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IDENTITY OF THE BRITISH NATION

WITH THE

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INDEX.

PAGE

By the Editor.

A Far-reaching Disturbance 267
Aliens' Bill and the Jews, The 225
Aryanism *versus* our Hebrew Origin ... 217
Battle of the Standards, The 477
Breaking the Yoke 74
British-Israel Empire, The 103
Company of Nations, The 417
Dr. Titcomb 128
Empire Day 247
Friends in Council 527
Mr. Henry Sully Answered ... 198
Nelson Centenary and its Lesson, The 457
Peace of Portsmouth, The 388
Secret of British Vitality, The 137
Spreading Abroad 81
The One and Only Coloniser 207
The Truth for the Times 5

Abrahamson, Rev. A. E.

"A Cry from Russia" 54

Adams, Walton.

Is it the End of the Drama? 261

Alden, Lucy C.

The Kingdom 268
The Testimony of Jesus 331

Anderson, John S.

"Our Faith" 113
"To Isolate England, and Challenge Our Position amongst the Nations" ... 301
Israel, Russia, and Japan 409

A. T. F.

British and Metric Standards Contrasted 341

Bedwell, J. K. D.

The Fall and Rise of Israel 389

Bond, Rev. Alfred, B.A.

Saxo- and Anglo-Israel as affected by Scythians and Huns, as well as by the Assyrian and Medo-Persian Empires 419, 428, 439

Bowling, Wm.

The Story of "The Nations" and "The Nation" 50
The Day-Year Theory 153
Signs of the Times 179
On Passing Events 234, 253

Bull, Rev. A, E.

God's Ancient People—Israel 14, 28, 41, 48, 58

Butterworth, John.

The Approaching Storm 287
"The Anglo-Saxon Peril" 297
The Whole Duty of Israel 318
Coining for the Foreigner 334
Blind Man's Buff? 338
"The Granary of the World" 347
The Buckler of Israel 367
"The Beginning of Travail" 437
German Colonial Expansion 467
A Land of Deep Darkness 497
The Problem of Unemployment 517

Cavill, Wm. Shaw.

The Advents of Christ 38
"Ephraim is My Firstborn" 327

Cole, Norman.

Mr. Marchant's Campaign in West London 384

PAGE

Cook, Augusta.

The Divine Calendar: or Studies of the Revelation from an Israelite Standpoint ... 13, 34, 70, 83, 164, 169, 183, 193, 273, 279, 290, 473, 483, 493, 500, 508, 518
The Year-Day Theory 456

Cowan, F. M.

The Decline of Faith in the Bible ... 433

Crampton, M. J.

The Alien Problem Solved 303

Dann, George.

"We Do Not Believe" 60

Danvers, F. C.

Israel's First Migration 218

Deane, Colonel G. W.

The Wedding Feast 17
The Wedding Guests 30
The Great Supper 44
Faith and Faithfulness 277, 288
Spiritualizing—A Syllogism 307

Depue, Mrs. E. W.

The Last Vision of Ezekiel ... 319, 328

de Ridder, Louis E.

The Federation of the Empire 77
The Federation of the Race 87
Five-Fold Mission of Christ 189
The Power to get Wealth 357
Challenge to the Church Congress ... 443
Lecture at Bath 480

Dunn, Alexander.

Invasion is Impossible 264, 270, 279, 298
Some Saxon Sanctuaries 533

D. W.

"The Long-lost Tribe" 141

Ephraim.

The Unicorn and Joseph 354

Fox, C., M.R.C.S., &c., &c.

The True Cubit—and the Ark 93
Hebrew Derivatives in the English Language 258

Gandy, F. S.

A Few Notes 520

Garnier, Colonel.

The Historical Evidence of British-Israel Identity 7

Gordon, Hon. Mrs. E. A.

"We See Not Our Signs" ... 188, 203

Grimaldi, Rev. A. B., M.A.

Reformation of Israel in Media 15, 464
Ephraim Bearing the World 113
The Religion of Outcast Israel ... 178
Asia Minor and Britain in Apostolic Times 209
The Bible of John Wilson 330
An Israelite Bible 395
Oaks in Palestine and Britain 424
England Alluded to as Israel 531

Hailes, B.

What of the Jew? 507

Hanan, the Venerable Dennis, D.D.

"Firstfruits"—James i. 18 6
Criticisms 90
Years and Signs 128
The Wise and Prudent and the Babes ... 337
Israel's Eclipse 403

PAGE

Harris, Rev. F. J.

Our Identity with Israel 226
Letter to Rev. J. Idrisyn Jones 401
Israel—God's Glory 487

Hatlinger, M. E. C.

Who Were the "Gentiles" of Acts xiii. 46? 67

Hecla.

In Memoriam—W. S. Cavill 175
Hosea's Parabolic Prophecy 187
The "Phœnicians" 243
"Phœnician" Way Marks ... 262, 274
The Phœnicians in Spain 293
"Phœnicians in Britain" 308
Early Britain 378

Hills, Rev. Leonard.

Scientific Ethnology 107
After Twelve Years 123
Racial Supremacy 127
Ruling the Waves 147
The Good Old Times? 167
"When the Mists Have Rolled Away" 197
A British-Israel Commentary 208
Reverie 233
"The Goodly Fellowship of the Prophets" 237
Lux 243
"Not Many Noble" 317
About Ourselves, 333, 343, 350, 359, 369, 383, 399, 413, 423, 430, 438, 450, 459, 470, 479, 490, 498, 510, 523, 528
The Bell or the Flag? 374
The Decadence of Preaching 377
Notes From my Commonplace Book ... 391
"Joy of Harvest" 407

Huxtable, W. H.

Jehovah's Great Campaign 117

Icke, Henry Scott.

A Reply to Dr. Campbell Morgan on the Anglo-Israel Theory 139

Jackson, R. C.

The Rock in the Wilderness 70

Jerrim, M.

Who are the Celts? 129
"Signs of the Times" 257
Were the Normans of Benjamin or Manasseh? 363
"Simple Faith and Higher Criticism" ... 535

Jones, Rev. J. Idrisyn.

Israel: Jehovah's Final Scheme ... 9
An Open Letter to Colonial Israelites 37
Is Israel's Redemption Near? 97
Was St. Paul in London? 229
An Identity Society for Jerusalem—A Suggestion 264
Gabriel on Our Side 387
An Australian Query and the Reply ... 445

J. P.

"A Nation and a Company of Nations" 460, 468

Lawrence, J. M.

"There Shall be Showers of Blessing" 57
Letters to the Children on British-Israel Truth 86, 95, 101, 114, 124, 141, 153, 162, 173
"The Day of Small Things," and the Origin of the Anglo-Israel Distribution Fund 220

Digitized by Google

PAGE
The Unicorn or Reem—An Heraldic Emblem 321

Locke, Henry G.
Is Christ the Prince of Peace ?... ... 20
God's "Everlasting and Glorious Name" through Israel 227
"Consider" 397

L. R.
The Chromatic Bible of Edward Hine 99, 110, 123

L. S.
Notes From History in Connection with Israel 311, 371, 491

Lyon, E.
Un-answered 494

Macdonald, J. W.
Israel in South Russia 47, 80

MacDonald, R. S.
Recent Events in Northern Europe ... 283

Mackworth, R.
"Action" 215

Marazion.
The Family of Edward Hine 140
Notes upon the Life of Edward Hine 168, 180, 190, 200, 212, 223, 231, 241, 255, 270, 313, 323, 330, 344, 373

Marchant. H. A.
Destroyed for Lack of Knowledge (Hosea iv. 6) 21
Presenting a Marked Bible 454

Mason, W. H.
Israel Repentant 19
Forecasts and Facts: or Britain in the Bible 79, 131, 177

Miscellanea.
33, 43, 52, 63, 73, 82, 92, 102, 112, 122, 132, 142, 152, 163, 172, 182, 192, 202, 211, 222, 232, 242, 252, 263, 272, 282, 292, 302, 312, 322, 332, 342, 353, 362, 372, 382, 392, 402, 412, 422, 432, 442, 452, 463, 472, 482, 492, 502, 512, 522, 532

Mitchell, J. R.
The Derivation of "Saxon" 529

Morley, James H.
Anglo-Israel 250, 259

Onslow, Douglas A.
Grace in the Wilderness 11
"That the Scripiure Might be Fulfilled" 108, 119, 133, 143, 148, 158

Plantagenet.
"I Will Put Hooks into Thy Jaws" ... 427
"Thou Shalt Reign Over Many Nations" 488

Prescott, William.
Israelism in the Press 400, 411

R. F. B.
Our Supplement 25

Rigby, Walter.
Who are the Elect ? 354

Roe, Rev. Henry.
Precious Stones of England 45

Scoti.
Some Very Happy Results of Out and About With Israel 84

Scott, John.
Unity and Co-operation 31
Limited (Psalm lxxviii. 41) 104
Inspiration and Revivals 173
The Lost Sheep of the House of Israel 238
"Christian Turns Jew for Love of a Fair Hebrew Damsel" 314
Curiosities of Correspondence 443

Smith, Gertrude.
A Word to the Wise 22
Showers of Blessing 303

PAGE
Tristan D'Acunha 524
Wells in the Desert 530

Spence, John J.
To "You" 444

Spiller, John W.
The Revolt under Jeroboam and its Sequel 447

Steele, Chas., M.D.
The Bible and the Crown 348

Stubbs. Charles, B.A.
Israelism in the Press 90

Tartas Aug. A.
The "Up-to-date" Bible: "The Higher Criticism": and "The Identity" 27, 53
History Origins—Biblical and Babylonian 363, 370, 388, 403

Vince, G. J.
The Coming European War 150

Wheeler, Joseph T.
Israel's Spiritual Extension 139
A Pure Race... 157
The Dumb Ass 210
Praise and Purpose 309

White, R. A. (Belfast)
The Good Olive and its Grafts 121

Wilson, John.
Mischief Arising from not Recognizing Our Own Place in Prophecy 100

Wood, A. Branscombe.
The Velocity of the Age 390
The Necessity of Sainthood at the Consumation of the Age 474

Anglo-Israel Distribution Fund.
(M. A. Fitzpatrick, *Hon. Treasurer*).
23, 64, 105, 115, 154, 194, 244, 284, 324, 374, 414 455, 504

Sowing the Seed.
(E. M. Rush, *Hon. Secretary*).
24, 65, 105, 115, 155, 195, 244, 285, 324, 375, 414, 455, 504

Israel's Scripture and Prayer Union.
(Mrs. Innes, *Secretary*).
106, 156, 195, 241, 286, 326, 386, 415, 466, 521

Meetings of British-Israel Associations.
British-Israel Association Annual Meeting 214
North of England Council ... 161, 219
Yorkshire Association 72, 345
The Northern Council 275, 434
Manchester and Salford Association 161, 434
North Liverpool Association 395
Scottish-Israel Association 462
Edinburgh Association 275, 462
West London Association 125
Anglo-Israel Association of Toronto ... 462
Southport Association 481
Belfast Association 481
Southampton and Woolston Association 356, 481

Lectures.
At Acton 283
„ Bath 480
„ Battersea 386
„ Brighouse 105
„ Camberwell 185
„ Chiswick 384
„ Doncaster 379
„ Dulwich 453
„ Dumfries... 165
„ Exeter Hall 32, 481
„ Glasgow 75
„ Halifax 105, 165, 191, 345
„ Hammersmith 384
„ Hounslow 253

PAGE
„ Plaistow 184
„ Seacombe 513
„ Shepherd's Bush 151, 384
„ Southampton 481
„ Southport 481
„ Stockport 453
„ Thornton... 72
„ Wandsworth 36
„ West London 235, 453
„ Woolston 166

Correspondence.
"Do we Believe ?" 35
The Jews 35
The Blessings 36
"Sojourners of the Dispersion" ... 36
Circulating Library of "Identity Literature" 46, 116, 196, 276
Griffins and the City of London ... 46
British-Israelism and Biblical Inspiration 46
Good Friday... 56
The Physical Future of Palestine ... 56
"Firstfruits" 56
Good Wishes 65
Israel and European War 65
The Destruction of Babylon by the Ten Tribes 65, 95, 146
Twenty Coming Events 66
The British-Israel Association 66
Casiphia (Ezra viii. 17) 76
The Spiritualizing of Scripture ... 76
Mr. Marchant's Work ... 76, 125, 176, 416
Dr. Torrey and Our Identity 86
A Clergyman on the Identity 95
Re Advertising British-Israel Truth ... 95
The Year of the Crucifixion 95
Israel and European War 106
"Three Tribes of Jews" 106, 135, 166, 206
Central British-Israel Depot 106
The Spirits in Prison. An Anglo-Israel Churchwoman 116, 136, 196
Good Advice 116
"The Israel of God" 116
Situation of the Capital of Restored Israel 126
Russia, as Gog, the Prince of Rosh ... 126
General Booth 135
Good Friday 135, 136
"Is Israel's Redemption Near ?" 136, 166, 196
The Welsh and Cornish Languages ... 136
The Cause in America 145
An Opening 145
Esperanto v. English 156
The Britons and Christianity 156
The Stone in the Wilderness 156
The British in India 165
Work at Southampton ... 166, 356, 526
The True Church 176
"Judah Shall Walk to Israel" 176
A Suggestion 176
The Return to Palestine 185
Our Coal and Foreign Designs 185
Manchu Stone of Destiny 186
Ammon and Moab 186
Who Were the Celts ? 206
"Hurrah" 206, 246, 285
Pyramidology and How it is Spread ... 216
Newfoundland 216
The Bradford Identity Congress ... 226
How to Spread the Truth... 226
When Did the Saxons, &c., First Appear ? 236
The Watchers for Christ 236
"We See Not Our Signs" 236
The "Seven Times" and Year-Day Theory ... 135, 145, 245, 295, 305, 325, 326, 366, 376, 396, 426, 456, 485
The Great Pyramid and Its Interpretation 246

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PAGE

Colonial Letters to the Rev. J. Idrisyn Jones 255, 515
"Action" 255
The Isles 266
Questions for Non-Believers 266
Affiliation and Proposed Conference 245, 276, 306, 346, 365, 376, 386, 446, 456, 515
Jeremiah 276, 286, 316, 346, 356
The Notes on Edward Hine ... 295, 375
Ophir 295
"Showers of Blessing" 345
Death of Mr. Thomas Sanford 356
A British-Israel Postcard 356
The Age of the Bible 365
Vandalism at Sinai 376
Acknowledgments from Rev. F. J. Harris 376
Modern Israel's Mixed Multitude 376, 415
Young People's Union ... 385, 416, 446
"He Being Dead Yet Speaketh" ... 385
Fred Forster—"In Memoriam" ... 385
The Identity in Battersea ... 386, 426
British-Israel Association of West London 396
The Yiddish Bible 405
Russia and Japan 425
The Metric System 426
Death of Piazzi Smyth's Arab Assistant 435
Mr. Tartas and Harmsworth's Encyclopædia 435
Australian Matters 435
"Israelism in the Press" 436
The Beckoning Hand 446
The Prayers for Daily Use 455
The "Escaped" of 2 Cron. xxx. 6 456, 506
An Appreciation 456
Britons and Japs 476
The Anglo-Israel Association of Toronto 476
Mr. Tartas's Tables 476
"About Ourselves" 486
A Hydro at Jaffa 486
Jacob's Stone 486
The Derivation of "Saxon" ... 496, 525
Israel's Prayer Union 496
Ezekiel xxxvii. 496, 536
"The British-Israel Illustrated Motto Card" 506
The Clergy and Pre-Advent Sunday ... 506
Ephraim and Judah in Accord at Norwich 516
Isaiah xxx. and "Allegory" 525
The Apocrypha 525
Jacob's "Cross and Its Alleged Teaching" 536

Extracts.

PAGE

Civilising Uganda (*Daily Telegraph*) ... 40
Far Off British Isles (*Daily News*) ... 41
The Last of John Company's Flag (*Sea Kings and Sea Fights*) 54
Yorkshire Anglo-Israel Association (*Halifax Courier*) 72
Breaking the Yoke (*Daily Journal*) ... 74
Spreading Abroad (*Daily Telegraph*) ... 81
The Coming Universal Language (*Daily News*) 94
Past and Present in Uganda (*North Mail*) 111
Edward from David (*New York Press*) 125
British Colonial Administrators (*Glasgow Herald*) 171
A New Canadian Province (*Morning Post*) 174
An Israelitish Enterprise 215
A Fair Israelite Queen of Egypt (*Ancient History of the East*) 225
Anglo-American Unity 235
Mr. Choate on the Tribal Brothers ... 239
England connected with Egypt (*Times*) 265
A Standing Imperial Conclave (*Pall Mall Gazette*) 300
The Influence of English Universities on Japan (*Times*)... 315
An Empire Without a Parallel (From a Speech of Joseph Chamberlain) ... 321
On the Tip of the Tongue (*New York Press*) 335
The Zionists and East Africa (*Standard*) 336
Anglo-Saxons and Peace 339
Great Britain's New Province (*Pall Mall Gazette*) 352
Anglicising the Youthful Alien (*Cassell's Saturday Journal*) 355
Re-organising South Africa (*Daily Telegraph*) 360
"Our Sudan" (*Standard*) 361
British Rule in India (*Standard*) ... 380
A Splendid Edition of "Our Own Especial Treasure" (*Globe*) 393
Historical Parallels and a Biblical War Hymn (*Anglo-Russian*) 394
A Survival (*Church Family Newspaper*) 408
Dominion Day 311
General Gordon's Bible 421
New Recollections of Rhodes (*Pall Mall Gazette*) 434
The Bible Society's Extensive Operations 444
Mr. Israel Zangwill and Zionism (*Pall Mall Gazette*) 451
Bonaparte and the English (*T.P.'s Weekly*) 454
Relics from Sinai and Egypt (*Standard*) 466
The Inch and the Metre (*Pall Mall Gazette*) 495
The New Canadian Provinces (*Pall Mall Gazette*) 514
Jewish Lads and Military Training (*Pall Mall Gazette*) 520
British Weights and Measures (*Standard*) 534
The Way of the World (*T.P.'s Weekly*) 535

Obituary.

Cavill, Wm. S. 156, 175
Edwards, J. T. 144
Forster, Fred 385
Fryman, J. W. 116
Hirst, J. B. 511
Muir, Cockburn 46
Paine, Mary 255
Pinching, C. H. 221, 255
Sanford, Thomas 356
Scott, Thomas 496
Tartas, A. A. 416
Whittingham J. 255, 385

Poetry.

"To Israel's King" (Hecla) 25
Wits and Cranks (R. N. Adams) ... 56
The Envoy of England (*New York Times*) 181
Laus Deo (Rev. Leonard Hills) 216
The Three-Foot Rule (W. I. M. Rankine, F.R.S.) 221
New "Identity" Hymns (Rev. Leonard Hills) 294, 355
In Memory of Mr. Skutt (Rev. J. Idrisyn Jones) 301
Circum Sacra (*Scotsman*) 315
"Glory For Him" (Rev. Leonard Hills) 345
The Midnight Cry (Joseph T. Wheeler) 365
In Memoriam (J. G.) 385
"Dan is a Lion's Whelp; He Shall Leap from Bashan" (Hecla) 425
Let There be Light (L. P. Jackson) ... 441
The Language of the Sea (Rev. Professor W. W. Skeat) 503
England's Iron Horse—Swift Beasts of Isa. lxvi. 20 (Walter Rigby) 511
Two Christmas Hymns (Lucy Jackson) 521
The Children's Carol (Rev. J. Idrisyn Jones) 521
Israel Invincible at Inkerman (Alexander Dunn) 536

Reviews.

The Anglo-Israel Almanack ... 55, 524
The Cabbala of the Bible. By J. H. Weldon 114
The Great Pyramid: Its Builder and Prophecy. By Colonel J. Garnier ... 205
Klasmata; or Fragments that Remain. By Philip Carlyon, M.A. 294
"He Gathereth Together the Outcasts of Israel." By Henry G. Locke ... 315
Letters to the Children on British-Israel Truth. By J. M. Lawrence ... 316
The Holy City. By Thomas Clark Westfield 316
In the Light of His Coming. By Rev. Philip Young 484



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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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Contents.

	PAGE
The Truth for the Times	5
Firstfruits	6
The Historical Evidence of British-Israel Identity. By Col. Garnier	7
Israel:—Jehovah's Final Scheme. By the Rev. J. Idrisyn Jones	9
Grace in the Wilderness. By D. A. Onslow	11
The Divine Calendar. By Augusta Cook	13
God's Ancient People Israel. By the Rev. A. E. Bull	14
Reformation of Israel in Media. By the Rev. A. B. Grimaldi	15
The Wedding Feast. By Col. G. W. Deane	17
Israel Repentant. By W. H. Mason	19
Is Christ the Prince of Peace? By Henry G. Locke	20
Destroyed for Lack of Knowledge. By H. A. Marchant	21
A Word to the Wise. By Gertrude Smith	22
Anglo-Israel Distribution Fund	23
"To Israel's King." Poem. By Hecla	25
Our Supplement	25

THE TRUTH FOR THE TIMES.

WHILE the evidences in support of our Hebrew origin continue to accumulate and crystallize; while the knowledge of it spreads daily among the people; we see at the same time intensified attacks on the veracity of Scripture, faith in its inspiration becoming weaker, and a confused anxiety taking possession of the churches. It is impossible for us to suppose that the simultaneous progress of these two movements is a mere accident, since they stand to each other as the disease and the antidote. That every generation, or every century, has its own particular needs is proverbial, and the necessity of the twentieth century clearly is what Isaac Taylor would call the "restoration of belief." Whatever view genuine Christians may entertain concerning British-Israelism, they will not deny that scepticism, inside and outside the Church, is the pressing danger of the day,—a malady which has gone from stage to stage, which at length has laid hold of the most sacred doctrines, and seems as if it would eventually destroy the foundations of faith. But it is also proverbial that there is a cure for every ill, and although there are exceptions to this rule in the natural world, we may have perfect assurance that in the religious domain it is absolutely true. We must therefore expect that God has a remedy for this deplorable condition of theological affairs, in fact pulpit utterances imply that our spiritual guides are looking for some revelation which will re-establish confidence in the Bible, and we have heard one distinguished preacher avow that the Almighty was preparing such revelation at this moment, and in the most unlikely manner. This was singularly true, as it can be shown by the words of the "doubters" themselves that the discovery of Israel in the Anglo-Saxon race is the grand remedy for the prevailing distemper. For what is really wrong? Let us hear what the complaint is; and it will be obvious that the root of the evil consists in the absence of Israel as a powerful nation enjoying her predicted blessings and discharging her prophetic destiny. John Morris, a man of devout tendencies, in his book entitled "The New Nation," writes thus concerning the covenant with Abraham (Gen. xii. 1—3): "If this promise to Abraham was ever made it would most certainly be kept, for there are no conditions attached to it, and God would stand unconditionally pledged to bless all mankind through Abraham. . . . If we see that such a promise as that above quoted has been kept, there is nothing more to say, for, as we have already shown, a thing may be quite incomprehensible, but an evident fact nevertheless. If, however, we see that this unconditional promise, or absolute pledge, has not been kept then we are bound to conclude that God never made it, for whatever religion there may be in venerating or otherwise looking up to Abraham, there can be none in accepting anything derogatory to the honour of God, which breaking an unconditional promise most certainly would be" (Vol. 1, p. 123). Thus John Morris, discovering no "great nation" of Israelitish origin carrying out the mission embodied in the covenant with Abraham, rejected the Biblical narrative and considered this course more honouring to God than believing it. The apparent failure of the promises to Israel is also at the basis of blatant infidelity as taught by men like Bradlaugh, who argued that the Bible "tells us God condescended to swear to a weak, puny man that He would establish His kingdom

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for ever, and that his seed should be as numerous as the sand upon the sea shore; that promise was reiterated and sworn by God, and I ask, where is that kingdom now?" The more profound Kuenen and his sort harp on the same theme. The Professor declares that "of the expectations of the prophets with regard to Israel's future not one of them has been realised"; and respecting God's selection of the Hebrew people for high purposes, he observes: "This idea seems to us a childish fancy. Israel is no more the pivot on which the development of the whole world turns than the planet which we inhabit is the centre of the universe. In short, we have outgrown the beliefs of our ancestors. Our conception of God and of the extent of His activity, of the plan of the universe and its course, has gradually become far too wide for the ideas of Israel's prophets to appear any longer otherwise than misplaced in it" (1, p. 9).

The horde of rationalists, sceptics, and atheists, who are attempting to overthrow the Bible know exactly where the strength of their position lies, and hence the persistency with which they dwell on the unaccomplished promises to Israel, nor can the Christian produce any effective reply. Anti-Infidel lectures and apologetic tracts will be of no avail so long as the Bible is strewn with broken pledges. Kuenen himself has suggested the true solution of the problem in offering to "settle the strife between the supernatural and the naturalistic view of prophecy by the single test of its fulfilment."

Our conscience tells us that this attitude, taken up by all sceptics, is a reasonable one; and, moreover, whether they are aware of it or not—whether Christians are aware of it or not—the criterion by which the Kuenen school wish to test prophecy is precisely what God Himself has invited us, if not commanded us, to apply. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken" (Deut. xviii. 21, 22). So long, therefore, as the multifarious prophecies regarding Israel's national greatness appear unrealised, scepticism will flourish, and the whole body of Scripture will suffer discredit. Some may put forward what they term "spiritual" fulfilments, which simply attract ridicule; others are, doubtless, trusting that the Jew will one day vindicate the ancient promises; but a little reflection would convince them that it is now too late for the Jews to attempt that gigantic task.

God's Word is infallible, but men's interpretation of it is not, and His workings are often misunderstood. Cowper was not the first Englishman to express this thought. Bacon for instance, in his "Wisdom of the Ancients," remarks: "All the works of Divine providence in the world are done in a far-fetched and circular manner, so that one thing may seem to be affected and yet indeed a clean contrary brought to pass, as the selling of Joseph into Egypt and the like." Had Bacon been living, and faced by our problem, he would not have rejected the British-Israel key because its applications of prophecy are "novel," as he elsewhere says: "Every medicine is an innovation, and he that will not apply new remedies must expect new evils. For time is the greatest innovator, and if time alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?" (Essay on "Innovations"). Nor would Bacon have rested satisfied with halting references to the Church and the Jews just because they are popular. He would probably have asked himself the questions—Are the Jews the entire Hebrew people—if not, where are the remainder and what is their condition? Certainly, the investigation of these inquiries by an unprejudiced mind would brush away the dilemma we have been considering as if it were a cobweb. For it would be found that the Jews are but two out of the Twelve Tribes; that the others have been lost for centuries, and that their descendants are the Anglo-Saxon race, who are not only a "great nation"—the greatest which ever existed—but that they answer to all the peculiar descriptive details which prophecy furnishes concerning Israel.

"FIRSTFRUITS."—JAMES I. 18.

By the Ven. Denis Hanan, D.D.

THE traditional theory that binds the greater number of religious teachers, causes them to say that "the Twelve Tribes of the dispersion" to whom James wrote, were Jews.

They apparently think that they know far more than the writer of the epistle, and despite of the overwhelming evidence to the contrary they persist in assuming that Judah and Levi of the southern kingdom represent all Israel. It seems to be a hopeless thing to argue, as they do, that the words "Twelve Tribes," mean but one; or that although the tribes of the Assyrian captivity were at the time the epistle was written living in Asia, Thrace, and southern Russia, they were Jews.

These were "dispersed Israel," the "elect strangers" to whom St. Peter wrote, who were "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." The date of the epistle of James is the same as that of 1st Peter; at that time Judah was not scattered, except in so far as trade caused them to settle in the great centres of commerce. The strangers of the dispersion were not confined to Judah. These were elect, the chosen people, and they were "a kind of firstfruits" (tina) not all or the only, but part of that pledge of the coming harvest, when the outcast and barren being redeemed and received back into favour (Isa. liv.), should be blessed with spiritual nearness to God, and with temporal enlargement.

The question that I desire to suggest to BANNER OF ISRAEL readers is this. What became of this firstfruits, elect and precious? If those who hold that the epistle was written to Jews desire to reply, I think that they will be met with this difficulty: the firstfruits was a false pledge of harvest; for Judah is not Christian, and the comparatively few Jews who accepted the faith of Christ have never been able to make a national witness for the truth. There is no Jewish witness to-day.

But, on the other hand, can we shew that the firstfruits and pledge of Israel's witness has had anything but a similar fate? What became of the elect strangers of the dispersion who embraced the faith? We know that those who sojourned in Asia (*Asia Minor*) were driven across the Hellespont, driven back upon their kindred in Thrace and the banks of the Danube; we know that dispersed Israel of the Assyrian captivity were to be found at Arsareth, and that they trecked northward under a leader named Odin, and after centuries of vicissitudes settled in Britain. But were they not pagans? Is there any evidence that the faith of Christ was preserved amongst the Scandinavian tribes, or even known? To believers in Jesus Christ, and in the providential power that formed amongst the tribes of Israel elect firstfruits, the probability is that the witnessing and protesting functions did not cease, and that if the history of the period between A.D. 60 and A.D. 500 could be recovered,

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it would be found that God never left Himself without witness. But this is a period that has not been systematically investigated.

It has been assumed that because the fierce Vikings and their followers who landed on the coasts of England were worshippers of Thor and of Woden, the faith of Christ had never reached their nation. But this is an unreliable assumption. The adventurous soldiers of Christian nations have never left upon those whom they met in the stress of war, the knowledge of the teachings of the Prince of Peace. The religion of the Pilgrim Fathers, if recorded by the American Indian tribes, would be unrecognisable. And so there may have been a Christian element in the homes of the Scandinavian people who emigrated to these shores.

This probability is confirmed most unintentionally by the author of "The Viking Age." In that remarkable book we find drawings of Christian Fonts ornamented with the designs peculiar to the art of those early centuries, and there can be no better evidence that the firstfruits continued to maintain its witness among the mass of Paganism. M. Du Chaillu, quoting from a Saga in evidence that the *hof-godi*, or temple-priest, was occasionally a woman, gives this: "Steinvor was a priestess, and took care of the head temple; to this all boendr had to pay temple tax. Steinvor went to the chief Broddhelgi, for she was related to him, and told him her trouble, that Thorleif, the Christian, did not pay temple tax like other men." Again, "Helgi the Lean . . . had a very mixed creed; he believed in Christ, but nevertheless invoked Thor for help in sea voyages and in difficulties." Again, "There were men who did not believe in and did not worship Odin." Thus there is evidence that the faith of Christ continued to exist; it may have been weak, but yet it was preserved among these. "Asar, or whoever the emigrants were" (I quote Du Chaillu), "who came north, and who were said to have brought their civilisation with them, and to have given it to the people there, were either related to, or in intimate relations with, the people who inhabited the shores of the Black Sea." The people who inhabited the shores of the Black Sea were Israel of the Assyrian captivity, as their tomb-stones witness, and they were burying there well into the Christian era. From these tribes of the dispersion a firstfruits was prepared; through them the nation was recovenanted, and ultimately paganism was overthrown, and through the efforts of the same increasing and continuing firstfruit, the kingdom will be fully prepared, and all shall know God from the least to the greatest.

The probability is that clearer evidence will be opened up to a systematic and diligent student who would look for it; just as the mass of evidence brought to light in "The Viking Age," as to the civilisation of the Asia men whom we know as Scandinavians, always existed, and only awaited being brought to light. So a further tracing of the influences that worked amongst the tribes while they were being slowly brought to their foretold "appointed place," may be the interesting and honoured quest of some one or more of the readers of this article.

COPIES of the following Coloured Charts that have been issued in previous New Year's Numbers of the BANNER OF ISRAEL, may still be had, price 2d. each, or six copies, post free, for 1/-:—

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THE HISTORICAL EVIDENCE OF BRITISH-ISRAEL IDENTITY.

By COLONEL GARNIER.

MANY who are unconvinced of the Identity of the British with the lost Ten Tribes of Israel naturally ask for some historical evidence of our descent from them, and as it is important that the force of this evidence should be recognised, a brief summary of its leading features may be given for convenience of reference.

In the year 743 B.C., Tiglath-Pileser, king of Assyria, carried away the tribes of Reuben, Gad, and the half tribe of Manasseh, and placed them in Halah and Habor on the borders of Media, and in 722 B.C., Shalmaneser carried away the remainder of the Ten Tribes and placed them in the same locality, and in the cities of the Medes. Seventy years after the first date, or about 670 B.C., in the reign of Ardys, king of Lydia, we find two large bodies of immigrants moving northward out of Media, crossing the river Araxes to the south of the Caucasus, and eventually making their way to the north of the Euxine and Caspian Seas, the first settling on the Northern and Western shores of the Euxine, and the second spreading along the Northern and Eastern shores of the Caspian Sea. The first body consisted of *three tribes*, known to the Greeks as "Scuthai" (Scythians), while the second and larger body were called by them "Massagetae." The first thus exactly corresponded to the three tribes of Reuben, Gad, and Manasseh, who were first carried captive; while the second and larger body corresponded to the remainder of the Ten Tribes. They were all recognised by the Greeks as of similar race, with similar habits and customs, and were all called by the Persians, "*Sacæ*," although the term was more especially applied to the Massagetæ, or more eastern tribes, who were better known to the Persians.*

The term "Getæ," or "Getai," which the Greeks gave to some of the Scythians, is pure Greek, meaning "husbandmen," or persons who lived on the fruits of the earth, such as farmers, shepherds, and agriculturists, and the term "Massagetæ" is also Greek, meaning "the further 'Getæ,'" the term being used to describe those tribes who were at a greater distance from the Greeks. These Massagetæ or Sacæ were not only agriculturists raising large quantities of wheat, but were great shepherds, and are referred to by Ephorus as "the sheep-feeding Sacæ," while the Scythians possessed large herds of cattle and horses, and their diet consisted largely of the milk and cheese they obtained from them.† Now from the earliest period of their history this was the characteristic employment of the Israelites. "Thy servants are shepherds," they said to Pharaoh when they came to Egypt. They are also spoken of as shepherds in various fragments of Manetho's history, and they would naturally continue their occupation among the pastoral peoples of Media, and in the wild but well-watered country to the north of the Euxine and Caspian Seas.

The word "*Scuthai*," dropping the Greek plural, is "*Scuth*," and Scythia is called "*Scuta*" in the Behistun inscription of the time of Cyrus. The word is not of Greek origin but is almost pure Hebrew, meaning "wanderers," from the Hebrew verb "to move to and fro," or "to wander." The word is thus exactly descriptive of what their prophets said they should be, viz., "wanderers among the nations," and would naturally be adopted by them when

* "The Ten Tribes," pp. 40—44, 52 † *Ibid*, pp. 44—49.

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they found themselves in the state foretold by the prophets. Again, the word "Sacæ," or dropping the Latin plural, "*Sac*," or "*Sacs*," is practically identical with the name "Isaac," the prefix *I* not being an essential part of the word. The prophet Amos, after the separation of the Ten Tribes from Judah, speaks of them as "the House of Isaac," and their high places as "the high places of Isaac." This remarkable change from the usual title, "House of Israel," took place shortly before their captivity, or about 787 B.C. They are also referred to on the Nineveh marbles as "*Esakska*" and as calling themselves "*Beth Isaac*" (House of Isaac), Esakska having a similar meaning.* There is therefore good reason for concluding that they retained the title in the land of their captivity, where they would be spoken of as "Sacs" or "Sakæ."

The name given by the Assyrians to the Ten Tribes was "Gimri," or "Khymri,"† a word meaning "The Tribes," and it was also the name given to the Sacæ. It occurs on the Babylonian column of the Behistun inscription, where it represents the Sacæ of the Persians, and in the cuneiform records of the time of Darius Hystaspes as the Semitic equivalent of the Arian name Sakai. ‡

Again, the name "Kymri" is the same as "Cymri," the hard C being substituted for the Kh, and Cymri was further altered by the Latins into "Cimbri," which was a term especially applied to the Scythians occupying the country of Cimmeria, on the northern shores of the Euxine Sea. The three Scythian tribes, on their arrival in the country to the north of the Euxine, found it occupied by a people called "Cimmerians," whom they drove out and pursued into Asia Minor, after which they settled in the country they had conquered. But according to the usual custom, the country still retained the name of its former inhabitants, and hence the Greeks spoke of these Scythian occupiers of Cimmeria as Cimmerians. "The Greeks," says Strabo, "call the Cimbri, Cimmerians."§ The superficial resemblance of the word "Cymri" or "Khymri" to "Cimmerians," or "Kimmeroi," has led many to confound them with each other, but Strabo clearly refers to them as distinct terms, and while "Kymri" is the Assyrian term for the tribes of Israel, it is generally admitted that the "Kimmeroi" were the "Gomeroi," or the descendants of Gomer, a son of Japhet, whose sons first peopled the isles or shores of the Mediterranean and Euxine Seas.

There seems therefore to be ample reason for concluding that the Scythian Cymri or Cimbri, and the Massagetæ or Sacæ, were those Ten Tribes of Israel who were carried captive into Media in the years 743 and 722 B.C., and that they left Media and migrated to the North about the year 670 B.C. Their emigration to the north of the Euxine is also confirmed by the Jewish writer of the book of Esdras, who says that the Ten Tribes carried captive "took counsel among themselves that they would leave the multitude of the heathen and go forth into a further country where never man dwelt."‖ This was exactly descriptive of the wilds of Scythia at that time. Esdras also goes on to say that the name of that region is "*Arsareth*," and as "*Ar*" is the Hebrew for "mountain," or "Highland," it would mean "the Highlands of Sareth." Now "Sareth," to this day, is the name of a river which flows through the mountainous country to the north-west of the Euxine, or the western portion of ancient Scythia.

The greater portion of these Scythian Cimbri or Cymri, and the Getæ or Sacæ, began to migrate westward a century or so before the birth of Christ, and at the beginning of the Christian era were all settled in Western Europe or in Britain. The Scythians or Cimbri were naturally the foremost to migrate, and a large body of them amounting to 300,000 fighting men, with their families, traversed Southern Europe, about 115 B.C., defeating several Roman armies; but being finally defeated with great slaughter, settled in the southern portion of Denmark. * But previous to this, other bodies of the Cymry had occupied Britain, for the Welsh triads state that the first British consisted of *three* tribes, who were all known by the generic name of "Cymry."† Now the first British were the Belgæ, who were already settled in Belgica at the time of the migration of the Cimbri. A portion of them, in the time of Cæsar, had occupied the south of Britain, which was called Belgica after them, and it was because these assisted their brethren in continental Belgica that Cæsar made war against them.

These Belgæ, therefore, being the first British who occupied Britain, were the Cymry, and being constantly joined by others from Belgica eventually spread over the whole of the North and East of England, where there were numerous tribes of the same names as those on the Continent.‡ A century after the invasion of Cæsar, we find Caractacus, King of the Silures, in South Wales, who had twice defeated the Roman armies, addressing his men previous to the battle with Suetonius, and reminding them that their fathers had driven Cæsar from the shores of Britain. This shows that the Belgic British, or Cymry, had, by that time, spread over the whole of England. Some centuries later, after opposing the Saxon invasion for over a hundred years, a large proportion of the British had to retire into Wales, which from that time was called after them "Cimbria," or "Cambria." Considering, therefore, that these early British were recognised as consisting of *three* principal tribes, and that the whole were known by the name of Cymry or Cimbri, it seems pretty certain that they were the same as the *three* tribes of Scythians, who had formerly settled on the northern shores of the Euxine, and who were also known as Cimbri, or Cymry.

Many of the Belgic British also crossed over to Ireland at an early date and conquered it, and the early writers consequently speak of its inhabitants as "Britons," and Ireland as "Little Britain," while the names of many of the tribes, common to Britain and Belgica, were also common to Ireland. § We also find that soon after this, the celebrated Belgic greyhound, used for the combats of the amphitheatre at Rome, is no longer heard of, and its place is taken by the precisely similar and equally celebrated Irish greyhound, which was also sent to Rome for the combats of the amphitheatre; thus indicating that, by this time, the greater proportion of the Belgæ had left Belgica and passed over to Britain and Ireland. ‖ At the same time, or about the second century of our era, Ireland began to be called "Scotia," and later on "Scotia major," to distinguish it from Scotland, or "Scotia minor." Now the word Scot is practically identical with Scut, the original of the term "Scuthæ," and "Scythian." In short, Camden says that the Scots were originally called "Scutes," and this is the way that the Scots of the present day themselves pronounce

* Ibid, p. 134.
† The G is constantly replaced by K or the hard C, as in Kelatai, or Keltai, for Galatai, Kimmeroi for Gomeroi, Cadiz for Gades, &c.
‡ "The Ten Tribes," pp. 53, 54.
§ Strabo. B. VII., C. II., 2.
‖ Esdras xiii. 40—46.

* "The Ten Tribes," pp. 62, 63. † Ibid, p. 80. ‡ Ibid., p. 76.
§ Ibid., p. 84. ‖ Ibid., p. 85.

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the name. It would thus appear that while the descendants of the Scythians, who remained in Britain, called themselves by their ancient name of "Cymry," those who passed on to Ireland revived their equally ancient name of "Scuts," or "Wanderers."

The larger proportion of these Scuts, or Scots, went later on to Scotland, which consequently became known by that name, while it ceased to be applied to Ireland.

Owing to an error of Strabo, who speaks of the Belgæ as "Kelts," because they occupied a portion of Keltica, it has been supposed by many that the ancient British, or Cymry, were of that race; but the evidence is conclusive that they were of a wholly different race to the Kelts and identical in every respect, in stature, complexion, habits, and customs, to the "Germans" on the other side of the Rhine, as indeed is acknowledged by Strabo himself.*

Tacitus particularly insists on the racial identity and purity of type of the ancient Germans, mentioning their stern and blue eyes, ruddy hair, and great bodies,† characteristics which equally applied to the Belgæ and Scandinavians. Gibbon also remarks that, at this time, "almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland were peopled by the various tribes of one great nation, whose complexion, manners, and language, denoted a common origin, and preserved a striking resemblance."‡ These Germans had various minor tribal names, but a large portion of them were called "Jutes," or "Goths," which it is well known are corruptions of "Getæ," the Greek name for the *further* Scythians (Massagetæ). The Germans and Scandinavians also resembled the Massagetæ and Scythians in their religion in that they had no images of the gods, and only worshipped the sun, fire, and the moon. Like the Massagetæ the Scandinavians sacrificed horses to the sun, while Tacitus speaks of the Germans as keeping white horses devoted to the gods. These, and many other features, leave little doubt that they were the Massagetæ or Sacæ, occupying exactly the same relative position as formerly to the east of the three tribes of Scythians or Cimbri. This is also confirmed by the fact that when by successive waves in the Fifth and Sixth Centuries, the greater portion of these German tribes passed over to Britain and conquered it, they took the general name of "Saxons," which is generally recognised to be derived from that of "Sacæ," or "Sacs."

The Sacæ, before their migration to the West, had engaged in various wars and expeditions. They defeated Cyrus, and conquered Bactria and part of Armenia, which was called "Sacasene" after them.§ They also penetrated to Central India and established their rule from the Sea of Aral, to the mouth of the Indus. They were consequently well known to the ancient people of India, and in the Puranas, "Varada Matsya," Britain is spoken of as "The White Island of the West," and is called "*Sacana*," from the *Sacs*, who conquered it.‖ This is a further proof that the Saxons were the Sacs, and the term Saxon appears to be another form of the word Sacasene or Sacasune, which would naturally pass into "Sacsun."

In addition to the Cymry, Scutæ, and Saxons, by which Britain was peopled, there are the Danes, who, with the Jutes, or Goths, and part of the Cimbri, first settled in Denmark and Scandinavia, and afterwards, as Danes and Normans, conquered England. Their traditions state that they came from Scythia, and their religious customs and characteristics shew that they were of the same race as the ancient "Germans," while ancient traditions state that the Danes were of the tribe of Dan who settled in Denmark about 150 B.C.* Scotland also was peopled, not only by the Scots from Ireland, but by three other tribes who, according to the Welsh Triads, came to Britain with the consent and approval of the Cymry, indicating that they were of the same race. The first were the "Caledonians," who occupied the southern portion of Scotland, and of whom Tacitus says that their language, ruddy hair and large limbs "assure us of their Germanic origin." The second were the "Gwyddelians," or "Albanians," who gave their name "Alban," to northern Scotland. They are described as a yellowhaired race, and were probably the Albanians, a tribe of the Massagetæ in the time of Alexander the Great, and so called on account of their fair complexion. The third tribe were the Fichti, or Picts, who came from Denmark, indicating that they were either Cimbri or Danes.†

Vide "The Worship of the Dead," pp. 307, 308.
† "Manners of Germans," c. 4. ‡ Gibbon, c. 10.
§ Strabo, b. XI., c. viii., s. 4.
‖ "Asiatic Researches," vol. II., p. 61.

ISRAEL: JEHOVAH'S FINAL SCHEME.

By Rev. J. Idrisyn Jones.

A FINAL scheme implies previous ones, and that no more are to follow. This does not shut out progress, but only some totally different plan. Two prior schemes have had their trial, viz., the Adamic and Noahic; the third comes in the Abrahamic. Thus three chief captains for the human race have been divinely chosen—Adam, Noah, Abraham,—three leaders, each of whom ushered in a new epoch. It is important to recognise their task in common, viz., to develop a righteous world, each to be the progenitor of a sanctified humanity, when for all the world there shall be, in the words of Zechariah, "upon the bells of the horses HOLINESS UNTO THE LORD." This was the aim given alike to Adam, Noah, Abraham. To each the very same instructions were given. Adam was told, "Be fruitful, and multiply and replenish the earth and subdue it." Noah was told, "Be fruitful, and multiply and replenish the earth." Abraham was told to propagate a holy seed, who should spread to the North and South and East and West, and be in number as the stars and the sands of the ocean shore. Thus the task of these three chiefs was identical: Noah was to continue the work of Adam, and Abraham was to continue the work of Noah, but Abraham is the last successor.

It is necessary to insist on this idea of the continuity of the task in each of the epochs, for thus we shall see that the Abrahamic scheme is as far-reaching and as world-wide as Adam's and Noah's. The Christian Church by ignoring this, belittles the scheme of an Israel people, as compared with Adam's and Noah's, while it is actually on the same high level of grandeur and importance. What is the fashionable conception of Israel in Christendom? Is it not that Abraham was chosen to be the inheritor of one little land of Palestine, and of one little nation to dwell in it, and that the scheme might some day wholly collapse by the iniquity of that little country. The Christian Church now assures us that this has taken place; and if some Christians admit that Israel might again return to their land, it will be purely a local matter, affecting Israel only, who will continue a little dynasty in contrast to the great ones of the earth. The

* "The Ten Tribes," p. 60. † Ibid., pp. 125—127.

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consequence is that the Churches regard the British-Israel theory as a harmless craze (though some say it is a Satanic device), and that its advocates manifest a mental condition calling for pity.

The Churches are thus led to make a further mistake of bringing in a fourth epoch, which they describe as a Gentile one. They tell us that the rent-veil of the Temple on the day of the crucifixion was the signal for merging Israel for ever into the Gentile world. So to them, Israelism was nothing more than a temporary interlude between the flood and the Messianic age: the little flock of Israel is now gathered into the great sheep-fold of a common humanity. So now everything is of the Gentile order—a Gentile New Testament, a Gentile Church, a Gentile missionary enterprise, a Gentile millennium at the front, and then a Gentile heaven for all believers. How strange!

