of Israel as being then located in Palestine, addressed an Epistle to the "Twelve Tribes scattered abroad" (James i. 1). And Peter, the great Apostle of the circumcision, actually locates the children of the dispersion in "Pontus, Galacia, Cappadocia, Asia, and Bithynia," which he, as an inspired writer, most assuredly would not have done, had the Ten Tribes been then in occupation of the Holy Land (1 Peter i. 1). There has been no reunion of Israel and Judah since the time of the Apostles. "It may be that many of the Israelites repented when they were scattered about in heathen lands, but we have heard nothing about them since they were taken away. A few were still left in the land, and a few may have returned since, but the nation never has returned" ("Kings of Israel and Judah," p. 240).

Josephus, the Jewish historian, who wrote after the destruction of Jerusalem by Titus, has thus recorded that "The entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now" (Josephus "Antiq.," book xl., chap. v., sect. 2). The following extract from *The Jewish Chronicle* of May 2nd, 1890, proves that that journal is not an advocate of the unscriptural theory that the Ten Tribes of Israel did come back to Palestine in union with the Jews after the 70 years' captivity in Babylon:—

"The fate of the Lost Ten Tribes is a mystery which has a peculiar fascination for some minds. While not a link is missing in the historical chain so far as the remnant of the House of Judah is concerned, the Israelites who were subjugated by the Assyrian Power disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up. Beyond some vague reference to them in a passage of Josephus, no mention is made by any authentic writer of their surviving the destruction of their nationality. There has always been however, an unwillingness to admit that a fate which had befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represents them."

The late Rev. Capel Molyneux, in his interesting book, "Israel's Future," has made some pertinent observations on the subject under consideration; and they are so striking and convincing, that they are here transferred to the pages of The Banner for the benefit of opponents who still cling to the absurd and exploded opinion that the Ten Tribes and the Jews were united in the land of Israel soon after the Babylonish captivity:—

"I observed in my second lecture, on the partial restoration of Israel, that the denial of Israel's literal restoration was well nigh abandoned; that the utter inconsistency and absurdity of giving a literal interpretation to predictions which foretell their dispersion, because compelled by facts

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to do so, and not giving a literal interpretation to predictions which as plainly foretell their restoration, because—and only because—not yet compelled by facts to do so, was pretty generally acknowledged, and, by expositors of Scripture, as generally eschewed; and, therefore, no more need be said to remove the difficulties or objections with which spiritual interpreters once embarrassed the subject: but yet there is another objection to the future literal restoration, to which I did not advert, and which, as it accepts or adopts the literal principle, is worthy of notice. The objection I allude to is this: that the prediction of Israel's restoration ought undoubtedly to be literally understood; but that they have already received their literal fulfilment, and that fulfilment was seen in their literal restoration to the land after the Babylonish captivity. A very few words will serve conclusively to refute and set at rest this idea.

"In the first place, the prophecies foretelling the restoration—the final restoration—positively include the whole of Israel; they specifically state that God will gather them from every quarter of the globe, and that 'all Israel shall be saved;' but the return from Babylon involved nothing of the kind, nor any approximation to it whatever. The Ten Tribes did not return at all! They were not in that captivity, nor were they, therefore, restored from it. Years before the Babylonish captivity they were taken captive by Shalmaneser; and from that captivity never, up to the present day, have they been restored. Besides, with regard to the tribes from which the restored were taken, it is acknowledged that but a portion even of these were included; many of the captives never returned, never quitted Babylon; they refused to avail themselves of the opportunity, preferring the place of bondage, with its associations and connexions, to Jerusalem and its then desolate and forsaken state; and the restoration, even in relation to the tribes actually concerned, was most partial and incomplete. How is it possible to say that the predictions of the final restoration were then fulfilled?

"Again, in connexion with the prophecies of the final restoration, we find prophecies also of Israel's spiritual renovation, that God will 'write His law on their hearts,' that He will 'pour out His spirit upon them,' these things go together—the restoration of the land, and the spiritual recovery—was it so in the restoration from Babylon? Can a particle of evidence be adduced to show that the restored then became a godly, spiritually minded, believing people? What was, and has been, their history since? Let Stephen inform us: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye' (Acts vii. 51). This was their history, and has been ever since! Instead of believing and obeying, instead of faith and holiness, they rebelled and resisted, murdered prophets, and cast out God's messengers, till at last they crucified the Lord of Life, and blasphemed the Spirit of the Most High! Tell us not, as you respect God's truth, that the prophecies in question have been fulfilled!

"Again, God says, concerning the final restoration, that it shall be permanent; that they shall 'no more be pulled up out of the land' (Amos ix. 15). Has it been so? Where is Israel now? Where has Israel been for hundreds and thousands of years? How, then, is the prophecy fulfilled—how did it receive its fulfilment at the restoration from Babylon?

"Again, God says, He will unite the Ten Tribes with the two, and they shall be joined, and no more broken asunder for ever; and one king shall reign over them (Ezek. xxxvii. 16—23). Was that fulfilled at or after the return from Babylon?

"Again, was the restoration from Babylon in 'the latter days?' for God says that this final restoration shall be in the 'latter days' (Hosea iii. 5); and unless, therefore, those days—even days about 2,500 years ago—were 'the latter days' (and, if so, what are these?), then is the idea before us palpably absurd.

"Or, once more, was Jesus Christ then acknowledged as 'Jehovah their Righteousness?' for God says that in those days, when He gathers Israel, He will raise up a righteous Branch, which is without question, Christ the Lord, and that the name whereby Israel will call Him shall be THE LORD OUR RIGHTEOUSNESS!—was it so, I ask? Why in the first place, it can scarcely be said that He was even then offered, except very obscurely, to them as their Righteousness; and when He was, in after times, it was just Israel's sin and curse that she would not thus acknowledge Him, but going about to establish a righteousness of her own, would not submit to the righteousness which is of God by faith, and stumbled at this stumbling-stone! Surely if God's Word and facts can demonstrate anything, they do demonstrate that the restoration from Babylon was not the final restoration of Israel, and that that final restoration yet awaits its accomplishment."—From "Israel's Future," pp. 187—191.

122ND PSALM.

"O 'twas a joyful sound to hear
Our tribes devoutly say,
Up Israel, to the Temple haste,
And keep your festal day.

At Salem's courts we must appear
With our assembled pow'rs;
In strong and beauteous order ranged,
Like her united towers.

'Tis thither, by Divine command,
The tribes of God repair;
Before His Ark to celebrate
His Name with praise and prayer.

But most of all I'll seek Thy good,
And ever wish thee well;
For Zion's and the Temple's sake,
Where God vouchsafes to dwell."

—From Israel's National "Book of Common Prayer."

OUR CENTRAL AFRICAN POSTMAN.

IN his report on the postal service of British Central Africa, Mr. J. T. Gosling makes passing allusions to one or two hindrances to complete efficiency which should interest our letter-carriers at home. The Elephant Marsh, he admits, is not so well served as it might be, the fact being that it is so infested with lions as to render night travelling, except by large bodies of men, impossible. Nevertheless, the postmen do wonders. They are exposed to tropical downpours and to the attacks of wild beasts, and have frequently to ford streams waist deep, yet it is seldom indeed that they fail to reach their destination in time to permit of the early morning delivery of the correspondence they convey. Their protection is a snider rifle and two or three cartridges, from which they themselves or some other mailman have too frequently stolen half the powder. Letters, it appears, are regarded by the natives with reverential awe, while the postmen are looked upon as almost sacred personages.

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 astonishing how close to the truth a man may sail, and not see it. This has been exemplified in all ages, so that we may expect to find illustrations of it in our own; and we do. I have already had a few words with the Rev. C. H. H. Wright, D.D., author of "Zechariah and his Prophecies," in which he fumes over our ignorance and staggers us with his dreadful "contempt." Yet there is much in that volume which borders on Anglo-Israel teaching, and which is very grotesque apart from such teaching. Sundry theological books resemble sundry novels—they are works of fiction founded on fact. Dr. Wright's production falls into that category, and his obtuseness reminds me of what the Rev. H. Grattan Guinness says in his "Approaching End of the Age"—"It is possible to possess prophecies of certain events, to read them diligently all our lives, and yet not to understand their fulfilment even when it takes place before our own eyes" (p. 81). Next to the Rev. Grattan Guinness himself, Dr. Wright is, I think, about the best living justification of that remark.

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Observe for instance his exposition of Zech. x. 9: "I will sow them among the people, and they shall remember Me in far countries, and they shall live with their children and turn again." He writes: "The word [sow] is used in a good sense of the increase of Israel, even in a state of exile among the nations, as in Hos. ii. 23; Jer. xxxi. 27. The increase promised in the verse before was a blessing, and that blessing was to be vouchsafed to Israel, even though scattered among the nations. That blessing would lead them to remember the Lord their God. For among the nations they should live with their sons; for the blessing would not be merely transient; even in Gentile lands they would preserve their own distinctive nationality, and thence they would return. As Israel increased in Egypt, and the very increase of the people in that country was the sign that the time which had been foretold was at hand, when God would lead them forth out of that land, so the multiplication of the holy nation in the various Gentile lands among which they were scattered would lead the people to think of that God who had so wonderfully protected them, and whose will it was that they should return to their own land" (chap. ix.).

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We may also cite the views of the German Dr. Kliefoth on this text, which are summarised and endorsed by Dr. Wright:—"Kliefoth considers that the prophecy sets forth that Israel, after it should have emerged victoriously from the wars with the Grecian Power as a numerous people, should be strewn as a seed among the nations in the most distant lands of the earth, in order that in those far distant regions they might think of the God who had delivered them, and be witnesses to His power and glory among those nations. He rightly objects to the opinion propounded by von Hofmann, namely, that the prophecy refers to the dispersion of the Jewish people, which was the result of the crucifixion of our Lord, for if the prophecy related to such a dispersion, it would have been expressed in very different language. . . Kliefoth considers the prophecy to contemplate the sowing of the people among the nations as a fact which was to last for a long period, and that the object of such a sowing of Israel among the nations was to call the heathen unto Christ" (chap. ix.).

In various ways Dr. Wright reads his prejudices into Zechariah x. But the gist of his belief is that Israel should be removed to "the most distant lands" where their vast increase would cause them to remember the God who had so wonderfully favoured them. He admits that this cannot apply to the present Jewish dispersion; consequently he must look elsewhere for its accomplishment, and up to this point we are at one with his interpretation. But, ignoring what is happening "before our own eyes" (Guinness), he actually declares that "the predictions of this chapter were fully realized in the trials, struggles, and victories of Israel during the glorious period of the Maccabees"! If ever there was a case of sinking from the sublime to the ridiculous, it is here. There is simply no comparison between the Maccabean episode and Zechariah's prophecies.

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Even the good doctor is not quite satisfied with this pretended fulfilment, as he apologizes for it. "If they did not return in greater numbers," he explains, "the fault lay with themselves. The blessing was there had they availed themselves of it;" and "the love of care and riches marred to some extent the promise." On the contrary, nothing could mar the promise. Zechariah did not hold out a conditional promise to Israel, but uttered an inspired revelation of God's future dealings with them, and he who excuses God in this matter accuses Him. Now, in our identity with Israel we discover a faithful performance of Zech. x. 9. The British race has been sown throughout the earth, while its marvellous "multiplication"—"the event of history"—led people fifty years ago to "remember the Lord their God" and His covenant with Israel. The number of those who are thus compelled to recognise Israel's God is constantly growing, and will at last embrace the whole nation. But Zechariah x. is merely a fragment. The predictions of Jacob, Balaam, Moses, Micah, and all the Seers must be accounted for, and the British Empire alone is able to account for them. This is our solution of these apparently mysterious prognostications affecting Israel; and one thing at least can be said for it:—it needs no apology.

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"Wandering" and "spreading" are expressions employed in Scripture to describe Israel's destiny, and, according to Abraham Lincoln, they are the characteristics of the Anglo-Saxon folk. Sir Edward Malet, a distinguished British Ambassador, has lately written an autobiography, under the title of "Shifting Scenes," which is full of interesting, and more than interesting, narrative concerning our diplomatic affairs in many parts of the world during nearly half a century. When the American Civil War was raging he served on the staff of Lord Lyons (our then Ambassador at Washington), and as a guest he attended a reception of Indian chiefs who had arrived on a visit to President Lincoln. The room contained a large terrestrial globe; the redskins sat round it in a semi-circle, and the President gave them an address. Twirling the globe, he put his finger on the British Isles, and remarked: "We white people all come from this little spot. It is small, but we have spread amazingly since we began to wander."

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For the second time the "Purse Calendar" has made its appearance. Those who bought it last year will be acquainted with its special features, and those who did not buy it last year,—well, they should buy it this year. Although called a purse calendar, nobody must suppose that

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it is essentially necessary for purchasers to possess a purse. Many people do not carry purses, having, like myself, very little to put in them, and the calendar is extremely suitable for these, as it only costs a penny. But, of course, the main idea in issuing it is that we may take advantage of the New Year season by sending a copy to our friends, or even our enemies; and as a dozen can be had for 7d., post free, everyone has an opportunity of doing a little to help on the Identity work. Philo-Israel contributes a couple of articlettes to the publication, but I need not go further into details, as BANNER readers will no doubt have the sense to procure it. Mrs. Thompson, The Craigs, Dumfries, is responsible for the Annual, and can probably supply all demands. JOHN SHOOTINGHAM.

RETURN OF ISRAEL TO PALESTINE.

An Address delivered at the Blackheath Conference,

BY THE REV. M. BERGMANN.

THE subject that I was asked to speak upon to-night is, "The Return of Israel to their own Land." In considering this question we must go back a long way in the history of Israel. The Jews believe in the present day that they are in the third captivity. They passed through two captivities, and each of these previous captivities were for a specified time. The first captivity which they believe they were in as a nation was the bondage of Egypt. The specified time was given by God Himself to His friend Abraham of the duration of that captivity. If you turn with me to the fifteenth chapter of the book of Genesis, we will just read a few verses there. From the first verse: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." I do not think we can go far wrong when we let God speak to us, and I wish to keep to-night very close to His own Word, so that He Himself may speak to us, and that we may be merely a speaking-tube through which God can speak to each of our souls.

Now, here is God's appearing to Abraham. It was not the first time God appeared unto him. God's first appearance to Abraham is only three chapters back, when He called him out from his father's house and kindred and country into a certain land. Abraham did not know the land; he did not know where to go to. Had you been there and seen the aged patriarch with his staff and a few followers, and had you asked him, "Where art thou going?" his answer would have been, "I do not know." We naturally would say, in our twentieth-century wisdom, "What a fool this old man is, leaving his country and father's house and kindred, and going into a place he does not know where!" But sufficient it was for Abraham that God had told him to go into a place "which I will show thee," and he went; and the first promise that God gave him, on account of his obedience in following the voice of God, was, "I will make of thee, a great nation; I will make thy name great, and I will bless thee; I will bless them that bless thee, and I will curse them that curse thee." There Abraham had a promise from God Himself, that he would be a great nation, and yet he had no child, no heir.

And here we come to the fifteenth chapter where he has another vision, and God tells him, "I am thy shield, and thy exceeding great reward." And God gives him a sign of it. Abraham—he was a little wavering—asks God, "By what shall I know that I shall be a great nation, seeing that I have no heir, no child?" Then in the seventh verse: "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 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 then a great sleep comes upon Abraham. "And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him. And He said unto Abraham"—there is God again still speaking to him in this vision,—"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." It was a long time before this was to come to pass—three generations had to pass by; Isaac was to be born, Jacob was to be born, Jacob's children were to be born, and Joseph, the son of Jacob, was to be settled in the land before this came to pass. They did go down to Egypt, not, as they thought, for affliction. Joseph was the ruler there; and when Joseph was settled, and made himself known to his brethren, he sent for his father, and they all came down, seventy souls all told. There they increased marvellously, and they were favourably treated at first; but when Joseph died, we are told that a new king arose who did not know Joseph. Jewish tradition says, not that he did not know Joseph, but that he did want not to know or recognise him. These people who came down only a few years before so vastly increased that the Egyptians feared, and began to afflict them. That went on for a certain number of years, until these people who were afflicted did not know the God of Abraham. They knew they were descendants of Jacob, but they did not know the God of Abraham and Isaac—they did not recognise Him; they did not serve Him; they became idolaters in that land; they served the Egyptians, the people who afflicted them. Then they cried unto the Lord, and He heard their cry, and He appeared unto Moses and told Moses, "I have heard the cry of My people; I have seen the affliction under which they suffer, and I have come down to deliver them." God in His great condescension comes down here upon earth to deliver His own people.

If you look in the third chapter of Exodus you see a remarkable vision that Moses had, and in the short space of two verses we have three different names given to God in this appearance. In the second verse: "And the angel of the Lord." This is not rightly translated. It is, "The angel, the Lord"—the angel Jehovah, the angel of the covenant; not a created being, not merely a messenger from God, but God Himself. "And the angel Jehovah appeared unto him" (that is, unto Moses) "in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned. . . . And when Jehovah saw" (another name) "that he turned aside to see, God called" (again another name). First you have the angel Jehovah, then Jehovah, and then God—the three Persons in the Trinity. And further on we read that God, having heard the cry of the afflicted ones, leaves His throne in heaven and comes down to deliver. How does He deliver them? He sends Moses to Egypt. But before God sent him, Moses asks God, "When the people shall say, What is His name that sent thee? what shall I say?" And the name which God gave Moses to

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deliver to the people was, I AM THAT I AM. There is Jehovah in a three-fold aspect—I *am*, I *was*, and I *shall be*. There is the present, the past, and the future. Now the Jews at the present day look upon the burning bush as still burning; they say that wherever they are, under whatever circumstances the bush is still burning, God is in the midst of them, and therefore they have got still great hopes. Now this is the first captivity that they had—the captivity in Egypt.

If we turn to the twelfth chapter of Exodus, and the very last verse, we see how God has fulfilled that promise to Abraham contained in the fifteenth chapter of Genesis, when He told him that after they had been afflicted for those four hundred years, "I wil judge that nation. I will punish that nation, and they shall come out with great riches." Ex. xii. 51: "And it came to pass the selfsame day"—in the midst of the night, the exact time when the four hundred years were fulfilled that God spoke of to Abraham—"that the Lord did bring the children of Israel out of the land of Egypt." God keeps His word, He knows the exact time when to redeem His people. That, as I have said, was the first captivity.

Now when they came out of Egypt they were to journey to the land of promise. If you turn to the first chapter of Deuteronomy, you see how much time it would have taken Israel to go from the place where they had been to the promised land. Deut. i. 1: "These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab." (There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea.) In eleven days they could go on foot from Egypt, the place that they left on that memorable night after the passover, and take possession of the promised land. Did they journey eleven days? It took them forty years for eleven days' journey! Why was it? Because of their unbelief. They rebelled, time after time, against God's command; they disobeyed Him; they did not believe Him. Though God was with them in a marked manner, and they saw His signs and His wonders, yet they did not believe Him. They murmured against Moses and against God; they rejected Him; they wanted to go back to Egypt after wandering a little while in the wilderness. I am not surprised at them; they got weary of the wilderness journey. They tried to appoint over themselves a captain to take them back to the land of Egypt from which they came out, and they said, over and over again, "Oh that we had died in Egypt!" where they had plenty to eat and drink: and here in the wilderness they were without bread and without water, weary of their wandering.

What was the consequence? All those that came out of Egypt that were twenty years of age and above died in the wilderness, with the exception of two solitary individuals, Joshua and Caleb.

But there is another side. They did go into the land—they did possess the land for a certain number of centuries. They crossed the Jordan. That faithful servant of God, Joshua, type of the Lord Jesus Christ, took them across the Jordan. The Law could not do it—the lawgiver, the one who was the mediator through whom God gave the Law, could not take them over Jordan. The Law says: "Cursed be every man that conformeth not to all the things of the Law to do them." You see "the Law was given by Moses," as we are told in the first chapter of the Gospel of St. John, "but grace and truth came by Jesus Christ." The Law could not give them rest, but Joshua, Jesus, could. And Jesus says to us to-night, to every laden and burdened one that has sinned, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The Joshua, Jehovah, Jesus, He must give His people rest. Well, Joshua took the people over the Jordan and settled them in the land for a certain number of years. But did they possess the land in peace? For some time they did. Under Solomon they had peace; but soon after Solomon died, the kingdom was divided into two separate Houses of Israel and Judah, in the days of Rehoboam and Jeroboam. The kingdom of Israel was removed for their sin by the kings of Assyria, about 721 B.C., to a district lying south-west of the Caspian Sea (see Isa. vii.; 2 Kings xvii. 6—23; xviii. 9—12), and have never returned. But they are now in a place of their own. (See 2 Sam. vii. 10; 1 Chron. xvii. 9.)

If you turn to Jer. xxv. you see Judah's second captivity foretold, also for a specified time. "The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, King of Judah, that was the first year of Nebuchadnezzar, King of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying: From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, that is, the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened." Now here we are told that God not only sent the prophet Jeremiah, but all His prophets, all His servants, one after another, rising up early in the morning and speaking day by day. What was the message? "Return unto the Lord; put away your idolatry, put away your rebellion." But they did not hearken, and God told them that He would bring the king of Babylon against them, who would destroy their beautiful temple and take them into captivity to Babylon. For how long? Seventy years. And if you turn to the ninth chapter of the prophet Daniel, you read that when they were in captivity, Daniel who knew the Scriptures, who knew the prophets, who knew what God's message was to His people, remembered this very passage in Jer. xxv., and he saw that the time of God's fulfilment of His promise to take them back into the land, namely, seventy years was nearly run out. And now did he wait till the full seventy years were run, and leave it to chance, so to speak, to take them back? No, he gave himself to prayer. And this is what we ought to do for Israel—give ourselves to prayer. Daniel gave himself to prayer; and I should like you to read this chapter in the book of Daniel. The first part of this confession of Daniel is incorporated in the Jewish Prayer Book for every Monday and Thursday. They read it down to the twenty-fourth verse, but when they come to that verse there is a full stop; they do not read any further. And not only do they not read it, but the Talmud pronounces the anathema, "Their bones shall rot who compute the time of the end of this prophecy." Hence the Jew, if he is anxious to know the Word of God, when he comes to this passage and if he is saturated with Talmudical learning, naturally thinks of the anathema of the Rabbis, and throws the remainder of the passage on one side, and will not read any further. Why? Because it says there not only that they shall return to the land from which they have been taken captives, but that when they are in the land and they have established again the temple and the worship, according to the prophet Malachi, suddenly the Lord whom they seek shall appear,

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and here the Messiah shall be cut off, but not for Himself. When they see that, they throw it on one side. They say, "No, we do not want the Messiah to be cut off; we want a king to come with us, to rule over us, to be our guide, and to be our temporal deliverer."

Now, when those seventy years were accomplished, God brought Judah back, and they did build the temple, as it was foretold through the prophet Daniel. It was to be built "in troublous times." We know from history, and from the book of Nehemiah, and the book of Ezra, how troublous the times were during the rebuilding of this temple. The builders put the brick with the left hand upon the wall, and with the right hand they had a sword to defend themselves. Those were troublous times, but the temple was reared, they again established a service of God, the walls of Jerusalem had been built, and the Messiah came. "He came unto His own, and His own received Him not." But there were a few, very few indeed, that did receive Him, for the disciples and the chosen ones that the Lord gathered round Him were all of Israel; and we read that to them "to as many as received Him, gave He power to become the sons of God." Judah was was now again reinstated in the land; their Messiah had come and fulfilled all that the prophets spoke concerning Him, concerning His sacrifice, concerning His humiliation, and also concerning His resurrection and His ascension into heaven. But their eyes were holden and they did not know the Scriptures; they did not know that these things were prophesied. Because, as I must tell you here, to digress from the subject, when they came back from Babylon, at the first open-air meeting that they had in Jerusalem the Law was read publicly in the hearing of the people; they gathered together *en masse* and they heard distinctly the reading of God's Word, from the early dawn of day till past mid-day, on the first day of the seventh month, the most solemn day in the Jewish year—the Law was read, and the people stood still, and the Levites, those who were instructed in the truth, went amongst the people and gave them the sense of the reading. And when the sense of the reading was given to the people (Neh. viii.), they lifted up their voices and wept. Before, they stood for hours attentively listening to what was being read, but they were not moved. Why? They did not understand. "The vision of all is become unto you as the words of a book that is sealed." But when the sense of the reading was given them, they lifted up their voices and wept. If any of you happen to be in the East End of London, go into Mr. Charrington's Hall on the Day of Atonement, There you will see gathered together between six and seven thousand Jews, and they will be very devout. They will stand there, not for an hour or two, but from early morning until, in the evening, they can see with their naked eye the stars; they will stand and read and repeat prayers, and fast, and weep bitterly too. If you ask them, "What is it that you are reading?" they will reply, "Oh, we are reading the Prayer Book." And then, if you ask them the question that Philip asked the eunuch when the latter was reading Isa. liii., "Understandest thou what thou readest?" you get invariably from them a shrug of the shoulders and "I do not know." You see the Word of God is hidden from their eyes, as at that former time it was. When they went into Babylon they understood the Scriptures, they understood the language, they knew the Hebrew tongue; but when they came back they had lost the language altogether, and since that time up to the present moment you will not find in the whole Jewish nation of from twelve to fifteen millions of Jews scattered in all parts of the earth—you will not find 5 per cent. that understand the Hebrew language. Hence it is that they are kept in darkness and ignorance and captivity for these many years.

(To be continued.)

HOW INDIA PROSPERS.

It has always been a question how the stagnant population of India, hitherto supposed to be wedded to their fathers' homes and unwilling to go abroad to other districts for the means of living, could be induced to strike out for themselves and take advantage of the vast schemes of irrigation which are now being carried out in North India and elsewhere in that vast continent. Sir Arthur Cotton took the Godaveri River in hand and made the great delta of that mighty stream a fruitful land capable of supporting its own population, with grain to spare for other neighbouring regions. In the far north-west we now find that unproductive tracts consisting of over 4,000 square miles, are occupied not by nomad tribes feeding their cattle with difficulty, but are now taken possession of by sturdy settlers from other parts, who are making those hitherto useless regions a second Punjab! This good news appeared in the *Times* of November 1st, and deserves to be recorded in the Banner as a proof that all men may note, that God gives us, His people, "the power to get wealth" and to bless the millions of India as they have never been blessed before, by storing the waters of the Indian rivers and bringing them upon the land to enable it to bring forth food for man and beast, also to enrich the people and the Government who rule them in Northern India.

The information comes by the *Indo-European Telegraph* from the *Times'* correspondent at Simla:—

INDIA.

(From our Correspondent.)

"Simla, Oct. 30th.

"The Lieutenant-Governor of the Punjab opened the Jehlam Canal at Rasul, yesterday. Mr. Scott Moncrieff, president of the Irrigation Commission, with other members, was present and was deeply interested in the ceremony. Sir Mackworth Young, reviewing the progress of irrigation in the Punjab, said that in 1864 canals irrigated 625,000 acres, the net profit being 12 lakhs. Last year six million acres were irrigated and the net profit was 108 lakhs. The value of the crops had risen in the same period from 162 to 1,587 lakhs. Thus produce valued at 9½ millions sterling had been added to the annual wealth of the country owing to the operations of the Punjab Irrigation Department during the past 36 years. Sir Mackworth Young added:—

"'Until the construction of the Sidhnai Canal in 1886 the Punjab Government had no experience as to the possibility of a colonization scheme. There were symptoms of earth hunger, but they manifested themselves in applications by well-to-do persons for large tracts of Crown waste where well-sinking was possible and an extension of canal irrigation probable. Where the Punjab cultivator would leave his homestead and bring his cattle and his family to new lands newly irrigated was the problem. At first the innate conservatism of the East seemed too strong for such a test; the Sidhnai colonization, however, eventually proved a success, and the matter was for ever laid at rest by the Chenab scheme. In Rechna Doab, an unproductive tract comprising 4,420 square miles, where a race of nomads

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found a scanty pasturage for their cattle, there now exists a Punjab in miniature, with 792,000 sturdy souls gathered from the best cultivators of the province, whose paternal acres have been too narrow for them, and who have accepted their transplantation with the utmost complaisance. We now know that as a colonization scheme the Jehlam Canal cannot but succeed.'

"The canal cost 125 lakhs and was built in two years. It will irrigate 612,000 acres, yielding annual crops worth £1,220,000.—By *Indo-European Telegraph.*

THE KOWEYT INCIDENT.

Prompt Action of a British Commander.

Interesting Details.

The *Times of India* contains an interesting letter from its Bushire correspondent, who, writing on September 16th, gives an account of the attempt to land troops at Koweyt by the Turkish authorities, and the action of Capt. Pears, of H.M.S. *Perseus*. On the appearance of the *Perseus* the commander of the Turkish ship changed his position. Capt. Pears went on board the Turkish war vessel and asked the Turkish commander the reason of his visit to Koweyt. The latter replied that he had come to land a few troops and some stores. The British captain thereupon warned him that he would be prevented from landing troops, and advised him to return whence he came. The Turk stated that he intended to carry out his orders, and when Capt. Pears had taken his departure, he hove up and proceeded into the harbour. As soon as the British captain had returned to his own ship and the gig was hoisted in, the *Perseus* followed in pursuit, and later on both vessels anchored, within a few hundred yards of each other, off the town. The Turkish commander began preparations for landing the troops, but ominous signs of activity on board the British cruiser caused him to desist, but all his boats were left swung out, evidently with the intention of resuming operations under cover of the darkness. At sundown, however, the *Perseus* switched on her searchlights, and kept the rays so persistently on the Turk throughout the night that every movement on board was easily observed, and not a single boat was lowered. At daybreak on the following morning the Turkish commander visited the *Perseus*, and notified his intention of returning to Fao, whence he should wire to Stamboul for instructions; and he would doubtless return later on with other men-of-war.

The Turkish commander, at the time of writing, was still at Fao, and the correspondent describes his vessel as having "ceased to be a formidable antagonist fully twenty years ago, judging by her present appearance." This, with one or two despatch boats, represents Turkey's naval strength in the Persian Gulf.

The correspondent proceeds:—Matters at present do not seem "couleur de rose" for the Sheikh of Koweyt, unless the territory of that chief is formally announced to be under British protection, in which case the Turks would doubtless pause and reflect before sending thither the force they have collected. The recent action of the *Perseus* would indicate the existence of some form of protectorate, But I have quite failed to elicit any definite information on the point, although I have interviewed various officials who could probably throw some light on the subject. During a recent visit to Koweyt I called upon the Sheikh, and found him equally reticent, though he gave me one item of interesting news, which has some bearing on the matter. A few days previously the Vali of Bussorah went to Koweyt, and endeavoured to persuade the Sheikh to discountenance the visits of British men-of-war, and to compel the mail steamers to cease calling at Koweyt. The B.I. mail boats have lately made Koweyt a port of call, and the Turkish authorities of Bussorah no doubt fear that many Arab passengers will now disembark there, and escape the exhorbitant quarantine dues at Bussorah. The Sheikh replied that he could not prevent the British men-of-war visiting Koweyt, even were he disposed to do so, but the English were good friends to him, and he would not do anything to offend them.—Bristol Paper, Oct. 21st, 1901.

EZEKIEL XV.

"The only use of a vine is its fruit-bearing. Alone amongst all trees it is notable for the abundance of its luscious fruit. It is this that gives it its unique value. Its wood is never used for any work: not even a pin is made of it on which to hang vessels. If then a vine does not bear fruit, it is absolutely useless. The oak, the chestnut, the fir are always serviceable, but a fruitless vine never.

"This parable explains Israel's position in the world. The one reason why God chose Abraham and his seed was the specific purpose of bearing fruit to Him in the world. The Jews were chosen to give us the very words by which to express and teach the great doctrines of Substitution, Atonement, and Faith; to supply us with the phraseology of our prayers and psalms, and to be the means of the Divine revelation. If God may be said to have chosen the Assyrian as His hammer, the Roman to teach legislation, and the Greek to touch our imagination—to the Jew was reserved the higher office of furnishing the Scriptures, and of the Hebrew race He came who is God over all, blessed for ever. To fail in their high function was to fail utterly; hence their scattering to the winds.

"What a solemn lesson is here! All the advantages which we possess have been bestowed on us with the special intention that we should pass on the love of God to others. Our spiritual prerogative is our one claim. If we fail there, there will be nothing for us but to be as fuel to fire.

"We have failed in the one thing for which we were redeemed."—From *The Christian*, Jan. 10th, 1901.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Speaking for a few conscious Israelites in this far-off Manasseh land, I can say that, unlike your critic mentioned in late Banner, we are very glad of all space given to the South African war in its different phases, for we feel that the discussion from your point of view accords better with truth than other sources of information open to us through the secular press.

May you be spared to proclaim to the world the great truth to which you have so long devoted your life. We rejoice in it, and, with you, ascribe praise to our Heavenly Father for His faithfulness to His covenant of promise.

Mrs. M. M. Nichols.

Pierceton, Ind., U.S.A.

"The Anglo-Israel Almanack and Diary" for 1902 is now ready. For particulars, see advertisement.

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

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

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

THE BANNER OF ISRAEL.

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

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THE LONG-PROTRACTED BOER WAR.

WE hope our readers are not becoming wearied with the time, long drawn out, which it has taken Lord Kitchener to exhaust the powers of the Boers, acting as banditti, and without ostensible military cohesion, to defy the efforts of our commanders to compel them to submit to superior force. The fact is, we are succeeding in a marked manner, but the Boer country is immense in extent, and the Dutch inhabitants are everywhere on the side of the enemy. The question of food, besides, does not touch them, since they feed on the supplies they get abundantly from the native Kaffirs, whom they compel to feed them. Those on the spot, knowing the difficulties the British troops have to encounter, do not think little of the progress of our forces, but speak with respect of them. A Portuguese, for instance, writes thus:—

"A PORTUGUESE CRITIC.