At the First Advent of Christ, there came in a Gentile movement; but it was only the opening of a wider door for the task of Israelism—only Israel's entrance upon a vaster field of operations. Now she is permitted to go forth to bless all the nations; no longer is she to be pent up in the little country of Palestine. In the Mosaic dispensation how restricted her mission was! Christ called attention to this fact when He said that only one Gentile widow was succoured—the widow of Sarepta; that only one Gentile leper was healed—Naaman, the Syrian; that only one Gentile city was preached to—the city of Nineveh. But He had come to open up the World to Israel, and said, "Go into all the world and preach the Gospel to every creature." Thus Israel continued still at work in what is called the "Times of the Gentiles." It was not, therefore, an abolition of the Abrahamic epoch: it was but the going forth of Israel beyond her borders, to proclaim to the ends of the earth the glad tidings of a Saviour who had lived and died for the world. Israel's new song then was:—

"Salvation, O salvation,
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

We maintain that Israel is Jehovah's final scheme for putting the world right, and it is but a continuation of the Adamic and Noahic schemes, which had failed, but, unlike them, it is to be the final one. Let us now enquire

HOW ISRAEL IS TO ACCOMPLISH HER TASK.

(1) *By being the pivot nation of the earth.* It seems to be the plan of creation that all movements must circulate around a common centre. The planets must each revolve around the sun; they cannot have an independent existence; their needed light and heat must come from a central orb, which is also to keep them within their orbits, lest they should collide with each other and wander far away. A corresponding arrangement seems necessary among nations: some one nation greater than the rest must be their guiding star, or the pivot around which they are to turn. Moses refers to such a position for 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). The meaning is that certain areas of the earth were to be reserved for Abraham's seed, and that that of other nations was circumscribed accordingly. Israel is thus constituted the central nation of the earth; all the rest must be subordinate like the planets. It is interesting to notice how the British, as Abraham's seed, have occupied great unoccupied areas such as America and Australasia, and the uninhabited British Isles. Israel is, like the sun, to minister to the other nations, supplying them with that spiritual light and warmth which they need. In this fact we have an argument for the continued existence of Israel. The sun must remain in the heavens as long as the planets exist, and the pivot nation must remain as long as the other nations are to endure. Something similar would probably have taken place under the Adamic and Noahic schemes had they succeeded; some distinguished son of Adam, such as Abel in the one case or Shem in the other, would have been called to be the head and founder of one special people, by whom all the rest could be blessed. Such a special people for the Gentile world is to be seen in the Hebrew race, and in this there is one guarantee that the world shall come right in the appointed time.

(2) *By being a depository of truth for the earth.* It is remarkable how easily the truth of God can be lost to the earth. Ancient Africa was famed for its Churches and apostolic men; but now it is called "the Dark Continent," and its people generally are benighted heathen, and here and there ferocious cannibals. Ireland in the earlier ages of Christianity was known as "the Light of Europe" and as "the Holy Island." But the fine gold has become dim, and Ireland is a land of superstitions. If the truth of God planted in our earth had been allowed to merely take its chance, every vestige might have vanished by this. Forests will propagate their oak trees independently of man. One primeval forest can be found in Scotland to-day on the Buccleugh estate. The God of nature has enshrined the separate oak tree in every acorn, and it is only necessary to fall on the ground and a new forest will spring up. The truth had to be similarly enshrined in some one people, and thus it is perpetuated from generation to generation. That people is Israel, to whom the truth has been committed for the benefit of mankind. The germ is thus protected amid the ravages of error and the tendencies in all things to decay. Baal may be set up in Israel: an apostate Ahab and an idolatrous Jezebel may be on the throne, but the truth is conserved in the midst of seven thousand who have not bowed the knee to Baal; Israel is still the custodian of the truth, its Old Testament Scriptures abide and cannot be got rid of. Popes may burn it, and hostile critics may assail it, still it lives on, unhurt, to bless all nations. Israel is then the depository of the truth. The martyr, Stephen, referred to this in his last moments, when he exclaimed that their fathers had "received the lively oracles, to give them unto us." Paul asked the Roman saints, "What advantage hath the Jew?" and answered, "Much every way, because that to them were committed the oracles of God." Israel then is the shrine of truth for this dark and perishing world. The office of custodian was taken from the Jews, but transferred to another branch of Israel, even the Christianised Ten Tribes, now to be found in the British and American peoples; from them it is rapidly spreading over the earth, as their missionary sons and daughters dwell in the midst of Gentile nations as a dew from the Lord.

(3) *As the evangelistic force of the earth.* "And in thy seed shall all the nations of the earth be blessed." This splendid promise made to Abraham is obscured by the wrong interpretation put upon it by the Churches. We are assured by them that the "seed" mentioned only refers to Christ. This they say in order the more easily to get rid of the idea that British-Israelism in her missionary work is a fulfilment of it; but the exposition is bad theology and very limping logic. Was not the promise intended for Abraham as a reward of his unexampled faith and obedi-

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ence ? But if it only meant Christ, the promise had already been made by God in the garden of Eden in the words that the seed of the woman should bruise the serpent's head. But if by "seed" is meant the lineal offspring of the patriarch, then it becomes a fitting honour for the man who had placed his son on the altar of sacrifice. Besides, in this promise Christ was necessarily included, for He was to be also the offspring of Abraham after the flesh. But Christ Himself could not evangelise the world; He could not take His place in pulpits and in mission fields up and down the earth. If He is the mainspring, yet He needed the machinery with which to do His work, and Israel is given Him for that purpose, while at the same time it constitutes Abraham's distinguished reward. But Christ's great function was to die for the world, and Israel's great function is to bring that redeemed world to the Cross of Calvary—one Saviour to die—one people to evangelise. How beautiful the arrangement ! Why should the Churches mar and muddle it ? Yet it is Israel—modern Israel—which to-day is ringing the Gospel bells "over land from sea to sea." Blot out Israel, and the moral hopes of mankind will change into dark despair. Could France evangelise the earth, with her militarism, her infidelity, and her frivolity ? Could Russia evangelise the earth, with her semi-barbarism, her dark superstitions and her revolutionary tendencies ? Could Germany evangelise the earth, with her trust in bullets as much as in Bibles ? No. Israel is the true evangelistic force which is to transform the moral desert into a blooming garden.

(4) *As the channel for the Divine glory on earth.* In the nature of things, God can best govern mankind when it possesses some knowledge of Him : they must have a vision of His glory. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." They must know God in His majesty, holiness, power, love. But these attributes cannot be adequately attested by the works of nature. He is best made known through His dealings with some special people whom He has raised up for the purpose. Israel is thus designed: "Ye are My witnesses" was His message to the seed of Abraham. In their history He unveils His perfections. Thus Egypt of old had a glimpse of His power in His turning water into blood and daylight into impenetrable darkness. Who of the gods of Pharaoh could divide the waves, that a host might go over as on dry land ? Who but the God of Israel could keep a whole nation alive in the howling wilderness ? In Israel's history how the world to-day beholds the strength of His wrath, the depth of His mercy, and the unchangeableness of His love! Through Israel there have come to view His very grandest exploits, while through Israel's pen and speech have been given the finest portrayals of the Deity our earth has ever received. Truly Israel has become the channel of His glory. But still more wonderful manifestations are awaiting mankind in the time when He shall re-gather Israel from all the countries of its banishment and exile; when He shall completely overthrow its enemies and reinstate it in its own sacred land; when He will so bless them that the voice of joy and gladness shall resound through all their happy kingdom. In that day all the nations shall be thrilled, and hasten to pay their profoundest homage to such a God.

Israel is then as a distinctive people, a magnificent scheme. No wonder that it is to be the final one. What better could be devised ? It is then a thousand pities that the Churches should chant its requiem as if it was dead, that they should shut their eyes to all the teeming evidences as to its continued and immortal existence : that they should hold aloof from those who have found the secret and seen the vision of a modern Israel, spreading Christianity through the earth : that they should prefer to pose before men and angels as a Japhetic and non-Abrahamic people. And then, what have they gained ?

GRACE IN THE WILDERNESS.

By Douglas A. Onslow.

"Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest."—Jer. xxxi. 2.

This wonderful 31st chapter of Jeremiah is one of the greatest strongholds of British-Israel truth. It is a marvellous chapter from beginning to end, and it would seem as though the enemies of our truth have their "eyes holden" when they read it, and are unable—or is it that they are unwilling ?—to see how wonderfully it supports our contention as to Israel's present-day position in the world. These men are blinded to the literalness of the Bible teaching, by a sort of spiritual film, which obscures their vision, and prevents them seeing that this chapter alone gives the lie to their statement that the Jews are the sole remnant of Israel.

Referring to the yet future restoration of Israel and Judah to their land, the Lord says, through the prophet, "At the same time, will I be the God of all the families of Israel, and *they* shall be My people." We next come to the verse which heads this article, but which I will leave for the present, and go on to see what other great features exist in this chapter, which make it so important to us.

The prophet next refers to God's everlasting love for Israel, and as having drawn them with lovingkindness, or mercies. A glorious but little recognised truth, which intimately concerns our nation and people. He next looks ahead into the time—long distant from his age—when the "virgin of Israel" should be restored to their land. It is to be a time of joy and gladness, and literal, actual, temporal worldly prosperity, "Thou shalt plant vines upon the mountains of Samaria [at present desolate and comparatively unfruitful]; the planters shall plant, and shall eat them as common things." For Israel, in their present condition, grapes are an expensive luxury, but then they shall be had in great abundance. "For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God," and the Lord answers, "Sing with gladness for Jacob, and shout among the chief of the nations," and they are told that the Lord will bring the remnant of Israel, "from the north country, and gather them from the coasts of the earth," a great company, "the blind and the lame," women and children, &c. And all this relates to Ephraim-Israel, for the Lord says, "I am a Father to Israel, and Ephraim is My firstborn." This is why He cares for them so tenderly, to keep them from stumbling by the way. It appears to me that "Mount Ephraim" must mean the kingdom of Ephraim, and that it is in that kingdom—*the chief of the nations*—that the watchmen are on the look out for the time when the people are to return to the Lord to Zion. It is not the people of Judah that are here referred to, nor is it the Zionist movement the prophet is speaking of.

Space will not permit me to deal further with this wonderful chapter, beyond referring to the fact of the

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promise it contains of the new covenant to be made "with the House of Israel, and with the House of Judah," and the prophet indicates most clearly that this covenant will first be made with the House of Israel, whose prior repentance to Judah, and turning to the Lord, and acceptance by Him —obviously as Christians—is foretold in this chapter in verses 18—20, and their continuance as "A NATION" for ever before the Lord, in verses 35—37. The whole of this chapter practically relates to the House of Israel, to Ephraim in fact. Not the Ephraim that Mr. Douglas separates from the other tribes of Israel, but the Ephraim that includes the House of Israel—at least so I understand the prophet's teaching.

Now let me return to the verse which heads this article, "The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." Will those who persist in saying that the Jews are the sole remnant of Israel, dare to say that *they* have found grace in the wilderness? or that God has caused them to rest?

What has been the condition of the Jews since Jerusalem was destroyed by the Romans in A.D. 70-71? Have these wretched, persecuted, despised, hunted, despoiled, impoverished, and almost universally hated people "found grace in the wilderness"? Does their history during these eighteen and-a-half centuries suggest that God has caused them "to rest"? But Scripture was written for our instruction, and this chapter teaches us that "The people which were left of the sword" did find grace in the wilderness; "even ISRAEL," when God caused him to rest. As it was not the Jews, it is past dispute that this Israel was another section of the people. That section could only have been the House of Israel, and the chapter indicates to all, who are not either stupidly or wilfully blind, that it is Ephraim-Israel that God caused to rest. Such of them as had escaped destruction in the fighting that they went through before they reached that wilderness of rest for them.

Moreover, it is equally clear that there was a place of rest for these people that God had prepared for them. This place of rest is foreshadowed to David, for Nathan the prophet is sent to him to say, "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." If this prophecy has ever been fulfilled it is beyond dispute that it never has been fulfilled to the Jews. But this is a distinct, clear, emphatic, unconditional promise made by the Lord to His servant David that He would appoint a place of rest, of their own, for Israel; for it is clear as the sun at noon-tide—when there is not a fog over the sky, or a "spiritual film" over the mental vision of the wise men of this world—that if the people of Israel (and as explained above it must be Ephraim-Israel, and not the Jews) were to be led to a God-appointed place of their own, and from thence move no more, *this would be the place* where they would be caused to "rest." But there is another prophet who tells us the same thing, and confirms Jeremiah —the Word of the Lord is, I believe, never without two witnesses, and it is Ezekiel who gives the confirmation. Ezekiel had been ordered to prophecy against the people of Jerusalem, who would not believe that trouble was coming upon the city. He executed his commission with such effect that, "Pelatiah the son of Benaiah died," and the prophet continues, "Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt Thou make a full end of the remnant of Israel?" Remember, that at this time, B.C. 594, the Ten Tribes had been completely removed from the northern kingdom of the House of Israel about 83 years, as according to the prophecy of Isaiah vii. 8, when "Syria was confederate with Ephraim," this northern kingdom was to be broken, "that it be not a people." The Ten Tribes had been rooted out of their land, and banished into utter exile. Knowing this, the prophet, after foretelling the destruction of Jerusalem, and the exile of Judah, piteously appeals to the Lord, "Wilt Thou make a full end of the remnant of Israel?"—the remnant of Israel here being unquestionably the people of Judah, who had not yet gone into captivity. Now let the Lord's answer be carefully considered; let it be applied to the right people; and let it be compared with what the text which heads this article teaches:—

"Again the word of the Lord came unto me, saying, Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the House of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come." Now it should be quite clear to anyone reading these verses, that the scattered people of "all the House of Israel wholly," are differentiated from the inhabitants of Jerusalem, and the people of Judah, whom they represented. The former people were in exile, scattered among the heathen; whereas the people of Judah were still in the land, and Jerusalem had not yet fallen to Nebuchadnezzar. Again it is also equally clear that it is to the "House of Israel wholly,"—the scattered people—that the Lord says He will be "as a little sanctuary *in the countries where they shall come.*" This indicates that they should move from out of the countries, where they then were scattered amongst the heathen, into some other countries, where the Lord would protect and care for them.

Cruden says that "Sanctuary *is taken for a refuge, defence, or protection.*" It is scarcely necessary to insist that this must be the sense in which the Lord is to be "as a little sanctuary," to those people brethren of the people of Judah and Jerusalem, "the men of their kindred, and all the House of Israel wholly," who at that time "were cast far off," but were to be gathered out from among the heathen, with whom they were mingled, into some other "countries where they shall come." When these people have been sifted out from amongst the heathen, where they had in God's anger been scattered, and where the sword had been drawn out after them, such as were "left of the sword" should be brought into the land where they were to rest. In this promised land—the land promised to David—God would defend and protect them. It should be a veritable refuge for them from the afflictions of their enemies. It is here that God causes them to rest. Ezekiel, in chap. xx., evidently referring to the same gathering out from amongst the people where they had been scattered, which is mentioned in xi. 16, 17, writes, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face" (33—35). It is in this wilderness that we are told, in verse 37, that God will bring

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them "into the bond of the covenant." As these people of the House of Israel had been cast out of the Mosaic—the old covenant, the "bond of the covenant" into which they were to be brought, when in this wilderness, could only be the new covenant, promised to them in Jeremiah xxxi. 33, for it is essentially the covenant of grace. It is from this same thirty-first chapter, where the new covenant is promised to this House of Israel, that we find the verse which is the text of our article. We gather from this that it must be the remnant of this House of Israel sifted out from amongst the heathen and countries where they had been scattered, who—having escaped the sword in fighting their way to their destined place of rest—found "grace" in this *wilderness*, by being converted to Christianity. The world may be searched in vain to discover any such resting place, where the wandering Jews have been gathered, during all the eighteen and-a-half centuries of their exile. But if we can find a locality, formerly a wilderness, where a roaming, wandering, fighting people have been gathered, from amongst people through whom they previously were scattered, and where they have found rest, and have been specially God-protected, and where moreover they have become Christian, or "found grace," it may be safely concluded that the people so found, and so located, are "the people left of the sword"—EVEN ISRAEL! The only place and the only people who answer perfectly to this description, and satisfy the conditions set forth, are the British Isles and the British people.

THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.*

BY AUGUSTA COOK.

I.—INTRODUCTION.

AT the beginning of a new year, Calendars of every conceivable shape, colour and design, meet our view in shop windows. Some are small enough to carry in the purse, others are sufficiently large to adorn the wall, and will find their way into many a home. Though the artistic beauty of some will please the eye, the chief feature of interest lies in the information they contain of anniversaries of especial events, and dates of coming red-letter days, while not a few will provide us with some quotation suitable to the occasion, or what is still better, some precious promises from the best of all Books to lighten the path of the pilgrim as he wends his way, passing landmarks and milestones on his Homeward journey. Calendars such as these will interest the million, and numberless people will scan these charts of 1905 and make a note of the events and the dates which concern them most. But, alas! how comparatively few will turn their attention to the Divine Calendar, the prophetic chart provided for us by an all-seeing Father, Who knows the end from the beginning, and has vouchsafed to give us the wonderful roll of the Revelation, which "the Lion of the tribe of Judah," the Lamb in the midst of the Throne, has prevailed to unseal for our benefit, comfort and guidance heavenwards. It lies open before us, this wondrous programme of many centuries. Much of it is past history now; some is in course of fulfilment, while a portion yet awaits accomplishment. But the whole of it claims our attention: only by the light of fulfilled prophecy can we understand the fore-shadowings of the future.

To this wondrous Calendar of the Christian dispensation I invite the Bible student's careful, prayerful, and open-minded attention. Let us examine it under the following heads, which will enable us to grasp a lucid understanding of it generally:—

1st. By whom was it written?
2nd. When written and under what circumstances?
3rd. The august assembly gathered to see it.
4th. To whom is the Book mainly addressed?

These points will provide us with an introductory study to the Apocalypse, while in my next article, I hope to deal with the method of its *interpretation* and its general *plan* and *order*.

1st. That John the apostle was the inspired writer there can be no reasonable doubt. For quite a century and a half after its publication, we can trace a distinct line of testimonies from reliable sources asserting the Divine inspiration of the Revelation, and claiming it to have been the work of the beloved disciple. Of these witnesses to its genuineness we need only quote the few following, though more could be cited. Among those who were *contemporary* with the apostle and who accepted the Revelation as a Divinely inspired work written by his agency, were Ignatius, Polycarp and Papias. The last mentioned of these was bishop of Hierapolis, a city some few miles from Laodicea, to which one of the seven messages was addressed; his testimony, therefore, to the genuineness of Revelation is of great value.

In the writings of the other two, distinct allusions to the Book can be traced.

Some years later, Justin Martyr spoke of the Revelation as having been written by John, "one of the apostles of Christ." This assertion was made at a conference held at Ephesus (one of the "seven Churches") about fifty years after the Book was written. It was at Ephesus that the aged Seer died and was buried. Melito, bishop of Sardis (another of the seven Churches), wrote a treatise on Revelation as a book of apostolic authority and authorship. In conclusion we need only mention one more witness—Irenæus, who states that its Divine inspiration was confirmed by those "who had seen John face to face."*

We shall do well to make a note of these testimonies, in view of the fact that one part of the Bible after another is being attacked by "Higher Critics" (so-called), and one never knows which portion of the Word of God will be the next butt for attack from their inflated ignorance.

2. We next enquire: *When* was it written and *under what circumstances?* From Irenæus we learn that the Revelation was seen not long before his own day, and at the close of the reign of Domitian. This emperor died A.D. 96. He was the first monarch, after the cruel Nero, who persecuted the Christian Church. During his administration many disciples were exiled, among whom was John the apostle.

Let us betake ourselves, in imagination, to that lonely Isle of Patmos, which possesses no other celebrity than that of having been the spot whence John gazed on the mysteries of the wonderful calendar.

It was, eighteen hundred years ago, a place of mines and quarries, where criminals were condemned to penal servitude. The fact that John speaks of himself "in tribulation," may infer that he, too, served there as an outcast malefactor.

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* "Introduction" to the Revelation, by the late Christopher Wordsworth, D.D.

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With the inhabitants, who were few in number, ignorant and pagan, the exile could have found no fellowship. Did his persecutors think they had silenced him for ever by banishing him to a barren rock amid the billows? They knew not that the Word of God cannot be bound. Think of him there and try to read his own thoughts as he gazed from his sea-girt prison across the waters, and meditated on the momentous events which he had witnessed or knew to have occurred. He was old—probably ninety years—the last survivor of the twelve apostles, suffering martyrdom under the last of the twelve Cæsars. Some three-score years had passed since the Saviour whom he loved had died, risen, and ascended out of sight. Had He not inferred that the lonely exile should tarry till He came? Did that mean the Second Advent or, perchance, some special manifestation of His glorious presence and of His overruling providence? How much had happened in the waiting interval! The golden Temple and the chosen city were a heap of ruins, the predicted retribution had fallen on apostate Judah, which had rejected Christ; the promised land was desolate and crushed by the Gentiles to the dust. Now the Jew wandered with the brand of Cain upon him; Benjamin had fled Jerusalem before it was overthrown; while the Ten Tribes in great numbers were dispersed beyond the Euphrates. And yet, *yet*—and how the prophet's heart must have thrilled at the realisation!—the God of Abraham, Isaac and Jacob, had sworn to remember Israel. The mother might forget her sucking child, but He could not forget. And had not the inspired prophets declared that the kingdom of the chosen people should be an everlasting one? Had not Daniel in his Babylonish exile seen visions of the passing away of the thrones of this world; of the tottering to destruction of the proud empires of this world, while one kingdom spreading its rule to the whole earth should never be destroyed—a kingdom established upon this round globe, and yet not like the Roman of this world, but of heavenly origin and under divine protection and blessing? And that was Israel's kingdom; the stone which Nebuchadnezzar had seen, the only kingdom here below reserved for universal dominion, "which shall not pass away" (Dan. vii.). When would these things come to pass, and what would be the events leading up to their accomplishment?

Perhaps it was in answer to such thoughts that the Divine chart of the future was unsealed to the apostle. That he experienced deep longings to know the secret counsels of Jehovah, may be gathered from the glimpse which he gives us of his heart-burning tears, when none could be found worthy to read the Divine calendar: "*I wept much.*"

May there not have been many others who, in those troublous times, were looking beyond the present and yearning for some manifestation of the Almighty's designs for the future of Israel and the world? May we each experience like desires! "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me."

3. And when, at last, the Lamb in the midst of the Throne had taken the sealed roll out of the Father's hand and had opened it, what an august assembly is there gathered to behold the mysteries there enfolded! See the four living creatures, the white-robed crowned elders, and holy angels numbering "ten thousand times ten thousand, and thousands of thousands round about the Throne." Let us look closer at these sublime spectators. Who are the four living creatures? That they were a high order of angelic beings is evident from Ezekiel (chap. i.), who describes them as "the Cherubim." But why are they represented like a lion, a calf, a man, and an eagle?" I think an answer can be found to this question when we bear in mind that not only the individual Christian is ministered to by holy angels, but that also *Israel as a nation* is under the direct protection of Michael the archangel (Dan. x. 13, and xii. 1). Noting this latter fact, the mysterious appearance of the four cherubim seems designed to show that they have a special relationship as *appointed guardians* to the Twelve Tribes. This view appears evident when we regard it in the light of the second chapter of Numbers, which describes the encamping of Israel around the Tabernacle, the principal tribes, *viz.*, Judah, Reuben, Ephraim, and Dan, being stationed at the east, south, west and north: "*Every man shall pitch by his own standard*" (ver. 2). Now, what were the standards of Judah, Reuben, Ephraim, and Dan? Hebrew expositors, says Bishop Wordsworth in his "Commentary" on this passage, state that they were respectively, a lion (Gen. xlix. 8), a man, an ox (Deut. xxxiii. 17), and an eagle. This identity is significant and gives us yet another assurance of the beautiful harmony of all Scripture, and the overruling Providence which designs all things in perfect order. It, moreover, served to remind the lonely Seer on Patmos, that whatever tragic events the Divine calendar might reveal, the chosen people though for a while wandering in exile, could never cease to be the objects of the Almighty's peculiar remembrance.

May not these cherubim be also regarded as *representatives* of the whole House of Israel? As the Twelve Tribes pitched round the Tabernacle, where dwelt the Shekinah, so Jehovah who made an everlasting covenant with His people Israel, *now* regards them as still ever near to Himself. The cherubim are beheld as never ceasing to praise God, day and night, while Paul spoke of the Twelve Tribes as "instantly serving God, day and night" (Acts xxvi. 7). This is a remarkable comparison.

(*To be continued.*)

GOD'S ANCIENT PEOPLE—ISRAEL.

JUDAH-ISRAEL AND EPHRAIM-ISRAEL: WHO ARE THEY? AND WHERE ARE THEY?

BY THE REV. A. E. BULL,
(*Vicar of St. Paul's, Hounslow*).

WE must first know what the thing is, or we shall not be able to tell when we have found it. After all our search, it might be something else, and not an identity. This axiom is very often lost sight of, or ignored, by those who give an opinion right-off upon the subject before us. If instead of the double name, with the two separate and distinct prefixes of the term "Israel," we were to substitute the title "the Jews," the answer would be an easy one, and possibly all, or nearly all, would agree as to their whereabouts. But the first term in each case qualifies the sense, and gives the true import and significance in which we use this twofold designation, *Judah*-Israel and *Ephraim*-Israel. There is a very marked difference between the two peoples who are properly so named. A difference shown in the Old Testament scriptures, not only in the historical books, giving them separate and independent course of action over a space of nearly three * centuries, but also in the books of the prophets, which clearly define and point out their varied

* Jeroboam B.C. 975, Hoshea B.C. 678.

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and diverse destinies for many centuries more, reaching far into the Christian era.

We all remember the political crisis which arose after the death of King Solomon. Rehoboam, lacking the wisdom of his father, refusing the sage counsel of the old men, and taking the rash advice of his former companions, the young men, brought about a revolution. Henceforth, instead of the whole Twelve Tribes of Israel being ruled by one monarch, as they had been by Saul, David, and Solomon in succession, they were rent into two, called respectively the House of Judah and the House of Israel. This momentous event, brought about by their own weakness and sin, and so deeply affecting their respective fortunes, was nevertheless so wonderfully overruled by the Divine fiat, that the man of God (Shemaiah) was expressly commanded to say to Rehoboam and the people, "Thus saith the Lord, This thing is of Me." So strangely is the working of the human will interwoven with the exercise of the Divine sovereignty!

Now there are many who are well acquainted with this remarkable secession of the Ten Tribes from the House of David who fail to notice that there had been intimations of this contingency long before. But the study of the books of Samuel makes this very clear. David was anointed king, first of all over the House of Judah only (2 Sam. ii. 4); and when this had continued for seven and a-half years, then for thirty-three years he reigned "over *all Israel* and Judah" (2 Sam. v. 5). And it is evident that "all Israel" in this and many other passages included all the tribes, save Judah—*e.g.*, in 1 Sam. xviii. 16, "*all Israel* and Judah loved David." These words are written of David before he came to the throne, so they show this distinction between Israel and Judah even in the reign of King Saul. And even when David was reigning over the whole Twelve Tribes the same distinction shows itself; for in those days which followed the rebellion and death of his son Absalom, the men of *Judah* contended with the men of *Israel*, and "the words of the men of Judah were fiercer than the words of the men of Israel" (2 Sam. xix. 43). And Sheba, a *Benjamite*, blew the trumpet and said, "*We* have no portion in David; . . . every man to his tents, O Israel" (2 Sam. xx. 1). "So all the men of *Israel* went up from following David. . . . but the men of *Judah* clave unto their king." It is true that Benjamin joined itself to the House of Judah at the revolt of Jeroboam; but if those chapters (1 Kings xi. and xii.) be read carefully, it will be seen that it was with this tribe rather an afterthought, and, from one point of view, a very natural one: for their inheritance was next to that of Judah, "the whole of the ground north of the valley of Hinnom being in the lot of Benjamin, and the Temple of Jerusalem being the common property of both Judah and Benjamin" (Smith's Bible Dictionary).

A merciful overruling Providence had thus prevented a constant strife between those two tribes within the boundaries of the sacred city; and whilst God took "the kingdom" (1 Kings xi. 35) out of the hand of Rehoboam and gave it, "even ten tribes," unto Jeroboam, He gave the one tribe (Benjamin) to Judah, as "a lamp always before Him in Jerusalem" (1 Kings xi. 36). These references will suffice to show the distinction between Judah and the rest of the Twelve Tribes—in other words, between Judah and Israel, long before the rupture took place after the death of Solomon, and that this division was present to the Divine mind long before, in accordance with Psa. cxiv. 1, 2, "when Israel went forth out of Egypt, the house of Jacob from a people of strange language, *Judah* became His sanctuary, *Israel* His dominion." This is of the highest importance to be observed, for all sound teaching must hinge upon this distinction of "the two families which the Lord did choose'" (Jer. xxxiii. 24).

Now revert to the title of our subject—"*Judah*-Israel and *Ephraim*-Israel." *Judah*-Israel—who are they? Strictly speaking, this tribe of Judah only, who, for a time, had linked with them the tribe of Benjamin, also of Levi, which latter joined them because of the terrible idolatry of Jeroboam.

Ephraim-Israel—who are they? We shall get our answer by referring, first of all, to the beginning of our Bible, to that book entitled "The First Book of Moses, called Genesis," which title I accept as true, in spite of all adverse criticisms, because I believe in Jesus the Christ, who evidently so regarded it: "They have Moses and the prophets" (Luke xvi. 29). This wonderful book of origins gives us the beginnings of all things, the creation of the world and of the human race, and the history of those patriarchs who were to be progenitors of the most highly favoured nation the world was ever to see. Abram was called of God from the idolatries of his home beyond the river (Gen. xii.; Josh. xxiv. 15), to be the head and leader of a distinct and separate people, known as the chosen seed. It was God's way for the preservation of His truth, and for the ultimate propagation of that truth throughout the whole world.

"I will make of thee a great nation, and make thy name great, . . . and in thee shall all the families of the earth be blessed." An unconditional promise, rich and generous, and yet supplemented from time to time, as a reward for Abraham's extraordinary faith. A promise of the *land*, the land of his sojournings, the land of Canaan, all the land which he could see, northward, southward, eastward and westward—and not only that, but "from the river of Egypt unto the great river, the river Euphrates." A territory extending far beyond that which in the golden age of King Solomon was actually possessed, so that the promised land, as regards its occupation by its rightful heirs, is still the land of Promise. A promise made to Abraham representatively, "to thee and to *thy seed*," "for an everlasting possession." A promise of a multitudinous seed, "as the dust of the earth," as the stars of the heavens," "as the sand upon the sea shore"!

(To be continued.)

REFORMATION OF ISRAEL IN MEDIA.

By Rev. A. B. Grimaldi, M.A.

As we learn from *Scripture*, the House of Israel, consisting of the kingdom of the Ten Tribes, was no sooner formed than it departed from the Mosaic ritual, and set up the Emphraimitish emblem of the Cherubic Bull as a centre of worship at Bethel, Samaria, and Dan. At a later period under Ahab and his Phœnician wife Jezebel, a still worse departure was made and Baal worship became the state religion. Israel thus fell into grievous national idolatry (2 Kings xvii. 7). The nation was repeatedly warned and threatened (2 Kings xvii. 13—15); but it continued in the same course of sin, and was in consequence expatriated from the holy land, and carried captive into Media B.C. 720.

But it is evident that this exile was not intended to pro-

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cure the destruction of Israel ; for though a full end was to be made of Assyria, Babylonia, Edom, &c., yet Israel was to be preserved unto the Latter Days. This punishment was in fact for chastisement not destruction, for reformation not annihilation. The predictions of Hosea, the prophet of Ephraim, plainly set forth his religious reformation, even while threatening the terrible punishment that the Assyrian would inflict. Upon Israel, therefore, making the penitent confession and promise (Hosea xiv. 3, 4) :

" *Asshur shall not save us ;*
We will not ride upon horses ;
Nor say to the work of our hands,
Ye are our Gods,
For in Thee the fatherless find mercy,"

the gracious assurance is at once given of Israel's acceptance :

" *I will heal their backslidings,*
I will love them freely,
For Mine anger is turned away from him."

The very purpose then of the expatriation was to produce a moral and religious reformation in Israel. This was the Divine determination, and as no Divine intention is allowed to fail, or fall to the ground, therefore this reformation must have been commenced in Israel's case. The confession points to where it was to commence, viz., in Assyria. *Asshur shall not save us.* Israel had heretofore trusted to Assyrian arms and gods, but will do so no longer. When Palestine was denuded of Israelites, Assyrian gods were introduced ; but in Media Israel shall reject all these impure idolatrous reliances. And when Israel had left Media, on their westward route, they had no longer any need for, or connection with, Assyria or her gods. In Media, therefore, it was that penitent Israel made the moral determination : *Asshur shall not save us.*

But great obscurity rests over Israel in Media. When the Hebrews for 38 years wandered for chastisement in Arabia, they were enveloped in a dense cloud of obscurity, from which the veil has never been lifted. So when for punishment Israel abode many years in Media, their personal history was not allowed to be made known. Their state is involved in mystery. We see them only as through a darkened glass.

Unfortunately, therefore, we have very little information as to their history, or their social and religious state during this period of political extinction, and enforced exile. They had been cast out from the goodly land as into a wilderness. We catch only slight glimpses of them now and again, at rare intervals. But their religious state is specially involved in deep obscurity ; though this is easy to understand when we remember that the sorrounding nations were not only hostile, but involved in the darkness of idolatrous paganism. Israel had not the efficient means, and their enemies had not the inclination, to record any evidences of moral or spiritual reformation.

One indirect piece of evidence, that the moral reformation of Israel in Media commenced long before they left the land of their exile, we possess. Soon after Israel settled in Media, the country rose from its hitherto complete obscurity into a position of political importance and national strength. And from the state of a semi-barbarous, unknown province, it rose to the civilised state of an ally or even equal of Persia. The moral reformation of Israel raised itself to power, and along with it the country it was sojourning in. And such became, in consequence, the power of Media, that in conjunction with Persia it actually overthrew the mighty Assyrian empire.

An equally significant fact, as testifying to the moral reformation already begun by Median Israel, is given to us by Isaiah. Israel dwelling in the cities of the Medes, in outward appearance similar, had already lost their name in a great measure, and to other people were known as Medes. Isaiah prophesying of the destruction of Assyria, declares that the Medes should be the Divine instrument ; and then adds the remarkable statement that they should not regard silver nor gold.

Israel would act as the Divine battle-axe to execute vengeance upon her oppressors, but would be above the mercenary motive of plunder and be uninfluenced by the love of gold or silver. This self-abnegation, in such an age, when plunder was the very object and purpose of war, is most exceptional and remarkable ; indeed, Isaiah evidently mentions it as an extraordinary circumstance. The moral reformation of Israel was producing good fruit.

Another evidence that Israel's moral reformation began in Media is to be found in the *Apocrypha.* We are there told that some of the Israelites consulted together and determined to seek a country where they could be freed from idolatry, and worship according to their Divinely given religion (2 Ezdras xiii. 40, 41). This determination could only be the result of much previous moral and religious training, an earnest seeking after truth, and a desire to walk therein.

A backward reflected light also is thrown on Israel's reformation in Media by the fact that when they had left, and were known as Scythians, they were, both in morals and laws, superior to the surrounding nations. (Gawler : *Our Scythian Ancestors*, 1875, p. 5). And when at a later period they entered Europe, they became known as Goths, or the good people. The reformation begun in Media showed its fruits long afterwards, and so must have been a real one.

From the obscurity, however, which involves Israel's moral state in Media, every piece of information which can be recovered from the wreck of time becomes of peculiar interest and value. One such species of evidence as to Israel's reformation is the subject of this paper. The religious reformer who commenced this work appears to have been the celebrated Zoroaster. And one of the means he seems to have used to carry out this work was the use of symbols, emblems, types ; following in this the practice of the Hebrew Church, in which such great use was made of types and symbols, or signs.

The Levitical types of the Hebrew Church were founded on, or derived from, the much more ancient Zodiacal types, which were the sacred symbols (arranged by Seth and Enoch), by which the truths of Salvation were set forth in the Patriarchal Church, before there was a temple and full ritual service. In the exiled state of Israel, of course, Zoroaster was unable to resuscitate the Levitical ritual and service. He, therefore, seems to have gone back to the Patriarchal Church and reinstated the Zodiacal system of types for his teaching.

This plan, however, is not surprising, for the Zodiacal signs are constantly referred to in the *Old Testament* (with which Zoroaster was very familiar), as also in the *New Testament.* And both Josephus and Philo-Judæus connect the twelve signs of the Zodiac with the twelve Hebrew banners (*Numbers* ii.), the twelve pectoral stones, the twelve loaves of shew bread, and the veil ; as do other learned Jews (Rolleston : *Mazzaroth*). For an account of the Zodiac in *Scripture* see *The Two Witnesses* for 1888, 1890, and the *British Israelite* for 1886, 1888. The history of

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Zoroaster, and the remarkable Zoroastrian Tablets, on which are sculptured the Hebrew Zodiacal emblems he used, will thus form another, and hitherto unnoticed, and most singular evidence and confirmation of the moral reformation among Israel in Media, which this distingnished religious reformer commenced, and which bore such good and permanent fruit amongst the Israelites, when known as Medes, Scythians, and Goths.

ZOROASTER.

The following details are given by various authors. His family name was Spitama, his grandfather's was Ostanes. He applied to himself the title Manthran (reciter of manthras or oracles), so Ezra, the Jewish reformer, recited the law (Nehemiah viii.). Another term he used was Messenger; so the last Hebrew prophet was called the Messenger of Jehovah. Another designation he received was Ibrahim Zerdascht (Abraham the friend of fire): the Shekinah fire was the Divine emblem in the temple. The Israelites took sacred altar fire to Media when they were exiled (2 *Maccabees* i. 19). After his death he was called Zarvaster (Persian for a living star); varied into Zeroaster (Chaldee for seed of the woman—Hislop: *Two Babylons*); and Zoroaster by the Romans. The Eastern Christians call him a native of Media. And when he is connected with Persia, it must be remembered that Media, after Assyria's fall, became part of Persia. (Clemens: *Recognitions*, lib. iv., cap. 5, p. 152).

ZOROASTER A HEBREW.

Dean Prideaux says he was a Jew. So also Stackhouse, Hyde, and others. The Eastern Christians say he was a disciple of Elijah. It is generally said he had been a servant of one of the Hebrew prophets. Hyde considers he was a native of Palestine, and disciple of Daniel. Most say he was a native of Judæa. Some have taken him for Ezekiel, grounding their opinion upon numerous particulars which belong to the one, and are related of the other. Hornius imagined him to have been Balaam. (*Historia Philosophæ*, lib. ii., cap. 4, pp. 79, 80.) Huet fancied he was Moses, and mentions a number of particulars in which the Scriptural relations of Moses agree with the stories of Zoroaster. (Stanley: *History of Oriental Philosophy.*)

Ben Schuhnah says he maintained opinions contrary to the Jewish law, and was forced from Jerusalem. He was called the son of the good God. Some said he was servant to Jeremiah. All these testimonies and opinions point to the Hebraic origin and personality of Zoroaster. The best evidence shews that he was a disciple of Daniel, and lived in the reigns of Darius, Cyrus, and Cambyses. There is a fine portrait of Zoroaster on a bas relief at Persepolis, the ancient capital of Persia. It is engraved in Carus: *The Open Court* (Vol. xvii. [No. 6], June, 1903, No. 565, p. 375). Also in Thomas: *Early Sassanian Inscriptions.* And in *The Hundred Greatest Men.* It represents a majestic Hebrew countenunce, full of intellect and power, with long, curled hair, moustache, and beard, surmounted by a high Persian cap.

ZOROASTER AS A REFORMER.

The date is not given when Zoroaster commenced his work of reformation among the Israelites in Media. Very likely it was on or after the death of his master, Daniel, of whom he is called a son, which probably arose from Jewish Rabbis calling their disciples sons. After he had become deeply impressed with the need of moral reform amongst his exiled countrymen, we are told that he retired altogether from society, and gave himself up entirely to prayer and religious contemplation. For greater quiet and abstraction he shut himself up in a cave, and there dwelt alone; as Moses on Mount Sinai, and Elijah in Israel, and St. Jerome in the cave at Bethlehem.

Porphyry says he inhabited a cave in the mountains of Persia; and Pliny (lib. ii., cap. 42, p. 592) says that he passed twenty years in the desert. Similarly John the Baptist lived, till he commenced his reformation in Judah; and so the Israelite reformer Buddha spent some years in lonely contemplation before he began his reformation among the Hebrew-derived Sakæ. (Moore: *Saxons East and West*). Porphyry says that Zoroaster adorned the front of his cave with figures in honour of the Creator, and consecrated to Mithra. In the cave were figures and representations of the world or universe, and symbols or figures of the elements and seasons. (*De Nympharum Antro.*).

Prideaux says that "he dressed up his cave with several mystical figures, representing Mithra and other mysteries of their religion: from whence it became for a long while after a usage among them to choose such caves for their devotions, which being dressed up in the same manner, were called Mithraic caves." (*Connection of Old and New Testaments*, i., 210).

Clemens Alexandrinus mentions that Pythagoras visited Zoroaster, and on his return to Samos lived in a cave, in imitation of his master. (*Stromata* I., p. 223). After a time the fame of Zoroaster was noised abroad, and many visited him in his cave. In this retirement he wrote his celebrated religious book the *Zendevasta* (fire kindler); and afterwards bound it in twelve vols. and presented it to Darius. It contained two million lines; and in it he is seen as a struggling man, confronted with dangers, passing through tribulations, full of hope and fear, threatening his enemies, promising Divine peace to his friends and supporters.

Hyde says "Zoroaster was a man educated in the knowledge of God, whom he peculiarly worshipped in a natural cave, in which he placed several symbols representing the world, Mithra representing the sun filled the Master's place. But it was not to Mithra but to the true God that he paid his adorations." (*Persian Religion*, cap. i., p. 14—16).

THE WEDDING FEAST.

By COLONEL G. W. DEANE.

MATT. XXII. 1—10. The first point to be noticed is that in chap. xxi. 45 the chief priests and Pharisees perceived that Jesus had been speaking of them in His parables, and that they could not fail to see that the parable of the wedding feast was also directed against them and the Jewish people. This parable from another standpoint brings out the impending loss to the House of Judah of the kingdom of God. "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that HAD BEEN (Gr.) bidden to the wedding: and they would not come." Here are two stages clearly marked, the invitation given, and then the call to come. In other words, we see two ministries. The first invitation was given by John the Baptist in his ministry: "Repent ye, for the kingdom of heaven is at hand." And while it is recorded in Matt. iii. "that Jerusalem, and all Judæa, and all the region round about Jordan, went out to him and were baptized of him," John warned the nation of the character of the ministry of his successor, and pre-

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dicted the downfall that would result to those who rejected his message to repent; or, as described in this parable, "his invitation." The invitation was past, and the second stage, the present, was reached. Servants were sent forth to call the invited to the wedding.

The servants referred to were evidently Jesus Christ, the twelve disciples and the seventy. "I am among you as he that serveth" (Luke xxii. 27). This shows our Lord was of the servants. But He was more. "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. xii. 28); *cf.* Luke xvii. 21, "The kingdom of God is among you."

The call to the wedding was made by Jesus in His ministry and the mission of the twelve and the seventy. There is no necessity to enlarge on this, because our Lord crystallizes the failure of the call in the short, crisp expression—"and they would not come."

From the present He passes to the future, proclaiming that there would be yet another call. "He sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: come unto the marriage." At this stage the rejection of the Messiah by the Jews would have been consummated by His crucifixion. The mission and work of Jesus of Nazareth on earth would have been finished, Israel redeemed (Luke i. 68), the new covenant instituted, all things would be ready, and yet another call to the marriage would be made to the House of Judah, the wife who had remained married under the Mosaic law, to accept and continue in married relations under the new covenant, and to come to the marriage of the king's son.

Now, with regard to the expression "other servants," there are three points worth notice:—(*a*) It covers the issue of a fresh call; (*b*) it includes the addition of new members; but (*c*) it does NOT bear any interpretation that the first servants had forfeited their position or been superseded in their work. The twelve apostles, with Stephen, Paul, Barnabas, John (whose surname was Mark), Luke, and others carried the "call" to the Jews, "but they made light of it. . . . And the remnant took his servants, and entreated them spitefully, and slew them." They imprisoned them (Acts v. 18). The martyrdom of Stephen, the slaying of James, the brother of John, with the sword, the crucifixion of Peter, the beheading of Paul, the exile of John, only need mentioning as illustrations. "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." The destruction of Jerusalem and the punishment of the Jews are not disputed, and need only be quoted.

"Then saith He to His servants, The wedding is ready; but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage." The destruction of Jerusalem marked the final rejection of the House of Judah; but even before that God had revealed His purpose to His servants: to Peter by a special vision, and Paul and Barnabas (guided by the Holy Spirit) said, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, . . . we turn to the Gentiles." It is contended that there is no break in the work of the servants, only a change of the people to whom the bidding to the marriage is carried. The invitations became in abeyance in respect of Judah nationally, and no one else. It is urged there is no ground for the exposition that between ver. 7 and ver. 8 "The parable of the dinner leaps over this present dispensation of grace, and puts the subsequent action of the servants forward into a future ministry at the end of the age" (Dr. Bullinger). This is only another way of asserting that because the House of Judah is cut off, the remaining tribes of Israel are also excluded. Because the married wife Judah is excluded from the marriage during this dispensation, the previously divorced wife, the House of Israel, is also to remain excluded. With this neither the Old Testament nor the New agree.

The servants who went into the highways were representatives of the nation, descendants of the little flock to whom the kingdom of God was given. Hosea ii. predicts plainly the re-betrothal of the House of Israel, and the steps leading up to it. Isaiah lvi. says plainly Israel are to be gathered first, and then others gathered to them. Isaiah lxv. 13—16 plainly names the House of Israel as servants under another name, who will replace those of Judah.

The New Testament is just as plain. Condensed as closely as possible, take the following illustrations:—Rom. vii. 1—4: Who was dead to the law, and re-married to Christ, but the House of Israel? It could not be Judah, who had never been divorced. It could not be Gentiles, who had never been married under the law. Rom. ix.: To whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and THE SERVICE OF GOD, and the promises? Paul answers, "Israelites, his kinsmen according to the flesh,"—and he was a Benjaminite. Rom. xi.: Dr. Bullinger expounds the olive tree as literal Israel, in respect of religious privileges, and the Gentiles of ver. 13 as the non-Hebrew part of the Church of Rome. This wild graft partakes of the fatness of the olive tree. How can this be unless the tree be alive or green? The root (Christ) bears this wild graft. How can any sap go from the root to the branch except through a live tree? But the tree is Israel, therefore Israel must be alive, and can only be so by being recovenanted in Christ, and this is just what the writer to the Hebrews says in chap. viii. 10 had been done. It may be argued, How can the dry tree of Israel have been resuscitated? In Ezek. xxxvii. 11 they said, "Our bones are dried, and our hope is lost: we are cut off for our parts. Quite so; but Ezekiel, in chap. xvii. 24, clearly predicts the time will come when the "green tree" (Judah) will be dried up, and the "dry tree" (Israel) will be made to flourish. How is this dry tree to be made to flourish? Through the branch of the tribe of Benjamin, lent to Judah for a light before the Lord in Jerusalem (1 Kings xi. 36), and broken away from Judah and given back to Israel at our Lord's crucifixion (Zech. xi. 14). Note the beautiful accuracy of all Scriptural metaphors. The "dry tree" of Israel is made to flourish by restoration of the tribe of Benjamin, which had never been cut off. The broken-off branches of the House of Judah will have to be re-graffed in again to the tree (Rom. xi. 23, 24).