"A correspondent sends us a copy of a Portuguese newspaper, the *Commercio do Porto*, containing an interview with a Portuguese gentleman recently returned from South Africa. The letter is not very hopeful with regard to a speedy termination to the war, but he does full justice to the difficulties which beset the British troops in their task, and pays his tribute of praise to the way in which the war is being conducted on the British side. The stubborn tenacity of the Boer resistance has, he says, at least given the English people an opportunity of revealing to the world their unique qualities of physical endurance and patriotism. 'In the name of the British Empire the English people march on, united, serene, unmoved by reverses, tenacious of the purpose they set themselves to realise. And advancing in this manner they succeed in overcoming all obstacles and difficulties and of standing out before all nations as the great colonial Power.' Our Portuguese critic concludes with a very generous compliment to the ability and sincerity of Lord Milner, who, in his opinion, is emphatically 'the right man in the right place.'"—*Times*.

The peculiarity of the Boer tactics now is such that armies are no longer needed to oppose them. The Boer troops have entirely lost cohesion, and are reduced to small bands roving about from farm to farm. When our troops come across these bands, the latter lose a few men, killed and wounded and prisoners, but the rest separate and disperse, hiding in ravines and thickets, where it is difficult to see or follow them; and when night falls, they go by hidden paths to some new *rendezvous* and wait for a chance of seizing a British patrol or convoy, by hiding in another donga or ravine. Such warfare requires time and patience to bring it to a triumphant conclusion. In Burmah, the native troops, after their final defeats, carried on a guerilla war for a couple of years before they were subdued at last by the British regular forces. The American Civil War was another case in point. We cannot expect, therefore, that an ignorant race like the Boers, who are easily led to believe that help is coming from Europe, or even from America, to conquer the British, will easily submit. We have made resistance easy for them by taking large numbers of their women and children into Concentration Camps, where the British authorities have fed, clothed, and guarded them, pending the coming surrender of their deluded male relations, still carrying on a hopeless war. Severe measures are about to be put in action to force the Boers to submit; but it is very doubtful whether, even in the last extremity, they will submit as a body, but will rather prefer to carry on this kind of struggle till exhaustion compels them to surrender in small parties.

It has been recommended that the difficulty of feeding and clothing such a vast number of the Boer women and children, whom we have been forced to care for, might be greatly reduced by the removal of the bulk of the occupants of the present camps to the sea coast, and that all the burghers, prisoners, and surrendered, who refuse to take the

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oath of allegiance to the king, should be deported, and the industrial population be brought back at once to take the place of those removed. By these measures the cost of the vast masses of stores required to feed the 90 to 100,000 Boers and their families we have now on our hands, would be greatly reduced. These stores block the railways at present, and cost for carriage vast sums which would not be required if the camps were broken up. At present there are 20,000 prisoners of war in the Orange River Colony, including the wives and families; and in the Transvaal there are 30,000. These 50,000 alone, removed to the Coast, would free the railways of the carriage of the stores of food they now must convey to them from the Coast. The disloyal idlers among the Boers and their women, would, by such a measure, be conveyed out of the country, where they are a constant danger now; and loyal British colonists, who are anxious to begin work again, would take their place, and commence their efforts to restore prosperity to the afflicted land. The delay and suspense caused by the resistance of the Boers is, doubtless, a serious trial to our nation; but this war, as well as all else that concerns us, is under the control of the God of Israel, who has promised us His help, and will see us through this and all our present difficulties and troubles, in His own good time. Recognising our national blindness to discern His purposes in such a case, He has given us this promise in Isaiah xlii. 16, R.V.: "I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them." The task we have had assigned to us in the subjection of the Boers has been, beyond all our past experience, a very difficult one. The extent and difficulty of the country; the dense ignorance of the Boers; their contempt at first of our national strength, derived from the past history of our last Boer war, ending with Majuba Hill; the vast preparations we allowed them to make for 20 years afterwards in regard to the enormous stores of guns, mausers, ammunition, mercenaries from Europe, and everything else needful to them to carry out their conspiracy against us, gave them the great advantage, which only God's mercy caused to fail at the critical periods of our struggle. With everything in their favour, and our almost fatuous neglect of all preparation before it began, with the shameful *ultimatum* to encourage them, the war has ended by the conquest of the country, the overthrow of the Boer armies, the loss of their capitals and railways, and the annexation of the two Republics by the then Queen's Proclamation by Earl Roberts in Pretoria.

The promise has therefore been fulfilled. He has led us throughout. Light has come out of the darkness. What was crooked at first, is straight now. The Lord has done all these things for us, and now that the end is approaching, and the Boers are making their last efforts, we rely upon the final blessing He has offered us: "He will," He says, "never, no, never forsake us!" Surely this is enough? Even though the cost in loss of life and treasure has been and yet is distressing and very grievous, we can trust Him to bring the warfare to a prosperous end and restore peace, the Pax Britannica to the wearied province, and dry the tears which have flowed like a river from both sides of the sanguinary fight. Then shall Israel praise the Lord for His mercy to His suffering, sorrowing people!

ARTICLES, Correspondence, &c., should be sent to the Editor PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

ISRAEL UNDER THE LAW OF EVOLUTION.

BY E. REEP.

FOR some people the doctrine of evolution has many terrors. They regard it as a new doctrine, and as of Satanic origin. It is, as a matter of fact, neither the one nor the other; it is, at least, as old as the Greek philosophers, and, as ordinarily understood, merely deals with the general law of development. Consequently, we would ask a question, viz., How has the law of evolution affected the people of whom it was predicted that they should become a multitude or company of nations, and the kindred nation that was to be exalted into a great people (Gen. xlviii. 19)?

The prediction referred to is connected with the House of Joseph, whose two sons, Ephraim and Manasseh, were selected by Jacob as the inheritors of the Divine promise of a multitudinous seed and universal dominion. As the evolution of this seed was to be no ordinary development, inasmuch as the seed of Ephraim was to develop into a plurality of nations, as the heir of the Abrahamic blessing (Gen. xxxv. 11), there must be existing somewhere, according to the law of evolution, two peoples fulfilling Gen. xxviii. 14 to the letter. This blessing promised to Abraham not only a company of nations, but that kings should come out of his loins. His descendants, like Queen Victoria's, were to reign in many lands. The following extract, in view of our identity with the House of Joseph is remarkable. M. Francis de Pressence, in an article in the *Cosmopolis*, June, 1897, on Queen Victoria's Jubilee, says:—"Imagine what this aged lady, so modest in appearance, who is drawn about in her grounds at a walking pace in a donkey carriage, can say to herself: "My son will reign one day over the United Kingdom; my grandson is Emperor of Germany and King of Prussia; one of my grand-daughters is Empress of Russia; I have a son who reigns over the modest duchy of Saxe-Coburg Gotha; one of my daughters was Empress of Germany; one of my grand-sons is Grand Duke of Hesse; I have grand-daughters who will reign over Roumania and Greece; the King of the Belgians and the King of Portugal are my cousins; all Germany is full of my offshoots and of their allies, and outside the Catholic dynasties of Austria-Hungary, of Italy, of Spain, and the Bourbons and France there is not a Royal house which does not lift its eyes toward me as towards the venerable mother and source of this inexhaustible stream of Majesties and Highnesses."

At this point it will, perhaps, be as well to give the story of Jacob's dream, in which he saw, by a process of Divine selection, his descendants dominating the earth. We read: "And Jacob went out from Beersheba, and went towards 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 pillows, 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 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."

This dream of Jacob's undoubtedly became an "affair of race." For centuries none of his descendants were ever

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allowed by their prophets and elders to forget their peculiar destiny. Moses, to make the memory of it perpetual, had it written: "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river—the river Euphrates—even unto the uttermost sea shall your coast be." And that the House of Joseph should more especially remember their great mission, the aged and departing lawgiver, in his last blessing, pictures the wondrous glory of Joseph, likening his strength and power to the horns of unicorns; for in their thousands and tens of thousands, the House of Ephraim and the House of Manasseh were to colonise the earth (Deut. xxxiii. 17).

The House of Joseph fully realised their exceptional position among the other tribes of Jacob, as we can see by Josh. xvii. Thus at the accession of Rehoboam, they siezed the opportunity to free themselves from the yoke of the House of David, and to place themselves as they had done in the days of the Judges at the head of the tribes or House of Israel (see Graetz's History of the Jews). Already great and powerful, they were still ambitious to extend their borders, in that they might press on to possess the treasures of the earth and the abundance of the sea, the heritage of their house. Such expansion and riches, however, could not in the nature of things come to them in a day nor in a century. Naturally, as the law of evolution is slow, they could not carry out the function of "pushing the people together to the ends of the earth," ere they had attained to world-wide supremacy; God had first to spread them abroad, to sow them in the earth (Hos. ii. 23), which sowing was only to be accomplished, as their history makes apparent, through exile, suffering, and physical effort, whereby they would be urged to overcome every obstacle to their final success and dominion. As a North of England magazine puts it, "It is through a wilderness of labour and ugliness that we have been led to the Promised Land of commercial prosperity and empire. A pillar of cloud by day, and a pillar of fire by night guide us to where industrialism marches steadily forward, a vast organised army, which maintains our supremacy, and vindicates our claims to be the Favoured Nation."

So many volumes have been written on the identity of the British race with the Ten-Tribed, House of Joseph (or Ephraim-Israel or House of Israel) that it is not necessary, nor possible in a short paper, to absolutely prove that the British and Anglo-Americans are latter-day Israel—Israel as distinct from the House of Judah or the Jews. We cannot do this, but we can easily show that the British and the great people of the United States of America are fulfilling Jacob's dream and inheriting Joseph's blessing.

THE BRITISH EMPIRE.

What is it? What everyone is saying it is—a group of nations with which we can only compare Ephraim-Israel's predicted company of nations (Gen. xlviii. 19). Thus it was we had that marvellous gathering of the "Sons of the Empire" from all the ends of the earth at the second Jubilee of Queen Victoria. And thus it is that a recent writer* is, perforce, compelled to say that in this hour of great expansion of the Western peoples the speakers of the English language occupy incomparably the most significant place. German expansion may have the same spontaneity as the Anglo-Saxon, but the German's tendency is to fuse with the social elements, in the midst of which he transplants himself. He is an Italian in Italy—he is an American in America, and so on.

* "Anglo-Saxons and Others," Aline Corren.

It is said the true roots of Anglo-Saxon success are to be found in the capacity for any amount of independent effort. This has enabled the English-speaking peoples to raise the standard of bodily comfort; and the desire to do this has been a dominating desire, as shown by all the facts of their later history.

As the writer we have referred to tells us that there are very practical reasons for the belief of Englishmen and Americans that their race has been singled out to form a great empire, is it part of their national evolution that they should be so materially minded? We venture to think it is. Identify the Anglo-Saxon or British peoples with the House of Joseph, and it must be so. A people who were to come into possession of the precious things of the earth, and the fulness thereof (Deut. xxxiii. 13—17) could hardly obtain these gifts without being inspired by a craving for them. Therefore, the demand of the Anglo-Saxon nations for a higher standard of comfort as the result of labour or effort is, we may say, divine; because, in acquiring blessings for themselves, they will bless others, if it be that they are Jacob's seed, in whom all the families of the earth are to be blessed.

AMERICAN-MANASSEH.

During the last few years Anglo-America has developed the "mightiest economic forces." Unhappily, as pointed out in a *Fortnightly* article (Oct., 1901), Mr. McKinley has disappeared by the hand of the assassin, just as he had marked out the inevitable lines of American evolution. Twentieth-century America will, however, still press on to the fulfilment of her destiny; the thousands of Manasseh, with the ten thousands of Ephraim, have no other alternative than to establish the "commercial primacy of the world." For the precious fruits brought forth by the sun, and the precious things of the everlasting hills are the inheritance of the House of Joseph, "the increaser."

American-Manasseh, then, is rightly described (omitting Britain) as the chief exporting power of the globe. Her "overwhelming advantage in the production of iron and steel," the "doubling worth of her outward trade," her "industrial predominance," all point to one fact—that she is participating in the blessing that came upon the head of him who was separated from his brethren.

Unlike Germany, whose trade is now in a state of general stagnation (see the *Economist* of Aug. 10th, 1901), her material capacity to produce is likely to increase rather than to decrease. British predominance is also not likely to diminish, since it represents Ephraim-Israel, God's first-born (Jer. xxxi. 9). "Hear therefore 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 . . . and My people shall be satisfied with My goodness, saith the Lord."

BRITISH CRITICISMS OF GERMAN BLUNDERS.—The Germans, who have had so much to say about British blunders in South Africa are now getting "slated" over their own military manœuvres. The military "Kreuz Zeitung" is irritated at the British press criticisms on the German Army at the recent manœuvres. The journal remarks that the manœuvres were not directed against a supposed Boer Army, that the artillery fire was only suggestive, and that in any real warfare cavalry attacks would never be carried out in the form in which they were at the manœuvres. The object of the manœuvres, it says, was to see whether troops in large masses were mobile, and whether their leaders were skilful and sure in handling large bodies of men.

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RETURN OF ISRAEL TO PALESTINE.

By the Rev. M. Bergmann.

(*Concluded from page* 515.)

Now, if you ask a Jew at this present moment, "When will this captivity end?" he will say, "When the Messiah comes!" How long will that be? Let us see what God says about it. If you turn to Hosea iii., you find the solution in the fourth and fifth verses. Here God gave them distinctly to understand how long they were to be in the present captivity. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward 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." Now, as to this expression, "the latter days." The first time it occurs is on the dying-bed of Jacob, when he called his sons together and told them "what shall befall you in the last days." The Talmud says that wherever this expression occurs it is always used as the days of the Messiah, or, as we say, the Christian dispensasation—the Messianic days. Here God says distinctly that when they return and seek the Lord their God, and David their king, and fear the Lord and His goodness in the latter days, their captivity shall be ended. The expression, *God's goodness*—goodness that has reference to God Himself—occurs only once more in the whole of the Old Testament, and that is in connection with Moses. When Moses desires to see God's face (Exod. xxxiii. 18—20), God said "Thou canst not see My face: for there shall no man see Me and live." And then God added that He would put Moses in a clift of the rock, and cause His goodness to pass before Moses. "I will make all My goodness pass before thee. Now, when Israel, as a nation, will return and seek the Lord and His goodness in these the latter days, then their captivity will be ended.

This Zionist movement, as a whole, I have watched very closely from its very commencement. Five years ago last August they had the first of these Conferences in Basle. I was not there, but a great many reports have come from those meetings, and a great deal more has been said even in the daily papers, as well as in the religious papers, concerning the three former Congresses than has been said about the largest that has been held in London. At the first Congress, in 1897, Dr. Herzl, the prime mover, formed a resolution and caused it to pass at that Congress, and the resolution was, that they will accept the Sultan of Turkey as their Messiah, and they will raise sufficient funds to defray the expenses of the Turkish Empire in that part of Syria: so that they wanted to buy the land, and get a charter from the Sultan of Turkey, whom they are willing to accept as their Messiah.

Now, can this be in accordance with the will of God? They have had Congress after Congress, and Zionism has spread all over the world. At the last meetings there were Jews' delegates from South Africa, from India, from North and South America, from Russia, from all parts of Europe, from Palestine, and from Australia; and all these came together with one purpose, one mind, and one heart. What was it? To go back to Palestine. It has been my privilege to meet a great number of those delegates, many cultured men amongst them, and I asked them, "What is the meaning of all this?" "Oh, we want to go to Palestine." "What will you do when you get there?" "We want to live in peace." But I said to some of them, "Is this the way to go to Palestine?" "Oh, we have got Dr. Herzl, he will lead us." "No," I said; "let us see what God says." "Oh, with God we have nothing to do!" And one of those rich men told me, "I am a banker; I have to deal with money day by day;" and he asked me, "Do you know English?" I replied, "I know a little; I have been a few days in England." Then he said, "Can you spell God?" I answered, "That only contains three letters." "Oh, no, it contains four; and I worship that god day by day." And what do you think it was? He put in the letter "l," and made it Gold. "That is my god," he said. Now these are the leaders of the Zionist movement. Can they be in line with God?

Let us go back to the Word of God and see what it says. Of course, Bible students ought to be deeply interested in this Zionist movement, and no one is more so than I myself, being a Jew. But let us not be carried away by this great enthusiasm, for it is a terrible time that is awaiting the people of God. In the twentieth chapter of Ezekiel we read what God will do with them; how God will deal with this Jewish nation. The thirty-fourth verse: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you." The word plead does not convey the meaning of the original Hebrew word. The original is, "I will judge you, or punish you in that wilderness."

Now, how will God do it? Did God plead with Israel in the wilderness? He punished them in the wilderness. As I have already mentioned, all those of twenty years and upwards who were brought out of Egypt, died in the wilderness; God did not permit them to enter the land. And here God says, "I will judge you: like as I judged your fathers in the wilderness of the land of Egypt, so will I judge you, or punish you. And 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 country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." You see this Zionist movement is merely a gathering together of Jews. God may permit them to come together in England or any other part of the world, to come together for punishment, and if they go back into their own land in the condition in which they are at the present time, without God, without hope—what will be the result? We have got it in Ezek. v. 12; Zech. xiii. 8. 9. If they are in the land in an unconverted state, two-thirds will be cut off by the sword, and of the remaining third part there will be only a small remnant, for this third part will have to go through the fire, and their dross will be burned away. So that there will be a very small remnant of the nation left eventually if they go back in unbelief. I would, therefore, not raise a finger to help my people to go back in unbelief; but what I would do is this: I would give my heart's blood to bring my people to a knowledge of the truth, to bring them under a covenant with God.