Rom. xv. Jesus Christ was a minister . . . to confirm the promises made unto the fathers. Among these promises was the heirship of the world to Abraham, through his seed in Isaac. And the Gentiles were to rejoice. How? WITH his people, not apart from or independently of them.

Try Gal. iii.: "They which be of faith are blessed WITH faithful Abraham." Not apart from or independently of his promised seed through Isaac. And how? Through covenant with Christ. Therefore the promised seed through Isaac must be in covenant with Christ, in whom all are one. Note especially, "neither bond nor free." Yet in the very next chapter Paul says, "The son of the bondwoman shall not be heir with the son of the freewoman." Is not his meaning made clear in the allegory of Sinai and Jerusalem

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the two sons of Abraham, Ishmael, and Isaac? To the seed of Isaac was given the rôle of first among God's servants for spreading the Gospel of the kingdom, for bidding guests to the marriage feast, an earthly position, and earthly blessing, which in no way clash or interfere with the spiritual blessings and position that accrue to all who believe in Christ and accept the invitation.

Try Ephes. iii. The Gentiles are to be fellow-heirs; that is all. They are not to usurp the position and privileges of the promised seed through Isaac.

Peter has no doubt about the House of Israel having been restored to possession of their privileges. He writes to the elect sojourners of the dispersion, and calls them "a chosen generation, a royal priesthood, an holy nation," language which is absolutely meaningless if all the twelve tribes of Israel, as is so commonly taught nowadays, are excluded from the kingdom of heaven, are excluded from being bidden to the marriage feast.

It is urged for consideration that the parable of the wedding feast in no way justifies either the contention that the kingdom of heaven is, during this dispensation of grace, in abeyance in respect of the literal Israel, except as regards the House of Judah; or that the position forfeited by the House of Judah has been transferred to non-Hebrew churches, or peoples. The position forfeited by the House of Judah has been transferred to the other House of Israel, and with this both Old and New Testaments agree.

Who and where this other House of Israel are, is outside the present scope of the parable. The contention is that during this dispensation of grace the primary and most important servants who are bidding guests to the marriage are of the House of Israel.

ISRAEL REPENTANT.

By W. H. Mason.

Two unavoidable steps mark the entrance of the pathway by which individuals or nations return to God when estranged from Him. Repentance towards God and faith in our Lord Jesus Christ are the two steps which all must tread who would come to God and hope to find acceptance with Him. These are two of the good things our gracious Lord is ever ready to bestow upon those who seek Him, and are some of the precious gifts promised specially to Israel by Jehovah. To Israel alone among the nations of the world has God promised to give repentance, and its corollary, remission of sins; yea, we are told by St. Peter, when addressing the Jewish Sanhedrim, that for this very purpose the Christ was exalted: "Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel and remission of sins." This promise applies to the whole nation, for even of the Jews we read: "They shall look on Him whom they pierced." We may therefore look with confidence for the realisation of Isaiah's beautiful picture of "Israel repentant," as portrayed in chapters lxiii., lxiv. We have often wished that someone qualified for the task would lay these beautiful chapters before the readers of the Banner.

As no one comes forward to do this, we feel constrained to attempt the task ourselves, with as few of our own words as possible, lest we spoil the fair portrait limned by the prophet under the Holy Spirit's guidance and inspiration. May that same Spirit guide our pen to write that alone which is good in His sight. Israel repentant. Many have spoken and written of Israel, as though for her, as for Esau, there could be found no place for repentance; but, apart from all other Scriptures, Isaiah lxiii. and lxiv. assure us beyond doubt that, for all her sins and backslidings, for all her ingratitude and rebellion, there is still provided space and opportunity for repentance; yea, Divine assurance that this grace shall be given her. What saith the prophet? After recalling the longsuffering mercy and lovingkindness of Jehovah, and the ill returns made Him by His people, the latter, moved by the recital, are constrained to cry unto God in the strain of pure penitence, embraced in chap. lxiii. 15 and chap. lxiv. Let us quote: "Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: Where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies towards me? Are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer. Thy Name is from everlasting."

Conscious of her outcast, Gentilised condition, and that she is not known or acknowledged as Israel or the seed of Abraham, she appeals direct to God in touching accents of deep repentance: "O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance. The people of Thy holiness have possessed but a little while, our adversaries have trodden down Thy sanctuary. We are Thine: Thou never barest rule over them; they were not called by Thy name."

Continuing her plaint, Israel, in these verses and in verses 10 and 11 of chap. lxiv., reveals her identity, as she points to the sanctuary "trodden down" by the adversaries, and pleads that she alone is called by His name, who is named, from everlasting, her Redeemer.

Remembering this gracious title, she continues her prayer, recalling His wonderful dealings with her in ancient days, the contemplation of which deepens still more her sense of guilt, and leads to the humble confession: "We are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee; for Thou hast hid Thy face from us, and hast consumed us because of our iniquities" (margin, by the hand of our iniquities). Both readings are correct, and both are strictly applicable and are fully illustrated by the current history of Israel of to-day. Both Ephraim-Israel and Jewish-Israel are really punished by the hand of their respective national iniquities. If these were abolished, our state would be happy indeed, both in temporal and spiritual things. Realising these things, repentant Israel throws herself upon the tender mercies of her God and Father; puts herself in His hands to be moulded by Him in conformity to His will, and moves Him to compassion by the sad picture of the desolated cities of Zion and her once beautiful and holy Temple: "But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech Thee, we are all Thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned with fire, and all our pleasant things are laid waste. Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace and afflict us very sore?"

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The gracious answer of Jehovah to Israel's penitent cry is given in the 65th and 66th chapters, wherein the respective fulness of Ephraim and Jewish-Israel are portrayed. The latter, still impenitent, still refusing the salvation of her Redeemer, is threatened with judgments, while His penitent Israel is endowed with blessings. It must be remembered that "Jerusalem" is Israel, not Judah, who is addressed in chap. lxvi. 11, 12, and are the "ye" of verse 13, &c., while repentant Israel is the "servant" of those verses, and who is to be called by another name (ver. 15). So to-day the Jews retain their Babylonian name, while Israel repentant is re-named the Brit-Ish—the covenant people.

IS CHRIST THE PRINCE OF PEACE?

By Henry G. Locke.

Yes, ten thousand times yes, Christ *is* the Prince of Peace, and I hope on my dying bed with my latest breath to give utterance to this glorious theme, to speak of His redeeming love and the peace that He has brought to my soul, and to sing or exclaim—

"To Christ, the Prince of Peace,
And Son of God Most High,
The Father of the world to come,
I lift my joyful cry.
Hide me in Thy dear Heart,
Jesu, my Saviour Blest,
So shall I find Thy plenteous grace
And Heav'n's eternal rest."

The headline or enquiry as above is not mine, it is hardly necessary to say, but it is the blasphemous and sarcastic title of a lecture delivered recently at Camberwell, by Mr. G. W. Foote, the well-known Atheist, under the auspices of the National Secular Society. The lecture, as may be inferred, was given with the specific purpose of pouring ridicule and sarcasm upon the impregnable rock of Holy Scripture, the sure Word of prophecy, to promote unbelief, denial of faith, and incredulity in Almighty God; to cast reflections and sneering contempt on Christianity, and to scornfully point to God's only dear Son Jesus with this prejudiced and insolent interrogation—Is Christ the Prince of Peace?

The gist of the lecturer's remarks, I understand, was to lay great stress on the fact that, if Christ is—as it was predicted that he should be—the Prince of Peace, then why the necessity of the late South African War between the so-called chief Christian nation and a simple Bible-reading people? reference being also made to the present Russian-Japanese conflict, and I have no doubt that the sceptic's argument was summed up as follows:—The world being full of strife and turmoil, as in the past, and in spite of *Peace* Conferences the bloodhounds of war are ready to be set loose generally at any moment; the Bible, God, and Christianity must, therefore, be a deplorable and played-out fallacy, and Christ a fiasco or mere invention—for where is the promised peace to be found on earth?

Whilst we cannot admit this or similar logic in any sense on the part of our agnostic opponents, and although we strenuously contend for the faith, and feel deeply grieved at the bitter diatribes levelled against the Holy One of Israel and His salvation, yet, so far as the *literal* interpretation of the prophets is concerned, we readily accord a certain amount of sympathy—at least to those who are honest in their convictions, and only desire to get at the truth—and with the mind of Christ and His Spirit we would say:—My brothers, as British-Israelites we quite understand your difficulties and dilemmas regarding the prophetic books of the Scriptures, and why the Bible is a sealed book not only to you, but to many, and if you will allow us the favour of exhibiting to your notice a key to unlock this sacred treasure-house and make clear much that is hidden and doubtful, we should greatly rejoice.

This golden key will enable you to solve a great number of perplexed problems; will give a right solution to many distorted truths; and it will shed a new light and lustre throughout the entire Word of God, making you to discern clearly that the New Testament is *concealed* in the Old, the Old is *revealed* in the New, and that both are *inspired* as no other book can be.

In the absence of this light or key, much misconception, unnecessary theology, unhappy and regrettable schisms have arisen, owing to the *spiritualizing* process which has marred and destroyed the beauty of Jehovah's definite and specific *literal* covenants and promises, which Christ came to confirm (Rom. xv. 8); but the great twentieth-century religious and political fact is one which proves the lost House of Israel *has* now been found, restored, and acknowledged in the British race, and defines the *literal* interpretation in such an intelligible and convincing manner that it can at once be seen and accepted, and if Moses and the prophets ring true, as assuredly they do, then the prediction of Isaiah (ix. 6) must of necessity be also true that *Christ is the Prince of Peace.*

I support this contention by citing the following extract which appeared in the *Sunday Circle* of the 19th November, 1904, which is only one of many, for numerous other instances have been and can be related. "B. W. (Bradford), a lay preacher of the Church of England, states that through studying the subject of the 'Lost Ten Tribes' he gave up infidelity and 'became a child of God.' He has also been able to bring other unbelievers into faith by means of that 'glorious truth,' namely, the Identity of the British nation with the missing tribes of ancient Israel."

With this preamble I briefly desire to state that:—

(1). *Christ is the Prince of Peace to the Individual Believer.*

It is again asserted, with much cause for thankfulness, that Christ is the same Lord over all, and that whosoever calleth upon His Name shall assuredly be saved (Rom. x. 13); no matter what nationality, race, or colour, position or person, or the status in society, all have an equal right of obtaining communion with God the Heavenly Father, the paramount Salvation through the precious blood of His dear Son, and claiming the indwelling presence and fellowship of the Holy Spirit—this is alike common to all, any, and every member of the whole human family. I love to think that, quite apart from the Anglo-Saxon, there are thousands of Christian converts and brethren of all nations and kindreds, and peoples and tongues, in every land and clime, who, if placed upon the witness-stand for the truth that *Christ is their Peace,* would gladly seal their testimony with their blood, and methinks no stronger evidence than this can be adduced. Who is there, I ask, speaking for ourselves, having humbly and penitently sought and found Christ, that does not know by happy experience the value of the blessed peace that comes through Him—the Peacemaker?

He came to be "our Peace," and by the blood of the cross He has "made peace." His words impart that peace; what the angels sang of at His birth the risen

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Saviour gives. Yes, peace with God, Whose love can reach and bless man; peace among men now bound together and made one in Christ; peace in man's own sinful nature, its warring passions calmed, its every part ruled by the peace of God. As one who has been sorely buffeted by the storms of life, who has oft encountered the tempestuous seas of affliction and trial, when broken down with bitter grief, deep distress, and well-nigh despair, by the loss of many loved ones—when the touch of vanished hands would mean what no mortal words could ever convey—in the anguish of the soul there has come, in the hush of eventide, in the long vigil of the night, the still small voice—"My peace I give unto you." It is the voice of Him Who stilled the angry waves, causing the seething billows to sink into a calm and tranquil sleep at His command—"Peace, be still"; it is the voice of One I heard as He lovingly spoke to my sorrowing heart, and I knew that *Christ is the Prince of Peace.*

(2). *Christ is the Prince of Peace to Israel.*

Ephraim-Israel, in their outcast or cast-off condition, were without Christ and were not God's people, but when sifted from amidst, and from being wanderers among, the nations (Amos ix. 9; Hosea ix. 17), and gathered together (Psalm cxlvii. 2) into the appointed Isles of the North-West Sea to dwell alone (Jer. iii. 12, xxiii. 8; Isaiah xxiv. 15, lix. 19; 2 Sam. vii. 10; Num. xxiii. 9), they were brought into the bond of the New Covenant (Jer. xxxi. 31; Heb. viii. 8) by the blood of Christ, for Jesus was the Mediator of this New Covenant (Heb. xii. 24), and He came to redeem Israel, to give salvation to His people (St. Luke i. 68, 69), and so reconciled them to God by the cross. Christ became their peace, and henceforth they were fellow-citizens with the saints and of the household of God (Eph. ii. 12, 20).

It is when the Lord will shortly pour out His indignation and fierce anger upon the wicked Gentile nations (Isaiah xlii. 13, 14) in the latter-day wars (Zeph. iii. 8), *Israel having peace ordained for them,* are to enter into their chambers, to hide for a little time, until the Lord's indignation is overpast (Isaiah xxvi. 12—21), and it is then, apparently, that the glory of our nationality, or Identity, will be discovered and made known, glorifying God in the isles, being made the righteous nation, anointed and illumined with the Holy Spirit, and walking in the paths of holiness and peace—*for Christ is Israel's peace.*

(3). *Christ is the Prince of Peace to the World.*

Israel's mission is to leaven the world and to bring all nations to Christ. Indeed, they were especially created for this particular purpose, as the Lord's witnesses to show forth the praise of Him Who is their Maker and Holy One (Isaiah xliii. 12, 31). When Israel and Judah after their restoration shall be made a name and a praise among all the people of the earth (Zeph. iii. 20), and the nations shall call Jerusalem the throne of the Lord, and gather themselves unto it (Jer. iii. 17; Zech. ii. 11), there will be a time of intense peace and many showers of blessings (Ezek. xxxv. 25, 26), and this will herald the unspeakable glory of the Second Advent of our beloved Lord. When, finally, the author of discord and prince of darkness shall be bound and cast into the bottomless pit, that he should deceive the nations no more (Rev. xx. 2, 3), Jesus, on the throne of His father David, shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end (St. Luke i. 33); men shall be blessed in Him, and all nations shall call Him blessed (Psalm lxxii. 17)—*for Christ is the universal Prince of Peace.*

Brethren of Israel, my prayer on your behalf this New Year is that the Lord of Peace Himself will give you His peace always.

"Peace, that speaks the Heavenly Giver;
Peace, to worldly minds unknown;
Peace, divine, that lasts for ever;
Peace, that comes from God alone."

May your hearts and minds be completely stayed upon Him, and may we be inspired for greater activity in the circulation of His Israel-Truth, gaining many more adherents to His cause and new subscribers to our literature —for His people are at hand to come. Amen.

DESTROYED FOR LACK OF KNOWLEDGE.—Hosea iv. 6.

By H. A. Marchant.

"As it was in the beginning, is now," but thank God we do not say "and ever shall be," for God hath spoken the precious promise: "I will give you pastors according to Mine own heart, which shall feed you with knowledge and understanding" (Jer. iii. 15). May it please God to hasten this glad day. In the year 1837, John Wilson began the study of Ephraim's destiny, and in 1840 he brought out his grand work "Our Israelitish Origin," and during his life until 1870 he suffered reproach for Christ's sake, and faithfully witnessed with piety and learning to God's faithful fulfilment of the promises made to the fathers and "unto us their children," and that the Anglo-Saxon or British race was none other than the children of God that were scattered abroad, now regathered and blessed by Christ. The prodigal son Ephraim (Jer. xxxi. 18), had returned to His father as Israel had returned to her first husband (Hosea ii. 7), the sheep that were lost had been found by the Good Shepherd (Ezek. xxxiv.; John x.), "for ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls" 1 Peter ii. 3). This was said of the sojourners of the dispersion, the people who are called God's "peculiar people," on which the Variorum Teacher's Bible has the following note, "Literally, a people of acquisition, that is, a people who are specially God's own" (see verse 9). "God's own"; "My people"; how precious; and yet there are those who prefer to be outsiders or Gentiles, and disclaim even God's right to have "God's own," or a peculiar people, but "My ways are not your ways, saith the Lord." "And your turning of things upside down shall be esteemed as the potter's clay." What has been the result of the rejection of the glorious revelation that Britain and America are the Israel of God? Have the pastors of Israel found any new light to guide the people's feet into the way of peace; have they discovered a better way to feed the people with knowledge and understanding? Alas, they find themselves drifting, drifting, they know not whither. Scepticism is found in church and chapel pulpits, and the people are like sheep that are wandering for food, and the cry goes up to God, who shall shew us any good; and we have superstitions on the one hand, and infidelity on the other, and a few faithful servants of God deploring the general tendency of the downgrade. We British-Israelites ask what will you teach to bring the people back to the Bible and its God and Saviour? for some light is certainly required suitable to our day. Shall we teach as Peter taught: "We have a more

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sure word of prophecy," "a light shining in a dark place." If so, the twentieth century should speak aloud with a trumpet voice the fulfilment of even Balaam's prophecy, "How goodly are thy tents, O Jacob, and thy tabernacles O Israel," and thousands of glorious promises of the God of Israel to Israel,—"His people," "Inheritance," "Chosen," "Glory," "Workmanship," "Servant," &c., proving the truth of "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee" (Jer. xxxi.). The result would be that no man could hold a position in any Christian Church without faith in God's Word; but the rejection of God's testimony concerning His son Ephraim (Jer. xxxi.) leads also to the rejection of God's Word in other matters, and even to the rejection of the Son of God, our Lord Jesus Christ. Our faith that the Son of God was Israel's Redeemer and King saves us from a thousand snares, and casts such a flood of light from Genesis to Revelation that we wonder with a great wonder how any pastor can turn away from this truth. Read John Wilson's book, and show, if you can, that the past 65 years since its publication have belied his teaching, or that any other method of reading the Bible and history will give more knowledge and understanding to a wayfaring man though a fool.

The wisdom of the wise has perished before the light which has filled the soul of thousands with sweetness, as it filled the weeping prophet who beheld the vision of Ephraim's return to God, and said "My sleep was sweet unto me" (Jer. xxxi. 18—26). We cannot join the truth-rejecting majority, but prefer to be fools for Christ's sake, because we not only believe the testimony that God gave to His Son Jesus but also to His dear son Ephraim, "My people are destroyed for lack of knowledge." "After considering the subject for more than a quarter of a century, the author of 'Our Israelitish Origin,' sees nothing to shake his confidence in that which he has so long maintained, that 'Israel's grave was the Saxon's birthplace,' that the English, although not Jews, are yet sprung from the outcasts of Israel, after whom the Word of God was sent to the north country (Jer. iii.), and to the Isles afar off (Jer. xxxi.); he still holds that the Christian people of these islands are of that 'fulness of the Gentiles' promised to come of Ephraim (Gen. xlviii.; Romans xi.) unto whom, through the Cross, was appointed the birthright and the power of ministering blessing to all the nations of the earth. Let us be faithful to our trust, and no man may with impunity interpose to prevent our freely exercising this right as in the hand of God. May we indeed arise to the dignity of our high calling of God in Christ Jesus." So wrote John Wilson, September, 1867; he passed away in 1870. A short time ago I visited his grave in Brighton, and as I stood there I felt I was on a sacred spot, for below that block of Aberdeen granite lay the man and woman whose minds were devoted to searching out God's truth, and every year that goes by into the eternal past only accentuates the fact blazoned on the front page of his book: "The gifts and callings of God are without repentance." "I am a Father to Israel and Ephraim is my firstborn."

ARTICLES HELD OVER FROM THIS NUMBER.—On account of the pressure on our space, we regret being compelled to hold over till our next issue the articles on "The Advents of Christ," contributed by Mr. W. S. Cavill; "Israel in South Russia," by Mr. J. W. MacDonald; "The Up-to-Date Bible," by A. A. Tartas. These articles will appear in our next issue.

A WORD TO THE WISE.

BY GERTRUDE SMITH.

AT the threshold of the New Year, would that it were possible that all BANNER readers the wide world over might gather together for mutual help and encouragement, but as that is not practicable, let us do so in spirit. We will, for a few moments, imagine this great cosmopolitan gathering, the BANNER OF ISRAEL is unfurled, and we are gazing up at it. What New Year's message has it for us? Let us take each letter and see, and by God's grace try to carry out during the year just begun its practical teaching.

B e tactful,
A bide by the truth,
N ever weary in well doing,
N ow is the time for work.
E arnestly contend for the faith,
R edeem the time, for the days are evil.

O ccupy till the Master come.
F ollow the footsteps of Christ.

I ncrease the number of subscribers to the BANNER,
S catter the seed broadcast,
R ead up all branches of the subject,
A pprove things that are excellent,
E stablish more Branch Associations,
L abour till the evening of life.

Let us now look more closely at each suggestion. Be tactful; many enemies are made through lack of this needful quality; a word in season, how helpful it is, and we all know from experience that those who push our belief unduly, and at inopportune times, do assuredly more harm than good to the cause we all have at heart. If we prayed for guidance before speaking to people, just for the right word, and to choose the right time, how very much might be accomplished. But we must pass on to the second letter.

Abide by the truth. We have all need to take heed in these perilous times; but hath not Jehovah said by the mouth of the Psalmist, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth" (Psa. lx. 4). May we be proud as standard-bearers to wave it aloft, and "rightly to divide the word of truth" (2 Tim. ii. 15). So that those who have been led astray by false teaching may be led into the right way once more.

Never weary in well doing. We may tire in the work, possibly, but we must never weary of it (2. Thess. iii. 13), endeavouring to be the Aarons and Hurs in holding up the arms of our worthy Editor, and striving by all means in our power to enable him to continue his labours for the BANNER, in endeavouring to keep up its high standard of excellence.

Now is the time for work. Procrastination is the thief of time. "The night cometh when no man can work" (St. John ix. 4). The presence of our Divine Master should stimulate us for effort. "Work, for I am with you, saith the Lord of Hosts" (Haggai ii. 4), and every conscious Israelite must obey.

Earnestly contend for the faith. Well may the inspired writer, St. Jude, warn his hearers that "there are certain men crept in unawares, denying even the Lord that bought them" (Jude 4). May it make us doubly careful (living as we do in these days of heresies) to write only that which we can prove from the Scriptures of truth, and avoid all speculative matters, especially those regarding the fixing of dates, that we may give "none occasion to the enemy to blaspheme."

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Redeeming the time. This year, while on a visit to a friend in the north of England, the writer listened to a most excellent sermon on the above. Gathering up our opportunities. Alas! how many of us let them slip? "Lost between sunrise and sunset, an hour set with sixty diamond minutes, no reward is offered, for it is lost for ever." Oh, what countless opportunities have we let slip in our lives, hours which have been spent on self, and now passed and gone for ever. May this solemn thought of unredeemed time lead us to more earnest effort on behalf of others in the future.

Occupy till the Master come (St. Luke xix. 13). We know not when, only let us be found faithful. Our talents may be few, but woe be to us if we wrap them up, and lay them aside.

Follow the footsteps of Christ (1 St. Peter ii. 21). It is often most difficult to carry out this injunction. We are apt to resent when our opponents look upon us as faddists, but let us hold firm, "That we henceforth be no more carried about with every wind of doctrine," etc., but speaking the truth in love may grow up into Him in all things, which is the head, even Christ (Ephes. iv. 14, 15).

Increase the number of subscribers to the BANNER. Each reader may at least get a friend to take it in, and thus double the circulation. Many magazines offer prizes to those of its readers who work the hardest in this direction—not so the publishers of the BANNER, but surely the memory of our dear late Editor, Philo-Israel, who laboured so faithfully and lovingly for the truth he had so much at heart, should stimulate us to fresh energy in this direction.

Scatter the seed broadcast. We now come to a very important phase of the work delegated to Anglo-Israelites, and I would desire the wise sower to take these few hints in a kindly spirit.

Be very careful to read through first everything you intend to distribute, so that literature suitable to meet the need of each person may be given. Miss Rush, who has so long indefatigably carried on the Distribution Fund, sends such a splendid assortment of literature to each sower, that it should not be difficult to find pamphlets dealing with that part of the subject most appreciated by the recipient, and especially would I emphasise the importance of giving a simple booklet to those quite unacquainted with our subject. Avoid all waste of literature, but do try as far as possible to scatter the seed on new ground during this coming year.

Read up all branches of the subject. In giving this word of counsel, it seems to me that those who make the most headway, both as speakers and writers, are those who have a good all-round grasp of the truth. A specialist in the medical world could not cure one diseased organ if he had not a thorough knowledge of every part of the human body, and our lecturers are decidedly the best who can talk on the subject generally without harping perpetually on one string, such as the philological or historical portion of it, and this is true of our writers also.

Approve things that are excellent. The passage in Philippians i. 9, 10, reads thus:—"And this I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent." Over the portal of an old manor-house still to be seen in England, may be read the following quaint inscription:—

"They think, what do they think?
Let them think!"

The original owner of the house, a man of deep religious convictions, had been much troubled by the tongues of his Godless neighbours, and determined from henceforth to be oblivious of their slanderous and malicious assertions. Now it would be well for each Anglo-Israelite to take this quaint inscription as a kind of watchword during the year that has just begun, and if, in approving things that are excellent, the simple, clear statements of Scripture, and the faithfulness of our covenant-keeping God, we are branded as fools or faddists, or anything else in that direction, we can afford to smile, and say with the good old country squire, "They think, what do they think? Let them think." It is better to be with the minority on God's side, than with the majority who wrest the Scriptures to their own destruction.

Establish more Branch Associations. Let us awake to the fact that union is strength, and wherever there are two or three Anglo-Israelites residing in one place, it would be for the mutual benefit of each if they could arrange to meet at one another's houses; this would save the hiring of a hall, and by the reading and comparing of Scripture with Scripture it would tend to the edification of all. To find the names of such, it would be well to insert an advertisement in the local papers; no doubt many living in the same place would be glad to make one another's acquaintance, and a lecture might be arranged from time to time.

Lastly, let us labour until the evening of our life. Nothing is sweeter to the weary labourer than the well-earned rest at eventide, and as the sun sinks to rest, bathing the landscape in a flood of crimson, he reaches home, sweet home. May it be ours when life's labours are over to hear the beloved Master's voice saying: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND FIFTY-THIRD 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 370 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations shew what has been received from Nov. 10th to Dec. 17th; these contributions are very gratefully acknowledged with best thanks to our friends who have kindly recognised that our Fund needed support:—

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

Watford, December 17th, 1904.

We acknowledge with best thanks another gift of "Forty-Seven Identifications," 5 dozen from Mr. Peter Marshall, sent "In memory of Mr. Edward Hine," accompanied by a contribution of 5s. towards the cost of distribution; and Mr. Isaac Loveland, who despatched the pamphlets, added 18 copies of the "Identifications" from himself, and 1,000 leaflets, also 11 of the illustrated cards of the Ten Commandments, to which glad reference was made last month. Mrs. Bowe has kindly presented a case of literature, for which we are very grateful, and hope to make good use of.

The distribution of Journals and literature during the last four weeks has been as follows:—Of the BANNER OF ISRAEL alone, 651; of the COVENANT PEOPLE alone, 44; Journals and literature, Almanacks and Calendars together, in large parcels, some up to 5lbs in weight, and small packets, have numbered 328.

As it is expected that the New Year's Number of the BANNER OF ISRAEL will fall, as usual, into the hands of many who are unaware of how wide-spread is the knowledge of, and interest in, the *present revelation* of Israel, it seems well to give in this Report a full list of the places that have been sent to, through the agency of the Anglo-Israel Distribution Fund during the last six months. I would explain to any stranger who glances through the following names of places, that in the majority of them we have settled agents, between three and four hundred, who are regularly receiving literature and distributing it. It seems that this alone should arrest the attention of those who love the Word of God, and induce in them a desire to ascertain by enquiry and research if it be truth that is being so assiduously disseminated, or that which is false, which should then be strenuously combated:—

ENGLAND: — Acton, Aldershot, Anerley, Basingstoke, Bath, Barnsley, Barugh Green, Barrow-in-Furness, Bedford, Bexley, Birmingham, Birkenhead, Birstall, Bigbury, Blackburn, Bootle, Bradford, Brighton, Bristol, Bridport, Bromley, Bure-St.-Mary, Burton-on-Trent, Cambridge, Carlisle, Chesterfield, Chatham, Cheetham, Chippenham, Chester. Chelmsford, Cowplain, Crawley Down, Crewe, Crewton, Crayford, Derby, Dorchester, Dunster, East Chorlton, Eastbourne, Egremont, Epsom, Falmouth, Fleckney, Gillingham, Halifax, Harpurhey, Harwich, Hastings, Hay, Heaton-Chapel, Hove, Hull, Ingatestone, Ivy Hatch, Kingsbridge, Kyre, Leatherhead, Leeds, Leigh-on-Sea, Leicester, Liverpool, Longsight, London districts, Ludlow, Maidstone, March, Moreton-in-Marsh, Nanquidno, Newhaven, Newport-Pagnell, Normanton, Norwich, Nottingham, Nunhead, Old Charlton, Oxford, Parkstone, Pembroke Dock, Pendeen, Redbourne, Richmond, Rodwell, Rotherfield, Salisbury, Savernake Forest, Seacombe, Seaford, Sheffield, Southsea, Southampton, South Shields, Southminster, Spital, Staple, Stanford-le-Hope, Stratford-St.-Mary, Sunderland, Sutton-on-Hull, Tempsford, Tuffley, Tunbridge Wells, Ulverston, Upper Norwood, Watford, Wellingboro', West Bergholt, West Kirby, Willesden, Winchester.

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SCOTLAND: Dumfries, Edinburgh, Glasgow, Hamilton, Moffat, Selkirk, Stirling.

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BRITISH CENTRAL AFRICA: Maine Camp, Kota Kota.

SOUTH AFRICA: Beaumont, Cambridge, Douglas, Durban, East London, Ermilo, Grahamstown, Hanover Road, Johannesburg, Kenilworth, Kimberley, Klerksdorp, Middleburg, Oo Kiep, Port Elizabeth, Port Nolloth, Pretoria, Rolfontein, Umzimkulu, Umzinto, Vryburg, Waterval Boven.

EAST AFRICA: Nairobi, Toro.

EQUATORIAL AFRICA: Congo Free State, Wathen.

INDIA: Allahabad, Bangalore, Chatrapur, Mussoorie, Trimulgherry, Umballa, Whitefield.

CEYLON: Colombo.

BURMAH: Maymyo, Rangoon.

JAPAN: Ushigomi, Yokohama.

NEW SOUTH WALES: Coolamon, Dubbo, Ermington, Sydney, Wagga Wagga, Whitton.

VICTORIA: Broughton, Faithfield Park, Melbourne, Richmond, Wedderburn.

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SOUTH AUSTRALIA: Adelaide, Bridgewater.

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NEWFOUNDLAND: Carbonear, Lewis Port, St. John's.

MISSIONS:

Mission to Deep Sea Fishermen. Missions to Seamen. St. Andrew's Church Mission. Thames Church Mission.

With true thanksgiving to our heavenly Father, by whose aid has been any work accomplished according to His will, I close the Monthly Reports for 1904, looking forward with hope for the future that much more may be done for the honour and glory of His name, and that many souls may be won by our work to acknowledge the faithfulness of God, and the finished work of the Redeemer of Israel.

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

December 17th, 1904.

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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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

"TO ISRAEL'S KING."

Ye white wing'd messengers from heaven descend,
'Tired in the garb of purity the while ;
So may the all-pervading Spirit blend
With all who love Thee in this favour'd isle ;
That our united hearts to Thee may rise,
"Our glorious King of Israel" to the skies.

We see around Thy wondrous works unfold ;
Thy glorious arm maintaining truth and right ;
The great world-empires ever backward roll'd,
And Israel's progress ever in Thy sight ;
Pressing still onward to the goal, to be
United at the last, for aye with Thee.

Shall we not sing, and tune our harps again,
To the new song the angels sing on high ;
For Thou wast slain, and worthy art to reign
Through the vast stretch of God's eternity ;
Alone art Thou the Victor in the fight,
And all Thy foes must sink to endless night.

Rise on thy pinions bright, O soul of song ;
Fear not to spread thy soaring wings abroad ;
Rise to the heights sublime, where angels throng,
Tuning their golden harps in praise to God ;
Who of His bounty gives thee thus to sing
Eternal praise to Israel's glorious King.

'Twas Thine to sweep the strings of David's lyre,
And his 'rapt measure flowed in sacred strain ;
'Twas thine, to touch Isaiah's lips with fire,
To level mountains, and make straight the plain ;
Spirit of sacred song, beloved of heaven,
So oft and freely to Thine Israel given.

Sing of the treasures of the glorious word ;
Thine heritage of light, mid darkness dim ;
The great unchanging purpose of the Lord,
The thundering chorus of Creation's hymn ;
That sun and moon and stars and earth repeat
Their wondrous tale till all be made complete.

Sing of the mystery, that like a veil
Enveloped nations in a vast eclipse ;
Let earthly science tremble at the tale
Poured forth of old inspired, from prophet's lips ;
Let stones, and monuments, and rocks reply,
'Tis Christ, the Word, whose truth can never die.

Sing of His love to Israel's chosen race,
Recount the mercies scattered on her way ;
Sing of the bounteous store and saving grace
That made her strength sufficient for her day ;
Sing as the glorious morn of triumph breaks,
Above her lengthened cords, and strengthen'd stakes.

Sing of the victory won o'er sin and shame,
Jehovah's triumph, and of Hell's despair,
Of Satan's boast prostrate at Jesu's name ;
Eternal justice mighty everywhere ;
Of Kings, and Potentates, with honour meet,
Casting their crowns of gold at Jesu's feet.

And when thy song of time and earth shall be
Blended for ever with the Angels' song ;
Thou shalt undying, through eternity,
Still praise thy King, and tune thy harp among
The choirs of heaven, before the Great I Am,
The triumph song of Moses and The Lamb.

HECLA.

"THE INHERITORS OF THE BIRTHRIGHT."

THE fact that Ephraim and Manasseh, the sons of Joseph, who were the final inheritors of the birthright, were half-blood Egyptians, is that which made it necessary for Jacob to adopt them and make them fully his own, as Reuben and Simeon were his before he could confer upon them the covenant birthright. This is the adoption to which the Apostle Paul refers in his argument concerning the children of the promise *versus* the children of the flesh, as follows :— "Israelites, to whom pertaineth the adoption, and the covenants, and the glory, and the giving of the law, and the service, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came." Here Israelites as a whole, including both Houses, are spoken of. Hence, to all who really believe, claim, or teach that the Jews only are Israelites, and of all who believe that the word adoption, as used in this connection, can possibly have reference in any way to spiritual adoption we ask: When, how, or where did there ever occur an adoption, either spiritual or racial, among the Jews as a nation ?—*Rev. J. H. Allen.*

OUR SUPPLEMENT.

THE Chart issued as a Supplement to the present number, in a great measure, is self-explanatory. The facts and figures for the purpose of preparing the diagram have been obtained from various sources and it should at once be stated that the figures in very instance are *estimated*, as, on consideration, it will at once be seen that it would be quite impossible to give *exact* figures. The information has been obtained from statistics published in various books issued by the British Government, from "Mulhall's Dictionary of Statistics," and by consulting various works in the library of the Royal Statistical Society, and we have to acknowledge the courtesy of the officials of the Statistical Department of the Indian Office and Colonial Office, and also the Secretary of the Royal Statistical Society, for placing at our disposal various books of reference. There are, of course, many items which go to make up the wealth of a nation. The principal are :—Lands, houses, loans to various governments, railways, farms, mines and quarries, ships, trades and professions, furniture, gas and water works, iron works, canals, various companies, bullion, public properties, buildings, docks, forests, arsenals, &c., &c.

It will at once be seen that a very considerable portion of the wealth of the world is held by the two great English-speaking nations, viz., Great Britain and America, and the ratio of increase is greater than in other countries. The estimated average per head of the population in Great Britain is the highest, being £303 ; the next to this is Australia, £256 per head ; the United States £234. Canada is increasing rapidly, but India is exceedingly poor, and until the difficulty of the constantly recurring famines is overcome, there is little prospect of great improvement. It is quite impossible to form an estimate of the wealth per head for Africa.

Not sufficient information can be obtained with regard to China or Japan to include in the Chart.

We hope in a future number of the BANNER to make further reference to the figures of this chart.

R. F. B.

NOTICE.—Owing to railway and postal delays many of the corrections intended to be made in last week's BANNER failed to reach the printers in time, which accounts for the mistakes and other defects our readers may have observed in it. The present number may quite possibly suffer in the same way to some extent, for all which we offer our apologies.—ED.

ALL communications intended for the Editor to be addressed—J. G. TAYLOR, 2, Leazes Terrace, Newcastle-on-Tyne.

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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. XXIX., No. 1,463. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 11, 1905. [PRICE ONE PENNY.

Contents.

	PAGE
The "Up-to-Date" Bible: the "Higher Criticism": and the "Identity." By Aug. A. Tartas	27
God's Ancient People Israel. By the Rev. A. E. Bull	28
The Wedding Guests. By Col. G. W. Deane	30
Unity and Co-operation. By John Scott	31
Israel's Scripture and Prayer Union	32
Miscellanea	33
The Divine Calendar. By Augusta Cook	34
Correspondence: "Do We Believe?" The Jews. The Blessings. "Sojourners of the Dispersion"	35, 36

THE "UP-TO-DATE" BIBLE: THE "HIGHER CRITICISM": AND THE "IDENTITY."

BY AUG. A. TARTAS.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.—Luke xvi. 31.

THE *Revised* version of the Holy Scriptures may be considered an "up-to-date" Bible; there no longer exist the uninspired and misleading chronological dates, or the headlines to columns, and headings to chapters—these latter, as regards especially the prophecies, being very largely of a fanciful description by its "spiritualizing" interpretations, and so opposed to the *literal* meaning of the text. We now have, therefore, the bare historical Biblical narratives, and the plain language of Revelation to guide us: and the teaching is plain—the sequel seen to be obvious!

Its first chapters were formulated in Eden and carefully preserved by the first created man; he and his descendants continued the record down to the last chapter. There have been many attempts at piracy, but, notwithstanding the labours of the "Higher Critics" claiming greater antiquity and authenticity for their pet authors, all have signally failed in the attempt. Their spurious editions, whether produced in Chaldea, Babylonia, Egypt or Assyria—the neighbouring countries of the "cradle of the race"—are *modern* compared with the grand old Book. The oldest of them (in the Archaic-Chaldean cuneiform writing) was not produced within a thousand years* subsequent to the first chapter of Genesis, and was a garbled account of whatever appeared therein at all resembling the Biblical narratives. Our Lord refers to the first editor of the Holy Scriptures, Moses—and he was not only an editor but a compiler and author of the other books of the Pentateuch—as an *authority to accept* (John v. 46, 47); and also to the prophets (Luke xi. 49), who later on through the ages continued the revelation, by inspiration, of God's dealings with man. Let us briefly review the subject matter of some of their literary work, and their Divinely inspired messages.

Paradise, the "Fall," the Deluge and Babel narratives are all familiar to us, but the scheme and work of the redemption of mankind is, in a sense, still obscure to many; and a short summary of its history will assist in making it clear. During the first millennium after the Flood, the renewed Adamites, who had settled again in the plains of Shinar, and probably had recovered, from the buried ruins of the ancient Accadian cities, much of the antediluvian Babylonian literature, also adopted its system of idolatrous worship as recorded on the Chaldean clay tablets of that age; and under the leadership of such men as Nimrod made a fresh attempt to destroy the pure Mono-theistic religion, and to again set up the worship of Anu, Ea and Bel—the Babylonian Trinity. To this end they congregated within a restricted area and commenced to build the celebrated tower and city of Babel—in defiance of God's command, through Noah, to spread abroad and "replenish the earth"—the works of which were suddenly arrested in the manner related in Genesis xi. 1—9. This, the third great attempt of Satan, to frustrate the will of the Divine Being and to mar His work upon earth, was followed by His mercifully determining to set out another course for the regeneration of mankind by creating and appointing a nation to carry out His work, and from whom should spring a Saviour and Redeemer who would finally destroy the power of Satan and avenge the injuries inflicted, through him, upon God's creatures ever since the happy days of Eden; and also his many insults and defiance to the Divine majesty.

Dwelling in the Chaldean city of Ur, and in association with his father's family, who were given to the idolatrous practices and worship of the Babylonian deities, was one—the only one (with *his* family) faithful worshipper of

* According to Hebrew genealogies (Septuagint version).

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Jehovah—Abram; a direct descendant of Shem, who, with his father's house, ultimately removed (probably through religious persecution) to Haran in Mesopotamia. He it was who, upon the death of his father Terah, and at the age of 75, was commanded by God to leave home and country for a Divine purpose, for "the Lord had said unto Abram . . . I will make of thee a great nation, and I will bless thee, and make thy name great . . . and in thee shall all families of the earth be blessed" (Gen. xii. 1—3); and who unhesitatingly obeyed "not knowing whither he went" (Heb. xi. 8). Upon his arrival in Canaan the Lord again and again appeared to him confirming and enlarging His promises to the fullest extent imaginable; and by them he was really constituted "heir of the world" (Rom. iv. 13); for his seed was to be multitudinous "as the dust of the earth" (Gen. xiii. 16), "as the stars of the heaven, and as the sand which is upon the sea-shore" (Gen. xxii. 17); moreover God "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" (Gen. xv. 18), "for an everlasting possession" (Gen. xvii. 8). He also said to him, "thy name shall be Abraham, for a father of a multitude of nations have I made thee, and I will establish My covenant between Me and thee, and thy seed after thee, throughout all generations, for an everlasting covenant" (Gen. xvii. 5—7), and "thy seed shall possess the gate of his enemies" (Gen. xxii. 17). These covenants and promises were reiterated and elaborated to Isaac, Jacob, and through him to his sons, the heads of the Twelve Tribes of Israel—the birthright blessings (Gen. xlviii.) passing through Joseph to his sons Ephraim and Manasseh; the kingly power (Gen. xlix. 8—12) being conferred upon Judah; and the priestly office appointed to Levi. Thus are recorded the Divine covenants and promises, and the prophetical utterances, Divinely inspired, of the patriarchs,* in Moses' first book of the Pentateuch, compiled from the family archives. Let us now read what Moses wrote (or caused to be written) in his last book, Deuteronomy, in the last year of his life; with an experience as magnificent as it was unique in God's dealings with mankind; more especially as to His guidance and care of His "chosen people," and of His will and design for their future—which our Saviour refers to, *and confirmed* all that Moses wrote! and this was Moses' testimony—after reciting the laws and statutes set out with remarkable minuteness and precision, for the guidance and government of the people (as detailed in Deuteronomy v.—xxvii.), Moses closes his address by pointing out with much emphasis the blessings for obedience: "that the Lord thy God shall set thee on high above all nations of the earth . . . shall establish thee an holy people unto Himself . . . shall open unto thee His good treasures . . . shall cause thine enemies that rise up against thee to be smitten before thy face . . . and the Lord shall make thee the head" (Deut. xxviii.) of the nations; and then finished with special prophetic blessings (Deut. xxxiii.) upon each individual tribe by name, very similar to those pronounced by the dying Jacob in Gen. xlix.

The whole Bible history is a record of the expansion and fulfilment of these covenants, promises and prophecies; but it also recounts the many lapses of the Israelites into idolatry, their division into two kingdoms, their punishments, and ultimate banishment from the land—there is, however, to be *restoration*, for, as Jeremiah prophecies (iii. 18), "In those days the House of Judah shall walk to the House of Israel (the Ten Tribes) 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."

The "House of Judah"—the Jews—are in evidence; but who and where are Israel of the Ten Tribes? They are to be found, "in the latter days," developed into (1) "a strong nation" (Mich. iv. 7), (2) located "in the isles of the sea" (Isa. xxiv. 15. xli. 1), (3) unconquerable (Isa. liv. 15—17, xli. 11, 12), (4) having an heathen empire in subjection (Psa. xviii. 43), (5) wealthy; lending to many nations—borrowing from none (Deut. xxviii. 11, 12), (6) Colonizers (Isa. xxxv. 1, liv. 3), (7) in possession of the gates of their enemies (Gen. xxii. 17), (8) an overflowing population migrating throughout the world from their small over crowded native place (Isa. xlix. 20, liv. 3; Deut. xxxiii. 17), and growing into a "company of nations" (Gen. xxxv. 11, xlviii. 19), (9) a Sabbath keeping race nationally and by law (Exod. xxxi. 17). These are but a very few of the "identifications" pointed out in the Holy Scriptures; and is there a Britisher who does not lay claim to them all, with pride, as *peculiar* to his own great empire? for there is no other world power to which these traits wholly apply!

If, therefore, men will not accept this, the only *rational* conclusion to be deduced from the foregoing and many other Biblical extracts, that there is no other race but the Anglo-Saxon (Isaac sons) which fulfils all these, and many other distinguishing features, as spoken of by "Moses and the prophets, neither will they be persuaded though one rose from the dead."

102, North Side, Clapham Common, S.W.

* To Isaac.—Gen. xxiv. 60, xxv. 22, 23, xxvi. 2—5, 24.
To Jacob.—Gen. xxvii. 27—29, xxviii. 3, 4, 13—15, xxxi. 3, xxxii. 24—32, xxxv. 9—12, xlvi. 2—4, xlviii. 5—22.
To Jacob's sons.—Gen. xlix.

GOD'S ANCIENT PEOPLE—ISRAEL.

JUDAH-ISRAEL AND EPHRAIM-ISRAEL: WHO ARE THEY? AND WHERE ARE THEY?

BY THE REV. A. E. BULL,
(*Vicar of St. Paul's, Hounslow*).

(*Continued from page* 15).

"I WILL magnify thee exceedingly—thou shalt be a father of a multitude of nations—kings shall come out of thee." A promise, too, of national superiority, "Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). A promise of the One Seed, which is Christ (Gal. iii. 16), by whom and through whom they, as a people, should become a blessing to the whole world—"in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18).

And all these promises confirmed by an everlasting covenant, made sure by the interposition of an oath (Heb. vi. 17)—"By Myself have I sworn, saith the Lord" (Gen. xxii. 16).