If you turn to the thirty-first chapter of Jeremiah, you see how God will deal with them. At the thirty-first verse, God says: "Behold, the days come, saith she Lord, that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers in the day that I took them

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by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I shall make with the House of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Now this is the way God will take them back—in covenant, in mercy, in love. He loves His people too well to permit them to go back in unbelief and be cut off entirely there by the sword. What He desires is that they may have the knowledge of His truth. But "how can they," as Paul rightly puts it in Rom. x., "believe on Him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent? So, then, faith cometh by hearing, and hearing by the Word of God." I found that out when I entered into mission work, a little over thirty years ago. When I was a minister of the synagogue, before my conversion, I did not know that my people were so ignorant of their own Scriptures, until I became a missionary and went amongst them with my Hebrew Bible. I might as well have taken a Greek Bible, or a Bible in any other language that they did not understand, as to take a Hebrew Bible; for in their service every Jewish child is brought up to read Hebrew just like a parrot—they do not understand it. I gave myself to prayer, and prayed for fully twenty-one years, day by day, that the Lord might raise up some one to undertake the work of giving them the Scriptures in a language which they could understand. But the Lord has laid it upon my heart, and I have laboured for eleven years, and I have had the joy of seeing ten thousand copies of the complete Bible put into the hands of the Jews. But what are ten thousand copies among ten or twelve million people? It remains for us who have the bread of life to break it to those who have it not. It is only when they come to the knowledge of the Word of God, when they come to recognise Him as the God who has promised these things for them—it is only then that they can come back, when they are in covenant, as God says in the thirty-sixth chapter of Ezekiel: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

God will not employ Dr. Herzl or any other infidel Jew to gather His people to Palestine. No; He will take them back when they return unto Him. God says distinctly, "Return unto Me, and I will return unto you;" and when they return to the Lord and seek Him with their whole heart, they shall find Him, and He will take them back and reinstate them in their land. The Ten Tribes did not return with Judah from the Babylonish captivity to Palestine. From Ezekiel xxxvii. it can be seen very clearly that Judah and Israel must become united and be one nation, in covenant with God, in order to go and take possession of the land.

This present captivity—when did it commence? It commenced at the moment when Judah rejected the Son of God—when they cried, "Away with Him! crucify Him!" They rejected the Son of God, and their downfall came; and ever since that time they have been in dispersion among the heathen, amongst the nations of the earth, and they are persecuted. They do not see that these afflictions which they have to suffer among the nations amongst whom they are scattered is God's goodness, God's love to them. He loves them, He wants them to cry unto Him, as their fathers did in Egypt; but they are blind and their hearts are hardened.

Why is it? Let us go amongst them, let us show them where they have sinned, how they have sinned, and let us call them back unto God and His covenant, and He will have mercy upon them and He will save them. He will take them back in uncleanness, but not in an unredeemed state. In the thirty-fifth chapter of Isaiah, and the tenth verse, God says distinctly, "The redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." When they return to the Lord as the redeemed ones, He will take them back in uncleanness, but He says: "Then will I sprinkle clean water upon you. . . . A new heart also will I give you, and a new spirit will I put within you, . . . and cause you to walk in My statutes, and ye shall keep My judgments, and do them." May God help each one of us to do our little part towards bringing back His people to Him in covenant, and then God will do the rest; He will take them back in a redeemed state.

A SERMON PREACHED AT THE ANTIPODES.

"Thy People Britain."

On "Commonwealth Sunday," January 6th, 1901, the Rev. S. G. Fielding preached a sermon in St. Matthew's Church, Windsor, near Sydney, Australia. He took for his texts Psalm xc. 1, and 1 Kings viii. 33: "Lord, Thou hast been our refuge from one generation to another," and, "Thy people Israel." The character of the sermon may be guessed when we add that the subject of the sermon as published, is described on the outer cover and on every page of the booklet, as "Thy People Britain!" It is clear that the preacher, having God's people Israel before his mind, described as "Thy People Israel," was struck with the destiny and career of the British folk, and called them "Thy people (God's people) Britain!" And yet, can our readers believe it, the rev. preacher had not the faintest notion of the Identity, never alludes to it, speaks throughout of the Jews and Jewish people, the Jewish national faith of God's ancient people Israel. The key to the preacher's meaning is conveyed in a sentence in the middle of the Address, when he asks: "Is there any one nation on the face of the earth to-day, whose mission is at all analagous to that of ancient Israel? I know of none, O Lord, except it be Thy people Britain." There is no attempt to connect Britain with the Jewish nation in the sermon historically, ethnically, or geographically. But he sees Britain the image of the Israel of old, and is thankful! The wonder is that having gone so far, he never asks why Britain should be God's people, as Israel was "His people," and why such greatness and grandeur attaches to our race, that he is led back in thought to Israel of the olden time, whom he clearly connects racially with the Jewish people only. How was it that the preacher never thought of Israel and Judah as two separate nations, divided into two separate kingdoms for centuries, and never re-united even till now? Why did not Israel's prophecies occur to him, as distinct from Judah's; and why did not the present enjoyment by the British of those very Israelite promises in

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the prophecies lead him instinctively to identify the British as God's people, as were Israel of old? The preacher, in short, saw that the British answered so exactly to "God's people Israel," that he called them "Thy People Britain," throughout his sermon, but he had not the faintest notion that Britain or the British are the very remnant of Israel, identically the people of Israel, God's Israel, literally, by ethnic descent, by enjoyment now of Israel's God-promised blessings, both spiritual and material.

The Rev. S. G. Fielding requires some Identity reading and teaching, and we hope some of our British Israelite friends in Australia will be good enough to put him in the right path, and so enable him to see that our Identity is literally true.

With this introduction, we draw attention to the sermon itself, which is worth reading, and a remarkable production to emanate from a divine who knows nothing of the true reason why Britain can be rightly and truly called, "Thy People,—God's People Britain." The following is the sermon, which can be had of William Brooks and Co., Sydney, Australia:—

"THY PEOPLE BRITAIN.

"We know little about this noble Psalm, except that most commentators and scholars agree that it was written—as the title indicates—by Moses, the man of God; the great Hebrew statesman and law-giver, who, under the inspiration of God, framed

"THE FIRST FEDERAL CONSTITUTION

that we have any knowledge of. From its internal evidence it was probably written shortly before his death, and at a great crisis in the history of the Jewish people, viz., on the eve of their entry into the Promised Land, and of a new national life. You will remember that the Bible tells us how Moses, on his return to Egypt, found his countrymen in a most degraded and debased condition; mere scattered tribes of slaves, harnessed like beasts of burden, and compelled to work under the whips of cruel taskmasters. He found them utterly helpless, hopeless, cowardly, and sensual; with no laws, no patriotism, no discipline—without a single thought of, or ambition for, a free, national life: "Let us alone," they cried, "that we may serve the Egyptians." Slaves they were, not in body only, but in mind and spirit also. Were there ever people in a worse condition? In the annals of the world's history has there ever been a man set to do such a noble, and yet such a great and terrible work, as that of giving people like these freedom and a free constitution. But in Moses, we are told, was the spirit of God; the spirit which makes a man believe in God, *i.e.*, the spirit which makes a man believe in justice, in freedom, in righteousness; the spirit which makes a man hate injustice, oppression and wrong, and which is stirred and moved at the sight of any human being, or bodies of human beings, treated with injustice, tyranny, and oppression; until it at last breaks forth into a divine anger and flaming indignation against the oppressor. It was that spirit that broke forth in Moses; and the Bible tells us, in a grand and thrilling chapter, how, under Divine direction, he led these slaves forth out of Egypt, and gave them not only freedom, but taught them how to use the freedom he had won for them, by subjecting them first to a stern military discipline and education, and then by giving them laws and a Federal Constitution, which still forms the basis of our modern civilisation. For we must not think of Moses' law, as it appears to have been in later days, overlaid with Rabbinical superstition and scrupulosity. In its simpler form it left every man free to work out his own destiny, simply demanding obedience to those Ten Commandments, which, I repeat, are still necessary for the preservation of every civilised nation. So, having done his work, and started the machinery of their new national life, the time draws near for the great law-giver to leave his people; and he speaks his last words to them in the Song of the Rock, written in the 33rd chapter of the book Deuteronomy and in this 90th Psalm. Strange, grand words he speaks in this "death-song," such as an inspired statesman might be expected to utter towards the close of his own life, and on the eve of a great national event, which he knows to be at hand, but which he himself is not to see the fulfilment of. The opening verses suggest to us, not merely the fleetingness of human life, but the utter insignificance of all human institutions compared with the awful thought of God's eternity. "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction, and sayest: Return ye children of men. For a thousand years in Thy sight are but as yesterday, and as a watch in the night." Human life, human systems and institutions are like a sleep; like the grass, which in the morning flourisheth, but in the evening is cut down, and withereth. Solemn and beautiful images, borrowed evidently from the scenery of the desert through which they had passed. So the great law-giver speaks his last words to his countrymen; blesses them tribe by tribe, prophesies their future greatness, and in sight of the silent, awe-stricken congregation ascends up into the mountain-top, and is seen no more. The people are left to work out their own national destiny; to obey and prosper, or to disobey and be scattered and perish.

"We pass on to the grand and striking scene connected with the second text. The dedication of the Temple of Jerusalem by King Solomon. Israel is no longer a mere aggregate of scattered tribes, but

"A MIGHTY FEDERATED NATION,

with their Federal Capital, and their National Temple, dedicated to the Eternal, Invisible One. Henceforth their national life is to be centred round the temple; and even after its destruction it is to serve as a symbol of the undivided yet illimitable community of the Christian Church: "The living stones," "The spiritual house," "The whole building fitly framed together, growing into a Holy Temple." Such images could never have occurred to the Apostles, if the Temple of Jerusalem had not been both a Centre of Unity and the symbol of a national consciousness of God. In his prayer which Solomon offered for all sorts and conditions—even for 'the stranger from the far country'—the thoughts of the people would be carried back to the time when they were themselves slaves and strangers in Egypt. 'Thy people Israel,' he says, 'which Thou broughtest forth out of Egypt, from the midst of the furnace of iron.' And, if they were now a free nation, in their own capital, worshipping God in their newly dedicated Temple, was this not the result of the labours, the sufferings, the achievements, and sacrifices of those who had gone before them? In order that they might be a people—a nation—the patriarch had left his own land, and had gone forth, 'not knowing whither he went.' Prophets and judges, kings and priests, had planned and spoken, had toiled and suffered, fought and died. They belonged to a

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great past. They were the children of their fathers in the deepest sense; and as they witnessed the solemn and magnificent pageant connected with the dedication service, surely their hearts must have been touched and thrilled at the thought of the inheritance won for them by the travail and sacrifices of their fathers. And what was the secret of that national greatness—which seems to have reached its height in the reign of King Solomon—for, in spite of their material insignificance compared with Egypt, Assyria, or mighty Rome, Israel has undoubtedly exercised a more potent and lasting influence upon the destiny of the race than any other nation? That secret was

"FAITH IN GOD;

that is, faith in an invisible, Omnipotent, Eternal Power that maketh for Righteousness. Nothing is more marked in their historical records than that one fact. From the time of Abraham to that of Malachi, we find an almost unbroken succession of teachers and seers. Men, evidently gifted with a marvellous spiritual insight, declaring the existence and righteousness of God, and insisting upon the national and individual duty of obedience—without which there can be no national or individual prosperity. Constantly exhorting their countrymen to the practice of Righteousness, because the Eternal Himself is righteous; and reminding them that the time must surely come, when, through their national witness, Righteousness would be victorious over evil, and so absolutely universal, that it would 'cover the earth as the waters covered the sea.' 'I don't say that this majestic thought was clearly understood or grasped by the majority of the Jews, who fancied themselves the favourites of the Eternal One, and that mere rites and ceremonies would serve to win His approval; but I do mean to say that it was the fundamental conception of the Jewish national faith, as proclaimed by the greatest, noblest and most spiritual of her children. And further, no nation has ever arisen to greatness, or, having become great, maintained its position without this faith in

"AN INVISIBLE RIGHTEOUSNESS.

"This, then, was the great message of the Jewish nation to the world; the existence and righteousness of God. Other nations and people have had their messages to deliver. The Greeks the gospel of culture and beauty; the Romans the Divine origin of law; but to the Jew has been given the highest of all national vocations—to reveal the beauty of holiness and the glory of obedience. Their work done, sealed by the Incarnation: 'When the Word becomes flesh;' and men 'beheld His glory,' the glory as of the only begotten of the Father. They stepped then out from amongst the nations of the earth; but only that their mission might be carried on by another nation. For, one dominant fact that must strike every intelligent reader of the Bible is that God selects not only individuals, but nations, to carry on His work, and to deliver His special messages to the world. And we cannot, we dare not, suppose for a moment—if we believe in a living God—that He has ceased to work among the nations of earth. Is He not 'the same yesterday, to-day, and for ever!' God of the present, as well as of the past? Are not these very records, which show to us the purpose of the Eternal in ages gone by, written for the special purpose of indicating to us how God is working at the present day? Vain, and worse than vain, is it to believe in a God of the dead and not of the living. To believe that He sent out prophets and teachers; that He guided, ruled, and chastised people and nations of the past, and has ceased to do so now. Where is now thy God? Have you to go back to Bethany and Jerusalem to find Him? Nay: He is here in Windsor, Sydney, London, South Africa, China working out His divine purposes concerning His human children. And if these things are so, is there any nation to-day to whom God has specially delegated the mission which He entrusted to His ancient people Israel? viz., to carry His justice and righteousness to the ends of the earth. Is there a nation which, though secluded in her island home,

"Encircled by the inviolate sea,"

So that the enemy could not harm her, has yet turned that sapphire barrier into a highway; to prepare for the coming of the Lord? A nation whose peoples being of mixed blood, have been gradually welded together by common struggles and sorrows, like the

Iron dug from central gloom
And heated hot with burning fears;
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use,

by the Eternal God, for His own divine purposes. Is there any one nation who, in spite of her faults, and the occasional blundering and selfishness of her statesmen in foreign matters, has nevertheless striven to advance the cause of justice and freedom wherever her flag has been unfurled? If God is a living God, working now as He worked in the past, as not only the Bible but also the records of the human race bear witness to,—is there any one nation on the face of the earth to-day whose mission is at all analogous to that of ancient Israel? I know of none, O Lord, except it be

"THY PEOPLE BRITAIN.

"And, when you witnessed on Tuesday last that splendid pageant which ushered in the birth of a new British Commonwealth, and heard, amidst the strains of martial music, the tramp in our city streets of the representatives of the military power and commercial greatness of a world-wide empire—beside whose power and resources the old Roman Empire sinks into utter insignificance. As you saw that magnificent procession sweep by with kilt and turban, flashing cuirass, and nodding plume—dull and cold must the heart have been that was not touched and thrilled with the thought of the splendid inheritance which has come down to us as British people; and for which our fathers toiled and suffered, bled and died. And earthly and sensual must have been the soul that was not solemnised by the thought of the duties and responsibilities such greatness must carry with it.

'God of our fathers, known of old—
Lord of our far flung battle line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!'

'Lest we forget that the greatness and grandeur of our incomparable Empire could never have been achieved apart from Christianity. Lest we forget that the present celebration is the result of the toil and travail of past generations. Lest we forget that Britain, for whose infancy Alfred laboured, and for whose youth Edward fought; Britain, for whom Stephen Langton won the Magna Charta, and for whose spiritual liberties Ridley and Latimer died. Britain, on whose banners are woven the names of Agincourt and Waterloo—side by side with those of Ladysmith and Mafeking, Britain for whose children, under palm or pine, mid torrid heat or arctic snow, Chaucer and Shakespeare, Browning and Tennyson have sung. Lest we forget that

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that Britain, fellow Australians, is ours; ours with all her splendid traditions; ours with all her God-given opportunities and solemn responsibilities. 'I am a Roman citizen,' was the great boast of that ancient Empire, a boast which even St. Paul did not disdain to use; and, is it a less glorious thing to be able to say to-day, 'I am a British citizen?' And if this is so regarding our nation, what of our Church? If it be patriotism to love our country, is it mere bigotry to be faithful to our Church? the Church that has done so much to build up, and to preserve the political liberties we enjoy to-day. Oh, my friends! great and grand as the work is that lies before our Australian statesmen, greater, grander far is the work that lies before the Church in this land. In England the greater part of that work has been done; but here we are to build up the spiritual life of a new nation. God help us to do this great work. God forgive us any past neglect. God give to those who are set over us the spirit of wisdom and understanding, the spirit of love and justice. God help us all to cast aside our differences and prejudices and unite to make Australia what she ought to be; what she may be—a happy, a prosperous and a God-fearing nation. A nation of free people, not because we have conquered others, but because we have learned to conquer ourselves and to see the beauty of holiness, and the glory of right doing. Until the scene widens and we look beyond even our own Imperial destiny to that wider brotherhood of humanity, prophesied by Christ and St. Paul, when 'there shall be one flock; one shepherd; one God and Father of all, who is above all, through all, and in all." One people, one destiny, one great brotherhood round the whole earth—'Bound by gold chains about the feet of God.'"

THE BRITISH-ISRAEL ASSOCIATION (HULL AND HOLDERNESS).

THIS Society, formed in the spring of the current year for the purpose of combining residents in Hull interested in our belief who did not wish to form anything of the nature of a sect, with members in surrounding country parishes, and duly affiliated to headquarters in London, held its first meeting in Hull on November 26th. Under its auspices sermons had been preached in four parishes this summer, and believers and enquirers had been sought for throughout the Parliamentary division of Holderness.

At the meeting, which was held in the large room of the G. F. S. Lodge in Wright-street, the Chair was occupied by B. Hayworth Booth, Esq., of Rolston Hall, Hornsea. After first calling on the Secretary, Miss C. E. Atkinson, to read the Report, the Chairman drew attention to the increasing number of believers in British-Israel truth, and hoped that all would be ready to see the light as it dawned upon them. Two short addresses were given by Oxonian, the first on "Israel's Wanderings" (illustrated by the Association's Great Map); the second on "Politics and Prophecy." Both were very attentively listened to. Between the two was an interval for refreshment. Great credit is due to Mr. and Mrs. Fooks and their assistants for the preparations made for this—all went without a hitch—as well as to all the kind friends who assisted with contributions.

Among the audience was a former curate of Clifton, who remembered "Philo-Israel."

Votes of thanks were passed on the proposal of Mr. Davis, Superintendent N.E.R. The collection realised £1 9s. 6d., and altogether a very interesting evening was spent.

NOTE.—The New Year's Double Number of the BANNER will contain, as Supplement, a large Illustration of the Coronation Chair.

THE STATE OF FRENCH CONGO.

A COMMUNICATION published by the *Metropole*, of Antwerp, and said to be the faithful account of a French officer, points to the decline of the French Congo. According to this report a critical condition of affairs exists on the French Congo. All the French companies established there have sent a petition to the Colonial Minister asking for the absolute suppression of taxes, complete modification of the Customs tariff, and separation of the French Congo from the financial autonomy known as the Gabon. Some time ago the Gabon was very prosperous, with its 28 companies; now it has only eight. The Colonial Minister has only been able to pay two-thirds of the usual subsidy, and the functionaries, no longer receiving their pay, write desperately to their friends in Europe. In order to economise, the colonial troops have been discharged, leaving only 500 men, commanded by eight Europeans, to defend the entire colony. In February the Government sent 35 officers to organise a militia, but called them back owing to want of funds. When the militia was discharged the Pahouins, living between the Rivers Como and Ogooue, and numbering 18,000, attacked the factories of the societies on the river. At the beginning of August they hemmed in at N'Joli 50 Belgians and French officers, who have only 82 Senegalese troops to defend them. The gunboat *Alcyon* was sent up the river Ogooue to assist, but failed owing to want of water, and four Europeans were reported to be massacred. The Pahouins say they will now besiege Libreville. The news was brought here by a French officer, on his way from the Congo to lay the situation before the Colonial Minister in Paris. The situation on the entire French Congo is disastrous and seemingly hopeless.

Correspondence.

"HISTORICAL NOTES."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have been interested in the replies of Mrs. Reep and Mrs. Berry published in the BANNER of the 9th inst., though I fear neither lady carries us much nearer a reconciliation of the dates given for the coming of Fergus, and founding of the "Dalriadic Kingdom," each, by the way, giving a different derivation of that name.

Mrs. Reep appears unaware of any date earlier than the 5th or 6th century A.D.

It may interest her to note that in Robinson's "Predestination" (quoting Neale's "History of St. Peter's, Westminster") p. 140, speaking of the Coronation Stone, occurs the following:—

"In the reign of Moriertach Mac Erc it was sent to his brother Fergus, the first king of Scotland . . . . about the year of the world 3641, and 330 years before Christ, and he placed it in Argyle," &c.

I find also in the magazine conducted by the late Edward Hine, "Life from the Dead," Vol. ii. p. 349 (in an article on the genealogy of the Douglas family, by Peter Pineda, published 1754): "Fergus was received with open arms by the Scots, who . . . . made him sit in the fatal chair, then crowned and proclaimed him their king with a general satisfaction, 330 years before Christ, or in the 3641st year of the world, the first of the 112 Olympiad, and second of the later Darius."

The late Colonel Gawler, Keeper of the Crown Jewels, a man of careful research on our subject, and author of "Dan, the Pioneer of Israel," quoting a history of the Coronation of James II., at p. 77 of vol. i. "Life from the Dead," writes, after a minute description of the stone: "It was brought . . . . into Scotland by King Fergus about 330 years before Christ."

Lieut.-Col. Palmer, too, quotes a still earlier date (at p. 209 vol. i same magazine) from Hagdene's "Dictionary of Dates,"

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as follows:—"The Lia Fail, on which the kings of Munster were crowned," &c. "In 513 B.C. Fergus, a prince of the royal line became King of Scotland, and procured the use of the stone for his coronation at Dunstaffnage. There it remained until the reign of Kenneth II."

Mrs. Berry's study of Grimaldi's genealogy of Queen Victoria is interesting, chiefly as showing how inaccuracies and discrepancies creep into history. She says "We have a list of fifty-four kings,"—but eighteen of the fifty-four in Grimaldi's list are not kings at all, and therefore the "twenty-one other kings" are only three. Again, "Twenty years odd for each of the twenty-one other kings gives another 220 years." The common arithmetic, which is all I aspire to, makes this 420 years. Again, "Tephi and her husband, B.C. 580 . . . . B.C. 330, is only 157 years after Tephi." Surely this is too abstruse; what ails the simple 250 years between 580 and 330 B.C.?

Still, notwithstanding the peculiar arithmetic, by reading between the lines, we get an argument in Mrs. Berry's contribution for the later period—*i.e.*, Early 6th century. Her mistake of 200 years, when corrected, makes her 885 years between Tephi and Fergus 1,085 years, which would be 505 A.D. Wonderfully near 503, considering that we have to estimate twenty-one generations!

But how then comes the persistent record of 330 B.C. by so many writers? Can there have been two kings named Fergus, one 330 B C. and one 503 A.D.?

I mentioned in my last letter (see BANNER Sept. 4) that the list of kings from Fergus, in Livingstone's "Celtic History," is quite different to Grimaldi's, and must be at a different period. If you can find room for this brief list of fifteen, covering the B.C. period, it will perhaps throw light on the subject, or lead to further research, viz., Fergus 330 B.C. "All the kings of Scotland were crowned standing on the Lia Fail, from Fergus I.," and the following were buried at Dunstaffnage, after reigning the years attached to their names:—Manuis, 29; Nathatus, 20; Domadillo, 28; Reutherus, 26; Reutha, 14; Thereus, 12; Josina, 24; Finnanus, 30; Durstus, 9; Evenus I., 19; Gillus, 2; Evenus II., 17; Ederus, 48; Evenus III., 7; Metellemis, 39—5 B.C. to 34 A.D.

These reigns account for 324 years, leaving only 40 years to fill in, which might be Fergus's reign, the length of which is not mentioned.

Then follow six more kings, and a note after the sixth—"Gold and silver coined in this reign, 201 A.D."

Sorry this letter has run to such length, and still hoping for more light, I am yours truly,

JOHN SANDERSON.

57, Old Elvet, Durham, Oct. 26th, 1901.

To the Editor of the "Banner of Israel."

DEAR SIR,—From time to time I have been interested in articles in the BANNER and "Covenant People," relating to "the Kingdom of God." All the writers, especially Messrs. D. A. Onslow, Denis Hanan, and W. F. G. Clatworthy, claim that "The Kingdom" is now in existence, and awaiting its great King, the Lord Jesus Christ; also that it is the everlasting kingdom spoken of by Daniel, which was in existence long before the first Advent of Christ. For several years I have also believed these facts, and am "looking for the blessed hope and the appearing of the glory of our great God and Saviour, Jesus Christ, the One that is coming to receive His Kingdom, and reign over it as King. But I have often puzzled over, and wondered why we use those words in the Lord's Prayer, in the Authorised and Revised Versions, "*Thy* KINGDOM *come.*"

Why pray for a thing to come, which is already here, and especially in these latter days, when the kingdom is so evident and prosperous, and is being prepared by Identity Literature, etc., to receive its King? Chancellor Hanan spoke especially on these words, "*Thy Kingdom come,*" at the May Meetings of the British-Israel Association. After reading his speech in the BANNER, I looked up the words in "Young's Literal Translation of the Bible," and he gives the translation as "Thy *Reign* come." When we know that "the Kingdom" is already here, it seems more fitting that the prayer should be "Thy *Reign* come."

Our prayers should be that the King would return and reign, and that "Out of Zion should come forth the Deliverer, who is to turn away ungodliness from Jacob." Then, and not till then, will "His will be done on earth as it is done in heaven."

If the words, "Thy *Kingdom* come," are in the original Greek, they may refer only to the spiritual kingdom. "The kingdom of God which is righteousness, peace, and joy in the Holy Spirit" (Rom. xiv. 17). "The Kingdom of the Son of His love" (Col. i. 13); but we must leave it to the Greek scholars to tell us what it really is.

Then, again, those words in Matt. xxiv. 14: "*This Gospel of the Kingdom* shall be preached in the whole world for a testimony (or witness) unto all the nations; then shall the end come." The usual belief is, that it is the Gospel of salvation that is to be preached just before the end; but we see from Col. i. 23, "that the Gospel was preached in all creation under heaven," and that in Paul's time (see also Rom. x. 18; Acts i. 8).

Then again some Anglo-Israelites believe that it is "the Gospel of the Kingdom" that is to be preached; meaning that the good news of the Kingdom being in existence, with its Head in Britain, is what is meant.

But this is not good news to the other nations?

Again "Young's Literal Translation" alters the meaning of all this. For he says, "*This good news of the* REIGN shall be proclaimed in all the world."

The promised reign of Christ is good news to poor suffering humanity, when the devil is to be bound for a 1,000 years. The majority of mankind are under oppression, as told in Rom. viii. 20—22, "For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

With His reign comes His will done on earth; with that, righteousness shall cover the earth as the waters cover the sea. Oppression, with human government, will cease; deliverance, with Divine government, will take its place. "Amen. Come, Lord Jesus!" "Thy reign come. Thy will be done on earth as it is done in heaven."

I have not written the above in any sense in criticism of the writers mentioned, but in hope that the Greek scholars will give us a literal rendering of the words.

I remain, yours truly,

"One that remembers the Lord in a far country."

CHARLES BEADLE.

Dunedin, New Zealand, August 17th, 1901.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In this week's BANNER OF ISRAEL (Oct. 30th), there is an interesting article quoted from the *Reporter's Magazine* for August last, concerning the "Stone of Destiny," which at this time is an object of much attention. In it the writer says: "Edward I. gave orders that it should be sent back, but for some unknown reason they were never obeyed." The fact is, there was a very good reason why it never went back to Scotland, viz., the staunch opposition of the London trained bands of that day to the Treaty of Northampton, A.D. 1328, by which all the trophies, &c., brought from Scotland by Edward I. were to be returned. These men said: "The regalia of gold, silver, and precious stones may go back, but this ragged old stone? Never! We will fight for it first." Surely, from an Identist's point of view, this was a most remarkable intervention of providence. The "Chronicles of Lannercost" state, "Nevertheless, the Stone of Scone, the Londoners would on no account suffer to be sent away." The makers of the Treaty quailed before our sturdy forefathers, and kept it at Westminster.

MARY BERRY.

47, Minnie-street, Leeds.

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To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Our Northern British-Israel Council invited the Rev. S. J. Deutschberger, the Secretary of the British-Israel Association, to give an address on the 12th inst. in Glasgow, and on the 13th in Edinburgh ; his subject was "The House of Israel in Great Britain."

This is the first visit of that gentleman to Scotland. In both cities he gave clear expositions of the evidences around us of our nation's identity with Israel of the Ten Tribes. We congratulate the Imperial Council in having so excellent an exponent of "British-Israel Truth," and may he be a powerful agent in spreading abroad the knowledge of God's faithful promises to Israel, and that the British are Israel.

I am, dear Philo-Israel, yours very truly,

ROBT. A. WHYTLAW

(President of the North British-Israel Council).

Broomfield, Row, Dumbartonshire, Nov. 11, 1901.

To the Editor of the "Banner of Israel."

DEAR SIR,—In a lecture recently delivered in the Congregational Church Hall, Folkestone, in support of the identity of the British people with ancient Israel, I referred to the testimony of a recent writer, M. Paul du Chaillu, in his "Viking Age," showing that our forefathers discovered America, and not the Spanish Columbus.

Our school histories of early times are very inexact on some points, and in none more so than those which refer to our fathers as "barbarians." The term is not correct. Pagans they were, no doubt, but in other points they were comparatively civilised.

M. Paul du Chaillu says in the work referred to: - "The men of the North who settled in Britain, whose might the power of Rome could not destroy, and whose depredations it could not prevent, were not savages ; the Romans did not dare attack these men at home with their fleet, or their armies. On the contrary, they allowed them to settle in their provinces of Gaul and Britain. No, the people who were then spread over a great part of the present Russia, who overran Germania, who knew the art of writing, who led their conquering hosts to Spain, into the Mediterranean to Italy, Sicily, Greece, the Black Sea, Palestine, Africa, and even crossed the broad Atlantic to America, who were undisputed masters of the sea for more than twelve centuries, were not barbarians. The striking fact brought vividly to our mind is that the people of the North, even before the time when they carried their warfare into Britain, possessed a degree of civilisation, which would be difficult for us to realise were it not that the antiquities help us in a most remarkable manner, and in many essential points to corroborate the truth of the old Norse legends. Rome knew nothing of these people till they began to frequent the coasts of her North Sea provinces in the days of Tacitus, and, after his time, the Mediterranean. The North was separated from Rome by the swamps and forests of Germania, which were inhabited by a great number of wild and uncivilised tribes. According to the Roman writers, these people were very unlike those of the North. They were distinct—one was comparatively civilised, the other was not."

My object in writing this is not so much to show the untenable position of those who still cling to the utterly discredited theory of German kinship (although M. du Chaillu finally demolishes that view in the work referred to, and fitly confirms what Dr. Latham maintained in recent, as did the venerable Bede in ancient, times) as to direct attention to a remarkable corroboration of the fact that we anticipated Columbus by some centuries.

In the *Daily Mail* of November 12th, under the title of "New Honours for Wales: An Alleged Discovery which Deposes Columbus," it is shown that the Creek Indians of America have a tradition that many years ago there came among them a number of white men. They were the first they had ever seen, and they brought many strange iron utensils, weapons, strange customs and language. The authority for this is Major E. H. Cooper, the well-known explorer of the home of the Cliff dwellers, who announced his discovery recently in Chicago, of evidences of a Welsh settlement in America before the time of Columbus. Major Cooper was exchanging greetings with Creek Indians when his two Welsh companions began to criticise the Indian camp in Welsh. Suddenly the oldest chief stopped, listened, and then ran to the Welshmen and embraced them, speaking to them rapidly in Creek—which they did not understand—and then more slowly pronouncing words which made them start and stare in amazement. The Indian was speaking Welsh!

A similar tradition had been preserved by the Narajos. In an ancient mound, moreover, Major Cooper found an iron knife such as the Welsh made in the early days, and on it were the figures 1257 ! Truly hidden things are being revealed rapidly.

Yours truly,

F. J. HEATH.

3, Trimworth-road, Folkestone, November 12th, 1901.

Review.

The Purse Calendar for 1902. Published by the *Courier* and *Herald* Office, Dumfries, N.B. Price 7d. a dozen post free, or 1d. each. Apply also to Mrs. Thompson, Craigs, Dumfries, N.B.

OUR old friend of last year appears again in the same form and size as in 1901, but printed on this occasion in red ink. It is a neat and useful pocket reminder. and is full of Identity information. Short and pithy articles of a few sentences each face the calendars of each of the 12 months. The contributing authors are well-known writers, the names being the Rev. D. Hanan, D.D., Philo-Israel, the Rev. M. Bergmann, the Rev. S. J. Deutschberger, Miss E. M. Rush, F. T., J. B., Rev. L. G. A. Roberts, (Commander R.N.), the Rev. S. Aston, Oxonian, the Rev. P. Carlyon, J. G. Taylor, Esq., Rev. R. Scott-Moncrieff. The subjects embrace Outcast Israel, Dispersed Judah, the Covenants, the Gates, the Witnesses, Zionism, the Celts, the British Druids, the Saxons, the Normans, Our Race, the Eastern Question, and Our Responsibilities. We hope our readers will largely invest in this little work, which is worth much more than its cost.

I BEG to make a suggestion. As there are 1,872 members of "Israel's Scripture and Prayer Union," it would be a kindness to them if you inserted in the BANNER every Wednesday the portions of Holy Scripture to be read for the ensuing week. Many who are not in the Union, and yet take in the BANNER, might be led to read through the seven chapters each week, and who can tell the result?—"CROSS AND THRONE."

THE MOST ANCIENT MODERN NATION.—The *New York Times'* in a leading article on the Alfred Millennary celebration, says:—"Great Britain is not the most ancient nation in Europe, but she is by far the most ancient nation that is also thoroughly and throughout a modern nation; and she has accomplished the transition without a break. That is her great political distinction—that she accepts the present, that she confronts the future, without breaking with the past. There is no solution of continuity in the political history of England for 1,000 years. It is a great record, and it is one of which Englishmen have a right to be proud."