A covenant established with Isaac his son (Gen. xvii. 21), and Jacob his grandson (Gen. xxviii. 14). "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). But what of Ephraim? Well, who was he? Jacob had twelve sons, the youngest but one being Joseph, the favourite, who, narrowly escaping death through the hatred of his brethren, was raised from the pit, sold to the Ishmaelites, taken down to Egypt, and ultimately through painful experience, raised to be "a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt"—a Saviour and Preserver of the family to which he belonged,

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as well as multitudes of the native subjects of the Egyptian king. We know this story of Joseph so well, but who can read it at any time without deep emotion ?

Now unto Joseph were born two sons, Manasseh ("making to forget") the elder, and Ephraim ("fruitful") the younger.

In the touching narrative of the beautiful character of Joseph, not the least interesting point is that recorded in the 48th chapter.

The old man Jacob, whom God had for his faith dignified by a new name, "Israel" (Gesenius, "soldier of God") (Gen. xxxv. 10), just as beforetime he had honoured his grandfather Abram, calling him henceforth "Abraham" (Gen. xvii. 5), was now sick. Joseph hears of it, and goes at once to see the dear old father, taking with him his own two boys, Manasseh and Ephraim, not merely, I imagine, that they might see their grandfather, but that they might receive the patriarch's blessing. It was a very affectionate meeting. Jacob reminds Joseph of God's mercies, of His word of blessing at Luz years before, "I will make thee fruitful, and multiply thee, and I will make thee a company of peoples." "And now thy two sons, Ephraim and Manasseh, shall be mine," in other words, I shall reckon them as my own sons, and in the disposition of my inheritance, I shall deal with them as members of my own family.

This was Jacob's utterance even before he was aware of the presence of the two young men. For Israel's eyes were dim from age, that he could not see. See how it reads, "Who are these?" "These are my sons, whom God hath given me here." "Bring them, I pray thee, unto me, and I will bless them." "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding (margin "crossing") his hands wittingly: for Manasseh was the first-born. And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads: and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude (as fishes do increase, margin, A.V.) in the midst of the earth." To Joseph's natural remonstrance, the old man's reply was, "I know it, my son, I know it: he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude (Heb., fulness) of nations."

This chapter ought to be a favourite one with all Bible students. It goes down deep into the heart, it illuminates the understanding, and it is the key to the interpretation of very much that follows.

What pregnant sentences! What momentous predictions! "Let my name (Israel) be named on them."

Both sons were blessed, but, in accordance with the sovereign will of Jehovah, under which the blessings of Israel were given, the younger chosen before the elder, and the seed of that younger one, Ephraim, to become a fulness of nations—an expression used only in one other place in the whole Bible (Rom. xi. 25), for "Gentiles" is equivalent to "nations" in the Hebrew, "Goyim."

The next chapter gives us the closing scene of Jacob's life. He calls together all his sons, and, conscious of the awful solemnity of the occasion, he tells them what shall befall them in the "latter days."

There can be no doubt that these predictions, divine in their source, indicate the special characteristics and future developments of the tribes of which these sons were representative. Two of them have a very special importance, that concerning Judah and that of Joseph.

A Biblical reference further on (1 Chron. v. 1—2) throws much light upon this chapter. Reuben was the first-born, but on account of Reuben's vileness, "His birthright was given unto the sons of Joseph the son of Israel." "For *Judah* prevailed above his brethren, and of him came the Prince (margin, leader), but the birthright was Joseph's."

So Jacob declares, "The sceptre shall not depart from *Judah*, nor the ruler's staff from between his feet, until Shiloh come, and unto him shall the obedience of the peoples be" (ver. 10)—an obvious reference to the future Messiah, whatever difficulties may surround the term "Shiloh."

But of *Joseph* (vers. 22—26), "Joseph is a fruitful bough, a fruitful bough by a fountain: his branches run over the wall. 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. . . . The Almighty shall bless thee, with blessings of heaven above, blessings of the deep which coucheth beneath, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph."

What a magnificent bequest! What a rich inheritance! And not, as might at first appear, an unrighteous arrangement. For there was a moral reason in Joseph becoming heir to the birthright. Was he not the elder son of her who was Jacob's real love (Rachel), and who but for deception and hard practice would have been Jacob's first wife? And if character had to be considered, Joseph's was the very opposite to that of Reuben, for it was Joseph who said, under the fire of temptation, "How can I do this great wickedness, and sin against God?"

Hence Joseph's pre-eminence, and from him that of the younger son, Ephraim, upon whose head Jacob had persisted in laying his right hand. So that when centuries had rolled by, the term "Ephraim" was taken as representing the whole of the Ten Tribes, who separated under Jeroboam, and "Israel" was the special title of these tribes as distinguished from that of Judah.

Ephraim was the senior partner in the confederation of the House of Israel: "I am a father to Israel, and Ephraim is my firstborn" (Jer. xxxi. 9). "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" (Hos. xi. 8). "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" (Hos. vi. 4). "I know Ephraim, and Israel is not hid from me" (Hos. v. 3).

In fact, references to prove this use of the term, Israel and Ephraim, as opposed to Judah, are abundant, and the study especially of Hosea's prophecy will make this very certain. Now we see what is meant by the term "Ephraim-Israel,"—the kingdom of the Ten Tribes, the House of Israel, in contradistinction to *Judah*-Israel, the House of Judah. But *where* are they?

I. *Where* is Judah-Israel? In other words, where are the Jews? This term "Jew" is far too often misapplied. Abraham is sometimes called a Jew; the Israelites in the wilderness are in the same way called Jews. But this is confusion, and very misleading. "The name is properly applied to a member of the kingdom of Judah after the

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separation of the Ten Tribes" (Bib. Dict., Westcott). In this sense, "Jew" occurs three times in the Second Book of Kings (xvi. 6, xviii. 26, xxv. 25), written after the return of Judah and Benjamin from Babylon, and eight times in the Book of Jeremiah. As time went on, it no doubt had an extended meaning, but never could be properly applied in the comprehensive sense of including the whole of the twelve tribes of Israel.

The House of Judah might be called Israel, but the House of Israel could not be called Judæans, or Jews. The tribe of Benjamin, and individuals or scattered remnants of the Ten Tribes, all came under this designation after the Babylonian captivity, but never correctly the Ten Tribes as a body. Judah-Israel (the Jews) and Ephraim-Israel have always been separate and distinct: the breach between them has never been healed. And we know where these Jews are. In accordance with God's faithful word of promise, their captivity ended after seventy years, and Ezra and Nehemiah record the return of large numbers of them to their own land. The Jews, in our Lord's time, were their descendants. For their rejection of the Messiah, and subsequent opposition to the propagation of Christ's Gospel, wrath came upon them to the uttermost. The Lord's words were, "They shall fall by the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.", How literally and how terribly have these words of woe been verified!

All through the centuries have they been "tossed to and fro among the kingdoms of the earth, an execration, an astonishment, a hissing, and a reproach" (Jer. xxix. 18), and to this day all over the continent of Europe the Jew is hated and despised, and, in the mildest form of persecution, deprived of the common rights of citizens. In Russia, where, according to the "Jews' Year Book," there are 6,000,000 of them (*i.e.*, half of approximate total of 12,000,000 supposed to be in the world), no University in the Empire is allowed to receive a greater proportion of Jewish students than 5 per cent. of the whole body.

But in the severer forms, the terrible events of late at Kishineff, which have made that word almost a synonym with "massacre," remind us too sadly of the awful shout of the Jews in the presence of Pontius Pilate: "His blood be on us and on our children."

(To be continued.)

THE WEDDING GUESTS.

By Colonel G. W. Deane.

Matt. xxii. 10: "So those servants went out into the highways, and gathered together all as many as they found both bad and good: and the wedding was furnished with guests." Under the heading of "The Wedding Feast" it was shown that nothing in the parable justifies any conclusion that God has changed or superseded as servants His chosen people Israel. It is now proposed to show that there is nothing in the parable to justify a conclusion that Israel have forfeited their position as bride. The present-day teaching of the Church not only implies that the servants of the kingdom of God have been changed, or superseded, but, startling as it may sound, that the Bride of Christ also has been changed.

Let us first clear up a minor point involved in the *dramatis personæ* of the parable. It is evident that Jesus Christ is one of the servants. But at the wedding feast He will be present as Bridegroom. In the scenes of the drama, then, Christ appears in two characters. In one of the first scenes as a servant, calling guests to the marriage, and in the final scene of the wedding He will appear as Bridegroom. Similarly, there appears to be a twofold character in respect of some of the other servants and the Bride. Some representatives of the House of Judah (including Benjamin) were as servants calling that House to the marriage; in other words, those who, had they accepted the call, would by virtue of their possession of the kingdom of heaven, and their marriage relationship with Jehovah, have been confirmed in that position, relationship, and privileges, and at the final scene of the wedding feast have been numbered among that body—the Bride. Owing to their refusal they were nationally rejected as unworthy. It was shown that the servants and their successors were of the House of Israel (through Benjamin) and the nation that grew from them. It is here advanced that these same servants and their descendants who then and now called and are calling the guests will, in the final scene, be among the body corporate—the Bride. As Christ *was* servant, and *will be* Bridegroom, so Israel *were* servants and *will be* Bride. Is not this twofold rôle indicated in Rev. xxii.? "And the Spirit and the Bride say, Come. And let him that heareth say, Come."

The Old Testament tells us that under the Mosaic law the two Houses of Judah and Israel, after the rupture into two kingdoms, were regarded as two wives in the relationship of marriage with Jehovah. Israel was divorced, Judah remained as a married wife, and so they continued till our Lord's first advent. Judah rejected the Messiah and were "cut off." But was Christ's coming to have no effect on Israel? Turn to Isa. liii. and liv. I have never heard of anyone who disputes that chap. liii. is Messianic. Surely chap. liv. is in chronological sequence, and the very first verse foretells the reversal of the position of the two Houses. Verse 5 says plainly of Israel, "For thy Maker is thy Husband," and the rest of the chapter tells of the mercies that will be bestowed on her in her re-married condition. Turn to Hos. ii.: "Thou (the House of Israel) shalt call Me Ishi (*i.e.*, My husband) . . . and I will betroth thee unto Me forever." And the chapter describes in part the method of Jehovah's dealings with her, leading up to her re-marriage. There is absolutely no way of getting out of this. At some time or other—and common sense tells us it must be before the final judgment scenes at the close of the age—the House of Israel is to be re-married to Jehovah and FOR EVER. Here, then, is one Wife, or Bride. And Judah will eventually be graffed in again, will be re-united with Israel (Ezek. xxxvii.), and there will be no more questions of two wives again of Israel. An united Israel will be one Bride of Christ, and it is claimed that she will be the Bride of the parable under consideration. Rom. vii. 1—4 is quoted to show that Paul, at all events, regarded the re-marriage of the House of Israel to Christ as a *fait accompli*.

What, then, does Paul mean in Ephes. v. when He calls the Church the Bride? Will there be two Brides? Ah! this is just the problem that awaits solution by those who hold that during this dispensation the Church is Gentile apart from and outside of a literal Israel. It has been shown over and over again that the Greek word in the Authorized Version, *ekklêsia* (translated "Church"), means "assembly," and means precisely the same as the Hebrew word translated "congregation" and "assembly." The

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word *ekklêsia* further is used in the Septuagint, in Acts vii. 38, Psa. xxii. 22 and 25, and verse 22 is quoted in Heb. ii. 12.

The Church and the great congregation are one and the same, and the latter was the nation of twelve-tribed Israel in its religious aspect. To put the finishing touch to the picture, all that is needed is to gather from the superscription and internal evidence who the people were who were primarily addressed in the Epistle to the Ephesians. The superscription is "to the saints which are at Ephesus, and to the faithful in Christ Jesus." "The saints" is the appellation of Israel: "Chosen before the foundation of the world . . . predestinated unto the adoption of children." Deut. vii. 6 says of Israel: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth." 1 Peter i., writing to the elect sojourners of the dispersion, calls them "elect according to the foreknowledge of God the Father." And one marginal reference is made to Rom. viii. 29. It is a logical deduction that the Church of Ephes. v. is Israel, and that there is only one Bride, not two. In this view the Church is made up of Israel *plus* Gentiles, the good olive tree and any number of ingrafted wild branches. While Gentiles, by acceptance of Christ, become partakers of the spiritual blessings of Israel, there is nothing in Scripture to show they will supplant Israel as the Bride.

When the servants have completed their task, and the guests, bad and good, are gathered together, a judgment scene is depicted; from among the many that have been called the choice will be made. "The King came in to see the guests." These words, "the guests," seem to be an example of the beautiful accuracy of our Lord in matters of detail. May it not be reasonably expected that though all present may wear the same wedding garment, all be partakers of the feast, there will be a difference in position between those who represent the Bride and those who are guests? Look at Rev. xix. 7—9, "The marriage of the Lamb is come, His wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb." A distinction here between the wife and the guests seems clearly indicated, and to support the view advanced.

The leaders of the Church to-day are teaching that during this dispensation the whole twelve tribes of Israel are excluded, and Gentile Churches, yclept "spiritual Israel," have been installed in their forfeited position, and further that this conglomerate Gentile Church has usurped the position of Israel as Bride (for, that there can be two Brides, requires no serious consideration). While it would be outside the province of this journal to enter into any dissertation on the wedding garment spoken of in this parable, yet I trust it may be, "in order" to fill in the outline of its bearing on the Gospel of the kingdom. To the Bride will be "granted that she should be arrayed in fine linen clean and white" (Rev. xix. 8), and this garment will be given also to those who are called and accept the invitation on God's own conditions —the acceptance of Jesus Christ and obedience to His commands. The possession or non-possession of the wedding garment will be the distinguishing mark. It seems another way of illustrating John x.: "I am the door: by Me if any man enter in, he shall be saved. . . . He that climbeth up some other way, the same is a thief and a robber." Of Acts iv. 12, "There is none other name under heaven given among men, whereby we must be saved." This seems of vital importance to both Israelites and Gentiles, both those who will represent the Bride and those who will be guests at the wedding feast, and may fairly be drawn attention to in a day when the belief is spreading that no invitation to the wedding feast is needed, no atonement necessary for salvation, no acceptance of or belief in Christ required, and that man can obtain salvation and inherit eternal life through his own actions and by his own means. To all such this parable conveys a warning so plain that even "he who runs may read."

UNITY AND CO-OPERATION.

By John Scott.

As British-Israelites, we may be well acquainted with the words, "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). Our true relationship to God as revealed by our dear Saviour and Elder Brother, the Redeemer of Israel and Saviour of the world, is that through belief in Him—Christ—we become real sons of God; and it is our duty in unison to worship God, our heavenly Father, in spirit and in truth, in order that we may faithfully show forth His praise. In last week's Banner of Israel proof was given of the benefit of Identity belief to a lay preacher of the Church of England, who had given up infidelity and become a "child of God," and an earnest co-worker in bringing other unbelievers into faith and unison with God's love. Twelve months ago it was my privilege to see a gentleman over 80 years of age rejoicing in Christ as a child; for he had the previous day given up his infidelity, to the delight of his dear wife and family, and the joy of himself. He had been an infidel 55 years, and was a great admirer of the late Mr. Charles Bradlaugh; he never read the Bible, and had told me some months before that he did not need Christ, as he had always led an upright and honest life. I spoke to him of our Identity with Lost Israel, which enabled us to see Christ, the true Light of the world, in having redeemed us from the law, and brought our nation into its present high position through God's faithfulness. Trusting in our own righteousness will avail nothing, but belief in the finished work of Christ, and reliance upon Him alone, as the way, the truth, and the life, will bring eternal salvation. This belief, I said, led me to speak to Mr. Bradlaugh when he visited Manchester in November, 1886, which I shall always remember. I politely asked him if he had ever seen a Jew, to which he replied kindly, "Yes, I have"! From the fulness of my heart, I then asked, "Is there not a God, then?" This question Bradlaugh evaded, with abusive language, which rather startled me.

When I had finished relating this to the old gentleman, he expressed his surprise at Mr. Bradlaugh's treatment of me, and admitted he had done wrong. My object in asking Mr. Bradlaugh if he had ever seen a Jew was intentional of getting him to admit there is a God, from the very fulfilment of Scripture respecting "Jews." It is my great pleasure, however, to say a lasting impression was made for good with the old gentleman, who lost faith in Bradlaugh, and began to see in himself not the perfection he had hitherto boasted of, but by looking into the fulfilment of prophecy respecting this nation, he began to search and seek after Christ, and at last found Him to his eternal salvation. I saw him on his death-bed, peaceful and happy as a child of God: and in the presence of a friend who had

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come to rejoice with him and his wife, we testified to the faithfulness of God to all His promises to us as the people "He formed for Himself" literally, and thanked God for enabling us to be co-operators in worshipping Him in Spirit and in Truth. Such testimony leaves no room for the doubting question "Cui Bono?" so often encountered formerly!

The unity of our Lord's disciples and adherence amongst themselves should be a striking example to us who ought to work on the same lines of revealed truth, with the further fulfilment of prophecy before us in our fellowship with God. In our daily life we should be co-operators in spreading the true Gospel of the kingdom, and of Christ's Church on earth; we not only believe in Christ as our Redeemer and Saviour, but we believe His own words, "I am not sent but unto the lost sheep of the House of Israel." We have greater light than our Lord's disciples, and have, therefore, greater responsibility if we neglect our opportunities of doing good in speading the truth. The Church, in the Acts of the Apostles, is rightly interpreted as the "Church in the wilderness," or the twelve tribes of Israel when under the law; and we as their descendants, in accepting Christ, and are now under grace, must show forth the truth to the praise and glory of God apart from sects or creeds. Having the Spirit of Christ we should have no bigotry, no jealousy, no party animosity. Christ alone is our Great High Priest and Intercessor, our only Mediator and Saviour. We need no so-called earthly priests, but as servants of God we should be workers together, through Christ, in spreading the glorious truth against infidelity and unbelief in its various forms.

In the *Rock* newspaper of 16th December is a report of a remarkable sermon preached by Archdeacon Sinclair, of London, at St. Margaret's, Lothbury, in which he said, "Of all the millions of the inhabitants of the earth, not so much as a quarter are even nominally Christians. Of these, by far the larger portion are adherents to the Church of Rome, who excommunicates the rest. The next, the Greek Church of the East, the Church which sent Christianity to the Britons long before the arrival of St. Augustine; these are said to number eighty-four millions. Next in proportion we are bound to admit the Methodists; Methodism has made vast strides in the United States of America. Next, our Church of England, which is estimated at twenty-three millions, and which, including the ninety-three millions of Methodists, is not more than half of the subjects of the Pope. The reason of all these differences is very largely local tradition; slight differences and occasional variations have become fossilised by isolation until they are insurmountable. But in spite of all these inroads of the world and the powers of evil, there is an internal unity of an importance in comparison with which all these divisions are as straw. This internal unity should be expressed, if possible, in external relations. The imperfection of the external relations does not hinder the essence of the unity of the principles of Christ in faith and love. The main thing is this: If they are crucified to the world, if they have presented their wills to God, then in faith and love will they unite and be one in union with Christ. They may not speak the same language, but the spiritual likeness which has been produced in them by the Divine presence will unite them. Nor will this be a mere normal harmony of sympathy, for all who love Christ in sincerity cannot help being at one with each other in proportion as they are one with Christ. He who has the spirit of Christ can know no bigotry, no jealousy, no party animosity. We know there have been terrible outside controversies in the Church. There are at present great inconsistencies among a multitude of devout priests. There are, moreover, many scholars among the clergy who believe that a more primitive form of the Christian faith might be helpful in strengthening their belief. We cannot ignore scientific facts, but we can show that they are not incompatible with the true Christian faith. The Anglican and Foreign Church Society have done a great deal towards bringing together all the different branches of the Christian religion in the common love and true worship of God, and have done much towards reconciling the apparent differences between science and religion. I have said enough to show the ample work of this Society, and that it deserves the sympathy and support of all faithful and loyal members of the Church of England. Outward unity we cannot at present expect, but we can all strive for the unity of the Spirit in the bond of peace; for that we can all earnestly pray in every branch of the Church. Then some day, in God's own good time, some great fervour of love will overspread Christendom and all misunderstandings be cleared up, and we shall find that by each coming as close as we can to our Lord Jesus Christ, we have come close to each other also."

Archdeacon Sinclair, if he would study the Scriptures more, surely might eventually accept Identity light, and see the internal unity which can be expressed in external relations—and make all the divisions as straw by showing the fulfilment of prophecy in the history of the Anglo-Saxon race—in active operation every week through the BANNER OF ISRAEL,—Christians of all denominations, in all parts of the world, now working in unity and co-operation, to show forth the praise and glory of our covenant-keeping God of love. To Him be all praise and glory now and for ever.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

OBJECTS of the Union.—Study of the Word of God. Intercessory prayer and praise.

The Cards for 1905 can now be obtained of the Secretary, Mrs. Innes, 28, Norrey's Avenue, Oxford.

Subject for Prayer during the Sundays in January:—That God may be pleased soon to remove the spiritual blindness from our brethren of the House of Judah, that He may be the "hope of His people, and the strength of all the children of Israel."

UNITED STATES AND CANADA.—Negotiations are pending with a view to the re-convention of an Anglo-American Joint High Commission for the discussion of Canadian reciprocity, &c. In the event of such a commission meeting, the question of Canadian reciprocity would be the chief topic.

NOTHING TO BE ASHAMED OF.—A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—*Pope.*

AT the usual monthly meeting of the British-Israel Association at Exeter Hall Parlour on January 5th, the Rev. F. W. Clatworthy delivered the first part of his lecture on "Measures of Time, Their Institution." The lecturer compared various systems of chronology, and dwelt on their workings, then from the comparison showed that the only system that worked out to a prime day was the Biblical measure. The lecture was much appreciated, and the hope expressed that it would be printed later on so that many more might read it.

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MISCELLANEA.

THE STONE OF THE FOUNDATION (*Lapis Foundationis*).—"There was a stone in lieu of the Ark of the Covenant in the second Temple, and it was called *Lapis Foundationis* (Foundation Stone). Foundation Stone—of what? The Ark of the Covenant was the foundation of Judaism, and can there be any doubt that the Stone of Foundation, as a substitute, implied this very stone, 60 feet one way, 50 feet the other, and 17 feet in height? . . . Such a stone as that which still stands on the Hill of H—— is still called Ark Stone by the Druids of Wales, and is stationed in the centre of their Eistedfodic Gorsedd of a circle of twelve stones. . . . Reverting again to the Foundation Stone (*Lapis Foundationis*), as the foundation of the Jewish religion, Jesus seems to have had this *Lapis Foundationis* in His mind, when He uttered the words in reference to another rock, viz.: *Upon this Stone will I build My Church*. He seems to allude to some other church built upon some other rock. Did He allude, as a contrast, to the *Lapis Foundationis* as the Ark, and the basis of the creed of the Hebrews? Or did He convey that He was going to restore the creed of which the said Stone of this Foundation was the emblem? Was that the rebuilding of the Tabernacle of David (God) which had fallen, and referred to in Acts xv. and the last chapter of Amos?"—Morgan (Owen). B. B. D. Morien: *The Light of Britannia*, Cardiff, pp. 245, 246.—A. B. G.

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BLESSINGS OF A CYCLONE.—On Aug. 11, 1903, a cyclone swept from end to end of Jamaica, and Mr. Sydney Olivier, the Acting Governor, in his report to the Colonial Office, estimates the immediate destruction of property at £2,500,000. But the apparent calamity was not without its benefits, for he says: "A hurricane appears to assist in promoting the fertility of the soil. The total destruction of the banana crop and the attention compulsorily given to clearing cultivation have resulted in the yield in the last few months of a much finer grade of fruit than has been exported on so large a scale previously. This is a most important result for Jamaica fruit, which last year was markedly suffering, from the deterioration of its quality, in the markets of the United States, and was losing in competition not only with Costa Rican fruit but even with that from Cuba and San Domingo."

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"IT'S AN ILL WIND," &c.—Answering allegations that the present Dutch Cabinet is Clerical in its tendencies, the Premier, Dr. Kuyper, stated the other day, in the Second Chamber of the States-General, that Christianity in Holland is very superficial as compared with other countries, for example, in England, where the discussion in *The Daily Telegraph* on "Do we believe?" proved the immense influence which religion has over all classes of the community, and especially over leading men.

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NEW SOUTH WALES PROSPERITY.—On the opening of the Wool Exhibition at Sydney by Sir Harry Rawson, his Excellency congratulated the country on its army of workers, the improved conditions and prospects of its staple industry, and the better season and prices, indicating increasing prosperity of all classes. His Excellency said he was authoritatively assured that, with the exception of 1899, this was the most satisfactory market in the history of the State. Comparing the gold and wool exports of the State since 1851, those of gold amounted to £36,000,000, while those of wool were £300,000,000.

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ENGLISH IN MALTA.—The hollow character of the agitation at Malta against the use of English, with which Mr. Chamberlain dealt so effectively when at the Colonial Office, is revealed in the Bluebook for 1903-4, which has just been issued. Out of 6,821 parents, who selected the language of colloquial instruction for their children on their being admitted to the infant schools, or on their being promoted to Standards I. and II., 86.0 per cent. declared for English, as against 81.4 per cent. in 1902-3, and 14.0 per cent. for Italian, as compared with 18.6 per cent. in the previous year. In the case of admissions or promotions to Standard III., out of 3,652 parents who selected the secondary language of instruction for their children in 1903-4, 92.8 per cent. chose English, as compared with 85.4 per cent. in 1902-3, and 7.2 per cent. declared for Italian, as against 14.6 per cent. in the previous year, thus showing an increase of 7.4 per cent. in favour of English. In the choice of language of examination in higher standards the number of parents or guardians of pupils who made a choice of the language in which they desired their children to be examined, was 1,082, as against 1,084 in 1902-3. Of these 49.7 per cent. selected English only, as against 30.7 per cent. in 1902-3; 49.4 per cent. chose English and Italian, as against 68.7 per cent. in 1902-3; 0.9 per cent. chose Italian only, as against 0.6 per cent. in 1902-3.

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ENORMOUS PROGRESS.—Some remarkable figures regarding the growth of the value of our trade during nearly half a century were given at the dinner to Mr. Robert Henderson, Secretary to his Majesty's Customs, at the Hotel Cecil, who said that when he entered the service nearly forty-three years ago the Customs revenue, notwithstanding a duty of 1s. 5d. per pound on tea and 16s. per cwt. on sugar, amounted to about £24,000,000, as compared with some £36,000,000 at the present time, whilst the value of the imports and exports then reached but £391,000,000, as against nearly £1,000,000,000 to-day.

***

PROTECTED BY TIBET.—Lecturing on Tibet recently, Sir Thomas Holdick, K.C.M.G., described its peculiar geographical position in regard to India, and said: "The great point to note about Tibet is that from time immemorial it has formed a gigantic natural barrier against our Indian frontier. I think you may take it for granted that so long as the conditions of military development and the nature of the country remain the same as they are at present, no hostile force will ever make its way across Tibet."

***

THE LONELIEST MAN IN THE WORLD.—Probably the most isolated Englishman at the present moment is the Rev. E. J. Peck, the representative of the Church Missionary Society among the Eskimos on Blacklead Island, Cumberland Sound, Baffin's Bay. The only connecting link between himself and the outer world is an annual ship, and news has just reached London that he did not hear of his daughter's death in England until twelve months after it occurred. Mr. Peck learnt of Queen Victoria's death eight months after the event, and months elapsed before the news of King Edward's Coronation reached him.

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THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

(*Continued from page* 14.)

IN Ezekiel i., these cherubim are seen as upholders of God's throne, forming as it were, a chariot in which the King of Kings rides triumphantly into all lands. And is not this Israel's mission? Is not this the purpose of God's dealings with us, *viz.*, that we might be instrumental in bearing His Gospel to all nations? "With thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20). He will glorify Himself in Israel (Isa. xliv. 23).

(This view of the representative character of these angelic beings does not exclude those generally known opinions which regard them as symbolic of Christ, His Church, and His Gospel in their fourfold aspects. The anti-types seem as varied as the types.)

And who are the twenty-four white-robed elders crowned and enthroned? May they not also be regarded as another order of angelic beings, and also as representatives of the twelve patriarchs, and twelve apostles, thus signifying the old and new covenants? To the apostles Christ had said "Ye shall sit upon twelve thrones judging the Twelve Tribes of Israel" (Matt. xix. 28). Note also the sacred chorus of cherubim and elders (chap. v. 8), in which they adore the Lamb, that the "saints" (a name by which Israel was known) out of every tribe and kindred and nation are made unto God "a kingdom and priests, and they shall reign on the earth." These are the very characteristics of Israel (Ex. xix. 6; 1 Pet. ii. 9).

What an orchestra raises its voice around the Throne, increasing in volume as the vision proceeds, the redeemed on earth mingling their psalms of praise, until, towards the end there rolls out a united thunder of mighty thanksgiving: "Alleluia, for the Lord God Omnipotent reigneth" (chap. xix.), the triumph, both spiritually and literally, of Israel's kingdom, the only kingdom on earth promised universality and perpetuity.

Not only the audience, but all the details of their surroundings are significant of deep realities. The jasper and sardius stone representing the fiery justice of the God of Israel (Deut. vii. 10), the emerald-coloured rainbow His covenant-grace in Christ (Deut. vii. 9); the seven lamps of fire, His Pentecostal fulness which He specially promised to pour out on the House of Israel (Ezek. xxxix. 29). The sea of glass like crystal reminds us of the visions given to Moses and Ezekiel (Ex. xxiv. 10; Ezek. i. 22). These three similar manifestations speak to us of the law, the prophets, and the Gospel. But the last is the greatest; on the two former occasions the magnificence was only *seen*, while in the third the triumphant saints *stand on* the sea of glass, in token of their triumph (chap. xv. 2).

In reviewing this sublime scene, we must not overlook, among the spectators of the Divine calendar, the apostle John himself, specially in his *representative character of the faithful on earth.* Like all those who realise the First Cause of everything, John was admitted behind the scenes. The world sees only second causes—political convulsions; the rising and falling of nations; wars and rumours of wars; which, to *it*, is nothing more than the outcome of human policies, human strategies, or human failures. But John saw the Throne; the inner sanctuary; the angelic messengers commissioned to execute blessing or retribution. He heard the thunders and the voices, and knew that the round globe, with its teeming millions, is directly under the control of the sole Monarch of the universe, and that evil can only work by His permission, and that He alone is the Author of all good. Some day the world will realise this also, when it has proved that the Almighty can, if He so wills, establish a kingdom on the earth and preserve it from the fate of those which reach a certain limit and then sink into oblivion. All people will be obliged to acknowledge Him when they see the world given to the "Heir" which God has appointed (Rom. iv. 13). "Ye are My witnesses, saith the Lord, that I am God" (Isaiah xliii. 12).

The British-Israelite to-day can stand by the side of John, and gaze with him into the inner sanctuary, beholding the First Cause of all events.

4. We next enquire *to whom is the Book mainly addressed?* The student of the calendar cannot but be struck with the significant fact that (as Bishop Wordsworth expresses it in his Introduction), "The diction of the book of Revelation is more Hebraistic than that of any other portion of the New Testament. It adopts Hebrew idioms and Hebrew words. It studiously disregards the laws of Gentile syntax, and even courts anomalies and solecisms. Thus, for instance, it never uses the Greek form *Hierosolyma*, but always employs the Hebrew *Hierusalem*." These characteristics of the calendar seem to suggest to us that it is *especially* addressed to Israel. And, indeed, this must be so when we consider that the chief subject of the book is to foretell the progress and downfall of the powers of this world, and the triumph of one kingdom on earth which, as we shall see later, can only be that of the whole House of Israel and Judah united. Further, the seven messages to the seven churches were addressed to those "*in Asia*," which at that time was the *locale* of outcast Israel. Many of the expressions in the seven epistles are referring to Old Testament symbols directly connected with Israel, such as: Balaam; hidden manna; the new name; the white stone; the key of David; a pillar in the Temple; new Jerusalem, etc. Indeed, much of the whole book teems with Hebrew expressions and symbols. The *scenery*, so far as it represents realities of heavenly origin, is Hebraistic—the Tabernacle of the Witness in Heaven (xi. 19, xv. 5); the inner sanctuary, no veil hiding the Divine presence; the outer court of the Gentiles; the altars; the Feast of Tabernacles; Mount Zion; the Holy City. All these are in vivid contrast to the scenery depicting the Roman earth, which is represented constantly in antagonism to the kingdom of God—(contrasts to which we must give closer attention in later articles). The *names* used to designate the enemies of God's people are those by which the foes and oppressors of Israel of old were known: Egypt (chap. xi. 8); Babylon (chap. xvii.). These two forces—good and evil—Israel and Babylon—the woman in white, and the woman in scarlet, are shewn to be in continual conflict, while other nations participate in the calamities, or are instrumental in the overthrow of Great Babylon, just as the literal Babylon fell in ancient times. But if the contrasts between good and evil are strikingly depicted, so also are the harmonies between good and good. At the beginning we see the Lamb represented in His sacrificial and resurrection aspects (slain yet standing); at the close we behold the same Lamb as the Comforter and Guide of those whom His atoning work has redeemed. At the outset we hear of promises of Paradise and exemption from the second death; in the end we see the redeemed in

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possession of these blessings. At the commencement we see the roll *unsealed* by the prevailing power of the Lamb; in the last chapter we have the command: "Seal not the sayings of the prophecy of this book for the time is at hand."

The calendar begins with a blessing on those who read and keep its prophecies; it ends with a similar benediction (chaps. i. and xxii.). The opening chapter shows Israel as "kings and priests"; many centuries later, the same people are beheld as the inheritors of the promises made to their forefather Abraham, "The heir of the world," when the stone kingdom has filled the earth. These many harmonies are as golden clasps linking the wondrous chart into one perfect whole.

Having thus briefly introduced the reader into the first stage of the study of the Revelation, I hope in my next article to deal with the method of interpretation, and to consider its general plan and order.

Correspondence.

G. DANN AND J. S. BARTON.—Thanks for your letters, &c.

J. DAVIES.—Your suggestion may yet be carried out.

"DO WE BELIEVE?"

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Without attempting to reason on the pros and cons, I should like to tell you what I thought after reading the first few letters which appeared on the above question in the *Daily Telegraph*. The first thought which struck me was, whether "Oxoniensis" is a *bona fide* independent man, or is he only on the regular staff of the *Daily Telegraph?* Of course, if the latter, there could be no doubt in the mind of every impartial person but that it was a preconcerted plan of "the paper" to create a "controversy" on the subject for the benefit of their proprietory.

If, on the other hand, "Oxoniensis" is an independent person, then my firm belief is that he never meant such responses from all sorts and conditions of men and women to appear as "answers," especially, since his letter seems to me to contain all that is necessary to set people thinking and determine the question for themselves.

In my humble endeavours to assist at finding the true solution of this momentous question, I wrote to the editor of the *Daily Telegraph* on the 12th of November, asking for the address of "Oxoniensis," having an important communication to make to him (or her); to this I received an apparently stereotyped reply, to the effect that they never disclosed the names of their anonymous correspondents.

Under these circumstances, on the 8th instant I sent a letter to the editor, of which the following is an exact copy:

To the Editor of the Daily Telegraph.

DEAR SIR,—It seems to me to be a question whether "Oxoniensis" intended his letter of 28th Sept. to apply not to those who profess no religious belief at all, but simply to those who wish to be considered Christians, and yet live as though there were nothing for which to live beyond the grave.

Those in the first-named class are pretty well known and really constitute but a small percentage of our population, whose blasphemous and ridiculous effusions might well have been excluded from your columns.

From the tone of some of your correspondents, it might be thought that they had never read "Oxoniensis" before rashly rushing into print.

If he occupied a good deal of your space, "Oxoniensis" declares that his only excuse was that he knew of no topic more trancendently important, nor one which should be treated with more reverent earnestness.

In an enquiry of this nature, it must be expected that something should be said to touch all our fellows, and to this end we must determine which is the best way of arriving at the truth; which, in fact, amongst the ancient writings is that which carries along with it the truth.

The chief events which have taken place in the world are amply recorded in profane history, therefore let us take them and see how they agree with the Bible narrative.

To the ordinary Bible student there is one fact which stands out most prominently, and that is, the peculiar position of the Jew in the present day. This is in itself sufficient to prove the truth of the Bible.

It is recorded in 1 Kings xi. that the kingdom of Israel was broken into two parts, the tribe of Judah being separated from the other tribes at the close of the reign of King Solomon, when Jeroboam was made king over Israel and Rehoboam, Solomon's son, reigned over Judah, from which, of course, is derived the designation of "Jew."

It is most extraordinary, in my opinion, that many people have not noticed this most important event in ancient history, even many ministers of every denomination do not seem to have grasped this most patent fact, which goes to prove much which otherwise would seem vague and uncertain. Every move, every position, every event connected with the Jews is so plainly indicated in the Scriptures, that as they are, thank God, open to every one to read for themselves, it seems scarcely worth while taking up much of your space with facts which every one so inclined can find out for him or herself, but if you think it necessary I will be very pleased to forward a short summary.

Then, as to the remaining tribes, the Scriptures tell us that they were taken captive and deported to the southern shore of the Caspian Sea, which is specially named in Josephus, and Sharon Turner follows them by various traces they left behind them to the shores of Sweden, Denmark, Holland, France and Spain, from whence, at various times, they seem to have migrated to this country. It is a fairly long story, but on comparing their movements with the prophecies regarding them in the Bible, I cannot help thinking but that any impartial person would very soon exclaim that the British nation is simply fulfilling the prophecies and promises made on several occasions to Abraham, Isaac and Jacob (Israel), and to their seed for evermore.

Without being tedious or giving any more quotations, which people can find for themselves, I arrive at the conclusion that as the Bible is true, which the most cunningly clever on this earth of ours cannot disprove—I defy him or her to do so—we must go there for our rule of life and follow the precepts therein enjoined, quite irrespective of creed, saving so far as such is in accord with its teaching.

Thus, taken all round, we come back to the query of "Oxoniensis," "Do we believe?" and that remains to be proved by our mode of living.—Your obedient servant,

(Signed) JOHN S. ANDERSON.

Streatham, Dec. 8th, 1904.

This was posted in time that it might be received on Saturday the 10th instant, for the following Monday's issue. Up till to-day it has not appeared, so I conclude that amongst other British-Israelite contributors I am most unfairly denied the privilege of reply. This, no doubt, being the case, I cannot do otherwise than hand it over to you, remarking at the same time that many of the letters now appearing read more unsatisfactorily to me than ever, some being attacks upon fellow-contributors, which I am sure was never intended by "Oxoniensis," from whom I should be very glad to hear, if he would kindly favour me with a few lines, which would be conscientiously treated as strictly confidential.

Yours faithfully, JOHN S. ANDERSON.

Streatham, Dec. 17th, 1904.

THE JEWS.

To the Editor of "The Banner of Israel."

DEAR SIR,—May I ask you kindly to give me your reason why you should object to the Jews being called "the chosen people"? I admit they are only *a part* of the chosen people, but they are as much chosen as Israel is.

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Again, the fanciful theory held by some of you that *all* the writers of the New Testament, all the apostles, and almost *all* the early Christians were Benjamites and Israelites, is most certainly absurd, and has absolutely no foundation to rest upon. *We are weakening our cause by trying to prove too much!!*

Surely we have all our work cut out in answering real difficulties without raising fanciful ones, and I am determined, for the sake of the truth I love, to set my face firmly against it. We must have it out once and for all. We are continually losing subscribers to the British-Israel Association, and these fanciful notions are the reasons in very many cases.

Your remarks to which I object are found in the BANNER OF ISRAEL of Dec. 14th, page 510.

Yours faithfully,
S. J. DEUTSCHBERGER, *Gen. Sec.*,
British-Israel Association.

266, Dalston Lane, Lower Clapton, London, N.E.,
December 17th, 1904.

[We demurred to the Jews being styled the chosen people because they are only a fraction of the race, and the sense in which the words were used by Mr. Wm. Bailey is quite clear. It is as erroneous to call Judah "the chosen people" as it would be to call them "the Hebrew people." Our opinion on the lineage of the apostles was given in the BANNER for Nov. 2 (page 456), and perhaps there is not much difference between that view and Mr. Deutschberger's, The authorship of the New Testament hinges somewhat on the foregoing point, and while it may be impossible to prove that none of the books were written by Jews, it is perfectly easy to prove that they were not all written by Jews, as Mr. Wm. Bailey implied. To hold that the early Christians were all Israelites would of course be absurd and at variance with Scripture; but, as no statistics are supplied us, the relative numbers of Israelites and Jews who accepted the Gospel must always remain a matter for speculation. It is difficult to believe that people should have left the British-Israel Association because of differing from others on such petty subjects as these, especially as the Association is in no way involved. If any have done so, they must be very short of excuses for evading the payment of their subscription; but the probability is that they have much more serious reasons for their resignation. We note Mr. Deutschberger's determination. Our jealousy for the truth is equal to his; hence it is that we criticized Mr. B., and intend to criticize every vender of similar fallacies who comes across our path. No doubt British-Israelites do occasionally raise "fanciful theories" (though not in the BANNER OF ISRAEL alone), and we do not stand sponsor for them; but we are both able and willing to defend any of our own statements.—ED.]

THE BLESSINGS.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER OF ISRAEL, Oct. 12, a Mr. Davis asks*: "Have any of these people received any of Ephraim's promised birthright blessings?" and answers his own question with an emphatic "No." I can, concerning myself, answer "*Yes.*" I am, and have been for a number of years, a believer in "Britons" as the descendants of "Israel," and I have been blessed above many. Reading one day the 28th chapter of Genesis, verse 22, where Jacob vows to give God a tenth part of all God would give him; later on I was reading Malachi iii. 10, where third clause says: "*And prove Me now herewith saith the Lord.*" I had often wondered why the Churches were so *poor*. We have been robbing God in tithes and in the tenth of all He has given us. I can truthfully say God blesses those who fear Him and keep His commandments; and to those of us who believe we are the literal descendants of the children of Israel, I would say, let us follow our forefather Jacob and give our tenth to forward this great work to the honour and glory of our God; then the unbelieving will see whether any of these "or those" people receive a blessing. By doing the above we will always have money to help spread abroad the cause. Without money every cause is kept back. Do not be afraid you will miss or run short by giving a tenth of all God gives you. I have tried it and, with others, I can truthfully say it brings a *blessing*. When we turn away from our wickedness and serve God and help to prove to unbelievers, sceptics, and doubters, that God's Word is true and that He keeps His Word to the minutest letter, the blessings soon follow. With all kindness I say it—Let Mr. Davis prove God's Word before he condemns it. "The fear of God is the beginning of knowledge." I have that within me which tells me when the spiritual sense is meant and the literal. *Seek and ye shall find.* To me the promises to Israel are being fulfilled individually, and collectively to the people of Great Britain. I do not wish to open up an argument—that I will leave to an abler pen.

As one who has been blessed above his deserts, I remain, a witness of the truth of God's Word,

PAUL JAMIESON.

White Horse, Yukon, Canada, Nov. 21st, 1904.

* See "Chippings from *The Rock*," page 424.

"SOJOURNERS OF THE DISPERSION."

To the Editor of the "Banner of Israel."

SIR,— These words from 1 Pet. i. 1 have been applied by our best writers and lecturers as addressed to bodies of the Ten Tribes in the parts named. Such being our interpretation, it behoves us to uphold the same by sound argument. That based upon the prophecy as to "Lo ammi" is nearly all we have to go by.

Opponents say, "If '*Lo Ammi*' applies to them (Ten Tribes), and not to Gentiles, as others maintain, it is clear that (though of the Ten Tribes) those addressed were Jews of the re-united TWELVE-TRIBED nation of Israel, scattered throughout Asia Minor, often coming to the feasts in Jerusalem, having synagogues wherever they dwelt, and contributing annually to Temple service through the Sanhedrim at Jerusalem." This is hard to controvert, and I am not at all sure that we need to do so. It is very certain that those addressed by Peter cannot have been the progenitors of those who received the Gospel in Britain about 67 A.D. Therefore, the mass of Ephraim-Israel must have already passed out of Asia into Europe if our contention be correct; and, moreover, they must have been in a semi-heathen condition in order to turn up in Britain as our ancestors did.

But I see no reason why those of the "Dispersion" should not have been some fragments of Israel, who in captivity may have adhered to the faith of the 7,000 in Elijah's day, and continued to look to Jerusalem as the centre of that faith. This would account for their presence in Asia and their acceptance of the teachings of John, Paul, and Peter.

That they could not have been genuine Jews of the House of Judah is shown by the term "Lo ammi." But no matter who they were, the question arises—What became of them?

The above is one of the many points that ought to be matter for discussion in the BANNER, so that we may be able to give an answer to any able opponent, which, in this instance, I am not ashamed to say, is a difficult matter to

Yours obediently,
M. BERESFORD, Lt.-Gen.

[The article in our last issue by Archdeacon Hanan, entitled "Firstfruits," has an intimate bearing on the above letter, and both ought to receive serious consideration.—ED.].

MR. R. CAPP will give his fifth lecture on the Identity question on January 16th at the Howard-street Mission Hall, Wandsworth-road, S.W., at 7.30.

ALL communications intended for the Editor to be addressed—J. G. TAYLOR, 2, Leazes Terrace, Newcastle-on-Tyne.

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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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Contents.

	PAGE
An Open Letter to Colonial Israelites. By Rev. J. Idrisyn Jones	37
The Advents of Christ. By Wm. Shaw Cavill.	38
Civilising Uganda	40
Far Off British Isles	41
God's Ancient People Israel. By the Rev. A. E. Bull	41
Miscellanea	43
The Great Supper. By Colonel G. W. Deane	44
Precious Stones of England. By the Rev. Henry Roe	45
Correspondence: Circulating Library of "Identity" Literature. Griffins and the City of London. British-Israelism and Biblical Inspiration	46

AN OPEN LETTER TO COLONIAL ISRAELITES.

DEAR FRIENDS,—I venture to call you such, not only because we are fellow-workers in a vast and growing propaganda, but also because I have had the gratification of looking into the faces of many of you, and of giving you a hearty shake of the hand, in the seven colonies of Australasia, and in the eight provinces of Canada, and in some of the West Indian Islands; and although I have not had the pleasure of meeting those fellow-believers in some other parts of the British Empire, yet I desire to include them in this message. It so happens that I am writing these lines at the dawn of the New Year, and I am glad of the opportunity of wishing you as much of health, happiness and prosperity in 1905 as you for yourselves could desire. The times are so remarkable for unusual events, and for the growing predominancy of the tragic in human life, that the greeting for the New Year is less than ever a mere empty compliment.

But my object in addressing you on this occasion is mainly for the purpose of suggesting whether some closer relationship with you in the far-off lands of our empire is not highly desirable. By our serial literature, which reaches you with every in-coming mail, you get to know more about our operations at home than we do about your doings, your difficulties, and your triumphs. This is a loss to us on this side the ocean, because your greater enthusiasm in the cause, if better known, would help to stimulate the movement here. We do not get such meetings in point of numbers, or as to depth of feeling, as you do, as I well remember, nor is your more aggressive spirit difficult to understand, when we think of how you are able to view the empire in its vaster proportions and prospects more clearly than those who are pent up in these small but glorious Isles of the West. We should therefore be all the better, if by some means we could come into closer touch with you, and thereby catch some of the fervour which animates you; while on the other hand it would be some advantage to you to realize that we were ever ready to shake hands with you across the boundless seas which lie between—and that you are not forgotten in the Old Country, with which you have such tender and sweet associations.

It occurs to me that these important results might be secured, if from time to time each of your societies sent us communications as to what you are doing, and as to your encouragements and hindrances. If such correspondence was then summarized and appeared in our own journals a stronger friendship would spring up, and while we should feel deeply interested, you would feel less separated from us. We should thus become better prepared to meet those times of peril which are gathering evidently on the horizon. To those who have eyes to see, there are ominous visions of hostile fleets and armies, bent on overthrowing the British Empire and dividing its territories among the nations. From the time of Abraham it has been revealed that Israel will be called upon to suffer from the hate and jealousy of the Gentile world. And now it seems more likely than ever that a combined and determined attack will be made upon us. The following extract from a Moscow newspaper affords a foreshadowing of what is coming. In a paragraph bearing on the present war in the Far East, the following is given: " . . and if England interferes, the result will not be, as supposed by some, a universal war, but the formation of a European coalition, and the powers will then finally tame the pride of the renowned 'ruler of the sea.' Then will come the day that England, like her ally, will find nothing left for her but to sink beneath the waves of the Atlantic, and this time it will be for ever."

Now, how consoling is our British-Israel Creed; it enheartens the timid, it emboldens the bold; because it assures us that Israel is to be invincible, and that five of the seed of Abraham shall chase an hundred, and that an hundred shall put ten thousand to flight (Leviticus xxvi. 8).

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How necessary it is, therefore, to help each other in spreading so inspiring a fact. It forbids us fearing any foe, or any multitude of foes; it makes us calm and reliant amid all sinister plots and threatenings. But in our empire to-day, for the want of this knowledge, many are growing afraid of the stormy outlook, and are ready to cry—This greatest empire of all the ages may soon crumble; this glorious flag, which has borne "the battle and the breeze for more than a thousand years," be, after all, soon trampled under foot by bitter enemies. But they know not how secure they are as God's Israel, for they have not the new watchword of our British-Israelism. Let us, therefore, draw closer to each other, and speed the glad truth up and down the vast dominions in our possession. Our federation is an urgent necessity, not merely as the realization of some beautiful dream, or some new political masterpiece, but as indispensable to our safety. United, we shall emerge from out of any crisis as the victorious hosts of the Lord, and then resume our honourable task of blessing and saving all the nations.

If you agree with these views, I will venture to suggest that every British-Israel Association in the colonies should convey intelligence to the motherland as often as they have anything of interest to send, or to ask for such assistance that we here would be able to render by way of encouragement and sympathy. If such correspondence be forwarded to my address, I shall be glad to summarize the contents, and, with the kind aid of our Editors, cause them to be published for the common good. Thus a new force will come into operation at home and abroad; help will be given to the cause; the golden age may be hastened on; and glory secured to Him whose chosen title is—"The God of Abraham, Isaac, and Jacob."

In the bonds of Israel,
Ever truly yours,
J. IDRISYN JONES.

Russell Cottage, Kenilworth.

THE ADVENTS OF CHRIST.

BY WM. SHAW CAVILL.

THE subject upon which we now enter is truly profound. Hitherto there has been extreme hesitation to depart from the commonly accepted routine of thought. This has led to the relinquishment of the grand charter of freedom conveyed by our blessed Lord in the words, "SEARCH THE SCRIPTURES" (John v. 39), and by the Apostle Paul in the advice, "PROVE ALL THINGS: hold fast that which is good" (1 Thess. v. 21). And, as a consequence, the members of the Church have rested mainly in the hands of their leaders, who have promulgated creeds and dogmas upon the question not by any means consistent with the declarations of Holy Writ. Truly, we may be living under a dispensation when we only "*see in a mirror, darkly*" (1 Cor. xiii. 12), and when we can alone hope fully to apprehend the truth and counsel of God in a state which is yet to come. But even Moses told the children of Israel that "The secret things belong unto the Lord our God: BUT THE THINGS THAT ARE REVEALED BELONG UNTO US AND TO OUR CHILDREN FOR EVER" (Deut. xxix. 29). Hence, we may fairly assume the commendation given to the Bereans by St. Paul when he declared that they "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so" (Acts xvii. 11), which had been preached unto them by apostolic lips. The Apostle Paul enjoined Timothy (2 Tim. iii. 16) that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." St. Peter declares that "We have the word of prophecy MADE MORE SURE, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the Day-star arise in your hearts" (2 Peter i. 19, 20). And "THE REVELATION OF ST. JOHN THE DIVINE," than which no other book of Holy Writ has been treated as entirely sealed, contains the opening words of commendation to reverent enquiry: "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" (chap. i. 3).

"It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i. 7). These words have been cited innumerable times as proof that we have no right whatever to endeavour to contemplate what affects the future. But how utterly regardless such conduct is of the statement which immediately follows: "But ye shall receive power, after that the Holy Ghost is come upon you." These words involve a striking enlightenment of the apostles upon this important matter, after the day of Pentecost. And surely, when we consider that what the apostles wrote was for the edification of the Church, we may claim as an undoubted right to regard the Book of Inspiration as open to us from beginning to end. The NEW COVENANT (Heb. viii. 6—12), or GOSPEL (Gal. iii. 8) days in which we live, are pre-eminently those of truth and freedom, and it is for us to take the fullest advantage thereof.

"And the vision of all (R.V., all vision) is become unto you as the words of a book that is sealed, which men deliver unto one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (Isa. xxix. 11, 12). Such is the treatment which the prophetic words would receive during the continuance of Israel's exile state. But the bringing to the front of the question of British-Israelism assumes hence a most important aspect. The Gospel we have had and recognised. Israel has done, and is still doing, her work in blindness to her origin. The time will come when "All that see them shall acknowledge them that they are the people which the Lord hath blessed" (Isa. lxi. 9). Then will the history and destiny of Israel appear in a more vital aspect, and it will be seen to have been an event of transcending importance when Ephraim-Israel was sent into captivity, as is again and again affirmed in Holy Writ. IT IS VERILY THE DISTINCT COMPLEMENT OF THE GOSPEL DISPENSATION. Christ came to "bring *life and immortality to light through the Gospel*" (2 Tim. i. 10). Israel was scattered among the Gentiles (Amos ix. 9), ready to receive the message and give it world-wide promulgation (Hos. ii. 23; Isa. xxvii. 6, xliii. 21; Matt. xxi. 43; Acts xv. 14; 1 Pet. ii. 9—12). That the Gospel message has been proclaimed by the British or Anglo-Saxon race is an uncontrovertible fact of Christian-dispensational history. That Britain is Israel is, for the moment, a question of inference from the collation of prophecy and history. But the inferences are so strikingly clear as to leave many persons in no manner of doubt.

Meantime, we have to do with the position as we find it. And consequently we experience the utmost difficulty in

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persuading even our fellow-Christians to leave the beaten track of thought upon this important question of the Advents of Christ. They positively refuse to take into consideration, even tentatively, whether the fuller view of God's dealings with man which British-Israelism presents, is a theme to be reverently dwelt upon as involving an extended survey of *the whole counsel of God*. There is no need to go outside the Word of Inspiration. It is full of new and beatific visions of the wonder-workings of Divine Providence. And we can say to each and to all: "To the law and to the testimony! If they speak not according to this Word, surely there is no morning for them" (Isa. viii. 20, R.V.).

Messianic history should thus, to British-Israelites, possess a special importance. With the aid of the truths, in the knowledge whereof we have come to rejoice, we can see more clearly the scope and aim of the first Advent, the principles and aspirations which have been impressed upon the present dispensation, and what in broad outline may be looked for during the continuance of time. What we have written seemed necessary to enforce a correct view of the governing considerations upon so vital a question. We can do little more than supply suggestive matter for reflection under the various sections to follow.

1.—Christ came as the Redeemer of Israel from a broken law. This is clearly put by the Apostle Paul (Gal. iii. 13, 14): "*Christ hath redeemed us from the curse of the law*, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree." And the grand object of this is declared to be "that the BLESSING OF ABRAHAM (Gen. xii. 3) might come on the Gentiles; that we might receive the promise of the Spirit through faith." Israel's position in the world was designedly one of ministration. She was not to be given blessings for her own absolute enjoyment; they were an endowment that she might become qualified to accomplish her mission in the world. During the law period she was placed under a *regimé* of works, and had she done them to the satisfaction of her Covenant God, she would have been as secure as possible in His favour and blessing (Exod. xix. 5, 6). But she failed to do that which was demanded of her, and thus broke the Covenant which, her part being done, would have been as everlasting as the Abrahamic (Isa. xxiv. 5). But when Israel proved "*backsliding*" and Judah "*treacherous*" (Isa. iii. 11), then it became necessary that, when Christ appeared, He should first of all "magnify the law and make it honourable" (Isa. xlii. 21). Hence our blessed Lord's declaration: "Think not that I am come to destroy the law, or the prophets: I AM NOT COME TO DESTROY, BUT TO FULFIL" (Matt. v. 17).

2.—Christ came as the Saviour of fallen man. He was thus proclaimed by the forerunner: "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). What might, however, be comprehended hereunder is so far in keeping with recognized teaching, that we may safely pass to our next head, when we have quoted the words of the Apostle Paul (2 Tim. i. 9, 10): "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, BUT IS NOW MADE MANIFEST BY THE APPEARING OF OUR SAVIOUR JESUS CHRIST, WHO HATH ABOLISHED DEATH, AND HATH BROUGHT LIFE AND IMMORTALITY TO LIGHT BY THE GOSPEL."

3.—Christ is now our High Priest at the right hand of God. Hereupon much might be written, but few references must suffice. "Wherefore in all things it behoved Him to be made like unto His brethren, THAT HE MIGHT BE A MERCIFUL AND FAITHFUL HIGH PRIEST IN THINGS PERTAINING TO GOD, TO MAKE RECONCILIATION FOR THE SINS OF THE PEOPLE" (Heb. ii. 17). "SEEING THEN THAT WE HAVE A GREAT HIGH PRIEST, THAT IS PASSED INTO THE HEAVENS, JESUS THE SON OF GOD, let us hold fast our profession" (Heb. iv. 14). "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; WHITHER THE FORERUNNER IS FOR US ENTERED, EVEN JESUS, MADE AN HIGH PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC" (Heb. vi.19, 20). "For the law maketh high priests which have infirmity; BUT THE WORD OF THE OATH, which was since the law, MAKETH THE SON, WHO IS CONSECRATED FOR EVERMORE" (Heb. vii. 28). "And He shall send Jesus Christ, which before was preached unto you: WHOM THE HEAVEN MUST RECEIVE UNTIL THE TIMES OF RESTITUTION (R.V., RESTORATION) OF ALL THINGS, which have been since the world began" (Acts iii. 21). "AND HAVING AN HIGH PRIEST OVER THE HOUSE OF GOD; let us draw near with a true heart, in full assurance of faith" (Heb. x. 21, 22; compare Gal. iii. 24—29).

4.—Christ as King. We now touch a highly controversial question, inasmuch as what has to be embraced under this section will be found to be in direct opposition to what is commonly received and taught in the Christian Church to-day.

When we insist that Christ only becomes King over His people in the millennial age, we need have no fear of affirming anything contrary to our blessed Lord's personal declarations when on earth. For all the purposes of His work on man's behalf, He was Redeemer, Saviour, Prophet, High Priest, King and Judge before time began. It is not the ascription of these several functions to Christ which is in question; it is the order of their manifestation or unfolding. This is beautifully expressed in the words which Milton represents our blessed Lord as using in reply to Satan:

> "*Know, therefore,* WHEN *My season comes to sit*
> *On David's throne*, it shall be like a tree
> Spreading and overshadowing all the earth,
> Or as a stone that shall to pieces dash
> All monarchies besides throughout the world,
> And of My kingdom there shall be no end:
> Means there shall be to this, but what the means,
> Is not for thee to know, nor Me to tell."
>
> —*Paradise Regained*, Book IV.

We have the varied manifestations of the several persons of the Deity, according to the determinate counsel of the Most High, and in consideration of the progressive character of the knowledge possessed by man. And so we have the various manifestations of the Son of God during the period which may be called Messianic history.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 25—28). These words cover a mass of history, although all may be comprehended under that "short work" which God says He will make upon the earth. The convulsion of the nations (Isa. xxvi. 20, 21; Zeph. iii. 8); the revealing of Israel (Ezek. xxxiv. 11—16); the union of Israel and Judah

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(Hosea i. 11); their restoration to the land of covenant promise (Isa. xi. 11—14); the descent of Gog from the north and his overthrow in the land (Ezek. xxxviii., xxxix.). These are the leading preparatory events to the in-coming of the millennial era.

The book of the Revelation, though profound, is, as we have seen, commended to our attention. Rightly understood, it will be found to embrace much that most closely concerns the covenant people. The book forms the burden of the late Mr. John Wilson's "Title-Deeds of the Holy Land," which is full of interesting matter. Chapter xx. is plainly historical. We have first (ver. 1—3) the binding of Satan, which places a restraining influence upon the nations which are enemies to the people of God (xx. 3, xxi. 24, xxii. 15). Then we read: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; AND THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS. But the rest of the dead lived not again until the thousand years were finished. THIS IS THE FIRST RESURRECTION. Blessed and holy is he that hath part in the FIRST RESURRECTION; on such the second death hath no power (Rev. ii. 11), but they shall be priests of God and of Christ, and shall reign with Him a thousand years." The NEW JERUSALEM will have "*come down from God out of heaven* (xxi. 2); prepared as a bride adorned for her husband." What a glorious and happy time! Gospel proclamation will be over. Israel and all who through her word have embraced the truth of God, will be realising the faithfulness of Him who came to "bring life and immortality" into the world.

5.—Christ as Judge. The millennium over, Satan is loosed, and the final conflict takes place (ver. 7—10). Then comes the judgment (ver. 11—15). This is called "THE SECOND DEATH" (Rev. ii. 11, xx. 14, xxi. 8). "And whosoever was not found written in the book of life was cast into the lake of fire." Our blessed Lord will have fulfilled the last function in Messianic history. Everyone will have been judged according to their works, whether they be good or whether they be evil. In the expressive words of 1 Cor. xv. 28, "WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL."

Such is the broad outline of Messianic history. Beyond the judgment, which completes the rôle of time, lie the realms of eternal bliss. Whether this earth will be the scene thereof we cannot say. Enough for the servants of God that they realise the truth of what the prophet (Isa. lxiv. 4) wrote, and the apostle confirmed (1 Cor. ii. 9): "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

A FRENCH newspaper, *Le Matin*, in advocating a penny post which does not yet exist in France gives statistics of of other countries which are blessed with a penny post, and shows that the average number of letters and postcards sent yearly by each person are, in Great Britain 96, Belgium 72, Germany 71, Holland 64, whilst in France it is only 58.

CIVILISING UGANDA.

A FASCINATING chapter in the story of the civilisation of the Uganda Protectorate by English officials is contained in an orthodox Blue Book just issued. It contains the report of Lieut.-Colonel J. Hayes Sadler, C.B., Commissioner, and from its pages the British people can picture the work in this huge tract of the African continent which is being done in their name. It is intended to develop the Protectorate by native agency under European supervision, and with the help, it is hoped, of European capital, for which there is stated to be ample field. The little king, Daudi Chua, is progressing in his studies under Ham Mukassar, the minor chief, who visited England with Apolo Katikiro in 1902. He will shortly enter his ninth year. He can read and write fairly well in Luganda, understands a very little English, and will soon be placed under the tuition of an English tutor. The old class of chiefs have in many cases, especially in Busoga and Bukeda, drunk too much pombe and smoked hemp too assiduously, and have been a hindrance rather than an assistance. Steps are being taken to train up a generation of more enlightened rulers. Some of the younger chiefs are already receiving education at the stations of the Church Missionary Society and Mill-hill Missions, who have most kindly interested themselves in this important matter, upon which much of the future of the country, Col. Hayes Sadler states, depends. More have been sent to be thus educated, and a house has lately been constructed at Namirembe to accommodate six young chiefs, who will be received at the headquarters of the Church Missionary Society, and benefit not only by the same education as that given to the young Baganda chiefs, but also by being removed for a time from their home surroundings.

Uganda has its native Parliament or Council, known as the Lukiko, which has done good work. It frames native laws with the approval of the British Commissioner, who thus describes its procedure:

"All questions brought before it are fully discussed with open doors, and its measures and decisions appear to give general satisfaction. In cases where conflicting religious interests are concerned there is sometimes apt to be friction, and then dependence cannot always be placed on the expression of unbiassed opinions, but it says a good deal for the good sense of all concerned that it is rare that in such cases party feeling is allowed to assume undue proportions. There was a tendency at one time for the Saza chiefs to spend too much of their time at the capital perforce neglecting to some extent personal supervision over affairs in their counties. This has been counteracted."

Unbroken peace and rest, Uganda's two chief needs, were the feature of the year ending March 31 last, when the revenue increased from £40,935 in 1903, to £51,474, and the expenditure decreased by £16,933. "Uganda," remarks the Commissioner, "is a new country now coming for the first time within the zone of civilisation; assured from interference from without, it above all requires rest and time to react to its altered conditions, to develop its resources, and to bear its fair share of the world's productiveness. This has in some measure been attained. We have had little or no trouble with the wilder tribes inhabiting the unadministered tracts of the Protectorate, whilst the chiefs and people in the territories directly under our administration have, on the whole, more than justified the

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confidence I have had in their desire for progress and improvement."

Colonel Hayes Sadler hopes to see the Protectorate a cotton-producing country on a large scale, experimental crops having been successful. British enterprise and British capital are needed. Money, he states, could be profitably invested in the cultivation of cotton, coffee, fibre, and other products, in the collection and preparation of rubber and Sanseveria fibre, and very probably in the cultivation of tree rubber. The work would be done by paid native labour, under the superintendence of the settler and his assistants. —*Daily Telegraph*, November 12th.

FAR OFF BRITISH ISLES.

Prospective "Hives of Industry."

Mr. T. C. Kerry, the pioneer explorer of New Guinea, is about to enter upon another of those unique adventures of which his life has been so full. In about a fortnight's time Mr. Kerry sails away to Tristan d'Acunha, that lovely island in the Pacific which is the home of a few poor castaways, to visit whom no vessel has ever before definitely set out. He is also going to take possession of three uninhabited islands, which have been leased to him by the British Government, and which he hopes in a while to turn into busy hives of industry, for he believes that for centuries they have been one of nature's chief factories of the richest manure that is known. Could Mr. Kerry be got to tell the story of his life he would give the world a narrative of thrilling adventures in real life which would dim the romances of fiction. But he is too busy living romances to write of them, and too modest to talk of his hairbreadth escapes. Tristan d'Acunha, the beautiful and lonely island where Mr. Kerry is now going, lies halfway between Cape Horn and the Cape of Good Hope, and has a romantic story. It was discovered in 1506 by the Portuguese navigator who gave it its name. In 1816 England placed a company of artillery there to guard the vast expanse of hundreds of miles of sea, lest an attempt should be made to rescue Napoleon from St. Helena. When the garrison was withdrawn, four of the soldiers, who had grown to like the place, obtained permission to remain there with their wives. In 1829 the little colony numbered 27 souls. When the Challenger called in 1873 the inhabitants had increased to a total of 70. Mr. Kerry was there twelve years ago, but the population had but little increased in the 20 years. Each family had its plot of land and grazed cattle, and grew potatoes and vines. All attempts to grow corn had proved useless, because the island was so infested with rats, probably the descendants of the pests of some castaway ship. The inhabitants had been recruited at different times by castaways of various nationalities, and the head-man at Mr. Kerry's visit was an old Italian called Green. Everybody seemed to get along very comfortably, although they had no money, no law, no school, and no Church. But they had nothing with which to make clothing, and in that respect were very badly off, having to rely entirely on gifts obtained when some vessel chanced that way. Many who have heard of these lonely islanders and their plucky fight with difficult conditions are taking advantage of this opportunity, and are getting Mr. Kerry to take out all sorts of gifts, clothing material, books, and so on, and he is very glad to do so. The three islands which the explorer has leased are Inaccessible, Nightingale, and Gough. It is on the last that Mr. Kerry is chiefly building his hopes of fortune. Gough is thronged with penguin, puffin, albatross, booty-birds, and seagulls, and, from the observations he made during his five hours' exploration, the new proprietor believes that immense deposits of guano are awaiting his operations. He is going out now to investigate, and will probably be away for a year, after which he hopes that Gough will cease to be a mere name and mark on the map.—*Daily News.*

GOD'S ANCIENT PEOPLE—ISRAEL.

Judah-Israel and Ephraim-Israel: Who are They? and Where are They?

By the Rev. A. E. Bull,
(*Vicar of St. Paul's, Hounslow*).

(*Continued from page* 15.)

In France, during the excitement over the case of Captain Dreyfus, the feelings in the minds of many burst forth like a volcano, and even in the public Press such expressions appeared as, "Out of France with the Jews," "Hurrah for a Jewish St. Bartholomew's."

Yes, as for Judah-Israel (the Jews), we see where they are. Scattered over the world, and generously allowed equal rights with others only in the dominions of Great Britain and the United States. But—

II.—Where is Ephraim-Israel? What became of them some 130 years before their brethren of Judah were carried to Babylon? We know, for the sure record tells us. By a succession of Assyrian monarchs, commencing about 740 B.C., and terminating 721 B.C., they were carried captive into Assyria. "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). "The king of Assyria carried Israel away into Assyria, and put them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes, because they obeyed not the voice of the Lord their God, but transgressed His covenant, even all that Moses the servant of the Lord commanded" (2 Kings xviii. 11). "So Israel was carried away out of their own land unto this day" (2 Kings xvii. 23), that is, after the return of the Jews from Babylon. Note, they had not been exiled at the same time, or to the same place, as Judah, nor did they return with them. Nor have they ever returned to Palestine. The Jews of the present day believe that they represent only Judah and Levi, and every week pray in their synagogues for the lost tribes.

Josephus, the great Jewish historian (Book XI., chap. v., ver. 2), wrote, "Wherefore there can be but two tribes subject to the Romans, while the Ten Tribes are beyond the Euphrates till now," a very sure testimony to the fact that they had not returned.

Esdras (2nd Book, xiii. 40—46) relates a tradition that the Ten Tribes resolved to leave the cities of the Medes, and go into a far country. "They entered into Euphrates by the narrow passages of the river," and took the long journey of a year and a half to the region called Arsareth. And it is not unreasonable to identify this region with the extensive country drained by the river Sereth, one of the tributaries of the Danube. And a strange coincidence comes in here. The famous great traveller and historian, Herodotus, relates a migration of a people from the same starting-point, and by the same route, to the same terminus (the north-west of

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THE GREAT SUPPER.

By Colonel G. W. Deane.

Luke xiv. 16—24.—The parable of the wedding feast was spoken against the chief priests and Pharisees, and that of the great supper was addressed to guests assembled to eat bread on a Sabbath day at the house of one of the chief Pharisees. It was drawn forth by a remark made regarding the kingdom of God, and Jesus at once portrays one aspect of that kingdom, and warns the host and his compatriots of the result of their rejecting it. It is very similar to the wedding feast in general teaching, but each parable emphasises its own particular points, and the full beauty of each will be best seen by drawing attention to their distinctive specialities.

"A certain man made a great supper and bade many." Here is the first issue of invitations, which were many. They were addressed to the House of Judah by John the Baptist in his ministry. "And sent his servant at supper time to say to them that HAD BEEN (Gr.) bidden, Come: for all things are now ready." Here the words "his servant" clearly refer to Jesus Christ, and as the whole includes its parts, so the phrase includes those who were employed with Him and by Him. Verses 18—20 refer to the ministry of Christ, the twelve and the seventy. In the parable of the wedding feast the refusal of the call in this ministry is summed up in the words, "And they would not come." Now, Jesus enters more fully into this question, and says, "And they all with one consent began to make excuse," and gives types in illustration.

"So that servant came, and showed his lord these things. Then the master of the house, being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." That servant, Jesus Christ, ascended into heaven, and sat down on the right hand of God, and if we compare the action related with the expression "determinate counsel of God" in Acts ii. 23, the "Lo, I am with you alway, even unto the end of the age" in Matt. xxviii. 20, and the many passages in which Jesus speaks of doing His Father's will, &c., it seems a logical deduction that under the metaphor of servant and master of the house Christ shows the continuance of the same working in unison of Father and Son after their reunion.

Note particularly that the first part of the ministry of Peter and the twelve, of Paul and others after Christ's resurrection, and the rejection of their call, &c., so fully described in the wedding feast (Matt. xxii. 4—7) is not alluded to here at all, unless it be held that the excuses made in Luke xiv. 18—20 apply to the rejection of the call in both ministries (*cf.* Matt. xxii. 5). In any case the spiteful treatment, the murders, &c., and the punishment of the murderers, and destruction of their city are omitted. The servant makes his report, instructions are given for new guests to be arranged for, and the sentence passed by the master of the house, "That none of those men which were bidden shall taste of my supper." No mention is made of the future judgment scene which was described in the wedding feast. It will help the explanation of the new scheme sketched in vers. 21—23 if a few words regarding this sentence be interpolated here.

Paul before Agrippa spoke of the *twelve* tribes serving God, James wrote to the *twelve* tribes, and John in vision saw the sealing of the *twelve* tribes, and the Acts of the Apostles record many cases of Jewish conversions. Collate with these the three marginal references, Matt. xxi. 43 and xxii. 8, Acts xiii. 46, and the punishment to be inflicted in the sentence would seem to be fully explained as foretelling the rejection of the House of Judah *nationally* from the kingdom of God during the ensuing dispensation. It is putting in a slightly different form what was said in the wedding feast—"They which were bidden were not worthy." Accepting that the House of Judah were nationally rejected, who were to be brought in their place? Note a marked difference here in the details given in the wedding feast and in the great supper, which seems quite accounted for by the use of the plural word, servants, in the former, and their mission after Christ's death, resurrection and ascension, strengthened by additional numbers; and of the word, servant, singular number, in the latter, and the omission of mention of that ministry. Matt. xxii. 8 reads as if the King accepted it as quite settled that His staff of servants were fully provided for, omits any further intermediate detail regarding their recruitment, and in ver. 9 passes on to telling them to go into the highways. In Luke xiv. the servant pre-eminent, Jesus Christ, in the scheme given in vers. 21—23 was not to be *personally* present on earth, and with beautiful accuracy where an important detail is concerned He roughly jots down whom He will employ in the place of the rejected House of Judah. In the wedding feast it was shown that the staff of servants represented the calling of the House of Israel, and it is advanced that the same course of action is indicated in the great supper.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." In other words, "Waste no more time over this Jewish nation, make arrangements to call others to take their place, and set about it at once." The streets and lanes of the city sufficiently indicate Jerusalem, the holy land, and neighbouring country. Who were the poor, maimed, halt and blind? If read literally, each word must be so taken, and there is no historical evidence to show that any ministry of the apostles was confined to preaching to the literally poor, maimed, halt and blind. The words, grouped as they are, suggest a wider meaning, and, if so, it is very strange that Jesus should have used terms so strikingly descriptive of the condition, spiritually, of "the lost sheep of the House of Israel," to whom alone He said He had been sent, if He did not mean them.

Take the word "poor." When the covenant of the law was broken it was the poor of the flock that were to be fed and to know the Word of the Lord. Here the tribe of Benjamin is clearly indicated, and they were, after the breaking of their bond of union between Judah and Israel, free to return to the House of Israel (Zech. xi.). Take the word "blind." "I will bring the blind by a way they know not" (Isa. xlii. 16). Words addressed to the House of Israel, "halt and maimed." What words could better describe the afflicted, outcast condition of the House of Israel, without mercy, apart from God, till they should accept the new covenant? The call in Luke xiv. 21 is the commencement of the fulfilment to the House of Israel of the promises foretold in Isaiah liv.

It may be admitted that this exposition might not be justified if there were no collateral passages to support it. But when, in addition to those already quoted in the "wedding feast," many more might be added to show that the literal Israel had not been cast off in respect of the twelve tribes, that only Judah and Levi were the excised branches, and that the perfection of the attributes of God, Who changes not, Who is faithful and true, demands the

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unbroken fulfilment of His unconditional covenant with Abraham, it may fairly be claimed that some such explanation only will meet the case from the standpoint of Scripture and also of history.

But the fulfilment of His promises to Israel is only a part of God's plans. When the House of Israel had been re-covenanted the further and world-wide expansion of the kingdom of God is foretold by the next report of the servant. "Lord, it is done as Thou hast commanded, and yet there is room." And the Lord then "Said unto the servant, Go out into the highways and hedges and compel them to come in, that My house may be full." The instructions given to the servants in the parable of the wedding feast are repeated here with a little more urgency.

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May we not well apply this secondary or individual meaning of the "call" to the existing state of the world in respect of the Christian religion in the present day? In the House of Israel, that is, in the British Empire, Colonies and Dependencies; and in the American Republic is there not a crying need in this twentieth century for the "call" to be again and again proclaimed and individuals urged or pressed to accept it? Are there not highways and hedges in the dominions of Israel (Ephraim and Manasseh) where the Gospel of the kingdom needs proclamation and repetition to gather in, without stint, guests for the great supper? Similarly in all nations, both in Christendom and among the heathens, are there not highways and hedges without number that require repeated, fresh, and widely-extended exploitation, drawing guests with the cords of a man and the bands of love, the only class of compulsion implied?

Interpreted on these lines the parable of the great supper is at all events intelligible, fits into its place in the plans of Jehovah, as revealed in the Bible, and the exposition does no violence to the context, is supported by the events of the history of the growing kingdom of God, and makes it quite unnecessary to "READ INTO IT" any leaping over this dispensation, or the substitution of Gentiles for the seed of Isaac as God's medium for blessing the nations of the world.

PRECIOUS STONES OF ENGLAND.

By the Rev. Henry Roe.

Author of "Israel's World."

"What mean ye by these stones? These stones shall be for a memorial unto the children of Israel for ever."—Joshua iv. 6.

One mile from Castletown, not far from Hope and Edale—stations of the Midland Railway, on the Sheffield and Buxton line—Derbyshire, is a wonderful mine. Personal guides can be got at Castletown. This mine has chambers of varied treasures and wonders. In one crystallised chamber, ninety feet high, is a glorious dome of stalactite forms glistening as gems. It is computed it took the God of Nature a hundred years in fashioning each eighth part of an inch of these stalactites, and now they are large enough to form a glorious cascade. Some are a natural imitation of vast organ pipes; or more likely organ pipes are an imitation of such works of God.

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Our ancestors were not all blind. In ancient times they discovered this mine, and brought to daylight its Blue John, and exported it to Italy. How early nobody knows, but we know that Pompeii was buried under volcanic ashes in the year 79, being seventeen years before John wrote the Book of Revelation, and that only eleven years ago under the ruins of Pompeii were found two vases of British Blue John. We know from history that in the time of the Psalmist David, over two hundred years before Romulus founded Rome, ships sailed between Palestine and Britain, and so could leave those vases in Italy. Instead of people madly rushing to Rome, the day is coming when the nations will rush to see the more ancient wonders of Britain.

Mr. John Tym, a Primitive Methodist, manager of Blue John mine twenty-five years, and then Curator of Stockport Museum, was eight and a-half years in making a window of this precious stone, and then presented it to the Corporation of Stockport, who placed it in the town museum. It is valued at a thousand pounds. Thousands of people have been to see it. A little goblet of Blue John, according to its purity, costs up to £21. The largest known vase of it is in the Duke of Devonshire's Chatsworth House; and another large specimen is in Kensington Museum. But the most beautiful specimens that I ever saw of it consist of two large and four small screens adorning the front rooms of Rev. J. J. Couzens, 3, Elm Grove, Taunton, Somerset. Here are also various other works of art made of the same precious stones, and my often seeing them has led me to write this article for those who have not been so favoured. I am indebted for many of the above facts to Rev. J. J. Couzens, and articles in *The Cheshire County News*, of March 15th, 1895; and *The Morning Leader*, London, of August 4th, 1903.

"What mean ye by these stones?" Can ye see and hear sermons in stones? If not, ye are not so pure-hearted as theatrical Shakespeare, who could. Only the pure-hearted can see God in present-day revelations. Did the prophet Moses, just before his death, in spiritual vision, say of these Derbyshire hills, "Of Joseph, he said, Blessed of the Lord be his land: the precious things of the everlasting

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the Black Sea), and corresponding also in point of time. And between these Scythians of Herodotus and the Ten Tribes of Israel there can be traced some special marks of identity.

But Scripture is by no means silent upon the question of the departure of the Ten Tribes sooner or later from the scene of their Assyrian captivity. They were to be "wanderers among the nations," as Hosea predicts (ix. 17), or as Amos (ix. 9) "I will sift the *House of Israel* among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." This does not sound like a gradual extinction, or absorption, as some would have us believe. It teaches the very opposite.

A time was to come when Israel and Judah were to become "one nation in the land, upon the mountains of Israel: one king being King to them all, neither divided into two kingdoms any more at all," as so strikingly shown by Ezekiel in the two sticks, representing the two Houses, and put together, according to Divine direction, before the eyes of the people (Ezek. xxxvii.)

But before that could happen, Israel and Judah were to go their respective ways, and the contrast of their futures is portrayed by the prophet in a very marked way: *e.g.*, Isaiah lxv. 13—16: "Behold my servants (*i.e.* Israel) shall eat, but ye (Judah) shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, and ye shall howl for vexation of spirit. And ye (Judah) shall leave your name for a curse unto my chosen, and the Lord God shall slay thee, and call His servants by another name."

All can see the fulfilment of the sad line in the history of Judah; ought we not to endeavour to find out the fulfilment of the bright line in the history of Israel? For were they not to synchronise in the fulfilment? It is a sad contrast, but bad as Israel had been, Judah had been worse! "Backsliding Israel hath shewn herself more righteous than treacherous Judah" (Jer. iii. 11). And why? Because Judah had not taken the warning which God by His judgment upon Israel had given her. "I had put her (*i.e.* Israel) away, and given her a bill of divorcement, yet treacherous Judah her sister feared not" (Jer. iii. 8). Israel had become an outcast, "Lo-Ammi, "not My People" (Hos. i. 9). Yet this sentence was not to be irreversible, for the words immediately follow, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass that, in the place where it was said unto them, 'Ye are not my people,' it shall be said unto them, 'Ye are the sons of the living God'" (Hos. i. 10). That is to say, the original promise made to Abram, and repeated to Isaac and Jacob, of a multitudinous seed, was to be fulfilled in Israel of the Ten Tribes: in other words, the birthright privileges conferred upon Ephraim were to be made good to the "kingdom of the house of Israel" (Hos. i. 4). And what was more than all this temporal prosperity, promised to the nation of Israel, they were to be nationally converted to God, for nothing less can be implied by the New Testament expression, "sons of the living God" (Speaker's Commentary). This conversion is plainly predicted throughout the Book of Hosea (ii. 6—7, 14—16, 23). "How shall I give thee up, Ephraim? How shall I deliver thee, Israel" (xi. 8). "O Israel, return unto the Lord thy God" (xiv. 1). "Ephraim shall say, What have I to do any more with idols?" (xiv. 8).

But *when* was this to be? *Before their return* to the land of Promise, *before* their reunion with the house of Judah. For it distinctly states that subsequent to their becoming Christianised, "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" (Hos. i. 11). With this agrees that wonderful word of Jeremiah (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 gave for an inheritance unto your fathers." Note, "out of the land of the north," in which (v. 16) they were to be "multiplied and increased."

It stands to reason that the distinctive blessings promised to Ephraim-Israel must have their accomplishment before their being reunited with Judah.

Again I ask, *when* is Israel to have these blessings? Go back to Jacob's words to his sons (Gen. xlix. 1), "Gather yourselves together, that I may tell you that which shall befall you in the *latter days*."

"Latter days!" Trace this expression through the Old Testament, and then refer to the New Testament, and you will see that it covers the Christian era from its commencement to its close. St. Peter, in his sermon on the day of Pentecost, so interprets the words of the prophet Joel, and the writer of the Epistle to the Hebrews (i. 1) so speaks of this dispensation. Surely then we have a right to look about for Christianised Israel; but have we any evidence as to their present location, and, to guide us in the search, are there any special marks of identification?

1. Where are they likely to be found? We refer, of course, to the main or central body, for rifts or portions of them may be settled in other parts of the world. By the references already given, they will be found in the north (from Palestine). But also in the west: "they (*i.e.*, Ephraim) shall come trembling from the west;" so says Hosea (xi. 10); or, as the "Speaker's Commentary" on Isaiah lx. 9, "Fleets are seen approaching from the west." Therefore, from an habitation fixed north-west from Palestine, and in the "isles of the sea" (= *west*).

Isaiah's prophecy also settles this point (Isa. xli. i.). "Keep silence before me, O islands: and let the people renew their strength." What people? The closing verses of the previous chapter (27—31) answer "Israel." Again (Isaiah xlix. 1), "Listen, O isles, unto Me: and hearken ye people from afar," yes "from afar," for the islands are so located not only by Isaiah but also by Jeremiah (xxxi. 10). The islands referred to must surely be that appointed place which Nathan, by Divine instruction, was able to make known to David (2 Sam. vii.). "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more."

2. What distinguishing marks are to guide us in the task of determining what people now existing are the natural descendants of Ephraim-Israel? Bear in mind not only the prophecies already quoted from Genesis, but the blessing upon Joseph in the blessing "wherewith Moses the man of God blessed the children of Israel before his death," taking up in space, as it does, more than one fourth of the blessings of the whole twelve (Deut. xxxiii. 13—17). Add to these the marvellous forecast uttered by Balaam, the man so strangely endowed with the gift of prophecy,—and to these the long chain of predictions concerning Israel, which runs all through the major and most of the minor prophets.

(To be continued.)

SALT.—Of this useful article Great Britain consumes 40lbs. per head, France 30lbs., Russia 18lbs., Austria 16lbs., Prussia 14 lbs., Spain 12lbs., Switzerland 8lbs.

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MISCELLANEA.

NOT CHANCE.—In all things we see purpose and progress. No race of people has been placed where it is found by chance, for God hath appointed the bounds of its habitation, and when it moves, it is His hand that guides it towards "one far off, Divine event."—EDWARD CLODD, in *The Childhood of Religions*, p. 248.

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A LITTLE ANNEXATION.—Advices from Suva state that the British High Commissioner for the Western Pacific has assumed control of the legal and financial administration of the Tonga Islands, with the assent of the king and the native chiefs, but it is improbable that the islands will be formally annexed to the Empire during the lifetime of the king.

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EXTINGUISHING SLAVERY.—The Foreign Office has issued a White Paper on the subject of slavery in Pemba and Zanzibar. From a report by the British Vice-Consul for Pemba, Mr. O'Sullivan-Beare, it appears that the slavery question may be said to be at an end in that island. Those slaves who still remain in a state of servitude, he says, are slaves only in name, and they continue to be so of their own free will. A report regarding Zanzibar is to a similar effect, the writer, Mr. Last, declaring that the slave of the present day in that island is practically a free person, having all the legal privileges of a free person, and occupying much the same position as an ordinary servant at home.

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THE SHAMROCK AND THE TEN TRIBES.—A weekly magazine supplies us with the following:—"In Ireland only one shamrock is known. It is an indigenous species of clover, which trails along the ground among the grass in meadows. The trefoil leaves are not more than one-fourth the size of the smallest common clover, and are pure green in colour, without any of the brown shading of white and pink clovers. The creeping stem is hard and fibrous, and difficult to dislodge from the earth. On St. Patrick's Day the true shamrock has to be searched out among the grass, for though comparatively plentiful at that season, it grows close to the ground. Later it bears a tiny "white crown" blossom. The information that *shamrakh* is the Arabic word for trefoil may be of service to those interested in the origin of the Irish race. The word could have been introduced by the Milesians, or it may furnish an argument in support of the contention that one of the lost ten tribes of Israel settled in Ireland, which has been revived by the publication of a recent book."

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MAORI FRIENDSHIP.—One of the largest gatherings seen in New Zealand since the visit of the Prince of Wales took place on Dec. 28, at Otaki, when the Ngatihuia and Ngatiraukawa tribes gave a welcome to the Hon. Victor Huia Onslow, son of the Earl of Onslow. There were great rejoicings with hakas and other dances, and also speeches from leading chiefs of the West Coast tribes. The Right Hon. R. J. Seddon, Sir J. G. Ward, and the Bishop of Wellington were present. An address of welcome was presented. The naming of Lord Onslow's son after Huia Chief was considered a great honour, and has done much towards promoting friendship with the natives.

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THE LION OF SCOTLAND.—Philip of Alsatia, Earl of Flanders, in his expedition to the Holy Land, slew the Mahommedan King of Albania, and appropriated his arms, and afterwards bore them, and transmitted them to his posterity. These arms were a lion rampant sable, in a field, or. William I. married Maud, daughter of Baldwin V., Earl of Flanders, and she, descended from Philip, would bring her arms with her. Judith, called by Anderson ("*Royal Genealogies*") the grand-daughter of William I., married Waltheof, Earl of Northumberland. She would inherit the lion rampant from her grandmother, Maud, and thus Waltheof would obtain it. The daughter of Waltheof and Judith was Maud, who married Henry, Earl of Huntingdon, who would inherit the lion rampant from Maud. Prince Henry's son was "William the Lion," King of Scotland, who would inherit the lion rampant from his father, and bring it into the arms of Scotland. Thus the lion came into the Scotch arms, and descended to James VI. of Scotland and I. of England; and has so come down to Edward VII. Sandford gives a similar account: "Lion rampant borne by the Earls of Flanders, and said to have been taken by them from the King of Albania, whom they slew. Borne by all their descendants, the kings of England ("*Kings of England*," 1677, p. 16).

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GERMANY AND ABYSSINIA.—Kaiser Wilhelm, who certainly has a taste for Orientals, after having conquered the Sultan, is now turning his attention to the Emperor Menelik. The mission sent by the Kaiser to the Negus of Abyssinia has left Naples loaded with all kinds of valuable presents, contained in many cases, every object being made in Germany. It is asserted that the most precious gift is the Kaiser's autograph letter, which is couched in the most flattering terms, giving Menelik all his favourite titles of King of Kings, Lion of Judah, &c. The mission is escorted by twelve men of the Imperial Guard, but it will be met by a whole detachment of the bodyguard of Menelik.—*Daily Telegraph.*

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STILL TRUE.—In the days of Julian the Apostate, that mighty monarch who set himself to overturn Christianity, there was a humble Christian who was asked one day by Julian's most celebrated orator, with that sneer which only a Roman could put on in those days, "What is the Galilean carpenter doing now?" The humble Christian raised his face and said: "The Galilean carpenter is making a coffin." And it was only a few months before the coffin was done, and in it the prostrate form of Julian the Apostate lay, and classic polytheism was ended. It is not very long ago since Voltaire said, "In twenty years the Almighty will see fine sport in France;" but before the twenty years was up, the Galilean carpenter had another coffin ready, and in it lay the prostrate form of the French monarchy. And it is within our easy recollection that the modern Nebuchadnezzar of the nations, Napoleon the Little, said to himself, "See this great nation which I govern, and this magnificent capital which I have beautified; I will water my soldiers' horses in the German Rhine, and my cavalry shall ride through the streets of Berlin." And behind him stood the Pope, and said, "Do this, my best servant, and my temporal power shall be established again among the nations." And the "Galilean carpenter" was building another coffin, and in less than two months there lay in it the temporal power of the Pope, and, a little later, the prostrate form of Napoleon III. And ever since "the Galilean carpenter" has been building coffins for His enemies, and weaving crowns of immortal amaranth for His friends."—*Bishop Foss.*

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THE GREAT SUPPER.

By Colonel G. W. Deane.

Luke xiv. 16—24.—The parable of the wedding feast was spoken against the chief priests and Pharisees, and that of the great supper was addressed to guests assembled to eat bread on a Sabbath day at the house of one of the chief Pharisees. It was drawn forth by a remark made regarding the kingdom of God, and Jesus at once portrays one aspect of that kingdom, and warns the host and his compatriots of the result of their rejecting it. It is very similar to the wedding feast in general teaching, but each parable emphasises its own particular points, and the full beauty of each will be best seen by drawing attention to their distinctive specialities.

"A certain man made a great supper and bade many." Here is the first issue of invitations, which were many. They were addressed to the House of Judah by John the Baptist in his ministry. "And sent his servant at supper time to say to them that HAD BEEN (Gr.) bidden, Come: for all things are now ready." Here the words "his servant" clearly refer to Jesus Christ, and as the whole includes its parts, so the phrase includes those who were employed with Him and by Him. Verses 18—20 refer to the ministry of Christ, the twelve and the seventy. In the parable of the wedding feast the refusal of the call in this ministry is summed up in the words, "And they would not come." Now, Jesus enters more fully into this question, and says, "And they all with one consent began to make excuse," and gives types in illustration.

"So that servant came, and showed his lord these things. Then the master of the house, being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." That servant, Jesus Christ, ascended into heaven, and sat down on the right hand of God, and if we compare the action related with the expression "determinate counsel of God" in Acts ii. 23, the "Lo, I am with you alway, even unto the end of the age" in Matt. xxviii. 20, and the many passages in which Jesus speaks of doing His Father's will, &c., it seems a logical deduction that under the metaphor of servant and master of the house Christ shows the continuance of the same working in unison of Father and Son after their reunion.

Note particularly that the first part of the ministry of Peter and the twelve, of Paul and others after Christ's resurrection, and the rejection of their call, &c., so fully described in the wedding feast (Matt. xxii. 4—7) is not alluded to here at all, unless it be held that the excuses made in Luke xiv. 18—20 apply to the rejection of the call in both ministries (*cf.* Matt. xxii. 5). In any case the spiteful treatment, the murders, &c., and the punishment of the murderers, and destruction of their city are omitted. The servant makes his report, instructions are given for new guests to be arranged for, and the sentence passed by the master of the house, "That none of those men which were bidden shall taste of my supper." No mention is made of the future judgment scene which was described in the wedding feast. It will help the explanation of the new scheme sketched in vers. 21—23 if a few words regarding this sentence be interpolated here.