ON December 12th, at the monthly meeting of the British-Israel Association at Exeter Hall (Parlour), Mr. Braham (of Tasmania) read a paper on "China and Moab." The attendance was below the average, owing to the bad weather; but those present found much food for thought in the lecturer's remarks, which were in many cases decidedly fresh, and led to some discussion on the origin of the Chinese. It is hoped the subject will receive more attention in the near future egarding its relation to "Our Identity."

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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A YEAR OF WAR AND SORROW, BUT OF CONFIDENCE AND PROGRESS, HAS ENDED.

THE year which is drawing to a close has witnessed the continuation of the Boer war, and, as we write, there are no signs that it will probably come to a speedy end, though there are prospects of its termination ere long. The war of regular forces, supported by an organized State, has long ceased on the side of the Boers. When the two Boer Republics were annexed to the Empire, and the Boer artillery and armies it accompanied, ceased to exist, the Government of the Boers collapsed; and since then we have been contending with a banditti waging a guerilla contest, wherein bodies of armed men under irregular organization, and commanded by unknown leaders with no Government to direct them have been fighting our troops. It is impossible that the conflict in such circumstances can long continue. Deprived of leaders, without artillery, with ammunition and rifles rapidly diminishing in consequence of never ending, constant, losses, it is impossible that the stubborn resistance can last beyond a few weeks or months. So far back as January last, Lord Salisbury and Mr. Chamberlain told us what the Boers wanted and what we were prepared to give them as the conditions of peace; and we have not receded from the position we then took up. The Boers wanted the restoration of their independence, and nothing short of that would be accepted. They have recently repeated this. But independence is what the British Government could never, and would never, give back to the Boers. Mr. Chamberlain has always laid down that the object the Government had in view was, 1st. Pacification; next Crown colony, or civil, as opposed to military government; and, lastly, local self-government, when the Boers became fit for it. There the matter rests now; and the country awaits eventualities.

The 1st January, 1901, witnessed two great events. On that day the 20th century began to run its course. On that date the Federation of the Australian Colonies took place; and the birth of the Australian and Tasmanian nation was inaugurated. "A nation and a company of nations" was prophetically promised to Israel by our forefather Jacob, and, accordingly, we have in 1901 to notice that the old Israelite mother, in the Isles of the West, has not only a noble daughter in the Canadian dominion of the British blood, but another giant daughter in Australia, just born, and a third in the throes of her birth in South Africa, a veritable "company of nations" according to the prophecies, besides the 16 or 18 nations of the heathen empire of India, Burmah, Ceylon and Malaya, to give emphasis to a prediction which is remarkable to a degree and pointing directly to the identity of the British Empire with the lost House of Israel.

On January 22nd, the nation sustained a loss which plunged the whole empire into sorrow and grief, for on that day "Victoria the Good," the beloved Queen of these realms, passed away full of years and of honours. Her memory will be cherished for generations. Her son, Edward VII., succeeded her. God save the King! The Queen's funeral took place on February 2nd, with every circumstance of national "solemn majesty never to be effaced," and she was "laid to rest in Frogmore, by the side of Albert the Good, whom she loved so well."

On the 16th March last another memorable event took place. The Duke and Duchess of Cornwall and York set forth on their long journey to the Antipodes, in order to open the First Parliament of the new-born Australian State, which on May 10th received the full measure of its heritage of "Imperial greatness." The journey was made in the "Ophir," the Royal steam yacht, escorted by two of H.M. cruisers. The vessels covered over 50,000 miles in their long voyages—they traversed nine oceans, and during their journeys through the Atlantic, the Mediterranean, the Red Sea, the Gulf of Aden, the Indian Ocean, the Straits of Malacca, the Sea of Java, the South Atlantic Ocean, and the South Pacific, the Duke and Duchess never once, on

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land, left the protection of the British flag, and at sea were always where Britannia "rules the waves." Their journey, which was a triumphal progress among loyal subjects of the British Crown everywhere, began on March 16th, but ended on November 1st, when their Royal Highnesses returned to their homes in the Isles of the West, which is Israel's God-given "appointed place" (2 Sam. vii. 10 R.V.)

This year has shown us again the miraculous character of the British Empire as it now exists before us. In India, Burmah, Ceylon, Egypt and the Soudan, we have seen it beating down its enemies by the dogged strength of its soldiery and their God-given tenacity. This year we have the second anniversary of the episode of the British Guards in their awful fight when they held back the Boers at Maggersfontein, as told us by the American writer, Julian Ralph. First at Modder River they bore the brunt of that terrible fight. At Belmont, they did the same. They marched from Kimberley to Bloemfontein; they marched to the Transvaal, won Pretoria, marched on to Koomatie Poort—146 miles to finish with—walking 13 days over mountains, carrying 5-inch siege guns, and naval 12-pounders, and 40 miles they marched over a road they made for themselves. From May till October, they saw no tents, and, after Modder, they only slept eight nights in tents! The British infantry have not lost their strength or their fighting powers.

On September 6th, the world was horrified by the murder in open day of the President of the United States, Mr. W. McKinley, while he was discharging a public function at Buffalo, U.S.A. The murderer, an anarchist, was instantly seized, in due course tried, and finally convicted. On October 29th, he was executed according to United States law—and the world was rid of a miscreant who deserved to die, but not to live.

During the year, the condition of India, which has suffered from famine, plague and pestilence, has been wonderfully good. Burmah and other parts which felt nothing of the drought, and the consequent famine which killed its millions in India, gave the latter an abundant harvest, saved life, and yielded to the Government a splendid revenue which turned a deficit into a substantial surplus. (See BANNER, No. 1294, Oct. 16. Leader). At home, in spite of the Boer war and its huge expenditure, trade has prospered and the country has not suffered from the 200 millions of debt which it is supposed the contest will cost us as the victors!

Our present number appears on Christmas day. We wish our readers a Merry Christmas and a truly Happy New Year. We thank all our fellow-helpers who have contributed to these pages since the year began. We ask our friend who prepares our years' indexes for our annual volumes, to accept our acknowledgments for his labours, which have been so successful in the past, and will be so again this year. For whatever success has attended the BANNER OF ISRAEL during the past twelvemonth, we desire to return all the thanks to God, and we beg to acknowledge with great satisfaction the help that Messrs. R. Banks and Son have rendered, making our position, as the Editor of this journal, pleasant and easy.

READERS are reminded that the next issue of the BANNER OF ISRAEL will be the New Year's Double Number, and will contain, as Supplement, a large illustration of the Coronation Chair, printed in colours. This will be specially suitable at the present season to send to persons who do not read the BANNER, and it is hoped our friends will avail themselves of the opportunity to distribute as many as possible.

JAPAN.

By F. C. P.

PERHAPS you may like to have a few words from me about Japan, though I fear I have not time at present to look into the question of the Japanese being descendants of the Hittites. It is an interesting suggestion, and I have heard nothing against it, but neither have I heard anything to support it. When I went to the Anthropological Department of the Imperial University lately, I was shown a beautiful collection of arrow heads, pottery, &c., belonging to the Stone age, which the Professor placed about 3,000 years ago, but he said they had nothing in common with the Japanese, and he considers the Esquimaux are their present representatives. Pottery of very inferior quality to that of the Stone age in both shape and workmanship, though about 1,000 years later in date, was shown as the work of the real Japanese ancestors, who came in two streams from Corea and Malay about 2,000 years ago, and drove the aboriginal inhabitants, the Ainus, to the north, where they still live in small but decreasing numbers. There is nothing to show from whence these two streams originally came, or if Celtic tribes could have been mixed with them, but to this day there are distinctly two types of face—the flat nose, oblique eyes, and plainer type, and the well-shaped nose, sharply-defined features, and altogether more refined and beautiful type.

I cannot pursue enquiries further, for all my time is devoted to learning the language and teaching English in the school till I am ready for evangelistic work. Is not the keen desire to learn English, which now shows itself everywhere, all part of the means by which Israel is helped to spread the Gospel? Of course, to outsiders it simply appears the most useful language for Japanese to learn, because Americans especially come to their country more than any other people. Everywhere notices may be seen written in English as well as Japanese, and all Tokyo shops of any pretensions have English advertisements; rather curious they are sometimes, such as, "Tailor shop," "Wash shop," "Sanitary milk," "Brick built up contractor," &c. German is studied by the medical profession, for this science is regulated on German methods, but English is the foreign language for all the schools, even though French is much easier for the Japanese tongue to pronounce, so we see here again that English is the predominant language of the world, and England, or rather Israel, for it is England and America together, are influencing the religion, institutions, and education of the country.

I heard a story told of a Japanese Christian official, who went to London and said he thought it was the wickedest place in all the world, nothing but business, pleasure, and money, but when Sunday came, to his astonishment, everything seemed to stop. He only met people going to church; he meant to go to a restaurant between the services, but he found it was closed, and the next was closed too, and he had difficulty in finding a place where he could get anything to eat, so he changed his mind and said it was the best city he had ever seen.

The idea that the Japanese might be some of our own tribes of Israel has already been contradicted, and I am sure any one who comes here would say it was impossible. Nothing "stops" here on Sunday, except education; the necessity of a rest day for scholars is felt, and Sunday is chosen, because the foreign teachers decline to work.

Not only are they not Israel, but the complete and curious

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topsyturviness of the most trifling details seems to show they must have started from a different source from us. The carpenters plane the reverse way, girls hem, sew, and fell away from, instead of towards, themselves, and fold their garments left over right. It is because the construction of their sentences is so different that the language seems so hopelessly difficult. Instead of telling you "to do" a thing, they will say "not to do it won't do." One resident said to me, "No previous experience of any sort seems to help, you have to learn everything from the beginning." Even such trifles help to prove they are not Israel, but one of the nations of the world among whom Israel is to preach the Gospel.

It is very encouraging that there is a great wave of enquiry now. Some thirty years ago the first missionaries had the most remarkable success, but the seed had sprung up too quickly, and much withered away. Then came years of deadness; now once more the seed is springing up, and with greater hopes of endurance. Now, therefore, is the time for us, as Israel, to put forth our best efforts while the people are ready to hear, and to send more labourers to them.

It would not be desirable that English Missions should be permanently established in Japan; the climate has peculiarities which try the foreign worker, and after some years each has to go home. It is, therefore, better to remember our work is to carry the Gospel everywhere, and having done that, we may leave the countries to which we only go as friends and guests to develop the forms and outward ceremonies of Christianity on their own lines, and as best suited to their conditions. The question is, of course, different in India or South Africa, countries given us, and therefore there we go to stay.

God chose Israel to be the missionary race, and, therefore the great *cui bono* of Anglo-Israelism is that it makes us care for the souls of others—the souls of the whole world. Religion itself becomes very selfish when it is taken up mainly with "My salvation," "My sins," "Am I saved?" A people created to be a praise unto Him are to tell His name unto all nations that His glory may fill the whole earth. If we kept this always before us, and even thought less of our own salvation, we should find that here, too, "he that loseth his life shall save it."

VOYAGE OF THE "OPHIR."

"To-day the 'Ophir' leaves Portsmouth for Tilbury Docks, where the luxuriously appointed fittings specially introduced for the purposes of the Royal tour will be removed, and the vessel will be prepared for the resumption of her ordinary employment as one of the Orient-Pacific Company's line of fast mail and passenger steamships running between this country and Australia. Thus this famous boat, now divested of her temporary title as one of his Majesty's ships, comes, remarks the *Shipping Gazette*, under the red ensign once again, after performing a voyage which is likely to prove in many respects memorable, and which is absolutely unique in the history of the British mercantile marine.

"The 'Ophir' steamed in all no fewer than 37,000 miles, or one and a-half times the circumference of the globe, and this prolonged cruise she performed without a hitch from start to finish. She carried out the whole of her engagements with a punctuality which railway companies might envy, and often with ample time to spare. Her average ocean speed was 15 knots, but on occasion—as, for instance, between Malta and Port Said—she proceeded at a rate of between 17 and 18 knots.

"On her voyage the vessel consumed a total of 14,200 tons of coal, all of which, save that taken on board at St. Vincent—the only foreign possession touched at—was obtained at various ports of the Empire. All the coal taken on board at Australian and New Zealand ports was of New Zealand origin, while in every other instance Welsh coal was employed."

No one can peruse the above without recognising that God's blessing followed the Duke and Duchess' tour throughout the British Empire. The "Ophir" steamed 37,000 miles, carrying her precious freight in perfect safety, and but once, it appears, was indebted to a foreign port for coal—namely, at St. Vincent, one of the Cape de Verd Islands belonging to our friends of Portugal. No accident detained the ship an hour, and all her appointments were kept exactly to time.

Surely so great a voyage, conducted in order to carry out the prophetical destiny of Israel in reference to that grand blessing conferred by Jacob on Joseph regarding "the company" or "fulness of nations" to come of his seed, must strike the imagination of the most irreconcilable of our opponents and convince them that truth is on our side. If the "Ophir" does not indicate where our "company of nations" is, and whence they have sprung, where else are we to look for them outside the prosperous and remarkable voyage of that God-favoured and protected steamship? Has such a band of nation-colonies ever existed since the world began—East, West, North and South of the parent State or mother Isles of the West—as those which the "Ophir" has visited and the Duke, now the Prince of Wales, has seen—such nation-colonies being Israelitish in origin, and answering to the promised "fulness" Ephraim, the younger grandson of Jacob, was destined to see? The tour corroborates the prophecies, and both support the prophetic fact that the British are Israel and the British Empire "lost Israel" found.

TWO NUTS FOR OUR OPPONENTS TO CRACK.

To those who repudiate the idea that we of the Anglo-Saxon race are of the seed of Abraham, and therefore the Israel of God, I have given them this problem to solve. You maintain that we are a non-Israelitish Japhetic race—Gentiles according to the flesh. Well, here we are, standing in the place, doing their predicted witnessing work, carrying the Gospel to all the nations of the earth, and also enjoying the peculiar blessings promised to Israel (not Jews), and Israel only. Surely the conclusion follows, we must be Israel redeemed, restored to God's favour, as predicted by His prophets. But, if they refuse to admit this, and still insist that we are Gentiles, what, then? Jehovah has broken His oath-bound covenant made with His friend Abraham and to his "seed," to "all generations," has put them aside, and taken up Gentiles of an alien race to do the appointed work and enjoy the blessings promised to Israel only? (Isa. xliii. 21, xlix. 6). So they are thus placed between two horns of a dilemma: either they must admit that we are Israel indeed, or that the Almighty has failed in His plan and purpose, has broken His covenant (which was unconditional), and has had to take up Gentiles to carry it out.

Here is another dilemma that they place themselves in.

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Our Lord Jesus Christ, when He returns back to earth with His people, is to sit upon the throne of His father David, and with the twelve apostles at the head of the Twelve Tribes, they are under Christ to rule over the whole earth. Deputations from each of the Gentile nations go up to the city of the great King, Jerusalem, to worship Him, and to give in their allegiance to His rule. They all make this humiliating acknowledgment, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. xvi. 19, R.V.). Now I say to them, Are you prepared to do that? You certainly will have to if you are Gentiles.

T. SANDFORD.

Detroit, Michigan, U.S.A., Nov. 8, 1901.

THE SPEECH OF THE PRINCE OF WALES AT THE GUILDHALL, CITY OF LONDON AFTER THE LUNCHEON GIVEN HIM BY THE LORD MAYOR, ON DECEMBER 5TH LAST.

THE report of the *Times* newspaper declared that after listening to the series of important speeches made on that occasion, "that of the Prince of Wales, was from the point of view of the audience, far and away the best!" Yet on that occasion the Earl of Rosebery, Mr. Chamberlain and the Marquis of Salisbury spoke! We republish this memorable speech because it refers largely to the Gates—to the nation and company of nations which, united, constitutes the British Empire, and describe the Ocean Empire of our race. The report reads thus :—

"The Prince of Wales, who on rising was received with loud and prolonged cheers, said :—In the name of the Queen and the other members of my family, on behalf of the Princess and for myself, I thank you most sincerely for your enthusiastic reception of this toast, proposed by you, my Lord Mayor, in such kind and generous terms. Your feeling allusion to our recent long absence from our happy family circle gives expression to that sympathy which has been so universally extended to my dear parents, whether in times of joy or sorrow, by the people of this country, and upon which my dear mother felt she could ever reckon from the first days of her life here amongst them. (Cheers.) As to ourselves, we are deeply sensible of the great honour done us on this occasion, and our hearts are moved by the splendid reception which to-day has been accorded us by the authorities and inhabitants of the City of London. And I desire to take this opportunity to express our deepest gratitude for the sympathetic interest with which our journey was followed by our fellow-countrymen at home, and for the warm welcome with which we were greeted on our return. You were good enough, my Lord Mayor, to refer to his Majesty having marked our home-coming by creating me Prince of Wales. (Loud cheers.) I only hope that I may be worthy to hold that ancient and historic title, which was borne by my dear father for upwards of 59 years. (Renewed cheers.)

"THE VOYAGE ROUND THE EMPIRE.