Paul before Agrippa spoke of the *twelve* tribes serving God, James wrote to the *twelve* tribes, and John in vision saw the sealing of the *twelve* tribes, and the Acts of the Apostles record many cases of Jewish conversions. Collate with these the three marginal references, Matt. xxi. 43 and xxii. 8, Acts xiii. 46, and the punishment to be inflicted in the sentence would seem to be fully explained as foretelling the rejection of the House of Judah *nationally* from the kingdom of God during the ensuing dispensation. It is putting in a slightly different form what was said in the wedding feast—"They which were bidden were not worthy." Accepting that the House of Judah were nationally rejected, who were to be brought in their place? Note a marked difference here in the details given in the wedding feast and in the great supper, which seems quite accounted for by the use of the plural word, servants, in the former, and their mission after Christ's death, resurrection and ascension, strengthened by additional numbers; and of the word, servant, singular number, in the latter, and the omission of mention of that ministry. Matt. xxii. 8 reads as if the King accepted it as quite settled that His staff of servants were fully provided for, omits any further intermediate detail regarding their recruitment, and in ver. 9 passes on to telling them to go into the highways. In Luke xiv. the servant pre-eminent, Jesus Christ, in the scheme given in vers. 21—23 was not to be *personally* present on earth, and with beautiful accuracy where an important detail is concerned He roughly jots down whom He will employ in the place of the rejected House of Judah. In the wedding feast it was shown that the staff of servants represented the calling of the House of Israel, and it is advanced that the same course of action is indicated in the great supper.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." In other words, "Waste no more time over this Jewish nation, make arrangements to call others to take their place, and set about it at once." The streets and lanes of the city sufficiently indicate Jerusalem, the holy land, and neighbouring country. Who were the poor, maimed, halt and blind? If read literally, each word must be so taken, and there is no historical evidence to show that any ministry of the apostles was confined to preaching to the literally poor, maimed, halt and blind. The words, grouped as they are, suggest a wider meaning, and, if so, it is very strange that Jesus should have used terms so strikingly descriptive of the condition, spiritually, of "the lost sheep of the House of Israel," to whom alone He said He had been sent, if He did not mean them.

Take the word "poor." When the covenant of the law was broken it was the poor of the flock that were to be fed and to know the Word of the Lord. Here the tribe of Benjamin is clearly indicated, and they were, after the breaking of their bond of union between Judah and Israel, free to return to the House of Israel (Zech. xi.). Take the word "blind." "I will bring the blind by a way they know not" (Isa. xlii. 16). Words addressed to the House of Israel, "halt and maimed." What words could better describe the afflicted, outcast condition of the House of Israel, without mercy, apart from God, till they should accept the new covenant? The call in Luke xiv. 21 is the commencement of the fulfilment to the House of Israel of the promises foretold in Isaiah liv.

It may be admitted that this exposition might not be justified if there were no collateral passages to support it. But when, in addition to those already quoted in the "wedding feast," many more might be added to show that the literal Israel had not been cast off in respect of the twelve tribes, that only Judah and Levi were the excised branches, and that the perfection of the attributes of God, Who changes not, Who is faithful and true, demands the

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unbroken fulfilment of His unconditional covenant with Abraham, it may fairly be claimed that some such explanation only will meet the case from the standpoint of Scripture and also of history.

But the fulfilment of His promises to Israel is only a part of God's plans. When the House of Israel had been re-covenanted the further and world-wide expansion of the kingdom of God is foretold by the next report of the servant. "Lord, it is done as Thou hast commanded, and yet there is room." And the Lord then "Said unto the servant, Go out into the highways and hedges and compel them to come in, that My house may be full." The instructions given to the servants in the parable of the wedding feast are repeated here with a little more urgency.

The "call" in the highways and hedges doubtless refers primarily to the expansion of the kingdom of God after the re-marriage and re-covenanting of the House of Israel, and the recruitment of a staff of servants sufficient for the work, but it may fairly be applied in a secondary sense to both Israelites and Gentiles down to the present time and also in the future. For instance, the re-covenanting of Israel collectively was not sufficient; still there was room. So the "call" to those in the highways and hedges collectively will not be sufficient. Still there will be room. "Urge" them individually to come in that My house may be full.

May we not well apply this secondary or individual meaning of the "call" to the existing state of the world in respect of the Christian religion in the present day? In the House of Israel, that is, in the British Empire, Colonies and Dependencies; and in the American Republic is there not a crying need in this twentieth century for the "call" to be again and again proclaimed and individuals urged or pressed to accept it? Are there not highways and hedges in the dominions of Israel (Ephraim and Manasseh) where the Gospel of the kingdom needs proclamation and repetition to gather in, without stint, guests for the great supper? Similarly in all nations, both in Christendom and among the heathens, are there not highways and hedges without number that require repeated, fresh, and widely-extended exploitation, drawing guests with the cords of a man and the bands of love, the only class of compulsion implied?

Interpreted on these lines the parable of the great supper is at all events intelligible, fits into its place in the plans of Jehovah, as revealed in the Bible, and the exposition does no violence to the context, is supported by the events of the history of the growing kingdom of God, and makes it quite unnecessary to "READ INTO IT" any leaping over this dispensation, or the substitution of Gentiles for the seed of Isaac as God's medium for blessing the nations of the world.

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Blue John, when cut to the thickness of window glass, is clear and transparent, giving rays of varied and beautiful light. It is like the precious topaz that shone on the breastplate of Israel's high priest, and it now adorns the garments of priests, and is made into rich chalices for Church service. Its colours are brown, grey, amber, purple, yellow, bluish-black, crimson, blood-red, streaked with blue, and white with blue veins. Verily, verily, our God is a lover of beauty, and adorns Himself in robes of glory.

Our ancestors were not all blind. In ancient times they discovered this mine, and brought to daylight its Blue John, and exported it to Italy. How early nobody knows, but we know that Pompeii was buried under volcanic ashes in the year 79, being seventeen years before John wrote the Book of Revelation, and that only eleven years ago under the ruins of Pompeii were found two vases of British Blue John. We know from history that in the time of the Psalmist David, over two hundred years before Romulus founded Rome, ships sailed between Palestine and Britain, and so could leave those vases in Italy. Instead of people madly rushing to Rome, the day is coming when the nations will rush to see the more ancient wonders of Britain.

Mr. John Tym, a Primitive Methodist, manager of Blue John mine twenty-five years, and then Curator of Stockport Museum, was eight and a-half years in making a window of this precious stone, and then presented it to the Corporation of Stockport, who placed it in the town museum. It is valued at a thousand pounds. Thousands of people have been to see it. A little goblet of Blue John, according to its purity, costs up to £21. The largest known vase of it is in the Duke of Devonshire's Chatsworth House; and another large specimen is in Kensington Museum. But the most beautiful specimens that I ever saw of it consist of two large and four small screens adorning the front rooms of Rev. J. J. Couzens, 3, Elm Grove, Taunton, Somerset. Here are also various other works of art made of the same precious stones, and my often seeing them has led me to write this article for those who have not been so favoured. I am indebted for many of the above facts to Rev. J. J. Couzens, and articles in *The Cheshire County News*, of March 15th, 1895; and *The Morning Leader*, London, of August 4th, 1903.

"What mean ye by these stones?" Can ye see and hear sermons in stones? If not, ye are not so pure-hearted as theatrical Shakespeare, who could. Only the pure-hearted can see God in present-day revelations. Did the prophet Moses, just before his death, in spiritual vision, say of these Derbyshire hills, "Of Joseph, he said, Blessed of the Lord be his land: the precious things of the everlasting

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hills; let the blessing come upon the head of Joseph" (Deut. xxxiii. 13—16)?

Did Isaiah, in spiritual vision, see these rainbow-coloured gems in these Derbyshire tempest-tossed mountains, when he said, "O thou afflicted, tossed with tempest and not comforted, behold, I will set thy stones in fair colours" (Isa. liv. 11)?

When the greatest and last war of all time be fought between Israel and the Prince of Rosh (Russia), according to God's Word in Ezekiel, chapters xxxviii. and xxxix., Revised Version, and Revelation xx., Revised Version, and the British race of all the world build the new holy city of Jerusalem, "adorned with *all manner* of precious stones," will not this British Blue John be in it? I believe it will.

Correspondence.

CIRCULATING LIBRARY OF "IDENTITY" LITERATURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The *proposed* amended Rules are, briefly: A subscription of 2s. per annum (6d. quarterly); use of books and pamphlets *free* for a fixed period, with a charge thereafter of half-penny per week per book for a further limited time. Books *outward*-delivered, free by library; *inwards*-returned, free by members. All services to be *honorary*; any surplus funds to the British-Israel Association.

The scheme is already favourably received, and support (financial and by gifts of literature) promised, and the library will be opened as soon as the requisite number of subscriptions are *promised*.

Applications for membership solicited; also any suggestions cordially invited.

AUG. A. TARTAS, *Hon. Sec.* (*pro. tem.*)

102, North Side, Clapham Common, S.W., January, 1905.

GRIFFINS AND THE CITY OF LONDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—Some of your readers may find the following extract from Mazzaroth, part 2, page 80, by the late Miss Rolleston, of interest:—

"Rosenmuller, in his 'Scholia,' is of opinion that the cherubim described in Ezekiel, chapter i., and as placed at the East of Eden, were adopted by the nations as symbols of sacred things and places which it was not lawful to approach. The sphinxes of the Egyptians, the dragons of the Greeks, and the GRIFFINS of the Indians and northern nations of Asia being similar to the cherubim of the Hebrews" (Blackburn's Nineveh).

It will be within the memory of your readers that there was a great outcry among Londoners when they thought that the griffins at the Temple Bar—one of the chief gates of the City—were to be done away with when the alterations were made.

Yours faithfully,

R. C. JACKSON.

11, Selborne Road, Handsworth Road, Birmingham,
December 28th, 1904.

BRITISH-ISRAELISM AND BIBLICAL INSPIRATION.

To the Editor of "The Banner of Israel."

DEAR MR. EDITOR,—A letter in last week's BANNER by "R. E. C." I do not quite understand. The writer says: "Do you not think it is a great mistake that so many of our writers should so entirely stake our Identity on the entire inspiration of the Bible as we have it to-day?"

But, do our writers do this? I, for one, contend that the forecast of the prophets seen in the British races so exactly, proves the inspiration of the Scriptures. Were it not so, the Scriptures would continue sealed to us; but our bearing more exactly each year the marks the Scriptures give of Israel in the latter days, proves that we must be that Israel, and that the Scriptures must have been written by One Who knew our likeness: proves that He know it by writing it down to a nicety beforehand. Had it not been first of all for the Jews or Judah there would have been no witness to the inspiration of the Scriptures living to-day. The Jews, like the electric generating engines, have supplied faith in the book, and have helped to keep all the lights, as it were, burning from our Saviour's time.

But the Jews, as only one witness, do not prove inspiration to real satisfaction. Now, therefore, God is raising up in these latter days another witness in the Anglo-Saxon race, bearing every characteristic foretold by the same prophets, that in the mouth of two witnesses every word might be established. The Scriptures, thus established by two witnesses, both living to-day before us, beyond all doubt testifying to the sure Word of God, proving Him to be the Faithful and True, Christianity in a more believing sense will be the outcome from this day forward. The apostles, after our Saviour's resurrection, substantiated the Scriptures. For instance, St. Peter, at the outpouring of the Holy Spirit, said, "This is that which was spoken by the Prophet Joel, and it shall come to pass in the last days saith God, I will pour out of My spirit," etc. Again, he says, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren," etc. (Deut. xviii.). Thus Peter, also our Lord, and the other apostles, proved the prophets true, their prophecies being fulfilled by the event which took place before their eyes, and led them to refer to it to bring attention to the fact that they might rest their national and eternal salvation on such a sure source. We have lost this happy art of the apostles by our national burial, which formed the International lesson of the Sunday School Union for last Sunday, in the 17th chapter of the 2nd Book of Kings, and have been taught we were Gentiles, which has completely closed our eyes to the fulfilment of the prophets in ourselves, as they refer to a people called Israel. But as our eyes become open to the fact that we are Israel, only under another name, we shall be able in our preaching to call attention to this event and that event, happening to-day, or to-morrow, as a fulfilment of this prophet or that prophet's word, and there will be no calling in question "the inspiration of the Bible."

The writer says, again, that "Christianity is founded on eternal principles, and had we not the present historical record of its advent would have worked its mission sooner or later quite as effectually." But the writer must acknowledge that Christianity must have minds to work upon, whether they are called Israelite or Gentile minds; and how could it so work on Gentile minds who were never prepared by law to receive it?

But Israel was a prepared people, by the law they had been under; a people prepared by the Lord in this way: it became our schoolmaster to bring us to Christ. What is needed for Christianity to thrive is what Tom Paine, Mr. Bradlaugh, and others, yea, every unbeliever, needs to-day—not simply Christianity preached as we have had it preached all along, to Israel and Gentile sinners alike, but to prove unmistakably that Moses and the prophets are living in our midst by their prophecies being worked out, demonstrably, in the signs of the times—before our people's very eyes—and the eternal verities of our Gospel, or Christianity, will need no preachers among the Anglo-Saxon race to declare it; the book itself, without a word of comment, will be its own grand teacher.

G. J. VINCE.

Mill House.

THE death is reported of Mr. Cockburn-Muir, who used to write under the initials "*C. M.*"

ALL communications intended for the Editor to be addressed—J. G. TAYLOR, 2, Leazes Terrace, Newcastle-on-Tyne.

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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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Contents.

	PAGE
Israel in South Russia. By J. W. Macdonald	47
God's Ancient People—Israel. By Rev. A. E. Bull	48
The Story of "The Nations," and "The Nation"	50
Miscellanea	52
The Oak in Palestine and Britain. By the Rev. A. B. Grimaldi, M.A.	53
The "Up-to-Date" Bible: the "Higher Criticism" and the "Identity." By Aug. A. Tartas	53
The Last of John Company's Flag. "A Cry from Russia"	54
Review	55
Correspondence: Good Friday. The Physical Future of Palestine. "Firstfruits"	56
Wits and Cranks	56

ISRAEL IN SOUTH RUSSIA.

BY J. W. MACDONALD.

ONE of the branches of investigation in support of the British-Israel argument, which derives the Anglo-Saxon race from the Ten Tribes exiled in Armenia and North Persia, appears to be very much neglected, viz., the evidence of the Hebrew tombstones and other similar remains in the Crimea and South Russia. According to 2 Esdras xiii. 40—46, the Ten Tribes migrated from Media into South Russia, and their route can be traced across the Continent of Europe in the course of centuries to the northern shores of Europe, and ultimately to the British Isles as Angles, Saxons, Jutes, &c. From the notices in Herodotus, the Sacæ, among the Scythians, seem to have been the leading tribe or nation, and some of their customs are plainly of a Hebrew origin, so that one can have little difficulty in concluding that the Sacæ were the Ten Tribes, sons of Isaac, for we find the same designation, or its counterpart Kumri, on the Assyrian and Persian monuments.

The Society of Biblical Archæology in Vol. III., part 1 of its Transactions, describes some of the gravestones that have been discovered in the Crimea with inscriptions and dates corresponding to the captivity of the Ten Tribes; reproductions of some of which accompany the article in question. The following inscription (translated) is found in Col. Gawler's work, "Our Scythian Ancestors":—

"This is the tombstone of Buki, the son of Izchak the priest. May his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile" (=A.D. 30). These "Jews" claimed to be descended from the Ten Tribes, and that the date of their captivity was B.C. 696. They are said to be represented at the present day by the Karaite "Jews," but who are, it would appear, fragments of the Ten Tribes left behind. From the Jewish Encyclopædia (recently published) Vol. VII., "Karaite" in Hebrew signifies "a follower of the Bible," and it is interesting to note that this section of Israelites reject the Talmud, which embodies the traditions of the Rabbis, and is notoriously at variance with the Scriptures of the Old Testament.

The Jewish Encyclopædia just mentioned is a work now being brought out under the auspices of the Rabbinical Jews in America. The last vol. issued is Vol. VII., and at p. 445 it touches upon the Karaite "Jews" of the Crimea, and an account is given of Abraham Firkovitch and "his historical forgeries." He is described as the inveterate foe of Rabbinism, who under an authorization from the Russian Government travelled in the Caucasus and Crimea, appropriating Rabbinical MSS. and tampering with dates and documents, &c., &c. "He did all this for the sole purpose of representing the Karaites in the Crimea as a highly developed people dwelling there since the time of the Assyrian King Shalmaneser in the 7th cent. B.C., and of proving that the Rabbinite Jews owed all their culture to the Karaites, especially Hebrew, Grammar, punctuation, Masorah, poetry, &c." The writer of the notice in question concedes the following:—"Nevertheless it must be noted that Firkovitch with his industry in collecting much valuable material rendered great services not only to Karaite literature (the material discovered by him, and edited scientifically by S. Prinsker and others making an important epoch of this literature), but also to the history and literature of the Rabbinite Jews and the Samaritans." This is certainly a valuable testimonial, coming from the hostile source it does.

The writer of this notice in the Jewish Encyclopædia bases his remarks on the authority of Harkavy's work (in German), "Old Jewish Monuments in the Crimea," 1876. According to the notice under "Harkavy," in the same Jewish Encyclopædia, this person is a Rabbinite Jew, and now Librarian in the Imperial Library at St. Petersburg.

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He has "devoted himself particularly to the critical examination of the Firkovitch MSS., and his labours of forty years have opened up the field of early Russo-Jewish history: he has written works on the subject, and his aim has been to prove that the first Jews who settled in South Russia did not come from Germany, but from Greece, through the Black Sea region, and the Crimea, *and from the Orient by way of the Caucasus.*" As Harkavy is a Rabbinite Jew his criticisms and "exposure" of Firkovitch's forgeries can be taken for what they are worth, but his researches into the history of the South Russian "Jews" should open up a field of enquiry for some British-Israel student who can get access to his writings. All the evidence available from Scripture and history goes to shew that the Israelites who entered Russia "from the Orient by way of the Caucasus" were not Jews, but belonged to the Ten Tribes. The Jews, *i.e*, the tribes of Judah, Benjamin, and Levi, we know from the books of Ezra and Nehemiah, returned to the Holy Land, at the end of the seventy years' captivity, but the Ten Tribes never did: as we have pointed out, all the evidence goes to prove that they migrated to the North-West. If many of them came to the Crimea from Greece, they may have been portions of the tribe of Dan, who appear to have migrated to Greece, and were known as the Argive Danai. See Latham, "Ethnology of Europe," p. 157: also 1 Maccabees xii. 20—22, where in a letter by Onias, the chief priest to Arius, king of the Spartans, it is written: "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."

As might be expected, Harkavy's strictures on Firkovitch and his alleged forgeries have not been allowed to pass unchallenged. Dr. C. H. H. Wright, in his Bampton Lectures on "Zechariah," refers to the matter. He derides the British-Israel subject, and all that is written on the question of the Identity, but on pp. 284-5 of his work he says, "We do not deny that some traces of the northern Israelites may be found among the Nestorian Jews, described by the Armenian missionary, Dr. Grant, or even among the Karaites and other Jews, who here and there exist in the South of Russia." Dr. Wright also refers to the Hebrew gravestones in the Crimea, and to Prof. Dr. Chwolson's work (in German), "Eighteen Hebrew grave writings (gravestones) in the Crimea," St. Petersburg, 1865, and continues, "But Harkavy and Dr. H. L. Strack have maintained that none of these inscriptions in their present form can be considered genuine, but that they have been designedly falsified by Firkovitch. 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 Tschafutkale 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." It is much to be desired that some Identity student, with the time and resources at his disposal, would lay the works of Harkavy and Chwolson under contribution, to see what evidence can be gathered in support of our contention, as well as visit the Museums at St. Petersburg, Odessa, Kieff, Kertch, and other places, to see actually what evidence these interesting remains afford: for it would appear that only the fringe of the subject has as yet been touched.

GOD'S ANCIENT PEOPLE—ISRAEL.

JUDAH-ISRAEL AND EPHRAIM-ISRAEL: WHO ARE THEY? AND WHERE ARE THEY?

BY THE REV. A. E. BULL,
(*Vicar of St. Paul's, Hounslow*).

(*Continued from page* 42).

LOOK at a map, and from the spot where Abram stood when he received the promises, look far away to the north-west and you will see the island home of the greatest nation the world has ever known, whose very name is "great," and whose daughter nations are dignified as "Greater Britain," that very word "Britain" being a derivative of (or allied to) a Hebrew word, signifying "covenant."

"The Isles of the West!" The late Mr. Glover, Chaplain to the Consulate at Berlin, requested the Rabbi of Cologne to transcribe for him the title page of his book in the best *intelligible Hebrew*. When Mr. Glover saw that the word "England" was rendered by Hebrew words equivalent to "isles of the sea (west)" he objected. "Please give here the word 'England' in Hebrew letters." "I can't do that," said the Rabbi, "we have no such word. When we speak of the United Kingdom we say 'Yaii-Yaiim' (=isles of the west). No educated Jew now would write his meaning in any other form."

And this tiny spot, the centre of a "great nation, and a company of nations!" Joseph has become a fruitful bough, his branches run over the wall. "Branches," Heb. "daughters." It is obvious that the translators could not well put the literal meaning into the text, but they deemed it wise to insert it in the margin in both Versions, thus making it very forceful. The meaning is clear. The rapid increase of the mother nation, increasing even "as fishes do increase," should necessitate the sending off swarms of its surplus population, resulting in a multitude or fulness of nations.

The thing is phenomenal in the history of our nation. There has been nothing like it elsewhere in time or place. Mr. J. Chamberlain said at Cardiff, November, 1903, these offshoots from Great Britain are "not our colonies; they are our *daughter states!*" "Absolutely independent states" (Rochester, July, 1904). We are always growing in numbers. No wonder that the cry has from time to time been forced upon them in the British Isles, "The place is too strait for me: give place to me that I may dwell" (Isa. xlix. 20). And it is still going on as an inevitable necessity. "General" Booth is aiming at carrying out the most wonderful emigration scheme the world has ever known; to take people from where they were not wanted to where they were wanted. He hoped to see their ships sailing across the ocean, bearing men and women away from the slums to begin a new life in another country.—(Meeting at Woolwich, 15th January, 1905).

And with all her faults, our nation is doing the greatest amount of good in the world. We were the pioneers, and something more, in the work of the abolition of slavery, and are still its most determined opponents. The United States Ambassador, Mr. Choate, said at the Bible Society Cen-

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tenary that their nation and ours had but "one God, one Bible, one language, and one destiny." We are a nation which by its Relief Funds (Mansion House, to wit) is ready to go to the rescue in any great distress which may befall almost any other nation in the world (read Isa. lviii. 6, 7), a nation that rules in justice, and righteousness, and truth, as one whose word is known to be their bond (*e.g.*, India); the only people who, with their brethren of the United States of America, recognise it as an obligation put upon them by Providence to circulate the Holy Scriptures in all the languages and dialects of the world, and to send missionaries to every tribe and people; in short, to be what Israel was to be, "God's witnesses" (Isa. xliii. 10).

We have done unto others in this matter as we would they should do unto us; we have been true to the British character as given by the Roman historian Tacitus (born A.D. 54). "Though they willingly paid tribute and obedience, they would never tolerate injustice or oppression, and never would be slaves." "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). "And thy seed shall possess the gate of his enemies" (Gen. xxii. 17). How very much could be said upon this one feature! but take only the undesigned testimony to this point of identity given by Admiral Colomb in his "Naval Prize Essay."

He there asserts that "a sort of destiny has possessed us, not only with a command over all the great commercial routes, but with the *gates* of these routes." He then enumerates some of these, which, as we all know, from Gibraltar onwards stand like sentinels guarding the frontiers of our world-wide Empire.

Remember that Joseph, through Ephraim and ten-tribed Israel, was to have "the blessings of heaven above, and blessings of the deep that coucheth beneath"; their "seed was to be in many waters" (Numb. xxiv. 7), great material prosperity as well as rich spiritual privileges were to be theirs. "Their seed shall be known among the nations and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9).

If this does not apply to the Anglo-Saxon race (and every item is literally true of them), what people in the whole world answer to this description? Great Britain stands unique among all the nations of the world, and in a very true sense, as predicted by Balaam, she "dwells alone" and is "not reckoned among the nations" (Numb. xxiii. 9)—"geographically, religiously, and politically" (Handbook), she is apart from the rest of Europe.

Lord Rosebery, in his preface to "Canada and the Empire," wrote, "Men are misled by the analogy of other Empires, ancient and modern. They will not, or cannot, realise that the British Empire is, and must necessarily always be, unlike these." And as someone has well said, ours is "the only race which has ever maintained its living unity while spreading itself round the world." The recent war in South Africa was a striking illustration of this.

Sir John French recently said, at Folkestone, that "while history taught us that great nations could rally to the call of the Fatherland, as in the Franco-Prussian war, history could not point to anything like the magnificent spectacle provided by the rallying to the Empire's help during the late struggle." A splendid isolation seems to be the normal lot of this "ocean realm," whose monarch, Lord Selborne has said, we might well call the "sea-king" (30th April, 1903).

The national laws in regard to the Sunday, and the way in which it is nationally observed in itself, makes us singular in the eyes of foreigners. Yes, you may sigh when you think of the too many encroachments upon it of late years, and the greater need there is for defending its observance, nevertheless there is still a very wide line of difference between an English (and still more a Scotch) and a Continental Sunday. A Scotch Sabbath! well, I have enjoyed about a dozen in my time, and quiet, refreshing days they have been. Strangely different from Sundays I have spent in France and other parts across the English Channel. Just think of an Earl (a Scotch Earl) wandering about in the cold Sunday morning along Prince's Street, Edinburgh, in search of a cab, and, finding none, compelled to solicit the driver of a milk cart to get his luggage up and take him on to his club. This was a strange "Sawbath" experience!

But hard as his lot may seem to have been it emphasizes the fact of the national observance of the day, and the prediction of Exodus xxxi. 13 comes to our mind, that the Sabbath was given by God to be a sign between Himself and the children of Israel throughout their generations. It is so even to this day with Judah-Israel. May we not look for it in the observance of the Lord's day in converted Ephraim-Israel? for the sign of the Sabbath is peculiar to the whole of the Anglo-Saxon race. God has indeed blessed us! It was in the Divine mind to arrange the whole world in reference to His people Israel. "When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8, 9).

The precious things of heaven and of the deep, of the everlasting hills, and of the earth and the fulness thereof, were bequeathed to Joseph by Moses (Deut. xxxiii. 13—15), and with this bequest, Israel's ever advancing career, "The firstling of his bullock, majesty is his, and his horns are the horns of the wild ox (A.V., unicorn), with them he shall push the peoples, all of them, even the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 15—17, R.V.)

"Push the peoples, all of them, even the ends of the earth!" The seer's eye saw just what we know to have been specially characteristic of our race in those world-wide colonising movements, forced upon them from time to time by the ever-increasing population of these British Islands. Forced upon them!—with little seeking on their part.

"We have never had a foreign policy," said Mr. Chamberlain to a foreign monarch, "but somehow or another, we have been allowed to blunder into the best parts of the world." And as a people we have been able to accomplish all this, and are still going on, because what God promised to Israel, He has fulfilled to us, "He shall subdue the peoples under us, and the nations under our feet" (Psa. xlvii. 3). "Whosoever shall gather against thee, shall fall because of thee, . . . no weapon that is formed against thee shall prosper" (Isa. liv. 15, 17).

"Safe beneath the spreading oak,
Sat the Druid, hoary chief:
Every burning word he spoke
Full of rage and full of grief."
"Regions Cæsar never knew
Thy posterity shall sway,
Where his eagles never flew,
None invincible as they."

—*Arianod's Prophecy.**

* "Britain's Greatness Foretold," by Marie Trevelyan (John Hogg, 13, Paternoster Row, 1900).

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In these words our poet Cowper interprets events of the British warrior-queen Boadicea's days, and strangely true they are! What a wonderful Providence has watched over our nation all along the centuries that are past! What a deliverance from the proud and mighty Spanish Armada, and the wily designs of the great Napoleon!

No successful invasion since that of the Norman power, and they a people of the same original race as ourselves, and the last arrival of Ephraim-Israel on our shores.

Well might the Bishop of London, in his prayer at St. Paul's Cathedral, on the Day of Intercession (King's illness), thus address God, "O Lord God of our fathers, who in Thy goodness hast led this people hitherto in wondrous ways." The truth is, God is impressing the fact upon the nation more and more. We shall one day learn the lesson, and know what it all means. We shall then understand the Scriptural promise to Israel, "The Lord thy God will bless thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow, and thou shalt rule over many nations, but they shall not rule over thee" (Deut. xv. 6), and that its fulfilment in ourselves confirms our identity.

Yes, He has blessed us, and made us a blessing. "He hath shewed His people the power of His works, in giving them the heritage of the heathen" (Psa. cxi. 6). Look at India with its twelve British Provinces and its numerous Feudatory States, whose princes govern under the advice of British residents. We have been a blessing to that country, with its 300,000,000 inhabitants, and this British rule extends to almost every nationality under the sun. And, as Lord Charles Beresford said when interviewed by the *Matin* representative, "Wherever we instal ourselves, we instal prosperity, activity, order, and equal rights for the citizens of every nation."

(To be concluded in our next.)

THE STORY OF "THE NATIONS," AND "THE NATION."

(Communicated.)

On Sunday, December 18th, the members and friends of the Halifax Association were favoured with two addresses by Mr. Wm. Bowling, of Batley, which were greatly appreciated. After prayer by the President, Mr. Bowling gave his first address. History, he said, appears to repeat itself in the course of the world. In the eighteenth century, when Russia and Turkey were at war, an episode almost parallel in its details to the one we have just witnessed in the North Sea trouble was enacted. Whether the parallel will continue only time can show; but it is significant so far as it goes already.

Christians of all denominations, when studying the progress of the Gospel, are very much disappointed with the results. Yet no remedy is to be found for the unbelief rampant even in the Church itself. Christ's life and work are a witness against men. It is time to ask whether the Church has not after all misunderstood Christ's mission, and to search the Scriptures for evidence on this matter.

Many profess to pin their faith to the New Testament only, putting the Old on one side. Paul's commendation of Timothy on his knowledge of the Scriptures (the Old Testament) is a condemnation of this. It is impossible to understand the New without the Old, because of the many references to it by the writers of the New, and even by Christ Himself.

The history of the world is a vindication of the accuracy of God's Word, written long ages before much of the history was made. Here is a standing witness to God which is altogether ignored by the Church, because the portion of the Word referring to it is spiritualised, thus rendering it meaningless. The plan of God was to be worked out through Israel, whom, as a nation, He had chosen, and the story of the nations was the history of those nations who had come, or were to come, in contact with His people during the course of their destiny. In a tour east, one comes upon many places of special interest to Bible students, as being the scenes of the drama of the ages; and some of which are to play an important part in future history. A significant fact is that many of them are already in the hands of the British. Twenty-five years ago Egypt was in the throes of rebellion, and the Ottoman power, though called on to do so, never attempted to quell it. Neither would any other nation take the responsibility of doing so. It was left for Great Britain alone to step in; first to smite, then to heal, and to-day that land is becoming once more prosperous. Then India, an Empire in itself, is the wonder of all nations. Think of the years of waiting before a firm footing was obtained there, and how quickly it has become an important adjunct to our Empire. From Egypt to India we compass a land which is fast coming to the front. Already we have recognised the importance of the Persian Gulf, and if Russia is thwarted in her designs in the present crisis we may look for a move in this direction. At the head of the Persian Gulf is a place named Koweit, whose independence we helped to maintain some months ago. In this district was situated Ur of the Chaldees, from whence Abraham, the father of Israel, received his call and the covenants of God with him and his seed. Many promises were given him of territory, multitudinous seed, and power. Where is that seed to-day? See the prophecies concerning them, and find the nation who fits the position. Then we have Israel before us. Great Britain only fits the position; no other power ever has done, nor can do so now. The story of the nations appear to be almost complete; many of them have played their part, and practically passed off the stage. Egypt, Assyria, Babylon, Media and Persia, Greece, Rome, and the greatness of the Ottoman Empire, have all passed before the eyes of the world, and now the chief interest is centred in Russia and Great Britain, or the Anglo-Saxon race, who according to prophecy are the leaders in the final struggle as Gog and Israel.

The afternoon meeting was closed with a short devotional service. The evening meeting was opened by the President, and Mr. Bowling gave his second address—

THE STORY OF THE NATION.

When our Lord's disciples asked Him what reward they would get for following Him, He promised that at the restoration they should sit on thrones judging the twelve tribes of Israel. The above question and answer cannot refer to the new birth of the Christian in a spiritual sense, as is generally understood. The question, also, after our Lord's resurrection, as to when He would restore the kingdom to Israel, implies that the disciples expected a literal fulfilment, which expectation was not contradicted by Christ. Such incidents as these are hardly in conformity with a spiritual interpretation, and they lead one to ask what is really God's Will? We pray, "Thy Will be done *on*

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earth as it is in heaven" : but have we a true conception of what is God's Will on earth ? Judging from Scripture, He willed the division of Israel into two houses after the death of Solomon. The prophecy concerning it was very clear and minute, and the history of the actual occurrence agrees with it in every detail, Jeroboam having ten tribes, and one still being left with Judah for a light in Jerusalem, and for David's sake. That the division was divinely ordained is beyond dispute, as Judah were commanded to refrain from fighting against their brethern, and God declared, "This thing is from Me."

When the prophet Nathan told David of God's design to establish his throne and his house for ever; that his seed should reign over Israel ; and that He, God, would appoint a place for His people to dwell in, did David know the future history of His people: that in a few years the northern house would be taken into captivity, and one hundred years later, his own tribe, the House of Judah, be in the same position ? That after their return they should be again cast out of the land and scattered all over the face of the earth, the land also being under the ban of desolation for many hundred years ? If he knew of all this he showed great faith in God's promises. Wise and good men to-day say that the promises of God were lost to Israel for their wickedness and thus are void, or else being enjoyed in a spiritual sense by the Gentile church. Either of these notions is against the declared word of the God of the covenants, who, if He be omniscient, must have known when giving the promises unconditionally whether the people would be deserving of them or not.

We know that they did not deserve them, but when in the wilderness Moses prayed that he would remember His covenant, and not destroy the people, God spared them, not for their sakes, but for His Own holy Name's sake. Thus the fulfilment of His Word was a matter in which the honour of the Almighty was at stake. This point is emphasised in Scripture. It is not for Israel's sake, but for "My Holy Name's sake have I done this." As the promise to David was for ever, his seed must be somewhere reigning over a Hebrew people, over Israel, which had to exist as long as the ordinances of heaven endured. The story of "The Nation" begins in the 12th chapter of Genesis with God's call to Abram, and the covenants He made with him, which covenants were afterwards ratified and enlarged. The nation was promised in the very beginning, and as Abram complied unhesitatingly with the Divine command, he naturally expected some development of the promise. The first step towards the formation of the nation came in the miraculous birth of Isaac. This link appeared as though it would be severed by the sacrifice of Isaac, but the trial resulted in the further expansion of the covenant made with the patriarch. To pass over their increase in the land, and the sojourn in Egypt, with their ultimate return to the land of promise, let us ask, Did they, while there, inherit the promises ? Biblical history says "no." If we follow it we find that so long as they were faithful to their God they prospered, but when disobedient they were punished. Eventually they were given over to captivity, Israel to Assyria, and Judah to Babylon.

Where, then, are the covenants of God ? for if He is not faithful to these temporal promises, how can we rely on the promises of salvation, forgiveness of sin, and resurrection to eternal life ? Must we lose hope, then, or trust an unfaithful God ? Let us look more closely, and we shall find that along with the prophecies of the banishment are coupled promises of restoration. The prediction concerning their increase especially was to be fulfilled while in exile from the land. Then said God, "Call his name Lo-ammi, for ye are not my people and I will not be your God ; yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered ; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." The expansion of Israel was to take place after their exile and before their return, as is seen by the context ; and they must also once more be in covenant with God.

We have in both apocryphal history and secular history, in Esdras, Josephus and Herodotus, accounts of Israel's position during the latter days of the Assyrian Empire, and proof that they crossed the Euphrates in search of a new country towards the north, settling for a time at Arsareth. In the history of the Anglo-Saxon race, tracing back their origin, historians are almost all agreed that the different classes or *tribes* of people who came and settled here are of one common stock who came from the East. Sharon Turner, notably, locates them in the same district, at about the same time as Israel occupied Media. He also states his conviction that it was not the cradle of the people. From Media to these Islands are many way-marks left as witnesses in the names of places, rivers, and countries ; and the conclusion is forced on one that the Sakæ must be identical with the Ten Tribes.

Truly, God moves in a mysterious way His wonders to perform. Ezekiel, in the 37th chapter, gives his vision of dry bones, which God told him were the whole House of Israel, to be revived from their almost hopeless condition. He states also that Israel and Judah should be again united, as signified by the two sticks, which became one in his hand ; one having written on it "for Judah, and for the children of Israel his companions ;" and the other, "For Joseph, the stick of Ephraim, and all the House of Israel his companions." Israel and Judah being two distinct peoples who were to be united, a spiritual interpretation cannot reasonably be applied. We know there is a people called Judah, or Jews, and they disclaim any association with Israel of Ephraim ; consequently there should be another nation in existence occupying the position testified of Israel : "a nation and a company of nations," "dwelling alone," not depending on other nations, but lending to them ; in possession of the ends of the earth, with the heathen for an inheritance, and carrying the Gospel message to all peoples. And Dupon, an eminent Frenchmen, has described such a nation in his delineation of the British Empire.

To the Antipodes in a Ketch.—In our "Miscellanea" of Sept. 21st, 1904, we noticed the departure of two men in the ketch, *Brighton and Shoreham*, on a daring passage to Australia. They left on Aug. 20th, and a telegram from Cape Town states that the vessel arrived there on Jan. 1st, after an adventurous voyage, during which it narrowly escaped foundering and the stock of provisions ran short.

"The Divine Calendar."—These valuable studies in the Revelations from a British-Israel standpoint, by Miss Augusta Cook, will be continued as regularly as circumstances permit. Miss Cook, however, is not only a popular writer, but one of our best lecturers on Protestant subjects, and her engagements are at present so heavy that the preparation of the papers has been delayed.

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MISCELLANEA.

AN ANCIENT ISRAELITISH CITY DISCOVERED.—The *Temps* states that in the course of the excavations for the Hedjaz railway in Asia Minor, vestiges of an ancient city, formerly inhabited by one of the tribes of Israel, were brought to light near the Valley of Moses, and that many historic treasures have been laid bare.

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"I WILL BRING THE BLIND BY A WAY THAT THEY KNEW NOT" (Isa. xlii. 16).—"If Trafalgar could not be won without the mind of a Nelson, or Waterloo without the mind of a Wellington, was there no one mind to lead those innumerable armies on whose success depended the future of the whole human race? Did no one marshal them in that impregnable convex front from the Euxine to the North Sea? No one cause them, blind barbarians, without maps or science, to follow those rules of war without which victory, in a protracted struggle, is impossible? Believe it who will, but I cannot. While I believe that not a stone or a handful of mud gravitates into its place without the will of God—if I be superstitious enough (as, thank God, I am) to hold that creed—shall I not believe that though this great war had no general upon earth, it may have had a General in heaven, and that, in spite of all their sins, the hosts of our forefathers were the hosts of God?"—*Charles Kingsley.*

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A REMARKABLE CHANGE.—The hatredof China for everything Christian is so well known, and massacre in that country is so recent, that the following will, no doubt, be considered as astonishing as it is satisfactory. It appeared in the British and Foreign Bible Society's magazine, *The Reporter*, for November last: "Dr. Timothy Richard, the eminent Baptist missionary in China, reports a most significant interview with His Excellency Chou Fu, Governor of Shantung Province, who rules over 36,000,000 of people. This great official, who is also a scholar of high repute, expressed his strong desire for a better understanding between the missionaries and the Chinese authorities, and, among other means to this end, requested Dr. Richard to procure for him copies of the Christian Scriptures which he might give to his subordinates for them to study, because he was persuaded that, if they knew more of the Christian religion, the anti-Christian feeling would soon die away. Dr. Richard describes this request as a special call of God, and the Bible Society has most gladly granted 200 Wenli New Testaments, suitably bound, to this noble governor, 'who is a model ruler in every respect.' This will enable him to give a copy to all his higher officials, and to every county mayor in the province. A suitable letter will accompany each book, stating what it is, and why the Society presents it. And, coming through the Governor's hands, these Testaments will receive far more attention than if they were obtained through any other channel."

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CYRUS AND EDWARD VII.—In the BANNER for Nov. 4, 1903 (p. 452), the descent of Edward VII. from Cyrus was touched upon. The subject has again been raised. In the *Daily Graphic*, and in another paper, the King's descent from Cyrus is given, but through a different line of ancestors. Gyges, the king of Lydia, had as his fourth descendant Crœsus, king of Lydia, who had a sister named Arienes. She married Astyages, king of Media, whose grand-daughter, Bardane, married Cyrus, B.C. 559. From them was descended Artaxerxes Mnemon, king of Persia, from whom came Arsaces Magnus Tiridates, king of Parthia, from whom came Tiridates, king of Armenia, and of this house was Basil, the Macedonian Emperor of Constantinople. A descendant of his was Luitgarda, daughter of Basil II., Emperor of the East, who married Arnolph, Count of Holland. From him, through the House of France, came Isabella, wife of John of England.

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FULFILLING PROPHETIC REQUIREMENTS.—A feature of last year's Christmas festivities in this country was the number of rich and aristocratic people who took poor and friendless children into their houses, where they were royally entertained. This is a further realisation of Isaiah lviii. 7, in which, among other duties enjoined, Israel is called upon to "bring the poor that are cast out to thy house."

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ISRAEL AT WORK.—The Bible Society's agent in Japan reports that the total distribution of Japanese Scriptures to the Mikado's troops between January 1st and October 31st, 1904, amounted to 216,171 volumes. While distributing Gospels among Russian prisoners at Himeji, an agent found, in addition to 732 Russians, many Poles, Jews, Cossacks, Tartars, Georgians, Germans, one Finn, and one American. So far as the Japanese are concerned, the demand for Testaments is continually increasing.

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RIDDLES FOR SCIENTISTS.—Professor Du Bois Raymond gives the following list of what he describes as the seven insoluble riddles of science:—1. The nature of matter and force. 2. The origin of motion and change. 3. The origin of life. 4. The design of Nature. 5. The source of consciousness. 6. The origin of languages. 7. The freedom of the will.

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JEWS AND NORMANS.—Jewish traders followed William the Conqueror from Normandy, and had been enabled by his protection to establish themselves in separate quarters in all large towns. The Jew had no right of citizenship in the land. Jews were simply the king's chattels. Life and goods were at the mercy of kings. The Jews were too valuable a portion lightly to be thrown away. To the kings the Jew was a mere engine of finance, the wealth which he accumulated was wrung from him when the king had need, and torture and imprisonment were resorted to when other means failed. It was the gold of the Jew that filled the royal treasury. It was in the Hebrew coffers that the foreign kings found strength to hold their baronage at bay.—*Graetz.*

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CANADA AND THE UNITED STATES.—Mr. Frederick Seward, son of the American Secretary of State who annexed Alaska, has written to the *New York Tribune* on the subject of Canada's future, and says:—"Invasion, subjugation, and fighting for independence are questions of the last century. Columbia and Britannia will remain sisters, whatever may be the course of events. Canada is free to take any course if she can make up her mind. Uncle Sam does not want an unwilling wife, and John Bull will not detain a daughter from her chosen husband by force. Things are now done peacefully which used to be attempted in a belligerent way. The increasing bonds of friendship and commerce are the only constraint upon Canada's choice."

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THE OAK IN PALESTINE AND BRITAIN.

By the Rev. A. B. Grimaldi, M.A.

It is interesting and confirmatory to notice how we Israelites in Britain have preserved and re-produced secondary peculiarities, formerly found amongst our Israelitish ancestors in Palestine. One of these coinciding corroborations is the distinctive use made of the oak, the king of the forest, in Palestine and in Britain, in the Former and the Latter days. This oak-Israel connection begins very early. Jacob hid the Teraphim (*i.e.*, miniature Cherubim) of Rebekah under an oak at Shechem (Gen. xxxv. 4).

Then Jacob buried Deborah, Rebekah's nurse, under an oak at Bethel (Gen. xxxv. 8). Joshua wrote the covenant between Jehovah and Israel upon a great stone, and set it up under an oak in Shechem (xxiv. 26). When the messenger of Jehovah appeared to Gideon, the former was sitting under an oak (Judges vi. 11).

Abimelech was solemnly made king in Israel by the oak in Shechem, apparently the very oak under which Jacob had mysteriously buried the Teraphim, and at which Joshua placed the covenant-stone (ix. 6, margin). Absalom went under an oak, and was hanged in the oak, and then slain in the oak for his rebellion. Here we have the mystic oak acting a judiciary part (2 Sam. xviii. 9, 10, 14). This retributive act occurred in the wood of Ephraim, east of Jordan. The man of God from Judah, who by prophecy overthrew Jeroboam's bull altar at Bethel, was found by the old prophet sitting under an oak (1 Kings xiii. 14). The bodies of Saul, Jonathan, and his brothers, were buried under the oak in Jabesh (1 Chron. x. 12).

It is, therefore, evident that the oak was a tree of special respect in Israel, till at last it came to be a superstitious object, and the prophet refers to their oak groves used for idolatrous worship, saying, *For they shall be ashamed of the oaks which ye have desired. For ye shall be as an oak whose leaf fadeth* (Isa. i. 29, 30). Yet on Israel repenting he shall be *as an oak, whose substance is in them when they cast their leaves* (vi. 13).

It appears that Israel made its idols of oak; *he taketh the cypress and the oak . . . he maketh it a graven image* (xliv. 14). But punishment is threatened for this oak-worship, *for the day of Jehovah of hosts shall be . . . upon all the oaks of Bashan* (ii. 13), *because* ye were *inflaming yourselves among the oaks* (lv. 5, margin). It seems that even the exile of Israel to Media did not prevent oak-veneration in Palestine, for the prophet declares that the slain shall be *under every thick oak, the place where they did offer sweet savour to all their idols* (Ezek. vi. 13), and the prophet mentions incidentally of the Tyrians, that they *of the oaks of Bashan have made thine oars* (xxvii. 6). Hosea (the prophet of Ephraim) declares that Israel sacrifices and burns incense *under oaks* (iv. 13). Amos speaks of the Amorites as being *strong as the oaks*, yet were destroyed (ii. 9), and finally Zechariah exclaims, "*Howl, O ye oaks of Bashan,*" no doubt for the idolatry committed in the oak groves (xi. 2).

The Oak in Britain.

It is natural, therefore, after seeing this intimate connection between Israel and the oak in Palestine, to expect that the oak would be prominent in British history. And this we find to have been the case, and from the earliest times. The Druid priests venerated the oak: they worshipped in groves of oaks, as the Israelites did. They chose only the mistletoe for their sacred rites, which grew upon the oak. They held their solemn councils in oak groves. Oak forests were found in various parts, as they now are found about Cheshunt, &c.

Not only groves, but special oak trees were honoured, and some have continued to our time. Herne the Hunter's oak in Windsor forest was one, mentioned by Shakespere (*Henry VIII.*). There have been many such historic oaks in England, but every great storm diminishes the number. An old oak, some 900 years old, is in Greenwich Park which will seat eight in its interior. Dumoroy's oak in Dorsetshire was 2,000 years old, but it was destroyed by a storm in 1703. Wallace's oak at Elleralie was 700 when destroyed about 50 years ago. Kit the Tanner set up his seat under the oak of Reformation on the Wymondham-road, Norfolk (*Eastern Counties' Weekly Standard*, October 15th, 1904). Cowthorpe oak, near Wetherby, in Yorkshire, 1,600 years old, still stands; so does William the Conqueror's oak in Windsor Great Park of 1,200 years.