"My Lord Mayor, you have attributed to us more credit than I think we deserve. For I feel that the debt of gratitude is not the nation's to us, but ours to the King and Government for having made it possible for us to carry out, with every consideration for our comfort, and convenience, a voyage, unique in its character, rich in the experience gained and in memories of warm and affectionate greetings from the many races of His Majesty's subjects in his great dominions beyond the seas. (Cheers.) And here in the capital of our great Empire I would repeat how profoundly touched and gratified we have been by the loyalty, affection, and enthusiasm which invariably characterised the welcome extended to us throughout our long and memorable tour. It may interest you to know that we travelled over 45,000 miles, of which 33,000 were by sea, and I think it is a matter of which all may feel proud that, with the exception of Port Said, we never set foot on any land where the Union Jack did not fly. (Loud cheers.) Leaving England in the middle of March we first touched at Gibraltar and Malta, where, as a sailor, I was proud to meet the two great fleets of the Channel and Mediterranean. (Cheers.) Passing through the Suez Canal—a monument of the genius and courage of a gifted son of the great friendly nation across the Channel (cheers)—we entered at Aden, the gateway of the East. We stayed for a short time to enjoy the unrivalled scenery of Ceylon and the Malay Peninsula, the gorgeous displays of their native races, and to see in what happy contentment these various people live and prosper under British rule. Perhaps there was something still more striking in the fact that the Government, the commerce, and every form of enterprise in these countries are under the leadership and direction of but a handful of our countrymen, and to realize the high qualities of the men who have won and who keep for us that splendid position. (Cheers.) Australia saw the consummation of the great mission which was the more immediate object of our journey, and you can imagine the feelings of pride with which I presided over the inauguration of the first representative Assembly of the new-born Australian Commonwealth, in whose hands are placed the destinies of that great island continent. (Loud cheers.) During a happy stay of many weeks in the different States, we were able to gain an insight into the working of the commercial, social, and political institutions, of which the country justly boasts, and to see something of the great progress which it has already made, and of its great capabilities, while making the acquaintance of many of the warm-hearted and large-minded men to whose personality and energy so much of that progress is due. New Zealand afforded us a striking example of a vigorous, independent, and prosperous people, living in the full enjoyment of free and liberal institutions, and where many interesting social experiments are being put to the test of experience. Here we had the satisfaction of meeting large gatherings of the Maori people—once a brave and resolute foe, now peaceful and devoted subjects of the King. (Cheers.) Tasmania, which in natural characteristics and climate reminded us of the old country, was visited when our faces were at length turned homeward. Mauritius, with its beautiful tropical scenery, its classical, literary, and naval historical associations, and its population gifted with all the charming characteristics of Old France, was our first halting-place, on our way to receive, in Natal and Cape Colony, a welcome remarkable in its warmth and enthusiasm, which appeared to be accentuated by the heavy trial of the long and grievous war under which they have suffered. (Cheers.) To Canada was borne the message—already conveyed to Australia and New Zealand—of the Motherland's loving appreciation of the services rendered by her gallant sons. (Loud cheers.) In a journey from ocean to ocean, marvellous in its comfort and organisation, we were enabled to see something of its matchless scenery, the richness of its soil, the boundless possibilities of that vast and but partly explored territory. We saw, too, the success which has crowned the efforts to weld into one community the peoples

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of its two great races. (Cheers.) Our final halting-place was, by the express desire of the King, Newfoundland—the oldest of our colonies and the first visited by his Majesty in 1860. The hearty seafaring population of this island gave us a reception the cordiality of which is still fresh in our memories.

"THE COLONIES AND THE MOTHER COUNTRY.

"If I were asked to specify any particular impressions derived from our journey, I should unhesitatingly place before all others that of loyalty to the Crown, and of attachment to the old country; and it was touching to hear the invariable references to home, even from the lips of those who never had been or were ever likely to be in these islands. (Cheers.) And with this loyalty were unmistakable evidences of the consciousness of strength; of a true and living membership in the Empire, and of power and readiness to share the burden and responsibility of that membership. (Prolonged cheers.) And were I to seek for the causes which have created and fostered this spirit, I should venture to attribute them, in a very large degree, to the life and example of our late beloved Sovereign. It would be difficult to exaggerate the signs of genuine sorrow for her loss and of love for her memory which we found amongst all races, even in the most remote districts which we visited. Besides this, may we not find another cause—the wise and just policy which, in the last half-century, has been continuously maintained towards our colonies. (Cheers.) As a result of the happy relations thus created between the mother country and her colonies, we have seen their spontaneous rally round the old flag in defence of the nation's honour in South Africa. (Loud cheers.) I had ample opportunities to form some estimate of the military strength of Australia, New Zealand, and Canada, having reviewed upwards of 60,000 troops. Abundant and excellent material is available, requiring only that moulding into shape which can be readily effected by the hands of capable and experienced officers. I am anxious to refer to an admirable movement which has taken strong root in both Australia and New Zealand—and that is the cadet corps. On several occasions I had the gratification of seeing march past several thousand cadets, armed and equipped, and who, at the expense of their respective Governments, are able to go through a military course, and in some cases with an annual grant of practice ammunition. I will not presume, in these days of Army reform, to do more than call the attention of my friend, the Secretary of State for War, to this interesting fact. (Hear, hear).

"THE LESSONS OF THE TOUR.

"To the distinguished representatives of the commercial interests of the Empire, whom I have the pleasure of seeing here to-day, I venture to allude to the impression which seemed generally to prevail among their brethren across the seas, that the old country must wake up if she intends to maintain her old position of pre-eminence in her colonial trade against foreign competitors. (Hear, hear.) No one who had the privilege of enjoying the experiences which we have had during our tour could fail to be struck with one all prevailing and pressing demand—the want of population. Even in the oldest of our colonies there were abundant signs of this need. Boundless tracts of country yet unexplored, hidden mineral wealth calling for development, vast expanses of virgin soil ready to yield profitable crops to the settlers. And these can be enjoyed under conditions of healthy living, liberal laws, free institutions, in exchange for the overcrowded cities and the almost hopeless struggle for existence, which, alas, too often is the lot of many in the old country. (Hear, hear.) But one condition, and one only, is made by our colonial brethren, and that is, 'Send us suitable emigrants.' (Hear, hear.) I would go further, and appeal to my fellow-countrymen at home to prove the strength of the attachment of the motherland to her children by sending to them only of her best. (Cheers.) By this means we may still further strengthen, or at all events pass on unimpaired, that pride of race, that unity of sentiment and purpose, that feeling of common loyalty and obligation which knit together and alone can maintain the integrity of our Empire. (Prolonged cheers").

PROTESTANTISM *versus* ROMANISM.*

ENGLAND SINCE THE REFORMATION.

A BRIEF glance at the history of England since the blessed Reformation will clearly show how God has carried out the Divine method of His government in England. Every reign in which the Government have attempted to bring England again under the yoke of Popery, or even to give it power which could in any degree militate against the interests of Protestantism, has been marked by signal misfortune. It may also be noted as a very striking circumcumstance, that nearly every reign of a Popish tendency has been succeeded by one truly Protestant.

ROMANISM *v.* PROTESTANTISM.—A CONTRAST.

Whatever the position of England might be under a Protestant sovereign, it ALWAYS sank under the Romish: let its loss of honour or of power be ever so great under the Romish monarch, it always recovered and more than recovered under the Protestant. In the reign of Queen Elizabeth, Protestantism was thoroughly established in England. Mary had left the nation in a most deplorable condition, overwhelmed by disaster and debt; the English arms disgraced; nothing flourishing but Romanism.

THE DAYS OF GREAT ELIZABETH.

On the 17th of November, 1558, Elizabeth came to the throne at the age of twenty-five, surrounded with the greatest difficulties; at home the entire strength of a party, including some of the chief men of the nation, hostile to her accession to the throne and her religion; a rival claimant to the kingdom in Scotland, supported by France; a rebellion in Ireland, inflamed by the Church of Rome: on the Continent the whole power of Spain arrayed against her, at a time when that country commanded almost the entire strength of Europe. But the cause of Elizabeth was Protestantism, and in that watchword she conquered. She broke the Spanish sword. She destroyed the power of Rome. She gave freedom to the Dutch. She championed the cause of the French Protestants; the eyes of all Protestants suffering throughout Europe were fixed upon this magnanimous Queen. Her home policy elevated the habits and hearts of the people. Her great work was the establishment of Protestantism, a fact which has immortalised her name in the pages of English history and in the memory of all loyal sons of the Reformation.

THE STUARTS—CHARLES I.

On the death of James the First, Charles the First succeeded to a prosperous throne: the nation was in peace, and in the full tide of commercial prosperity. No English

* Extracted from a booklet by the Protestant Reformation Society, "Protestantism: England's Shield."

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sovereign had a brighter opening, or a better prospect of prosperity before him. But Charles betrayed the sacred trust of Protestantism. He formed a Romish alliance, with the full knowledge that it would establish a Romish dynasty. He intrigued with a French minister whose hands were dyed with Protestant blood; his first equipment was a fleet against the Huguenots. Charles I. was speedily overtaken by misfortune, the loss of the respect of the nation, popular discords leading to bloodshed and revolution were the punishment of his betrayal of Protestantism.

OLIVER CROMWELL.

Cromwell found the honour and influence of the nation gone, the nation utterly humiliated abroad, and at home exhausted by civil war. Whatever may be said of the Protector, the policy of his rule was Protestant. The resources of the kingdom were devoted to the cause of Protestantism, whether in France, in Italy, &c. He raised a fund for the support of the Vaudois churches. He repelled the advances which Popery made to lead him into the course which had proved fatal to Charles. England immediately arose among the nations. In every battle-field she was victorious: France and Spain lowered their flags before her. The foundation was laid of England's magnificent colonial empire, and her vast commercial supremacy, which has continued to grow to our own day, on all seas and in every region of the globe. She became one of the foremost powers in Europe, increasing year by year in wealth, knowledge, and foreign influence.

THE RESTORATION.—CHARLES II.

When Charles the Second came to the throne, England stood high in influence abroad. But Charles was a concealed Roman Catholic. He attempted covertly to introduce Romanism. The glory of England immediately faded: the nation and her king became the byword of foreign courts; the national honour was shocked and scandalized by the King's submission to France: the arms of England were humiliated by a disastrous war with Holland, and London was visited by the memorable pestilence and great fire.

JAMES II.

James the Second still more openly violated the national trust. He was a Roman Catholic, and openly avowed his faith. He soon attempted to subvert Protestantism and to establish arbitrary rule. The Stuarts were driven from the throne for ever, and that proud line of kings dwindled down into a Popish monk, and that monk lived in exile on the bounty of England.

WILLIAM OF ORANGE.

William the Third was called by Protestant England to the throne, which he found, as was always the case at the close of a Popish reign, surrounded by the greatest difficulties at home. Popery making ready for battle; disturbances in Scotland, open war in Ireland, with James the Second at its head. Abroad, France dominating Europe and threatening England with invasion, while in the Councils of Europe England was as nothing. The great and first principle of William's Government was Protestantism, for that he fought and legislated. Protestantism was to him strength and shield, as it had been to all before him. He put down English discontent, terminated the Irish war, and then attacked France on her own shore. That war was a struggle not so much between the two kingdoms as the two religions: the Champion of Protestantism stood forth against the Popish persecution. Before the war was ended the power of Louis XIV. was gone. England had risen to the highest military renown. In a series of immortal victories she defended Protestantism throughout Europe, drove the enemy from the field, and before she sheathed her sword crushed the power of Popish France for a hundred years.

THE HOUSE OF BRUNSWICK.

The House of Brunswick was called to the throne on the sole title of Protestantism. Its sovereigns were honourable men and loyally kept their oaths to the religion of England. The country rose under each of those Protestant rulers to a still higher position until the throne of England stands on a height from which it may look down upon the world, and will continue to do so if England be only faithful to her trust. During the war with the French Republic England went on adding triumph to triumph.

THE VICTORY OF TRAFALGAR.

The war on the part of England was mainly naval; and in the Battle of Trafalgar, October 21st, 1805, she ended that war by the greatest victory ever gained on the sea, at one blow she annihilated the navies of France and Spain, although her renowned captain fell in the hour of his great victory. The death of her great and brilliant statesman, William Pitt, on the 23rd of January, 1806, at the age of forty-seven (with the words on his lips, "My country! How I leave my country!") opened the way for a new administration, which came in under a promise to introduce Popery at the earliest moment.

A REACTIONARY EFFORT AND ITS RESULTS.

The incoming ministry might be called the Roman Catholic administration. Never was there so sudden a change from triumph to disaster. Defeat came upon them in every possible way a Government could be assailed, every expedition sent out returned with disgrace. The arms of England were tarnished in every quarter of the globe. The ministry at length attempted to fulfil its promise to bring Popery into the Constitution, and began by a measure to allow Roman Catholic officers to serve in the Army. This, in the language of Mr. Percival, who opposed it, was ONLY A PRETEXT; he said, "It was not so much the individual measure to which he objected, as the system of which it formed a part, and which was growing every day." The King demanded a pledge that the ministry would not meddle with the question. On the refusal of that pledge the ministry was dismissed in a whirl of public indignation, and the Popish ministry of THIRTEEN MONTHS, which had brought about so much disaster to the nation, thus came to an end.

A PROTESTANT GOVERNMENT RESTORED.

The next Government came in on the express title of resistance to Popery. This was a Protestant administration; it had scarcely entered on office when everything changed and brightened up, success followed success. The fleets were irresistible, and the Army was led on step by step to the highest place of glory. That Protestant ministry saw Europe restored to peace, Napoleon a prisoner in their hands, and the Empire of France scattered. We see, then, by this very brief sketch of our history since the Reformation that national disaster by the introduction of Popish influence and national triumph by its exclusion have followed each other as surely as day follows night.

LORD MACAULAY ON PROTESTANTISM.

We are reminded of the picture given by Lord Macaulay in his History of England of the baneful influence of

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Popery on nations. He says: "During the last three centuries to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advances have been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and intellectual torpor. While Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal dominations. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position, such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails."

OUR DUTY.

Seeing, then, that these things are so, we ought to be zealous for our Protestant faith, and contend with all our energy and power to preserve it, not only for our own individual good, but also for the national well-being. In this short sketch of English history we see the uniform course of Divine Providence in dealing with England for more than three hundred years. No one but the most deluded and wilfully blind can doubt that the favour shown to the Papacy by the English people and by English statesmen will be followed by some great national chastisement, forcing us to review our past conduct towards God, and thus leading us to turn unto Him for pardon and reconciliation, or we may be compelled to witness our prosperity and glory vanish. May the Lord open the eyes of the people of England to see that their only strength is in God, and their comfort in His blessed Word. "Righteousness exalteth a nation, but sin is a reproach to any people."

A NEW MARK OF IDENTITY.

By Rev. Denis Hanan, D.D.

An identification which points to the oneness of the British with Israel has to be used with caution. The force of such points of identification are cumulative: some are more obvious than others: there are those which must arrest the thought and convince the understanding of the sincere student: others have been put forward which are so weak, if taken alone, that they repel. Many are prejudicial against the study of British-Israel views when these are mentioned. Many others who are hostile seize upon the weak statements, and unfairly refuse to recognise that we do not base our contention upon them. I, therefore, have always been slow to make use of such, or to put new points forward.

But when reading Isa. xi. 15, this thought occurred to me. In the time of the establishment of the Kingdom of God, the "envy" between Ephraim-Israel and Judah-Israel is to have ceased, and therefore the "vexing" one of the other. Judah is envied and vexed by all nations except the British or Anglo-Saxons.

Thus the Anglo-Saxon occupies the predicted position of Ephraim, viz., that of friendship to Judah. The British being recognised as Ephraim-Israel upon other evidence, the existence of this predicted friendship is (a) Not opposed to the contention; but (b) is corroborative of it.

If this friendship did not exist, it would be legitimately used against us. Being a fact, it ought to be given its full value.

Thus the Anglo-Saxon friendship for the house of Judah is another identification, remarkable in itself, and adding to the cumulative evidence.

It is strange that in the Church Lectionary Isa. xi. is read only to the tenth verse; the final verses of the short chapter are not read. Why? Ephraim and Judah seem to puzzle our wise men! better avoid them!

THE EMPLOYMENT OF BURGHER CORPS IN THE TRANSVAAL AND ORANGE RIVER COLONY TO DEFEAT THE BOERS.

Surely there never was a war waged after such an extraordinary fashion as that which is now being carried on in South Africa by the British against the Boers? We have destroyed the armies of the Boers regarded as organised bodies, yet they fight on! We have taken from them, or caused the destruction of, all their artillery, yet they fight on, deprived of that powerful arm, while we have an overwhelming force of guns. On the other hand, we have attempted all along to wage war in a half-hearted fashion, extending unheard of advantages to our enemy, who does not recognise our merciful action in the least, or show the least gratitude for the same. For instance, in order apparently that the Boers may fight us with no care in respect to their wives and children—but really out of sheer pity for them—we have brought them all away to our newly devised "Concentration Camps" where we feed them all, clothe them all, teach and educate all their children and their men who have surrendered there, provide them hospitals and medical attendance and all sorts of comforts, and sanitary conveniences, provide them also with amusements and recreation, in fact put the Boers quite at their ease in respect to their families, while they go on slaughtering and destroying our soldiers and the property of their own countrymen wherever they have the chance to ravage and destroy it. Finally in simple faith in the Boer character, which has not hitherto shone very brightly in respect to regard for truth, or promises, or oath, or covenant-keeping of any sort, we are now employing Burgher Corps in British pay, on the chance that the four corps already employed and the one in addition whose services are offered to Lord Kitchener may prove "faithful to their salt," as Indians say, or proffered loyalty under circumstances which to bystanders in Britain look very suspicious and somewhat hopeless. The men, however, on the spot, Lord Kitchener to wit, and those whose advice he acts on, approve of the experiments, and are prepared to undertake the risks. Supposing they are justified in that expectation and the Burgher Corps prove faithful and loyal, we believe the result will show the enemy that their hopes of victory are vain and that they must submit. The information regarding these new corps of our

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enemies, whose services have been so strangely accepted by Lord Kitchener, comes to us from Pretoria, under date November 20th, and was published in the *Times* on November 23rd last.

"FORMATION OF BURGHER CORPS.

"It has been evident for several months past that a number of the burghers living in the refugee camps were anxious to do their utmost towards ending the war by taking up arms on the British side. This sentiment has lately taken actual form in the shape of a regular burgher force which has been enrolled and is doing active service in the field. The rule is strictly enforced that none but volunteers shall be admitted.

"As soon as Lord Kitchener expressed his willingness to consider the matter, two prominent Boer commandants, General Celliers and Andries Cronje, a brother of General Cronje, who was captured at Paardeberg, voluntarily came forward and offered to raise two corps of burghers. The offer was accepted, and the pay was fixed at the rate of half-a-crown per day, with 50 per cent. of the cattle captured, half to be handed over monthly and the rest to go into the treasure-chest of the corps for distribution later on, or to be kept in order to form a nucleus for commencing farming operations at the conclusion of hostilities. The great majority of the burghers who have been enrolled are large landowners, while a few are *bywoners*, who might remain members of the force after the war as a sort of temporary police.

"Each corps is accompanied by two British colonial officers, one of whom acts as intermediary between the burgher commander and commanders of columns, while the other performs the usual duties of a quartermaster.

"The idea of the organization of these corps was purely voluntary, and was raised by prominent burghers of their own accord.

"Since the formation of the two corps already mentioned a third corps is being raised by Commander Briel, formerly adjutant to Beyers. Commandant Muller, another prominent Boer leader, also applied recently for permission to raise a corps.

"This week some Boers surrendered to one of our posts, and asked permission to join the burgher corps.

"Pretoria, Nov. 20."

Such is the project regarding which we expect soon to learn whether it will lead to the end of the war, or to disaster to the British troops, as the plain result of careless confidence in a treacherous, faithless, race, as gross and fatal as was that of the British colonels and officers in their native troops in the early days of the Indian Mutinies, when scores of British officers were murdered by the Sepoys, who swore they would stand by their officers, but ended by foully murdering them on their own parade grounds! Whatever may be the result as to the burgher contingents acting as volunteers under the eyes of their two British officers attached to them as intermediaries with other British columns, and as quartermasters, there are many signs that the burgher resistance is nearly played out and is approaching its end. Exhaustion is setting in, and the men in the enemy's ranks are, as to many, starving and harassed. We trust the war may now come to its end, and the time for the restoration of peace and happiness to the two new South African colonies may be at hand. To the Lord shall then be all the praise by Israel given.

THE CHURCH MISSIONARY SOCIETY AND ITS "POLICY OF FAITH."

In recent years the Church Missionary Society, alone among the vast number of missionary societies and associations which, thank God, abound in our land, has made the discovery and now proclaims it aloud, that its duty and the duty of this nation, is, "to take the Gospel of the grace of God to all the nations of the earth." It argues in this way. "Our Divine Master has told us to make His Gospel known to all nations. Ought not every Christian to take a substantial share in so colossal an undertaking?" This is the question the Society asks itself, and its countless followers. Their answer is that the Lord has laid this burden on us and therefore it is the bounden duty of every Christian to take as large a share in this work as his means allow him to do.

We do not deny the fact that such duty lies upon us as British Christians, and that therefore British Christians are bound to send the Gospel to "all nations" and we would add to "all families" and "all kindreds of the earth." We only differ on one point from the Church Missionary Society. The duty can only rest upon us because this nation is Israel, known in Hosea i. 11 R.V. as "the sons of the living God," that is as Christians, true believers in the Son of God. If the British people be not Israel, then it cannot be shown that any such Scriptural command can rest on the inhabitants of our Empire, being a non-Israelite, purely Gentile people. In Gen. xxii. 18—xxviii. 14; Acts iii. 25 A. and R.V., it is distinctly declared that in the afterseed of Abraham, Isaac and Jacob, all the nations and families of the earth were to be blessed. In Isa. xxvii. 6 R.V. it is declared that the seed of Jacob should "blossom and bud and fill the face of the world with fruit." Our Lord in His last command to His Hebrew disciples, apostles, and followers, bade them "go into all the world and preach the Gospel to the whole creation" (Matt. xxviii. 18 to 20; Mark xvi. 15; Luke xxiv. 47, 48; Acts i. 8 R.V. &c.) This is indeed a world-wide commission devolving according to the Scriptures of the Old and New Testament alike on one single race, and cannot be extended to the British race and Church, unless the British be literal Israel, according to our contention. There cannot be two races, the true Israelitish, and the alleged non-Israelite British, both indicated in the Scriptures of truth as the exclusive agents the Lord meant to use for the propagation of the Gospel throughout all earth's creation. The British being Israel, all difficulty vanishes and it is seen that the race chosen as God's messengers and missionaries to all nations is engaged in that work; and so exclusively. Then the aim and object of the Church Missionary Society's proclamation is seen to be reasonable, just, and according to God's purpose and will, though the C.M.S. is not aware of the fact (!) and that this grand Society only recently roused to its duty by God Himself, is blindly doing a work after God's own heart—because it is Israel and of Israel, whereas no other nation on the face of the earth ever dreams of carrying the Gospel message to all nations, all families or all kindreds of the earth. The conduct of the Church Missionary Society is, in fact, in accord with God's will concerning Israel, and the failure of all other Chirstian nations to attempt the evangelisation of "all" nations, in the name of Christ, is a sure and certain sign that they are not Israel, but that the British races exclusively are.

The difficulty that meets us now as started by the Church Missionary Society in regard to "the Policy of Faith," is

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this. The work of the Society abroad is growing by "leaps and bounds." The cost for the current year will be about £388,000, which is nearly £80,000 more than they received last year from ordinary contributions. Where is this additional sum to come from? They answer that faith (or the policy of faith as it is called), compels them to go on and not draw back. Hitherto God has never failed to supply them with the money needed to push forward the men and women whom they have found on examination to be called of God to the work and qualified to go, as inquiry into each case seemed to show. Being prepared to send out to the work only those qualified to go, and believing God authorised them to go, the Church Missionary Society are confident that the selection being God's, He would be prepared, as hitherto, to find them the means in money to send them if they went. Faith therefore urges them to send the missionaries out, trusting to Him, as heretofore, in answer to humble prayer to find the means. The Society knows that each succeeding year there will be a need for increasing numbers of men and women to go out, and each year the money to be found to send them will be more and more.

They have decided to act on faith in the Lord, and to send out the men and women and trust Him to give them, as heretofore, the means. This policy is approved in the Committee of the Church Missionary Society, and generally is supported in the country. The question is, does this policy find support in God's Word?

Some of our friends, being timid and cautious, demur. They declare that we must not tempt God. That business men, and fathers of families cannot carry on their business on such principles as these. They must and do, incur expenses only when they have the cash to meet them, and the true policy is to wait till God gives the money and then with it, to push out the missionary agents. Such is the issue. How does the Identity regard it? On the very grounds and arguments used by the Church Missionary Society with the addition of the fact that the decision is so because the British nation is "lost Israel found." The question regarding the Scriptures we have already stated, and we have quoted the texts. But how about the question of the costs? When has God promised to meet them in such cases?

In regard to sending out the missionary agents there is no question. The command in the Old and New Testament alike is imperative. "Go ye." "In thy seed shall all the nations be blessed." "Israel shall blossom and bud." These are commands we dare not disobey, being Israel.

The missionaries must go. But where does God lead us to believe He will give us the means in money to pay?

Deut. viii. 18 R.V. addressed by God Himself to Israel His people, settles the question. To prevent Israel saying "My power and the might of mine hand hath gotten me this wealth," the Lord added, "but thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." Why? "that He may establish His covenant which He sware unto thy fathers, as it is this day." The silver and the gold, are His as Haggai ii. 8 declares, and He gives Israel that sort of wealth, that His covenanted promises, such as Gen. xxii. 17, 18 contains, which He sware to fulfil to Abraham's afterseed, may be given them.

The subject then furnishes a new and valuable sign that the British are Israel. It is a new identity which reveals their Hebrew origin. Find a nation whose heart is set on evangelising the whole world and which sends its agents to all nations, without ostensible means to justify it—find also God always sending adequate wealth to that nation enabling it to carry out its purposes in sublime faith in His promises of help—and discover that that is the only existing nation or race which does God's will in the matter; and then we shall by this one test discover where "lost Israel" is, and may thank God for the discovery, praising Him also that He has honoured such unworthy ones as the British-Israelites are, to do such glorious, spiritual work for Him.

ENGLAND AND GERMANY.

From John S. Anderson.

It does not seem necessary to make much comment on the following from the *Daily Mail* of this day. It shows clearly that we are still fulfilling the prophecies regarding Israel's being "the head and not the tail," in spite of the capital some of our opponents try to make of the supposed superiority of German manufactures to ours.

Streatham, Nov. 27, 1901.

"DEPRESSED GERMANY.

"To-day we print the first of a series of articles on 'Depressed Germany' that will be read with painful interest by many who have watched the wave of bad trade passing over Europe. Our Special Commissioner, in detailing his story of industrial ruin, relates a tale not without its lesson for Englishmen. But a short time since it seemed that Germany was to obtain, almost at a bound, an industrial position that would drive from premier place its most powerful rivals. Its shipping yards built the fastest and most luxurious Atlantic steamers. Its iron and steel ousted our own in many markets. Its manufactured goods were sold at prices that seemed to defy competition. In the newer industries, such as electric traction and automobilism, it came to the front. Throughout the Empire new factories arose, replete with the best plant. In the suburbs of every great city the palaces of a new race of merchant princes sprang up. In England German competition was so feared that special legislation was passed to defeat it.

Now this industrial triumph has come to a sudden stop. Many of the great merchants of yesterday, to-day stand ruined. The manufacturing cities are full of hungry men. Numbers of works are closed altogether, and others are greatly reducing their output. The stocks of German ironworks are being sold in Belgium and in England for what they will fetch. Germany attempted too much, and is reaping the inevitable result. Our Commissioner shows how deep this impression has gone. Bad finance, over-capitalisation, excess of credit, were enemies which even the ingenuity and skill of the German workers could not overcome. The great factories had been built, many of them, on foundations of debt, and at the first hour of storm they fell like card castles.

It is with no satisfaction that Englishmen contemplate this ruin that is bringing such misery on Germany. Looking solely from a selfish point of view, it is better commercially for us to have prosperous than needy neighbours. The well-being of nations is so inter-dependent that the misery of one causes loss to all. Nor do we imagine that the present trouble means the end of German industrial aspirations. The ruin of to-day will in time pass, and it cannot affect the main assets of German trade. The technical skill and wonderful industry of the Teuton remain the same.

"The discipline of the masses, the mastery of detail by the experts are still to be reckoned with. Those who use

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Germany's hour of trouble as cause for national complacency misread the signs of the times. Already abundant evidence is forthcoming that dark hours are before the traders of the Eastern world. In our own land, it seems that the years of plenty are soon to be followed by the months of famine. Reports from many centres give reason for fear that the cry of want may soon be heard in our streets. Built on more stable foundations, our industries can better stand the strain of bad times. Capital and credit are the bases of trade, and it was here that Germany failed."

Review.

The Anglo-Israel Almanack and Diary for 1902. London: Robert Banks and Son, Racquet-court, Fleet-street. Price threepence.

We are glad to welcome, for the thirty-second time, our old friend, "The Anglo-Israel Almanack." It is enriched by two photographic engravings; the first of the popular authoress, Miss Caroline Pearse, and the late Captain Lowe, killed in a carriage accident on July 10th last, who was a strong believer in Our Identity with lost Israel. The articles this year are, as usual, of a high order, interesting, and instructive. They have as their authors Mrs. G. A. Rogers, Messrs. J. G. Taylor, H. R. Shaw, Philo-Israel, the Rev. J. Idrisyn Jones, Mr. D. A. Onslow, W. S. Cavill, the Rev. D. Hanan, D.D., and the late Rev. A. B. Grimaldi. Mrs. Rogers deals with "The Imperial Race" "The Best of All Foundations" is Mr. Taylor's theme, and he shows that we have an Empire "founded on love of the Bible, as theologians insist; but still more satisfactory is it, in his opinion, to know that the same is founded on the immovable and exhaustless promises of God."

Mr. H. R. Shaw writes of "Many Waters," touching on the late voyage of the "Ophir," the vast extent of our mercantile tonnage (half that of the whole world), and the splendid position that "England" occupies in the world, the Frenchman, Victor Hugo, being our witness.

Philo-Israel supplements his article in last year's Almanack and adds proof that the Lord constitutes and uses British-Israel as His battle-axe and weapons of war when the nations oppose His people Israel, or His Own Divine purposes towards them, or the other peoples of the earth.

The Rev. J. Idrisyn Jones in a fanciful manner describes the mode in which the subject of Our Identity will be regarded in the 21st century, and tells us that then there will be a Palestine-Israel and Imperial-Israel, besides a Republican-Israel in Manasseh's land, North America. Since, then the millennium will have dawned.

Mr. Douglas A. Onslow's paper on "The New Covenant or Testament" is a thoughtful-teaching article, having for its text Heb. ix. 15. The article must be read and studied, but cannot be adequately compressed into a few lines. It is a difficult subject, but Mr. Onslow treats it wisely, and we agree with his conclusions.

In "The Trend of British-Israelism" the author, Mr. W. S. Cavill, writes of the necessity of interpreting the Scriptures literally, and to search them diligently. Such treatment of them will lead to the discovery of lost Israel in the British Empire and people.

"Dying for the Empire" is a short but valuable paper by our old friend, the Rev. Dr. Denis Hanan. He shows that in all our national wars, as in the present Boer conflict, our soldiers have not died in vain. God's hand has been directing the whole contest, and from first to last in our nation's long history "victory has been His gift to our race, and the desire to use victory mercifully His inspiration."

The late Rev. A. B. Grimaldi's article on the 12 Zodiacal signs, corresponding with the standards of the 12 Hebrew tribes of Israel were published long since in one of the late Edward Hine's early magazines, and is wisely reproduced now.

The articles are followed by some statistical papers, comparing Great Britain and Ireland in 1801 and 1901, the British Empire in 1801 and 1901, the Colonies and India in 1901.

We think the New Year's Almanack will be found to compare favourably with the past numbers of this useful annual. As a Calendar and Diary, it is well got up and accurate. We hope the public will appreciate the effort which Messrs. Banks and Son have made to give a foremost position to our Anglo-Israel Almanack, and, as before, buy up the whole edition at once. The price is moderate enough; it is only threepence.

Correspondence.

THE SAMUEL RIGBY MEMORIAL.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—You will be glad to hear that a beautiful marble monument is now upon the grave of our good old friend, and ever ready champion, Mr. Samuel Rigby, and to-day I have had the great pleasure of closing up the accounts, which I enclose, duly audited by Mr. J. G. Taylor, to whom, with the other workers and subscribers, and yourself, for kindly allowing the appeal to appear in the Banner, I tender the warmest thanks of Widow Rigby.

Yours faithfully,
Theodore S. Hill.

53, Park Road, South Birkenhead, November 30, 1901.

RIGBY MEMORIAL.—BALANCE SHEET.

	£	s.	d.
W. E. Bennett	1	0	0
Philo-Israel	0	10	0
E. Harlick	0	5	0
Robt. Neild...	0	3	0
J. Pierce	0	1	0
A Friend	2	0	0
Jos. Ezard	1	0	0
Dr. McAfes	0	5	0
Jno. Scott	0	10	0
H. Burgess	0	3	0
Thos. Chrimes	0	2	6
J. D. Brunt...	0	5	0
J. H. Phillips	0	5	0
G. Windsor...	0	10	0
Mr. Rigby's Class ...	0	8	0
J. G. Taylor...	0	10	0
Miss Gibson	0	5	0
Miss Annie Gibson ...	0	5	0
Miss Helen Wood ...	0	5	0
I. W. Macdonald ...	0	2	6
Mrs. Christian	1	0	0
Micah Chambers ...	0	5	0
Halifax District Association	0	5	0
North Liverpool Association, per C. R. Colquhoun	0	10	6
West Kirby friends of Mr. Rigby, per Jos. Ezard	2	6	4
	£13	1	10

	£	s.	d.
Robt. Price, Stonemason	11	10	4
Ecclesiastical Fee ...	1	11	6
	£13	1	10

Correct, J. G. Taylor.

Title Page and Index to this Volume will be ready early in January, and may be had from the Publishers, price 1d., or post free for 1½d.

Fund for Free Circulation of the New Year's Number of the Banner of Israel. Remittances should be sent to the Publishers, Robert Banks & Son, Racquet-court, Fleet-street.

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