Perhaps the finest oaks are found in the Dukeries. Not far from Welbeck Abbey is Greendale oak, of 1,500 years, now a ruin, through whose hollow a coach and four has been driven. The Capontree oak at Brampton, near Carlisle, was used to hang Lindsay, Innes, Mackdonald, Taylor, Dellord, and Park, officers of the Pretender, 21st October, 1746. And the Judges of Assize used to rest here, going from Newcastle to Carlisle; and a stone of memorial has just been erected there (*Notes and Queries*, 10th S. ii., October 8th, 1904, p. 285). Our wooden walls were of oak, and they were manned by the "hearts of oak," and oak furniture, panelling, ceiling, and roofing, has ever been an English social feature. So close is the verisimilitude between the oaks of Palestine and the oaks of England.

THE "UP-TO-DATE" BIBLE: THE "HIGHER CRITICISM": AND THE "IDENTITY."

By Aug. A. Tartas.

"But they hearkened not unto Moses for anguish of spirit, and for cruel bondage."—Exod. vi. 9.

II.

Language cannot better describe the condition of mind of the unbeliever in Divine revelation than the foregoing quotation. "Anguish of spirit" well represents those who are striving to prove Biblical records to be mythical; because the inward conscientiousness of man will not be stifled by the "cruel bondage" of specious arguments, based upon false readings of the Bible in juxtaposition with scientific discoveries, upon erroneous chronology in comparison with archæological researches; upon fanciful interpretations of Scripture in the light of unfolding history. And we Christians sadly err, and render ourselves seriously responsible for the blasphemies and scoffings of the opponents to "Bible Truth," by upholding and endorsing the erroneous additions made to our Bibles by modern uninspired commentators. A case in point is supplied by one of the latest infidel volumes, entitled, "The Riddle of the Universe," by Ernst Haeckel ("made in Germany," printed in London), in which the author asserts (p. 285) that, "the Trinity is not an original element in Christianity; like most of the other Christian dogmas, it has been borrowed from *earlier* religions. Out of the sun-worship of the Chaldæan magi was evolved the Trinity of Ilu, the mysterious source of the world . . . the Trinity of the ancient Hebrews (Anu,

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Bel and Aa)," p. 291. . . . In the Brahmanic religion the Trimurti is also conceived as a 'divine unity' made up of three persons—Brahma (the creator), Vishnu (the sustainer), and Shiva (the destroyer)." In "the Hebrew monotheism, as it was *founded by Moses* about 1600 B.C." (p. 289), "Jehovah, or Yahveh, was originally derived from the heaven-god" (ancient Bel), "which, under the title of Moloch, or Baal, was one of the most popular Oriental deities."

Thus we see that the infidel derives strength for his arguments from the archæologist, who has traced back the ancient Chaldean records—historical, social, and religious—*with certainty* to 3800 B.C. (before the birth of Seth according to the A.V. dates!) when there already had existed a great nation in the Euphrates valley *for centuries!* The archæologist, in his turn, has been driven to his conclusions that the Babylonian religion was of far greater antiquity than the revelation by the Creator in Eden, through the stubborn dogmatism of the Christian defender of the errors of the A.V. marginal dates, which he ignorantly and impiously styles a "God-given chronology." And, again, the assertion that "Hebrew monotheism was founded by Moses about 1600 B.C." is based on the dogma that the world's history from the beginning, down to his time, was divinely imparted to Moses—all dates included!—as a *first* revelation to man. This idea has been strongly advocated by many writers, ignoring—to go no further back—God's declaration to Abram-the-Hebrew, 500 years previously, "I am *the* Almighty God" (Gen. xvii. 1). But monotheism was revealed to Adam; it was the *first revelation to mankind* —in Eden!

Let us not be found stumbling blocks to the searchers after Truth by persistently upholding what are proved to be mistaken interpretations of either the sense or the letter of Holy Scripture—nor by so doing give occasion to the scoffer and would-be Bible-wrecker through misleading comments; and thus add to their "cruel bondage." Moses said, "Ye shall not *add* unto the word which I command you, neither shall ye diminish ought from it" (Deut iv. 2).

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THE LAST OF JOHN COMPANY'S FLAG.

WITH the end of the French war, the Indian Navy saw but little fighting at sea, for there were no foes left to fight. The Portuguese had long since relapsed "to their original nothingness," the pirates were exterminated, and the privateers out of commission. But there was much for them to do on land, where their naval brigades sustained the high reputation of the Service on many battlefields. It was represented at the capture of Aden and Karachi, in the first and second Burmese War, in the China War, the Persian War, the siege of Mooltan, the occupation of Perim and the Andaman Islands, and in the Maori War in New Zealand, whither one of its cruisers had sailed to give passage to a newly-appointed Governor. But nowhere did it perform better work than in the Indian Mutiny, where it supplied a fighting force of nearly 2,000 men and forty guns to assist in the suppression of the revolt of the Sepoy Army, serving nearly three years on shore. But these exploits do not come within the province of an article that deals with sea-fights, although they provide materials from which many a stirring episode could be extracted. When the government of India passed to the Crown, the days of the Indian Navy were doomed, and three years later, in 1862, the Secretary of State for India decreed its abolition. It was inevitable; the edict went forth, and the flag that had waved for two and a-half centuries over Indian seas was ordered to be hauled down. The last scene was not without pathos. The ceremony of hauling down the flag was fixed to take place at Bombay on the 30th April, 1863. Frushard was commodore of the dying Service, and his broad pennant flew at the masthead of the flagship *Ajdada*, anchored in Bombay harbour. At eleven o'clock that morning all the officers and seamen of the ships remaining in commission—few enough, for most had been paid off—were assembled on board the flagship. At seven bells Frushard stepped forward, and in brief sailor-like phrase thanked his officers and men, each and all, for the way they had supported him. Then came an impressive silence. Suddenly the shore clocks began to chime twelve—the hour of doom. As the first stroke sounded, the battery at the Apollo Pier thundered out a salute of seven guns in honour of the commodore's pennant. The "Company's Jack," the distinctive flag of the Indian Navy, was then hoisted at the Castle flagstaff, and saluted with 21 guns; and, as the boom of the last cannon sounded, it was hauled down, and simultaneously, out in the harbour, the commodore's broad pennant, and the pennants of all the Indian naval vessels lying there, descended. Thus, amidst the sound of cannon—music that it knew right well —the Indian Navy, which from the days of the Stuarts had exercised sovereignty over the Indian seas, from the Cape of Good Hope to the Straits of Singapore, ceased to exist.—From "Sea-Kings and Sea-Fights."

"A CRY FROM RUSSIA."

THE Rev. A. E. Abrahamson, Rector of Skilgate, Somersetshire, who is at present on a missionary journey through Russia, has circulated a "Hebrew Christian Message to Israel in all Lands," entitled "A Cry from Russia," the substance of which is as follows:—

"As a native Russian Jew who is now glorying in the Gospel and preaching it to the Jew and Gentile, I think it my bounden duty to let its light illumine the too many dark corners of my native land, where now, alas! the vials of God's wrath seem to be poured out in an ever-widening stream of war, rebellion, famine and pestilence. Whatever evil befalls Russia, the 6,000,000 Jews there are always made, in one way or another, the scapegoat, and to drink the cup of misery. I am writing now from the Jewish furnace of fire, heated threefold by the war, anti-Semitic riots and official age-long tyranny. The war, though aimed at Russia, has in reality been made a terrible scourge against the Jews. People abroad wonder at the continued defeats of the Russians. But in Russia the reason is quite clear. The Russian Government, for ever haunted by fear of rebellion and disaffection, thought it a masterstroke of policy to send to the front those Army Corps which belong to the pale of Jewish settlement in Russia, intending to kill two birds with one stone, by taking away the young men from the disaffected districts and making these fiery young enthusiasts fight the little Japanese. You have undoubtedly heard already that the Wilna Army Corps is already at the front, and now the people at Odessa are making preparations for an enthusiastic reception to the Emperor, who is going to review the Army Corps of *Bessarabia*, which is also part of the pale of settlement,

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including the now notorious city of Kishineff. God has evidently confounded the counsel of the Russian Government, for disaffected young men may shout hurrahs on parade, but at the critical moment in the battle refuse to immolate themselves on the altar of what is to them not a motherland, but a smotherland.

"This policy of sending to the front those Army Corps which belong to the pale of settlement, *i.e.*, where the 6,000,000 of Jews are bound to reside, though leading to defeat and disaster, brings it about, that, although the Jews are only one twenty-sixth [?] of the population of the Empire, their numbers at the front are more than one-*half* of all the troops there. Hence it comes about that the war, though against Russia, has been up to the present chiefly against the Jews; and if you add to this the war that is waged against the Jews by the anti-Semites, resulting in riots and reign of terror, the war by the official tyranny of exceptional vexations and oppressive laws, you will not wonder when I tell you, dear reader, that the iron has entered and cut deep, gaping, festering wounds in the sore, sad hearts of tens of thousands of daughters of Israel.

"If you who read this letter are a mother, or a father of a beloved son, a sister of a beloved brother, who is to you the light of your eyes, can you, will you, refuse your sympathy with your Israelitish sisters, who, with hollow cheeks and shrunken eyes, and disconsolate hearts, mourn and mourn, for abroad is the terror of death and mutilation, at home desolation and starvation.

"But most of all deserve your sympathy the believing or converted Jews, for whom especially I plead with you in this appeal. As I go about amongst them, visiting them in their humble homes, I feel that, could their difficulties but be brought adequately to the knowledge of lovers of Christ, there would be first a thrill of horror, then of shame, then a startling rush and readiness to help them. The converted Jews are exposed to the tyranny of the triple scourge I described above like their orthodox brethren, but in addition they have to put up with the contempt and isolation which the unbelieving Jews inflict upon them for having confessed Christ. The orthodox Jews live together in very large colonies, and fellowship in sufferings halves the suffering; but the converted Jews are comparatively few in number, live scattered in the various Jewish settlements, live and suffer alone, without any human sympathy, except that of an occasional missionary like myself, who strays across them. There is so much to discourage and depress in the daily life of martyrdom of the Jewish convert in Russia, more at present than usual, that I consider their loyalty to Christ, and firmness in faith, nothing short of a spiritual miracle. Let us pray for their abiding steadfastness in faith, that they may more and more realise that they are Christ's outposts in Russia; but we must also realise that it is our sacred duty to give them such relief as monetary help can give. We want to help the families of those whose breadwinners are far away fighting in a quarrel not theirs; their little children or aged parents, who have lost their earthly support. We want to send them who are at the front some little monetary help and some comforts, to enable them to bear the hardships of the terrible battles. We want to send them spiritual comfort, by writing to them letters refreshing and strengthening in the spirit. Remember, the Russian winter is coming, with all its terrors to the poor, and I wish and pray to be enabled to make provision for it.

"I am moving from place to place, and it would not be safe to receive many letters from England, so please send your generous gift to Mrs. Abrahamson, and she will remit it to me.

"We want good warm clothes for men, women and children, warm shirts, boots and shoes, socks and stockings. If your parcel is large, send it to Venn Cross Station (G.W.R.), till called for; if a small one, please send by post to above address."

(The "above address" referred to is the Rectory, Skilgate.)

Review.

The Anglo-Israel Almanack and British-Israelite's Companion for 1905. Price 3d. London: Robert Banks and Son, Racquet Court, Fleet Street, E.C.

MANY of the best articles on our Israelitish Origin have appeared, and continue to appear, in the "Anglo-Israel Almanack." We always look for something good in it, and those who are like-minded will certainly not be disappointed with the issue for 1905. About a dozen of our foremost writers contribute to it, the variety of style and topic being very noteworthy, and adding to the value of the annual. Two or three of the authors who assist do not often figure in our serial literature. For instance the opening paper is by the Rev. W. F. G. Clatworthy, who writes on "The Covenant of Circumcision" (Gen. xvii. 10—13), and propounds quite a new view concerning the command, or prophecy, "This My covenant shall be in your flesh for an *everlasting* covenant." The almanack would be worth buying if it were only for the sake of this article, as it bears on a most important subject, and maintains that the word "everlasting" is strictly true. The Rev. J. H. Allen is represented by a selection from his book, "Judah's Sceptre and Joseph's Birthright," an American work, but published by Messrs. Banks at the price of 4s. 4d. The extract deals with "The Two Covenants"—the "Abram Covenant" and the "Abraham Covenant," showing what was the special characteristic of each, and that the characteristic of both is their unconditional nature. Mr. Henry G. Locke, in his article "Israel—A Blessing," takes one particular clause of the Abrahamic covenant, and asks, "When did Abraham's progeny, or Israel, become a blessing to the world?' He indicates in what sense Israel had to be a blessing, and argues that the English-speaking race alone answers to the various prophecies regarding Israel's mission. Mrs. Albert G. Rogers, in "The Reason Why," puts the question—"Why has not the knowledge of British-Israelism made greater progress, or met with more general acceptance?" to which she gives her answer; and Mr. Douglas A. Onslow writes a trenchant reply to certain statements of Mr. David Baron. We believe this Mr. Baron is held of some account in the ranks of our opponents, and Mr. Onslow's exposure of his ignorance (or worse) should be read by every British-Israelite. "Present-Day Israel" is Mr. W. H. Mason's theme, and he contends, very logically, that present-day Israel must consist of (1) a nation, (2) a company of nations, and (3) "a great people." Mr. William Shaw Cavill contributes a paper entitled "I will hide My face from them," and, as Mr. Cavill's capabilities are now well known, we need not say that he does full justice to his text. "Israel's Universal Language" is dealt with by the Rev. J. Idrisyn Jones, who points out that there are two reasons for a universal speech, and that this speech must of necessity be the language of Israel. The Rev. A. B. Grimaldi, M.A., infers from Genesis xlviii. 16, that Ephraim would bear the name of Israel, and, by the aid of that antiquarian lore for which he is distinguished, proves that the term "Israel" has been freely bestowed upon us from early times. No one has a better right to call himself a "British-Israel Advocate" than Mr. Marchant, and probably none of us has had so much experience, so that his article on the "Experience of a British-Israel Advocate" is of more than usual interest, besides affording considerable instruction. These are all capital papers, but the almanack also contains a fine piece of poetry by "Hecla"; portraits of Mr. Henry G. Locke and Mr. Fredk. C. Danvers; and a supplement, in the shape of a

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coloured sheet, bearing ten flags illustrating the development of our national standards, and suggesting a "banner" for Wales, of which there is a full explanation by Mr. J. Houghton Spencer. In addition to this, the "Companion" of course supplies us with the information common to most publications of this kind, along with a text for each day in the year, blank pages for notes, and last—but far from least—a list of British-Israel Associations throughout the world, forming, altogether, a book which no friend of the Identity should be without.

Correspondence.

D. McC.—If you refer to Mr. Reid's article, you will see that his promise of a continuation was conditional. It is not desirable to re-open the discussion.

J. ADAMS.—The texts you give are inconclusive, and the subject has been sufficiently ventilated.

GOOD FRIDAY.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to J. K.'s question on GOOD FRIDAY, Mr. Dimbleby's dates cannot be reconciled with Matt. xii. 40. The late Dean Farrar, after exhaustive study, fixed the Crucifixion as having taken place on Friday, 18th March, 29 A.D., without saying anything about the day of the month Nisan. A.D. 29, is 4027 A.M. Prof. Totten and many others have also worked it out to this year, differing by two years from Mr. Dimbleby, who fixes it in 4029 A.M. But Friday in both years was the 15 Nisan, the Passover Feast Day. If there is one thing that seems more certain from the Gospel narratives than another, it is that the Crucifixion DID NOT take place on the Feast Day. I am convinced that the weight of the evidence points to our Lord having been crucified on THURSDAY, 17 March (14 Nisan), 29 A.D. There is evidence to show that in Jerusalem, on the day of the Crucifixion, 14 Nisan, no paschal lamb was killed at all. The true Lamb was killed on the day laid down in the Mosaic Law. The last Supper, partaken of the evening before, was not a Passover Supper. The Thursday Crucifixion reconciles all points of the Mosaic Law, agrees with the Gospel narratives, and fulfils the three days and three nights in the grave. The Feast of Pentecost was the 50th day from the Passover Feast, 15 Nisan, and Christ's Crucifixion on 14 Nisan does not interfere with the arrangement.

Yours faithfully, G. W. DEANE.

5, Waverley Grove, Southsea, January 8th, 1905.

THE PHYSICAL FUTURE OF PALESTINE.

To the Editor of the "Banner of Israel."

SIR,—Some years ago I lectured on cutting a canal from the Gulf of Suez to the Dead Sea, *via* Akabah. The subject was treated of from Geographical, Political, Financial, Social, and Scriptural standpoints. It was, however, set aside at length under the impression of its being premature, and unduly interfering with the designs of Providence. I have been impressed of late through reading the BANNER OF ISRAEL, with the idea of shifting the seat of Government from the *extreme west* of our Empire to a point nearer the *centre*, and fix on Palestine and Egypt as the strategical position. Should the canal ever become a *fait accompli*, our fleets would be able to ride at anchor in that inland sea. The Dead Sea is supposed to be 1,302ft. below the level of the Mediterranean; but I place it at about 900.

The furnace of Palestine would be cooled in summer by such a vast expanse of sea-water, and the influx and abundance of fish, "as the fish of the great sea exceeding many," would supply food to myriads of inhabitants; though a few of the present low-lying Arab villages would necessarily be inundated.

The Jordan, taken in from Lebanon, would supply fresh water sufficient for the needs of the whole country, aided by rain, and condensed water from the sea.

I should be pleased to hear the opinions of any who may happen to be acquainted with the geography of that portion of the land which would be intersected by such a canal as I have proposed. The Palestine Exploration Fund might render signal service.

Preaching on Sunday last, on Anglo-Israelism, the audience were deeply interested, and I am hoping for a great blessing to result from the propagation of this God-honouring faith.

Yours for Service in this great and glorious Cause,

BARUCH.

4, Waterloo Place, South Molton, January 5th, 1905.

"FIRSTFRUITS."

To the Editor of the "Banner of Israel."

DEAR SIR,—For seventy years I have been a searcher for Israel, so you may be sure I am a believer in the Identity. I have just read the article in last week's BANNER—"Firstfruits." St. Peter wrote, I think, to those Israelites of Asia Minor, but were there none already in Britain? and were they not visited by Joseph of Arimathæa? and, later on, by St. Paul, as early or earlier than Peter wrote? No one in the BANNER seems to have noticed these two early messengers of mercy to Britain. It seems to me that there must have been many in England then who had not lost all belief in the true God of Israel, for the people seem to have received the teaching gladly, or there would not have been so many Christians in the island when St. Augustine came over from Rome. I trust that someone more able and younger than I am will take up the subject.

England's sickness now is unbelief, and the only cure, I think, is to prove that the English-speaking people are the "*Lost Tribes.*" With this poor straw in the balance,

I remain, dear sir,

Yours truly,

M. W. DE W.

Marlborough House, New Barnet, Herts, January 9th, 1905.

WITS AND CRANKS.

YOUR "wit" has always had his joke
At the odd whims of cranky folk;
But, somehow, cranks have laughed at last
And turned the joke on wits aghast.

The crank has patience to endure
Impertinence, and still be sure
That reason's work, however tried
By taunts and jeers, is justified.

The ancient wit named Paul a crank;
Paul took the prize, and he the blank;
The cranky Paul has deathless fame,
His critic wit an empty name.

Hence, critic of the sneering school,
'Twere wiser to observe the rule
Of silence, and rash wit restrain,
Than reap contempt, by strictures vain.

Let not your nurtured prejudice
Presume that ignorance is bliss;
But, bursting from your narrow groove,
Buy sense, your arguments to prove.

Dream not that Britain's ten-tribed folk
Will quail before your puny stroke;
For those who argue on "the Ten,"
Though cranks, are "level-headed men."

R. N. ADAMS.

Dunedin, N.Z., Nov. 26, 1904.

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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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Contents.

	PAGE
"There Shall be Showers of Blessing." By J. M. Lawrence ...	57
God's Ancient People—Israel. By Rev. A. E. Bull..	58
"We do not Believe." By George Dann.....	60
Miscellanea.....	63
Anglo-Israel Distribution Fund....	64
Correspondence: Good Wishes. Israel and European War. The Destruction of Babylon by the Ten Tribes. "Twenty Coming Events: From 1906 to 1929-31." The British Israel Association.....	65, 66

"THERE SHALL BE SHOWERS OF BLESSING."

BY J. M. LAWRENCE.

THERE seems no doubt that a wave of Pentecostal fire is sweeping over the land. "The battle-line of the religious revival is far-flung. There is scarcely a county or town from Penzance to Peterhead but is more or less deeply stirred" (*Daily Mirror*). The same newspaper also says:—

"Everywhere, as a clergyman has expressed it, the air is electric among Christian people.

"In Manchester and the district revival services are being held at many of the churches, and are evoking the greatest enthusiasm. 'I simply open the meeting,' writes a clergyman, 'and it is then taken possession of by the congregation, people rising in different parts of the church and praying or speaking and singing.'

"From Rhos, Ruabon, in Wales, comes the news that over eleven hundred converts have declared themselves out of a population of 10,000, and business was practically suspended for a parade of the district.

"In Liverpool Dr. Torrey and Mr. Alexander are sweeping the town with their enthusiasm. Thousands are confessing to a change of life.

"From all quarters, indeed, news is being received of a vast religious awakening throughout England, and nowhere are the signs of this remarkable campaign against disbelief and indifference more evident than in London." The feeling in London must indeed be intense when, according to the *Express*, the heads of the police are "to hold a conference with the Home Secretary in view of the wave of religious fervour that is imminent within the Metropolis. It is held to be conceivably possible that such a recrudescence of semi-fanatical zeal may reach a point on which it would be desirable to have a common agreement of protective police action."

Mr. Bramwell Booth lately said, "The greatest service which the movement in Wales had rendered to the community lay in the attention it was commanding to the possibilities of a great upheaval of the heart and soul of the the people, and a crying out for God."

> "Our fathers had this power,
> And we may have it too."

The movement is not due to the eloquence of man, or any artificial arrangement whatever, but is purely a manifestation of God's presence and power. This is emphasized by, among many others, the Rev. F. S. Webster, rector of All Souls,' Langham Place, who visited the Principality to see for himself, and states:—

"It is a most wonderful and most solemn work of God. I have never experienced anything like it before in my life, although I have attended Salvation Army meetings. It is simply a marvellous outpouring of the spirit of God.

"Evan Roberts's presence was a help to the meetings, but he did not make the meetings. Before Evan Roberts came the meetings were already full of the presence of God. There was no one preaching or enthusing the assembly. It was simply the people who made the meeting—the people full of a Divine influence.

"For instance, at Skewen, where I attended several meetings, there had been three or four hundred conversions before Evan Roberts went there. They had been holding meetings daily in all the chapels for six weeks before his visit. His coming was just a distinct help, of course, but the movement is not of Evan Roberts's creation. It is from heaven. The Almighty is pouring His spirit upon the people of Wales."

Mingled with thanksgiving comes the thought: Why are these showers of blessing given, with few rare exceptions, to the Anglo-Saxon race? The key to this enigma, if so it may be called, is in the hands of conscious British-Israelites only, and the correct answer to the question must be that

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the British and American peoples are "the lost sheep of the House of Israel," as it is to the Hebrew race only that a national outpouring of the Spirit is promised.

I believe it has been said that Dr. Torrey knows and believes that Israel is now found in the Anglo-Saxon race; and I think we should take every opportunity of bringing this truth to the notice of all those connected, as leaders, with this Revival. Will they not work and pray with greater earnestness if they do so, feeling they are the true and rightful heirs to the promises, instead of adopted children only? And shall we not in consequence obtain a greater blessing?

It has been said that in some places there is too much religious excitement, but, as the Rev. Dr. Cumming said of the revival of 1859, "I do not think, on the whole, people need be very much alarmed lest men be too much excited about their souls, about God, about a future, or about religion. I think the risk is all in the opposite direction; the great danger is coldness, apathy, insensibility, indifference; and therefore we should not be alarmed even at the proofs of a little excess of religious excitement. We should, indeed, pray that it may be regulated, not that it may be quenched." No Christian can deny that such an upheaval is needed at the present time to stem the tide of materialism, worldliness, pleasure-seeking, Sabbath-breaking, lying, drunkenness, and, indeed, all the evils enumerated by St. Paul in 2 Tim. iii. 1—5. The enemy is coming in "like a flood," but, thank God, our great St. George is all-powerful, and the dragon will be slain.

No doubt all BANNER readers will feel that to be linked to this Pentecostal awakening in ever so small a way is a privilege, and, although not associated with the Revival as a body, we British-Israelites can all individually identify ourselves with it, assisting by prayer, and also by subscriptions, and in other ways as God gives us the opportunities.

Possibly the present movement may be like previous ones—only a shower, but, even so, it has in it the promise and assurance of British-Israel's national conversion, when "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." "Thy people also shall be all righteous." May the Lord hasten it in His time (Jer. xxxi. 33, 34; Isa. lx. 21, 22).

"Lord, we believe to us and ours
Thy precious promises were given;
We wait the Pentecostal powers,
Thy Holy Ghost sent down from heaven."

GOD'S ANCIENT PEOPLE—ISRAEL.

JUDAH-ISRAEL AND EPHRAIM-ISRAEL: WHO ARE THEY? AND WHERE ARE THEY?

BY THE REV. A. E. BULL,
(Vicar of St. Paul's, Hounslow).

(Concluded from p. 50.)

As my Mohammedan guide said to me in Delhi, "Tiger and goat now go to the same well." This is the grand secret of our successful hold of India. The goat need not fear the tiger, for one rule is over them both, and *that* a *just* rule! India is not so much held by the sword as by the spirit of justice in its rulers! "An outrage on a man with a coloured face by one with a white face is visited by the same penalties as an offence on the other side" (Lord George Hamilton, S.P.C.K., 16th May, 1904). And this righteousness characterises our government everywhere! A lady friend of mine, long resident in Egypt, was in search of an unbiassed opinion of native feeling towards the British control. "Do you like life in Egypt better than before the British occupation?" she said to an Arab native of Berber. Mahomet, for that was his name, in most impressive manner replied, "Inglese very good for Egypt. Arab not put to prison now for *small* things, and wait long time there before trial,—*but* Inglese very bad for Arab father! One time, when Arab father wish to punish Arab boy much severe, Arab boy very good after punishment! *Now*, when Arab father wish to *nail* Arab boy by the ear to post,—Arab boy laugh and run away, with thumb to nose and fingers spread. All this because Inglese interfere!" But it's a *righteous* interference!

As Colonel Watson, R.E., in his lecture at the Imperial Institute, said, "One of the most inestimable benefits conferred by the English occupation of Egypt is the way in which the water of the Nile is now distributed justly to rich and poor alike for cultivation. And as the Herero working in the Johannesburg mines, writing to his relatives said, "No ill-treatment is there here. White and black are equal. There is much work and much money, and when thy chief is present then does he not strike thee; but if he strikes thee and has broken the law, he also will be punished" (Berlin, April 7, 1904).

Lord Curzon was fully justified in saying (21 July, 1904), "To me the true reading of history gives a message, carved in granite hewn out of the rock of doom—that *our work is righteous*, and that *it shall endure*!"

Mr. Seddon (Premier of New Zealand): "There had been great and glorious empires of the past which had flourished *and decayed*, *but* an empire built on the foundations of the British Empire *must endure*" (5 July, 1902).

The fact is we as a nation fulfil the forecast of Micah (v. 8) as to Israel, "The remnant of Jacob shall be among the nations in the midst of many peoples, as a lion among the beasts of the forest, as a young lion amongst the flocks of sheep (N.B., the Great Britain Lion and the Greater Britain young Lion! of Ezek. xxxviii. 13), who if he go through, treadeth down, and teareth in pieces, and there is none to deliver." And we also fulfil the word that immediately precedes it (v. 7), "The remnant of Jacob shall be in the midst of many peoples, as dew from the Lord, as showers upon the grass."

What a strange complex prophecy, and, on the face of it, how unlikely of fulfilment! Yet here it is before our very eyes!

Our great ex-Colonial Minister, Mr. Joseph Chamberlain, for whose services to the Empire we cannot be too grateful, when at Mombassa, gave vent to his admiration of the grand results wherever the British colonist had laboured. His words, as reported, were, "The British were the dominant colonising race, *destined by fate* to make to blossom the waste places of the earth." Destined? Why, that is the destiny of God's ancient people, Israel, His chosen seed! "Israel shall blossom and bud; and fill the face of the world with fruit" (Isa. xxvii. 6).

How this idea of destiny has taken hold of the leaders of the British people! The *Times* (1st May, 1902) had a special article upon the "Immeasurable Possibilities that are our *Birthright*." Our birthright! The Bible speaks of the birthright given unto the sons of Joseph—"Ephraim is my firstborn." Yes, we are realising its truth and fulfilment.

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Look at Egypt under British control, which has been to that country and people, to use the words of Isaiah (xix. 20), "A saviour and a defender." Just as Joseph was a blessing to the same land more than thirty centuries ago! The "house of Joseph," that is, Ephraim-Israel (Zech. x. 6), has, in its lineal descendants of the Anglo-Saxon race, again blessed that land! The Word is being fulfilled to-day!

The grand engineering works on the Nile, which will make millions of acres of land available for cultivation, agrees with the optimistic views of Isaiah (xxxv. i.) "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," the very simile which, in the House of Commons (6th May, 1903), Mr. J. Chamlain used of the benefits already derived by Egypt under the British Protectorate. And remember that the western boundary of the Promised Land is the river Nile, which from its mouth to its source is now completely under British rule. Surely it seems that the rightful heirs now hold the country; and what objections can be raised to the assertion of this identification?

Our Lord said to the Jews (Matt. xxi. 43), "The kingdom of God shall be taken *from you*, and shall be given to *a nation* bringing forth the fruits thereof." Must we explain away the word "nation," and say that here it means, what nowhere else it can mean, a society or conglomeration of individuals gathered out of all the known nations of the world—in other words, the Church?

Is it unreasonable to suppose that the nation referred to by our blessed Lord, who came to seek "the lost sheep of the House of Israel," was that old "outcast" nation of Ephraim-Israel (N.B., Ephraim = fruitful), which was to be reinstated in the Divine favour under a new and a better covenant, in accordance with the express and oft-repeated predictions of the Old Testament prophets? (read especially Isaiah liv.) and if that nation is not the British, which can it be? It must be a mighty nation to answer the conditions, and worthy of being called "the chief of the nations" (Jer. xxxi. 7), "Set on high above all the nations of the earth, . . . the head, and not the tail" (Deut. xxviii. 1, 13). Just as Cecil Rhodes called the British "The greatest people that the world has ever seen, but whose fault is that they *do not know* their strength, their greatness, and their *destiny*."

Surely Great Britain must be on the page of the prophetic Scriptures! In the image of Nebuchadnezzar's dream, and in the vision of Daniel, we have the succession of world empires right down to the second Advent of our Lord. The Babylonian, the Medo-Persian, the Grecian, and the Roman, with its ultimate subdivisions.

Can the greater than the greatest of all these be omitted? Bear in mind that there was yet one other in this image dream, symbolised by the stone, of which it is said (Dan. ii. 44), "*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."

This is a kingdom which must now be in existence,—what if Great Britain, by its many points of likeness, be that kingdom?

What an object-lesson was the recent procession in the city of London on Lord Mayor's Day. Four ornamental cars, representative of the world empires of Egypt, Greece, Rome, *and Great Britain*! That is to say, Great Britain is the world empire successive to the Roman, and *therefore* the last of the Divinely-foretold series of kingdoms, and *therefore* of "Israel," whom God shall so bless that "All the kingdoms of the world shall fear Him" (Psa. lxvii. 7). The Israelitish origin of the Anglo-Saxon race will, then, be verified to the whole world, and some of the higher criticism for ever falsified!

The personal creed of a well-known Scotchman will be justified: "I believe with faith unshakeable that the re-united race of Great Britain and the United States is to dominate the world, for the good of the world" (Carnegie).

Yes, Great Britain *must* be in the Bible!

Russia, the great persecutor of the Jews, the great rival of the British Empire, and the last great enemy of Israel, is in the Bible (Ezek. xxxviii., xxxix.) as Gog, the prince of Rosh, Meshech, and Tubal. The late Dean Stanley (Bib. Dict.) wrote of this "early Biblical notice of so great an Empire," supported by the great Hebrew scholar, Gesenius. And if Russia be there, surely Great Britain must be there too!

Sure I am that if we will study the Scriptures upon this question of identity, to prove it or to disprove it, whatever else be the result, we shall be certain of vastly increasing our intelligent acquaintance with the books of the Old Testament. And if our study ends in conviction, we have a valid answer to all the opposition of the higher critics, much of which is broken into shivers by these distinct proofs of fulfilled prophecy! and a reply to the scoffing statements of sceptics and infidels, such as Hume, Voltaire, and Tom Paine, based as they were on the failure of fulfilment of the special promises to Israel.

Tom Paine stated that the cause of his infidelity was his inability to see how the blessings and curses of the Old Testament could be fulfilled in one and the same people. He failed to see the distinction between the two Houses of Israel, and had been further confounded by the too common practice of spiritualising away that which was to be literally fulfilled. So he gave up the Bible as a myth.

Charles Bradlaugh said, "I read in the Bible, God made certain promises to one nation, and confirmed them with an oath. I look on the downtrodden state of the Jews, and you ask me to believe in the God of the Bible."

Mrs. Besant has said or written, "The Christian Church takes up a false position in appropriating what was given only to Israel,—unless those people are right who say the Anglo-Saxon race are Israel." Surely there is some excuse for these statements, and the Church of Christ ought to be ready with an answer.

The British-Israel teaching supplies that answer, on a most reasonable basis, and by the almost every-day confirmation of its truth and soundness. No objections of an unanswerable nature can be raised to it, on philological, historical, or physiological grounds.

1. It is now admitted by leading philologists that language is no sure test of race, but only of social contact. It was natural that the House of Israel, who gave up the religion of Moses, should to a great extent part with the Hebrew tongue also. Even as the Jews of the present day, when they forsake the Hebrew faith, give up also the Hebrew language (Bishop Titcomb). But what if the Hebrew and the English and Celtic of our British Isles are akin?

The teaching of Hebrew has been advocated (by Lord Braye) on the ground that "The similarity of Hebrew to English makes a beginning tolerably easy to an English student."

The famous William Tyndal, in 1528, wrote, "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin; a thousand parts

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better may it be translated into the English than into the Latin."

Nor, on the question of language, is it an insignificant fact that English, as was recently observed (by Mr. Asquith), is likely to prove "the commercial language of the future for the whole world."

A compliment has been paid us by the distinguished traveller in Central Asia, Dr. Iver Hedin, in that he arranged that his "Three Years' Exploration," published by the Swedish Survey Office, should be in the English language.

2. As to history, how we got here, where is the difficulty? We arrived in Britain in successive bands and groups, just as the circumstances of a wanderers' race would lead us to expect. Anglo-Saxon, Jute, Dane, and Norman followed each other; but whence had they come?

"The early history, manners and customs of the ancestors of the English-speaking nation," given in the book entitled "The Viking Age," written by the late Paul du Chaillu (died 30th April, 1903, at St. Petersburg), answers the question. He traces them back to the shores of the Black Sea. And Sharon Turner, 100 years ago, in his "History of the Anglo-Saxons," saw reasons for going still further back, and fixing them some time in the seventh century B.C., in the region to the south of the river Araxes, that is, in the very country, and at the very time, in which Bible history shows the House of Israel as captives of the Assyrian power.

3. As to the difference in the cast of features between the Jews and the British, why should it be thought that, with their widely different experiences over 2,500 years, they should resemble one another, even if we take for granted that they were very much alike then? Even with ourselves in England there has been a change, *e.g.*, "Aquiline noses, which were exceedingly common in the 18th century, are becoming rarer in Great Britain" (*Chambers' Journal*, October, 1901). And as to complexion, Holman Hunt gave as his reason why, in one of his pictures, he had not given our Lord "Jewish features,"—"that after careful study and observation in the country, he believed that the type of the nation then approached nearer to the Anglo-Saxon than any other, except that the warmer climate of Palestine gave a more olive tint to the complexion." But I must finish, and in doing so I very earnestly commend the study of the subject to all who love their Bibles and have opportunities for research.

Good and useful books published by the Association are within the reach of nearly everyone. Remember that "there is no nation which fulfils all the conditions (of the 'fulness of nations' of prophecy) but the British" (Rev. Mark Guy Pearse). And so true is this that in all our national crises we are driven to these Hebrew prophets of the Old Testament times to find parallels for our guidance.

The Rev. Dr. Watson ("Ian Maclaren"), preaching at Wesley's Chapel, City Road, London, at the anniversary of the death of John Wesley, drew an analogy between the circumstances of the Hebrews in the time of Isaiah and of England in the present day. "Had not God delivered this country when the whole world was against it? Had He not helped us in the 16th century there would have been no English nation! Had He not helped us at the beginning of the last century, England would have been a province of France. Was any man so blind that he could not see the mission of England? He challenged any man to say that any nation had extended so much the principles of Jesus Christ, and had so willingly given them to the end of the earth, as God's England! Why should we not recognise in our own people the *modern Israel*, called in a special manner to fufil their high mission?"

Dr. Watson may not see the Identity, but he cannot help seeing the likeness! His text was Isaiah xl. 1, "Comfort ye, comfort ye, My people, saith your God." And in those dark days, which must come before Christ shall bring peace and righteousness to the whole earth, we shall have to fall back upon the comfort of the same Word. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. xxx. 7). That is to say, Ephraim-Israel and Judah-Israel (for "Jacob's trouble" affects both the House of Israel and the House of Judah; see Jer. xxx. 4), both of these shall see as, at the close of their Egyptian bondage they together saw, the "salvation of the Lord."

And "the nations shall know that I am the Lord, the Holy One in Israel. Behold, it cometh, and it shall be done, saith the Lord God" (Ezek. xxxix. 7, 8). That crisis is in Holy Scripture very clearly connected with the Second Advent of our Lord. And when the late Dean Farrar, as one of the Chaplains of "Victoria the Good" had preached before her Majesty at Windsor upon this second coming, the Queen privately remarked to him, "Oh, how I wish the Lord might come during my life time!" "Why," asked the Dean, "does your Majesty feel this very earnest desire?" The Queen replied, with quivering lips, and her whole countenance lit up by deep emotion, "I should so love to lay my crown at His feet" (*The Record*, 27th March, 1903).

And if, as we believe, the sceptre has not departed from Judah, nor the rulers' staff from between his feet, but, ceasing to have power over the House of Judah from the days of their last king Zedekiah, and from that time and up to the present exercised over the House of Israel only, those two families of Ephraim-Israel and Judah-Israel gathered together and re-united as "one nation in the land," under one sovereign, who sits upon a throne called in Solomon's time "the throne of the Lord" (1 Chron. xxix. 23), will welcome their returning King, who comes to reign as the king of Israel, the King of kings, and Lord of lords, and the crown of their earthly sovereign will be transferred to the head of Him Who is Lord of all, the true Shiloh, for He will have come "whose right it is" (Gen. xlix. 10, margin R.V.; Ezek. xxi. 27).

"WE DO NOT BELIEVE."

By George Dann.

THE following is a copy of another letter rejected by the editor of the *Daily Telegraph*:—

SIR,—The highly important discussion now proceeding in your paper under the heading of "Do we believe?" has brought out a large and varied expression of opinion, and as one reads the letters and puts them together they clearly spell the word "discord," and thus prompt the response, *We do not believe;* for if we did this discord would not exist. Let the words of the one who is, and must be, the central figure of the discussion furnish the proof, as He utters the prayer (John xvii. 20—22 R.V.), "Neither for these only do I pray, but for them also that *believe* on Me through their word that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world may *believe* that Thou didst send Me. And . . . that they may be one even as We are one."

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That there was need for this fervent prayer of the Saviour was clearly shown in the very early days of the new covenant dispensation, as that great master teacher, St. Paul, in his 1st Epistle to the Cor. xi. 18 says, "I hear that divisions exist among you." He then proceeds to urge the necessity of unity, and in chap. xiv. 33 sums up with the words, "God is not a God of confusion, but of peace."

Truly, there is need to call this prayer of the Master to mind in this our day, for there are divisions and confusions in our midst, clearly showing, as I said, that we *do not believe*, and the cause, I think, is not far to seek, as I will endeavour to show, and also that the remedy may be applied if men will but be men and sink their *prejudices* and re-learn the lesson from the only revelation God has given to Man, viz., "*The Bible*," the *written Word*, which directs the thought to the *living word*—Who was in the beginning with God, Who was God, &c., &c., and Who became flesh and dwelt among us (John i. 14). Why did he become flesh? John pointed to him as the "*Lamb*" of God which taketh away the sins of the world (John i. 29). This was the Lamb, slain from the foundation of the world (Rev. xiii. 8), Who, as we have seen, was with God, and was God, as the second person of the *Trinity* at that council when it was said, "Let us make man in our image, after our likeness," &c., &c. (Gen. i. 26). But the one command God had given man (Gen. ii. 17) as a free agent, he broke, and hence he fell, but the wondrous love of God speedily provided a remedy by promise (Gen. iii. 15, comp. Isa. liii. 5), and in due course chose an agency to make known that remedy, and gave them a ceremonial type (*the Mosaic*), foreshadowing the promised redemption by sacrifice and blood-shedding, and set them in the world as a witness for the nations; but they despised that high privilege and worshipped the false gods of the nations instead of seeking to carry out their mission of witnessing to the nations of the one and only true God.

This led to His smiting and dividing them, and when the House of Judah sought to bring them together again (1 Kings xii. 21) God sent the message to them (ver. 24), "Return every man to his house, for this thing is from Me." Thus was a breach made which, from that day to this, has not been healed, but will be, as the lesson (Ezek. xxxvii.) appointed to be read at our church service for Sunday, October 16th, shows. "There shall be re-union, the dead bones shall live." But from the time of division to the time of re-union there is a separate destiny for them, and prophets were inspired to separately address warning and promise to them. In due course, when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem (buy back) them that were under the law (Gal. iv. 4, 5), and that by using them as the afore-chosen agency, as we have seen, He might ransom (pay the cost of) a fallen world, that *whosoever will may be saved*. "IF they believe." "Do we believe?"

Let me now explain and justify my statement that we do *not*. As the subject is engaging the attention of Jews, and is referred to in the Synagogues, let me first show that they do not believe that portion of the Bible which the orthodox of them still adhere to. As I said, the Mosaic ceremonial was a beautiful service of type, pointing to that central figure and anti-type, the Redeemer and Saviour of all *who believe* in Him, either by looking forward by faith through the type-teaching, or, after His coming in the flesh and pouring out His life's blood for *all* who look back to that finished work by *faith*.

We have a record (Heb. xi.) of some who died in faith, and one of the number (Moses) who esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward (ver. 26).

But in the main the followers of Judaism (I refer now to the House of Judah in separation, for it is with them we have to deal as Jews), who, as time went on, so marred the revealed Word by their tradition, that when the promised Messiah came and stood in their midst, taught in their Synagogues, &c., &c., he had to call those who should have been the leaders of light and guidance among them, blind leaders of the blind, who make the commandment of God of none effect by their tradition (Matt. xv. 6, 14), and subsequently they cried, "Away with Him! Crucify Him! His blood be on us and on our children," and having put Him to death they and their followers continue to perpetuate the Mosaic ceremonial, not admitting that the Anti-type has come, or believing their prophets who spake of Him. Therefore *they do not believe*.

But let them be judged by one of their own former leaders, *Saul* of *Tarsus*, who described himself (Phil. iii. 6) as a Hebrew of the Hebrews, as touching the law a Pharisee, and touching the righteousness which is in the law, blameless. Who also thought he ought to do many things contrary to the name of Jesus of Nazareth; but when Jesus spoke to him (Acts ix. 4), and the light fell upon him, declared that he counted all things but loss that he might win Christ and be found in Him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith (Phil. iii. 8, 9). Again, let all who are considering this great subject read carefully that marvellous defence and appeal which he makes (Acts xxii. 1—21). Men, brethren, and fathers, hear ye, &c., &c., and note his attitude towards the first martyr (ver. 20). Then read the defence of Stephen (Acts vii.); note especially vers. 51—53. Also, go back in thought and stand by Peter and the others imprisoned by the High Priest and Sadducees (Acts v. 17) for preaching "Christ as Saviour," and pointing out the prediction of Moses (Acts iii. 22; Deut. xviii. 15).

Listen to the voice of the angel sent by God to deliver them (ver. 20), "Go, stand and speak in the Temple to the people *all the words* of this life." Note Peter's obedience and confession when again before the council (ver. 29), "We ought to obey God *rather than men*," &c., &c. Let the Jews give heed to the advice of their respected Gamaliel (Acts v. 38, 39), "If this work be of men it will come to nought, but if it be of God ye cannot overthrow it." Has it come to nought? Surely this controversy alone answers that it has not. May the Jews, as they look into this matter, re-read the quotations of their Hebrew predecessors I have given, and may a light be thrown upon them as upon Saul of Tarsus, that they may see they have erred in not believing their own Scriptures and prophets, and have thus passed over the border line where the type culminates in the Anti-type, and are thus in error in perpetuating the Mosaic ceremonial, which led to Christ saying, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43).

To whom was it given? Ah! this is the all important point, and the failure to grasp its truth is the main cause of the unhappy divisions under consideration.

I will deal now with those who write from the ranks of the Christian Church (all sects), who call themselves believers, and also with those who call themselves unbelievers in God's written Word; the following lines seem to me to be appropriate respecting the Bible:—

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"Within this wondrous volume lies
The mystery of mysteries;
Thrice happy they of human race
To whom our God has given the grace
To read, to mark, to learn, to pray,
To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt or read to scorn."

As I said at the commencement, this controversy has brought utterances from varied sources; from the Bishop of London to laymen in the Church of England, and from leaders in the Nonconformist Ministry downward; and do I dare to say to these that they do not believe? Yes, I do, and from this standpoint:—I do not for a moment doubt their belief in Christ as the Saviour, or fail to recognize their zeal and earnestness to further His cause; but, inasmuch as the Bible (Gen. to Rev.) is inseparable from the world's Saviour, the central figure in that revelation, as we have seen—to ignore a portion of that revelation, or to seek to explain it in a way to suit their own ideas and not according to the Divine declaration, through prophets, apostles, &c., &c., is to show an unbelief.

The New Covenant Dispensation teachers of our day seem to have inherited the fallacy and propagate it, that God set aside the Hebrew or covenant people as His witnesses for the truth, and transferred the honour to the Gentiles, just because Christ said the kingdom should be taken from the Jews, &c., &c.

I do not find this to be the teaching of the infallible Word, but rather the outcome of a non-recognition of the distinction God has made between the two Houses of Israel and Judah.

I said at the beginning that the separation was from God, and a separate message for each, and in some cases a separate prophet for each. Yet, do we ever hear from the pulpit an intelligent explanation of the distinction and purpose of it? I answer, no. Was it, then, a meaningless act on the part of God? Did He mean nothing when He said, through Jeremiah (Jer. iii. 11), the backsliding *Israel* hath justified herself more than treacherous *Judah*; or when, through Ezekiel (Ezek. xxiii. 4), he termed them respectively Aholah, the elder, or Samaria (*or Israel*), and Aholibah, Jerusalem (*or Judah*).

In the parable (Matt. xxi. 28) of the two sons, there is no mistaking the fact that the second was figurative of Judah. The Pharisees so saw it (ver. 45). Are we ever told that the first was *Aholah*, or Israel, who afterwards repented and went? Let them also tell us what Christ meant when He said (Matt. xv. 24), "I am not sent but to the lost sheep of the House of Israel," or St. Paul (Gal. iv. 5), when he said, "Christ came to redeem them that were under the law, that they might receive the adoption of sons."

I wonder if any of the clergy had any qualm of conscience as they read out the first lesson for the morning service, October 16th (Ezek. xxxiv.), "Woe to the shepherds," (ver. 6). "My flock was scattered upon all the face of the earth, and none did search or seek after them."

We often hear them very eager on behalf of the Jews (*Judah*), but never a word for Israel. Why? Because they either ignore the latter and jumble up the prophecies, which are separate, and apply them to Judah only, or they spiritualize them and apply them to the so-called Gentile Church, thus proving what I say—they *do not believe*—hence the confusion and division. By way of illustration:—

I once heard a converted Jew say, when pleading as a deputation for the Jews' Society in a Church of England, and thinking he was speaking to a Gentile congregation, "You Gentiles rob us of all our promised blessings; when there is a curse you say, 'that is for the Jew,' and when a blessing, 'that is for the Gentile Church,'" and truly this was a just charge against the spiritualizers who do not believe God's plainly written Word.

I used St. Paul in his re-covenanted condition to convince the Jews of their error in clinging to Judaism when Christ, the Anti-type, had come. I would use Him now to convince those who so lightly regard Old Testament teaching in connection with the New, and ignore or set aside the greater portion of His covenant people, whom God declared He had formed for Himself that they might shew forth His praise. In Rom. xi. he says, "Hath God cast away His people? God forbid!" (ver. 2). "God hath not cast away His people, which He foreknew," but some of the branches were broken off because of unbelief (ver. 20). But the work goes on by the faithful, and, as they bear witness, and the Gentiles hear and receive and believe, they are grafted in and partake of the spiritual blessing, as long as they continue faithful, but are warned (ver. 21)—Take heed, lest they be severed from the blessing. And the unbelieving Hebrews, if they continue not in unbelief, shall be graffed in, for God is able to graff them in again (ver. 23) into their own olive tree (ver. 24.), showing a *continuity* of the Hebrew system, now under the *New Covenant light* and *blessing*, and, as in the old there was provision for Gentile believers in the Tabernacle and Temple service, so in the new.

That there may be one flock and one shepherd was the Saviour's prayer.

In conclusion, I would again refer to the reasoning of the great Instructor of New Covenant teaching in continuity with the old, wherein (Gal. iii. 24.), he shows the law was the schoolmaster to bring us to Christ. In other words, it contained the foundation principles of Christian truth; thus, as one passes from school to college, it may be, and then on to the responsible duties and high privileges in life, do they despise and neglect the foundation principles of school instruction? No; they need to retain and refer to them for guidance and help from time to time. Yet, as I have said, it is the exception to hear the teaching of the old schoolmaster referred to from the pulpit, hence the confusion and division, furnishing the foundation of my statement that we do not believe. Christ said, also, He came not to destroy the law, but to fulfil.

That this controversy may be the means of bringing all shades of thought to re-read and re-learn, and hold fast the golden cord of truth which runs through the sacred page, and that confusion and divisions may cease, is the sincere desire of a firm believer in the Word of God and the world's Saviour.

"Somehow or Other."—On Jan. 13th Mr. Chamberlain delivered a little speech at Liverpool, in which he remarked:—"On one occasion a foreign monarch stated to me: 'Of all the things connected with your British history, the one I admire most is your Colonial policy,' and I said to the monarch, 'Sir, I think you do us too much honour. We have never had a Colonial policy, but somehow or another we have been allowed to blunder into the best parts of the world.' I meant that in respect of these great possessions there was not much credit due to any policy initiated by statesmen, or to any special foresight on our part."

All communications intended for the Editor to be addressed—J. G. Taylor, 2, Leazes Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

THE BRITONS A SEMITIC PEOPLE.—In the "Eighth Quarterly Report on the Excavation of Gezer" (*Palestine Exploration Fund Quarterly Statement*, July, 1904) the writer says:—"In discussing the chronology of the walls, the fixed point from which we start is that already formulated in previous reports—that the rude earth rampart, with stone facing, sloping on the outside and vertical inside, which runs round the entire *tell* underneath all other débris, is the oldest fortification of which we have any traces. Whether to assign it to the pre-Semitic population or to the earliest occupation of the Semites was not clear until evidence was found confining standing stones to the religion of the Semitic people." As standing stones were a feature of the ancient British religion, and may still be found standing in various parts of the kingdom, this is a further proof that the Britons, whatever else they may have been, were a "Semitic people."

* * *

JONATHAN LOOKING ROUND.—One of the interesting problems of American politics at present is the probability of controlling the Republic of Santo Domingo, and a good many eminent Americans regard as certain the early establishment of a Protectorate over that country.

* * *

THE CAPE TO CAIRO TELEGRAPH.—This line has reached Ujiji, on the eastern shore of Lake Tanganyika. When the work of construction is recommenced, the route will probably be along the eastern shore of the Victoria Nyanza, and will then strike due north to the town of Rosares, which is the southernmost point of the Soudanese telegraph system. A junction will be effected here between the two lines, and the scheme for a "Cape to Cairo" telegraph will then be an accomplished fact. The engineers of the line, are, however, faced with a difficulty in their preparations for carrying it forward from Ujiji, inasmuch as the country for a distance of nearly 100 miles through which the line would have to pass is very swampy, and quite unfit for the erection of a telegraph wire. It was at first thought that a wide detour would have to be made at this point in order to escape this region, but latterly other counsels have prevailed, and a much more daring experiment is likely to be tried. That is the installation of the Marconi system of wireless telegraphy, in order to bridge over this inhospitable belt of country. This combination of an African jungle swamp with the latest triumph of scientific discovery is only another instance of the onward march of civilisation through what were, until a comparatively few years ago, the unknown parts of the earth.

* * *

"YOUR YOUNG MEN SHALL SEE VISIONS" (Joel ii. 28).—Mr. Evan Roberts, the young Evangelist who forms the central figure in the great Welsh Revival, relates that this remarkable work of the Spirit was preceded by visions given to him in broad daylight. As St. Peter said on the day of Pentecost, "This is that which was spoken by the prophet Joel."

* * *

STIFLING THE JEWS IN GERMANY.—The principal organ of the German Jews, *Die Allgemeine Zeitung des Judentums*, complains bitterly, in a remarkable article, of the increasing tendency in Germany to press Jews out of all positions where learning or expert skill are necessary qualifications. This tendency has been growing stronger during the last ten years. Without stopping to comment on the total exclusion of Jews from the corps of officers of the German army, the Jewish organ shows that in the universities, whose chairs were formerly open to Jews, there is now a strong body of anti-Semites who will hear nothing of Jewish professors, and oppose their filling even the minor teaching office of "Dozent." In medical circles similar currents are manifest, and public bodies, when advertising for a medical man, invariably exclude the Jewish doctors who present themselves as candidates. In large chemical factories Jews seldom have a chance of obtaining a position of responsibility, and among the ranks of German apothecaries, once largely recruited from Jewish circles, it is now next to impossible for a Jew to gain an entrance. The technical professions, like electricians, engineers, &c., are also being gradually closed to young Jews.

* * *

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER."—During the South African war, M. Jacques Lebaudy, "Emperor of the Sahara," employed a vessel called the *Baladense* to obtain recruits for our Boer enemies. On a wide band of velvet it bore the inscription, "Long live the Boers! Engagements received here for the Transvaal." This craft now lies partly submerged in the French fishing port of Martigues, the emperor himself having also come to grief.

* * *

ANSWER TO "DO WE BELIEVE?"—So widespread has been the revival of religious feeling throughout the country that during the last two months the British and Foreign Bible Society received three times the amount of orders for the corresponding period of 1903.

* * *

LIVERPOOL *v.* HAMBURG.—A statement was recently published that the tonnage going into the port of Hamburg was much in excess of that going into Liverpool, and had been so for two or three years. This is quite a mistake. The tonnage which entered Hamburg during 1903 was 9,124,000 tons, while that entering Liverpool for the same period was 12,445,000 tons.

* * *

SHIPPING FACTS.—The annual report of the Canadian Marine Department shows that Great Britain and her colonies headed the maritime States of the world with a total tonnage of 11,014,790 on the first day of the present year, or a little more than four times that of the United States, which stands second on the list. Canada's tonnage was 683,147, which, if taken by itself, and not included in the British returns, places her eighth on the list, or immediately behind Russia, and ahead of Sweden and Spain. One-fifth of the tonnage of the British Empire is made up of sailing vessels, while more than one-half of the tonnage of the United States is sailing craft. One-third of the tonnage of Germany is sailing vessels, and Norway has more than one-half under sail. And the tonnage of Canada is growing. During the past year 184 new vessels were added to the list. This increased the tonnage by 30,534 tons. At the beginning of the present year the total number of vessels on the register books of the Dominion was 7,020. The number of steamers was 2,419, with a gross tonnage of 338,251 tons. Assuming the average value to be £6 per ton, the value of the registered tonnage of Canada would be £4,098,882.

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ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Fifty-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 370 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations shew what has been received from Dec. 17th, 1904, to Jan. 14th; these contributions are very gratefully acknowledged with warm thanks to all our friends who have helped us:—

	Subscriptions. £ s. d.	Donations £ s. d.
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Total £24 8s. 2d.

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

Watford, January 14th, 1905.

There is a series of charming gifts to report this month which gives us splendid aid, and for which we are most grateful. Another 1,000 of the Bath Broadsheets, "Anglo-Israel" from Louis E. de R dder, Esq, and Major J. Fielding. 100 "Reply to Objections," from the British-Israel Association of Ireland, and J. G. Taylor, Esq. 300 "He gathereth together the Outcasts of Israel" (Henry G. Locke) from the Author. 3 dozen New Year's Banners from the Rev. C. F. Thorndike.

SOWING THE SEED

The distribution of literature has been as follows:—The usual number of the Banner of Israel, weekly, viz., 312, and in addition ten dozen extra of the New Year's Number. Book post packets—Banner of Israel alone, 505, and 18 of the monthly edition, with small literature. Then of the Covenant People, 248 in all, of which 28 were posted alone, the remainder with general literature and the rest of the Banners, in packets, large and small, numbering 189.

Our readers will be pleased to know that the wife of the Chaplain of the Britannia Colony, Canada, writes—"I must not forget to tell you how many of the people appreciated the little calendars you so kindly sent." We are keeping in touch with this new colony continually.

From the United States comes the following:—"I am working in the noble cause of Identity truth and have some good workers with me; one an active elder in a Presbyterian Church, another a leading member of the largest Methodist Church in the city. In reply to an editorial in a weekly paper of large circulation, asking: What have the Jews been doing all these centuries, in that their whole number now is only 11 millions, whereas the seed of Abraham, their great head, was promised by the Almighty to be as 'the stars of heaven' and the 'sands of the sea-shore' for multitude? someone learned in the Talmud or in Prophecy was asked to solve the question. I took up the challenge. Two articles have been published of mine on the "Abrahamic Covenant," one more has yet to appear. This I consider a good point gained, to get the subject before the public in this way. Three months ago the 'Michigan Presbyterian,' a weekly paper, had an article of mine, 'Russia in Prophecy, Ezek. 38 and 39.' I also showed how Gog was referred to in Balaam's vision, foretelling the future greatness of Israel, as now fulfilled in the British Empire. Here was an important point gained, as this would be read by ministers and others all over the country. The leaflet, 'Man's Challenge to Man,' is a grand and powerful appeal. I sent it to my pastor with a letter urging him to study this subject and preach a course of lectures or sermons on this great and vital question. The ministers need to wake up and bring before the people the 'glorious fact of fulfilled prophecy' which their blind eyes cannot see (Isaiah xlii. 18—20). Please send me fifty copies of 'Man's Challenge to Man.'"

Some will be glad to know that the leaflet, "Man's Challenge to Man," is a powerful plea in harmony with the crying need of unregenerate man, to which reference is manifestly made in Heb. xi. 6, "he that cometh to God must believe that he is." In connection with this we may well remember that Scripture evidently shows that *proof would be required* to induce belief in the existence of God, the Jehovah, see Isaiah xliii. 10—12, "Ye are my witnesses—that ye may know and believe me, and understand that I am he:—therefore ye are My witnesses, saith the Lord, that I am God."

A letter just received gives the following, in which I am most heartily in sympathy, and trust many others will be also.

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"What do you think of the Torrey-Alexander Mission? I trust the result will be to stir up London people to serious thought, and turn aside from the everlasting hurrying after pleasure. It seems to be the end and aim of their existence. Don't you think events are rushing on with a rapidity that is startling? What will be the sequel of the present war, Russia goaded on by the defeat in the Far East, Germany waiting and ready to join Russia in the Near East? Don't think I am daft if I venture to suggest that we British-Israelites should take advantage of this coming revival Mission to spread abroad our knowledge and let the people know who and what we are and the possibilities of the near future. Could not some of us do something in the way of distribution of our literature? Surely this is a time when we should put all hands to the plough. I enclose my usual 'bit' now (a substantial gift, E. M. R.), and am quite willing, anxious to help to provide more for distribution to Pagan Londoners, and for that matter would join others in helping to distribute personally. Woman can do something, and it is time to make an active beginning on a large scale. I have done a good deal in a small way, but one feels it is only like a drop in the bucket. I wonder if any of our speakers will be helping in the revival Mission; it would be a great improvement to the work if they were."

I shall be most thankful to receive subscriptions for the above purpose, and to send out literature to responsible people who apply for it for distribution. It is indeed time that we awake and take more definite action, remembering Isaiah xlv. 22 and 25, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. In the Lord shall all the seed of Israel be justified, and shall glory." And "He that glorieth, let him glory in the Lord." "Ye are Christ's and Christ is God's."

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

January 14th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

Correspondence.

GOOD WISHES.

To the Editor of the "Banner of Israel."

I send you just a line to wish every success to your valuable paper this coming year. I have been a constant reader of it for years, and am very pleased with it. I will distribute any papers or tracts you choose to send. I would willingly pay for some, but have not got the means. Wishing you every success. Yours truly,

G. D. DEBBAGE.

Bracey's Buildings, Martham, Great Yarmouth,
January 5th, 1905.

[We thank Mr. Debbage for his letter, and suggest that he should apply to Miss Rush for some literature. Her address is, Lee House, Upton Road, Watford. Our correspondent also sends us a British-Israel Prayer, based on Daniel's petition (Dan. ix 15—19), which we print below.—ED.].

O Lord God, that didst bring Thy people out of Egypt with a mighty hand, and hast gotten the renown, as at this day: we have sinned and we have done wickedly. O Lord, according to all Thy mercies, I beseech Thee let Thine anger be turned away from us; and do, O Lord, remove the scales from this Thy people's eyes, that they may behold their identity as Thy people, and the nation that Thou hast ordained to carry out Thy work, to teach and civilize the world—like of old, our shepherds are neglecting their flock. Now, therefore, O Lord our God, hear the prayer of Thy servant, and our supplications, and cause Thy face to shine upon us, and help us to shew forth the true meaning of Thy Word for Christ's sake. O, my God, incline Thine ear and hear. Open Thine eyes and behold us; Thy people have eyes and see not, ears have they, but will not listen to Thy Word. Help us to continue in our work for Thee, and that our and Thy banner may be a light to lighten all the world. Bless Thy servants who are doing their utmost to spread this grand and glorious truth. Do bless it, as *we need* Thy help to forward Thy work throughout this year. O Lord, hear; O Lord, forgive. O Lord, hearken *and defer not*, for Thine Own sake, our God. Amen

ISRAEL AND EUROPEAN WAR.

To the Editor of "The Banner of Israel."

DEAR SIR,—I have noticed in one or two of the BANNERS lately that several writers have been speaking about a European war still to take place, in which we, as Israel, are to take no part. Mr. Henry G. Locke, in his article, "Is Christ the Prince of Peace?" in the BANNER for Jan. 4th, 1905, also refers to the same thing on page 21, and quotes Isaiah xlii. 13, 14; Zeph. iii. 8; and Isa. xxvi. 12—21, in support. I have looked up the passages above-mentioned, but really cannot see that there is any such meaning to be inferred. They all appear to me to point to the last great war—the war of Armageddon—in which we are, as all British-Israelites know, to take an active part. For instance, Isa. xxvi. 20, 21, cannot be interpreted to mean a European war from which we are exempt, as ver. 21 distinctly states that the earth shall *no more* cover her slain. This could not be if another war was to follow, which I suppose Mr. Locke implies when he says, "Israel having peace ordained for them," while God punishes the nations.

This is, however, a subject in which I am much interested, and I should therefore be pleased if any of your readers could tell me where further literature on the coming European war can be found, as I should like to examine it for myself.

I am, dear Sir, Yours truly,

J. R. WHITE.

3, Wellington Place, Eccleshill, January 9th, 1905.

THE DESTRUCTION OF BABYLON BY THE TEN TRIBES.

To the Editor of "The Banner of Israel."

DEAR SIR,—In BANNER, December 28th, 1904, a thoughtful correspondent, Mr. Fred. Eva, begs to draw the attention of Anglo-Israelites to the above-mentioned interesting subject. After duly considering this great topic (or rather chapter) on the destruction of Babylon, or the burden of Babylon, which Isaiah, the son of Amos, did in visions see (Isa. xiii.), I feel bound to set forth the subject in a different aspect to that expressed by Mr. Eva, as a result of my enquiry.

The mighty ones—the sanctified ones, called as the weapons of the Lord's indignation to effect the destruction of Babylon—are undoubtedly the Ten Tribes of Israel, and not they alone, but the Twelve Tribes conjointly: for when that great day cometh, that day of the Lord's wrath and fierce anger, in which the destruction and annihilation of Babylon shall be effected by the "sanctified ones," Judah shall have joined her brethren of Israel, and *together* they form the battle-axe and weapons of war to render unto Babylon all the evil that they have done in Zion (Jer. li. 24). In that day, when Babylon *is taken*, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. In that day I will shake the heavens, and the earth shall remove out of her place" (same chapter, Isa. xiii., corresponding with Jeremiah's prophecies concerning Babylon, chapters l. and li.).

All thinking Anglo-Israelites must surely agree with this view, that the fall of Babylon and its destruction by the sanctified ones—an assembly of great nations—is yet unfulfilled history, as the stars of heaven have never failed to give their light, neither has the earth yet removed from her place!

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Permit me to particularly draw the attention of your correspondent and others interested to this frequent error (even by well-read Anglo-Israelites) in the right rendering of Scripture history, by failing to see if a certain event is in the past, present, or future. The history of Babylon is a stupendous theme; but he who runs may read between the lines, and our daily papers are loudly proclaiming to the world that *the beginning of the end* is at hand.

Yours faithfully, ALEXANDER GAUNT.

January 13th, 1905.

"TWENTY COMING EVENTS: FROM 1906 TO 1929-31."

To the Editor of the "Banner of Israel."

DEAR SIR,—Two columns of the *Daily Mail* were again (on 27th Dec., 1904) filled with an abridgment of the Rev. M. Baxter's pamphlet under the above title. Although it may be but a condensed advertisment by the publishers of the *Prophetic News*, they had the appearance of an editorial quotation, the usual [Advt.] at foot being absent; therefore we are at liberty to assume that the author's interpretation of the prophecies in Daniel and Revelation are accepted and endorsed by the *Daily Mail* editor, who, as a leader of public opinion, would thus have us believe some startling theories in respect to the near future—at "the end of this Age in 1929-31." Responding to the invitation at foot, I sent for the pamphlet, and found prognosticated therein that the "Twenty-two Kingdoms or States in 1902," situated within the boundaries of the Old Roman Empire, are shortly to be merged into Ten allied Latin Kingdoms, prefigured by the ten horns of Daniel's prophecy, of which Britain—one of the *Latin* (*sic*) Kingdoms —"*disunited from Ireland and India and its other colonies*," plays second fiddle to France! that another little horn shall arise—*a Napoleon*—who shall acquire the ascendency over these kings; shall enter into "a seven years' covenant with the Jews"; that the confederacy of the Ten Kings "will be changed into Ten Red Republics, and, later on, will be changed back into Ten Monarchies under Napoleon their Emperor"; that "Britain . . . the United States, Canada, Australia, New Zealand, &c. . . . will fall under the despotic rule of the Church of Rome, as represented by the Scarlet Woman then seated on the Ten-kingdomed Confederacy and drunk with the blood of saints." Again a change—"Ten new kings (who will have been the Ten Red Republican Presidents) will be elected—the Church of Rome (being) stripped of all temporal power," and they will "give their power and strength to the coming Napoleon," who will usurp Divine honours, and whose image will be set up in every town and village to be worshipped—under a death penalty—every one bearing his mark (666), and "who will make war against the Lamb at Armageddon.

Meantime, "from the north-east of Asia the 'Kings of the East,' or *Lost Ten Tribes of the* JEWS* (*sic*), will march back from their remote Asiatic retreat, *where they have been hidden for many centuries* . . . to take possession of their ancient home in Palestine," &c., to which, however, seven years previously, *the other two tribes of the* JEWS* (*sic*), have been removed under a Napoleonic covenant with them; the temple and city of Jerusalem rebuilt; and the worship of, and sacrifices to, Jehovah restored. In the latter half of this period Napoleon's image having been set up in the temple brings about a Jewish revolution; the image is cast out of the temple, and in his wrath and fury Napoleon precipitates the final castrophe at the battle of Armageddon. During this quarter of a century of "coming events" indescribable horrors —universal wars, pestilence, famine, earthquakes, celestial as well as terrestrial disturbances of the most alarming, destructive and awful nature, will terrify and destroy; Britain, being one of the "Latin" powers in league with the Napoleonic tyrant, will participate in this great overthrow of Satan, "*incarnate in Napoleon*, the Anti-Messiah," in that dreadful day of judgment before Jerusalem, when the Lord descends to avenge the blood of His saints.

This very simple outline of the Rev. M. Baxter's interpetation of prophecy is sufficiently alarming as regards *our* favoured nation! But what really saith the Scripture? Down through the ages, to the two captivities, the history of "the chosen race" is clearly recorded—the restoration of the Jews from Babylon, and their subsequent history are equally well known; but what of Israel? We British-Israelites have traced their migrations from Assyria to these shores; and the prophets have announced their future re-appearance (with their brethren of Judah) to the world in no uncertain language. Is it not our duty to help disseminate the glorious news imparted to us? and in what manner can this best be done?

If the foregoing assumption is erroneous, and the two columns in the *Daily Mail* referred to are really an advertisement, it suggests to my mind that we British-Israelites should also "go with the times," and display by means of a similar advertisement to the world the principles of interpretation we adopt in respect to prophecies that are clearly intended to be understood in a *literal*, instead of (as indicated in the headlines and headings to chapters in the A.V. of the Bible) a *spiritual* sense; and thus bring to the knowledge of many thousands of our fellow-men, now in ignorance, the grand truths so long hidden, but now being brought to light by the discovered Identity of the Anglo-Saxon race with the lost Ten Tribes of Israel. There are many wealthy believers who would willingly contribute towards the cost if a step of this nature were taken. Who will promise help? I suggest that a synopsis of our tenets, by a select committee of our more experienced and talented writers to be formed for that object, should be prepared for publication, with a recommendation of special books and pamphlets of Identity writings; one or more of which might be made available for free distribution upon postcard application (following the Rev. M. Baxter's example); or, as an alternative, to advertise under the "Publisher's Announcements" in the Friday issues of the *Daily Mail* a selected list of "Anglo-Israelite" literature. Faithfully yours, AUG. A. TARTAS.

102, North Side, Clapham Common, S.W., 16th January, 1905.

* The term "Jews," first used in 2 Kings xvi. 6 (about 742 B.C.) referred, of course, to their ancestor Judah only, who was *one* of the twelve sons of Jacob, or Israel: the descendants of the other sons were designated—as a body—Israelites. It is simply absurd to speak of "Ten Tribes (or two tribes) of the *Jews*," when *only* ONE *ever existed!*

THE BRITISH-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—In this week's BANNER (Jan. 11th) the Rev. S. J. Deutschberger refers to the "fanciful notions" which he imagines cause the British-Israel Association to lose many subscribers. I quite agree with you, Sir, in thinking that "they have much more serious reasons." May I be permitted to give mine? I have been a member of the Association from the beginning, when it was known as the Metropolitan Anglo-Israel Association, until 1903, when I ceased to subscribe, feeling that the funds were not spent altogether to the best advantage; nor as it was at first intended they should be spent. Possibly others may agree with me in thinking that too much has hitherto been expended over the publication of pamphlets and the *Covenant People*. The sum which could thus be saved would go a long way towards making the Truth known among the masses.

I see in the *Covenant People* for January some complaint is made that so few attended the Rev. J. I. Jones's lecture at Exeter Hall on Dec. 1st. Why not go out sometimes into the by-ways and market places? I have no doubt many more would subscribe to the Association if it were seen that it was doing good work. Yours faithfully,

J. M. LAWRENCE.

WHO WERE THE CELTS? Will some Anglo-Israelite please answer? Mrs. Reep's "The Israelite Origin of the Celtic-Saxon Race," is not satisfactory to those who know nothing of the question.—MRS. S. R. VINCE.

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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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Contents.

PAGE
Who were "the Gentiles" of Acts xiii. 46? By M. E. C. Hatlinger 67
The Rock in the Wilderness. By R. C. Jackson..... 70
The Divine Calendar. By Augusta Cook..... 70
Yorkshire Anglo-Israel Association..... 72
Miscellanea..... 73
Breaking the Yoke..... 74
Lecture by Mr. R. Scott Moncrieff..... 75
Correspondence: Casiphia—Ezra viii. 17. The Spiritualizing of Scripture. Mr. Marchant's Work. The Proposed Circulating Library of Identity Literature 76

WHO WERE "THE GENTILES" OF ACTS XIII. 46?

BY M. E. C. HATLINGER.

THE next day after His triumphant entry into Jerusalem, and rejection by the chief of the people, our blessed Lord, in referring to a certain once castaway stone that was afterwards made "the head of the corner," uttered, in the temple, this official proclamation to the priests and elders of Judah: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 42, 43). Then, years afterwards, while at Antioch of Pisidia, the Apostles Paul and Barnabas proclaimed to the Jews: "It was necessary that the Word of God should first be preached to you; but since ye put it from you . . . lo, we turn to the Gentiles" (Acts xiii. 45, 46).

Without any doubt this latter text marks the time of beginning of the active fulfilment of the prophecy contained in the former; and that the people to whom the apostles turned were a part of that "nation" to which the kingdom of God was to be given, probably no one will question.

It only remains, therefore, to establish the identity of the people to whom the apostles were about to "turn." They are here called "Gentiles." Must it then be concluded that God took away His kingdom altogether from the chosen race of His "everlasting covenant," to bestow it upon some non-Hebrew nation? And therefore that the Apostles Paul and Barnabas were turning away from all Israel, when they turned to the "Gentiles"? The infallible Book alone can settle this question. "To the teaching and to the testimony" we will therefore turn with the restfulness of perfect confidence, knowing that there we shall find only *truth*, and that "if any speak not according to this Word," on this or any other subject, "it is because there is no light in them."

Nearly 800 years before Paul and Barnabas preached at Antioch, ten-twelfths of the children of Israel had become aliens, outcasts, and "wanderers among the nations"—Hebrew, "*Goyim*," sometimes rendered "nations" and sometimes "Gentiles" (Hos. ix. 17; Amos ix. 9); and thus they themselves had, to all intents and purposes, become Gentiles, or "of the uncircumcision." They had, as a body, even by the purpose of God, entirely lost their Sabbaths and their feast days (Hos. ii. 11), the rite of circumcision, and even the knowledge of their own origin and identity (see Deut. xxxii. 26; Jer. l. 6).

In the days of our Saviour's earthly life these people were numbered among "the lost sheep of the House of Israel," and were called "the dispersed among the Gentiles" (Matt. xv. 24; John vii. 35). Scattered rifts of the nation—the "left behind of the people"—were still dwelling in "Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia," when Peter wrote his First Epistle, in which he calls them "an elect race, an holy NATION" (chap. i. 1, ii. 9); and there were also "sojourners of the dispersion" in Babylon and in many other places in the East, but the main body of them had long before "gone forth into a further country, which was a great way to go" (2 Esdras xiii. 40—48), and were already renewing their strength (Isa. xli. 1), and taking form as "a nation" (sometime to be "head of the corner" among nations) in what was then supposed to be "the uttermost part of the earth" (Acts i. 8), that is *Britham*, the covenant land, or the British Isles.

It is popularly received without thought or question that the Churches to which the epistles of "the apostle of the Gentiles" were addressed were purely non-Hebrew congregations. We will closely examine a few texts from each of those several epistles to determine if this be really so; but, before doing so, notice that it is written in Acts xv. 14 that "*first* God did visit the Gentiles to take *out from* (ex="out from among—comp. verse 19) *them* a people for His name." This, then, was the "first" purpose of God in sending an apostle to the Gentiles, viz., to separate "out from" them

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the people *upon whom His name is called* (comp. verse 17). This people "among the Gentiles," who bore the name of the Lord, are in this text called "Gentiles," for such they had long been in practice; but just who they really were is made very plain by many scriptures (see Deut. xxviii. 10; Jer. xiv. 9, last clause). "I am a Father to Israel, and Ephraim is My firstborn"—children of His name, as it were (Jer. xxxi. 9). "My people (Israel) *upon whom My name is called*," saith the Lord (2 Chron. vii. 14, R.V.). There has never been but one race of people on the earth of whom this could be said; even that same race which, as long as the ordinances of sun and moon endure, shall never cease to be a nation (Jer. xxxi. 36).

Our blessed Saviour was to be "a Light for the unveiling of the Gentiles," and to make known "the riches of the glory of the mystery among the Gentiles," which was "the glory of His people Israel" (see Luke ii. 32, R.V., with Col. i. 27); and "the residue of men"—all the really non-Hebrew peoples—should also, at the same time, have privilege to "seek the Lord" fully as unrestrictedly as that of Israel; for the time had now come for the ingrafting of the "wild olive branches" among the natural ones remaining on "the good olive tree."

Commencing now with the epistle to the Roman Church, generally reckoned above all others to have been composed of non-Hebrew people, observe how fully and freely the apostle discourses to them upon "the law," in which real Gentiles had neither part nor interest; nor was it to be presumed they even had any knowledge thereof; and yet he declares plainly, "I speak to them that know the law" (chap. vii. 1). He speaks to them repeatedly of Abraham as "*our* father" (chap. iv. 1, 12), and also of "*our* father Isaac" (chap. ix. 10). He dwells much upon the types of Genesis, and the promises to "the fathers," and finally (verses 24—28), including himself, who was of Benjamin, and not of Judah, he identifies the called-out ones both from (ex= "out from") the Jews, and from (ex) the Gentiles, as the "Lo-ruhama" and Lo-ammi" people of Hos. i. 6—10, who were the once castaway, rejected, but finally again—under a new covenant—gloriously received children of Ten-tribed Israel, now in Christ become "children of the living God." And, in passing, he notes from Isaiah that, at the time of the return of this remnant unto God, the literal seed of Israel should be "as the sand of the sea" for multitude (chap. x. 20—23, R.V.).

Further on, in chap. xi. 13, the apostle addresses himself especially to the non-Hebrew portion of the Roman Church, and explains to them, with admonition, the beautiful figure of the "good olive tree," which represents the whole House of Israel. From this tree some of the branches (the Jews) had been broken off for their unbelief, leaving yet other "natural branches" (the Ten Tribes), among which "the wild olive branches" (real Gentiles) were to be grafted in, and later, also the broken-off natural branches themselves, when they should cease from their unbelief and enter into the bond of the new covenant. The expression, "fulness of the Gentiles" (or nations) of verse 25 is identical in meaning with the "multitude (fulness) of nations" which Ephraim-Israel should become "in the last days" (Gen. xlviii. 19 *et seq.*), and can refer only to the realisation of that prophecy which is to be completed just before the reunion, under the new covenant, of the House of Judah with the long-lost and Gentilized Ten Tribes of Israel. Otherwise, what possible reason or logic could there be in the apostle's conclusion—"And SO ALL ISRAEL shall be saved"?

Now, taking up the First Epistle to the Corinthians, note carefully the words of salutation: "To them that *are called saints* (this word all throughout the Old Testament stands only for Israelites), WITH all that in every place call upon the name of Jesus Christ, both *their* Lord and *ours*." The apostle speaks to them of Christ as "OUR Passover" (chap. v. 7), and discourses freely upon the law of Moses. He also speaks of "*our* fathers" (chap. x. 1), and of the wilderness journey and its incidents as being "for *our* example," and then he exhorts them to "flee from idolatry" (verse 14), saying he would not have them do as the Gentiles (verse 20). This shows conclusively that St. Paul was not writing to believing Jews; for, since the return from Babylon, they have needed no such admonition. After that, the "brethren" of the Corinthian Church are reminded (chap. xii. 2) that they "were (had been) Gentiles," *i.e.*, Israel in the "Lo-ammi" condition (Hos. i. 9).

Passing over many other texts, which might be noticed, we turn now to Gal. iii., and find the apostle again writing unquestionably "to them that know the law;" for he exhorts them not to "turn *again*" to it (chap. iv. 9), or become *again* entangled with its yoke (chap. v. 1). And here once more it is made certain that he was not addressing Jewish believers, but uncircumcised Gentilized Israelites, by his saying, "*If* ye receive circumcision," etc.

To the Ephesian Church also was addressed the dual salutation, "Saints (Israelites) AND faithful ones (non-Israelites) in Christ Jesus." Then the Benjamite apostle says to the one portion, "God hath chosen US before the foundation of the world (chap. i. 4) . . . having made known unto US (verse 9) the mystery of His will (in the calling 'from among' and 'of' the Gentiles) . . . that WE should be to the praise of His glory, who first trusted in Christ, in whom YE also (the Gentile portion of the congregation) trusted . . . and were sealed with that holy Spirit of promise" (comp. James i. 1 and 18). And now, in chap. ii. 11, 12, it is plainly made known that the people addressed were only "Gentiles *in the flesh*" (*i.e.*, uncircumcised); that they had once belonged to "the commonwealth of Israel," but had been "alienated" from it, and were therefore "strangers," not *to*, but (estranged) "*from*" the covenants of promise. And so here again it is certain that the believers addressed were neither Jews nor real Gentiles, but the same old once rejected "Lo-ammi" people of Israel, who "sometimes were afar off," but now "made nigh by the blood of Christ."

Alienation is estrangement from a former close relationship. It would be absurd to speak of non-Hebrew people as *alienated* from a "commonwealth" with which they had never had the least connection. Therefore, the "aliens" here addressed could be no other than individuals of the once outcast Ten Tribes, who had long been living as Gentiles "among the Gentiles."

The Philippians dwelt "in the midst of a crooked and perverse generation." They also lived among the Gentiles, but had been taken "out from among" them in spirit.

The Epistle to the Colossians also opens with the dual greeting, "To the saints *and* faithful brethren." There were those among them who had been "alienated" (chap. i. 21), but were now "reconciled," and to them the apostle speaks of "the glory of this Mystery *among* the Gentiles, which is Christ *among* you (verse 27, margin), the Hope of glory," *i.e.*, Christ brought to them there in their alienated condition. The mystery *among* the Gentiles must have been lost Israel hidden there; Christ was set to unveil that

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mystery, and then to be the glory of that mystery—"the glory of *His people Israel*" (see Luke ii. 32).

It is indeed true that, up to the present time, the large body of Anglo-Saxon Christians, together with those of other races, have passed, even among themselves, as "Gentiles." But, strangely enough, while thus totally ignorant of their origin, identity and birthright, they have always, at the same time, called themselves "Israel," meaning by that what they denominate "spiritual Israel." For, while believing and teaching that God once chose (that it was "by an everlasting covenant" they willingly overlook) the whole House of Israel to be His own peculiar people, they have long been wont, by artificial interpretation, so to wrest Scripture from its plain, natural sense as to make it appear that the Lord afterwards became so offended with His covenant choice that He repudiated it altogether, and proceeded to substitute in its place another people, chosen individually out of all races; and for this people (which is "the Church," the body of Christian believers, and not "Israel" at all) they have devised the name (found nowhere in the Book) of "spiritual Israel," to distinguish it from what they deem to be the discarded "carnal" people of God's earlier choice. Is God a man that He should change His mind and purpose? or a son of man that He should repent of His choice, or tire of His plan? If this were so, then indeed we can as well expect the whole Church of God may yet be set aside in favour of some other class of people, as to believe He has set aside Israel in favour of the Church. But no! the eternal mind and purpose never change, even by a jot (see Mal. iii. 6); and, praise be to God, "the unveiling of the Gentiles" has now for a long time been going on in earnest, and to-day, *at the head of the nations*—even as the prophets foretold of them—Israel of the Ten Tribes, God's own chosen people of old, once outcast and, for a time and a mighty purpose, lost "among the Gentiles," but now long since recovenanted under the blood of God's Lamb—stands revealed, in the Anglo-Saxon race, to the delighted gaze of all such as, in this day of so-called "spiritual interpretation" of plain Scripture language, dare to take the prophets and the New Testament as they read. And by this very token we know that the time of the revelation of the Christ-glory upon "His people Israel," and upon all others who have with them accepted the terms of the new covenant, must be very close at hand.

In his epistle addressed to Hebrews only, the apostle reiterates what the prophet Jeremiah had already made so plain that none need mistake, namely, that the new covenant was to be made with the very same people as was the old covenant—*i.e.*, the *whole* House of Israel, and no other people. But into that covenant "whosoever will" of every nation, kindred, tongue and people under the whole heaven, is now urgently bidden to enter, and through the precious "blood of the covenant" shed on Calvary freely share in all its blessings, together with the children of the covenant, who are the posterity of Israel.

It cannot be questioned, without imputing mutability to God, that "the adoption, and the glory, and the covenants, and the giving of the law (subjectively as well as objectively), and the service, and the promises" pertain, even to this day, to the literal descendants of Israel; and that the great multitude outside that race who have become sharers in all those blessings, as was foretold to Abraham (Gen. xxii. 18), are receiving them only through that channel. Even as our Lord gave the typical loaves and fishes into the hands of the twelve disciples to distribute to the multitude, so it is the case that the birthright blessing of the family of Israel, which included every material good thing of "earth and the fulness thereof," and "of the deep that lieth under," as well as all the spiritual "blessings of heaven above" (the special favour of God, and the custody of His kingdom on earth) was bestowed upon the posterity of Joseph, in order that, together with "all the House of Israel their companions," they might "*in the last days*" unite in bearing it forth for the benediction of the world.

The family of Abraham, through Isaac and Israel, was chosen of God from the beginning, to be, during each and all of earth's preparatory ages, the vanguard and standard bearer of all His terrestrial hosts, and also to be the almoner of all His richest blessings to mankind. That choice He has never for a moment departed from, neither could He do so without breach of faith and of His word; for the reason that the covenant, which He made with Abraham and confirmed to Isaac and then to Jacob, was not only absolutely without conditions, but He entered into it rather as a reward, "because" of the perfect faith and obedience the patriarch had manifested towards Him (Gen. xxii. 16, 18).

The "kingdom of God" could be taken from the Jews and given to the other branch of the family of Israel, which was then already "a nation" dwelling in a divinely appointed "place of their own" (2 Sam. vii. 10) in "the isles of the (north-) west;" but to say that God has taken His kingdom altogether away from Israel, and given it to any other nation or people, is the same as to say that He has broken His covenant with Abraham and Isaac and Jacob; than which sooner shall heaven and earth pass away and the universe itself return again to chaos.

Wherever, then, upon earth is to be found a multitudinous people, all of one race, comprising a "great people" and "a nation and a company of nations," which is in possession of the covenant blessings of Israel, and of the promises made to "the fathers," and which is widely dispensing those blessings to all the other races or "families" of the earth, it would seem to be established beyond all question that in that people must be recognised the long-hidden ten-twelfths of the covenant people—the literal seed of Isaac and of Israel—no matter by what name they may be called; for the prophet foretold they should be called by another name (Isa. lxv. 15), which name may be indicated in Gen. xxi. 12 (last clause) and Amos vii. 16 as "the House of Isaac," *i.e.*, *Isaacsons*, or *Saxons*. Of the other two tribes we are all familar with the name and identity, and also with the fact that for their great sin and unbelief they have been temporarily "broken off" from among the other "natural branches" of the "good" Israelitish family tree (Rom. xi. 17—20). But, blessed be God, they are now in ever-increasing numbers walking both "to" and "with" the House of Israel (Jer. iii. 18 and marg.), and becoming "grafted in again;" and in a little from now, when they shall come to "look upon Him whom they have pierced," it will be said of the sins of the House of Judah that "they shall not be found" (Jer. l. 20). And after the final reunion of "the two families which the Lord hath chosen" upon "the mountains of Israel" (Ezek. xxxvii. 22), the family of Judah shall indeed be among the foremost to make known among all races the rich spiritual blessings which their once despised and rejected, but now adored, Brother came down into the "Egypt" of this world to secure and to offer, through His death, to all the peoples of earth by the hand of His chosen people Israel.

Everett, Mass., U.S.A.

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THE ROCK IN THE WILDERNESS.

By R. C. Jackson.

There appears to be very little said by writers on the subject of Jacob's Pillar, or Rock, apart from the Bible narrative, to show that it accompanied the Israelites in their wanderings in the desert.

Having recently come across some external evidence that this was the case, I trust you may be able to find a place for a few quotations concerning the same in the Banner. They are from "The One Primeval Language and the Voice of Israel from the Rocks of Sinai," by the late Rev. Charles Forster, B.D., Rector of Stisted, Essex, and published by R. Bentley, London, 1851.

The inscriptions referred to were first made known to the world by a merchant of Alexandria, named Cosmas, who visited, on foot, the peninsula of Sinai, about the year 518. The inscriptions were said by certain Jews who formed part of his company, and who professed to understand and interpret their meaning, to belong to the age of Moses and the Exodus, and were ascribed by them to their own ancestors, the ancient Israelites, during their wanderings in the desert of Sin.

The high antiquity implied by this Jewish tradition was corroborated to the eye of the Egyptian voyager by a most remarkable circumstance, namely, that many of the inscriptions in question were upon broken-off rocks lying scattered over the valleys—rocks which had fallen at unknown periods from the cliffs above, self-evidently by reason of the wear and tear of the winter torrents in the lapse of ages.

The curious report of the Egyptian merchant lay unnoticed in his work entitled "Christian Topography," until the beginning of the eighteenth century, when the geographical treatise in which it occurs (the only extant work of Cosmas), was published for the first time, with a Latin version and notes, in the year 1707, by the celebrated Montfaucon, who sets aside, without pausing to examine them, the assigned date and origin of the inscriptions themselves.

Subsequently the attention of other investigators was drawn to the subject of the inscriptions of the Wady Mokattab, or "written valley," until, in 1840, the late Professsor E. F. F. Beer, of Leipsic, published his work "Studia Asiatica," which, amongst other matter, contained a collection styled by him "A Century of Sinaitic Inscriptions," comprising selections and examples from Pococke, Montague, Niebuhr, Coutelle, Burckhardt, Lord Prudhoe, and other investigators.

To this collection Professor Beer prefixed an Introduction, an alphabet, and his own translations. Professor Beer states that, in his opinion, the inscriptions were the work of Nabathean Christians, and that the work was done shortly before the time of Cosmas himself.

The Rev. C. Forster found himself unable to agree either with Professor Beer's translation of these inscriptions or the attributed authorship, or the date, and gives his own rendering in the work referred to at the beginning of this note.

On page 118 of his work there is an illustration, taken from Professor Beer's book (108 B.), of a rectangular block of stone, with an inscription on one side, of which, according to Forster, the translation is: "Prayeth unto God the Prophet (upon) a hard, great stone, (his) hands sustaining Aaron Hur."

A figure is shewn on the stone, above the inscription, standing with e vated hands. There is in the drawing, although roughly executed, an undoubted resemblance to the stone now fixed in the coronation chair in Westminster Abbey, but there are no indications of any rings at the ends of the stone.

On page 114 are two further inscriptions, both of which are accompanied by a crude drawing of a stone—the first one where the stone is roughly rectangular, and the inscription reads—"The people the hard stone satiates with water thirsting." In the second the stone, a rough triangular block on front plan, is placed in the centre of the inscription, which reads—"The hard rock water, a great miracle."

On page 122 we find a two-line inscription with a drawing of a rock in the centre of the lower inscription, and the translation of the first line is—"The eloquent speaker strikes the rock flows forth the water falling down." The second line reads—"The eloquent speaker bowing down the head takes his rod in his hand resounds the struck rock."

The book is a mine of interesting and valuable information to those who believe the Bible to mean what it says on historical events.

THE DIVINE CALENDAR;

or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

II.—GENERAL PLAN, ORDER, AND INTERPRETATION.

(*Continued from page* 35).

In my last article I introduced the reader to four main introductory points for the study of the Apocalypse. I now invite attention to the following queries:—

V.—*What is the general plan and order of Revelation?*

VI.—*How should it be interpreted?*

VII.—*Is it to us, in the 20th century, chiefly past, present, or future history?*

The solution of the mysteries themselves will be dealt with in subsequent articles.

V.—In the Apocalypse the number SEVEN is conspicuous in both portions of the Book, viz., in the the portion which comprises "the things which are," and the introductory visions (chaps. i. to v.), we have: *Seven* epistles to *seven* churches—*seven* stars, and *seven* golden candlesticks—*seven* lamps of fire and the *seven* Spirits of God—*seven* horns and *seven* eyes of the Lamb. In the second portion, which comprises the distinctly prophetical visions (chaps. vi. to the end), there are: *seven* seals, *seven* trumpets, and *seven* vials. Moreover, this prophetical part appears to be divided into *seven* partitions as follows:—

1.—*The seven seals.*
2.—*The seven trumpets.*
3.—*The seven vials.*

Among these seals, trumpets, and vials, are dispersed various supplementary visions which, placed in their own order, serve as connecting links in the chain of history, or as explanatory additions. They are:

4.—*The sealing of the Twelve Tribes* (between the sixth and seventh vials).

5.—*The history of the Two Witnesses* (between the sixth and seventh trumpets).

6.—*The history of the Beasts and Babylon* (explanatory to previous visions and prefatory to seven vials).

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7.—*The glorious consummation.*

These are the primary divisions of the Divine Calendar, which is said to be written "within and on the back side." The writing within probably comprised the seals, trumpets and vials, while the supplementary divisions were "on the back side." These supplementary portions will be found to be sometimes an additional link—as in the case of the sealing of the Twelve Tribes. Or anticipative—like the final triumph of the white-robed multitude. Or a retrospective digression—as the star-crowned woman in chap. xii. Or an explanatory descriptive supplement, as in chap. xvii. of Babylon the Great.

To John the sealed roll was a familiar object. It was common among the Romans and universally adopted by Israel for their sacred writings. Many of the olden rolls were of enormous length, measuring as much as eighty or ninety feet, the most important being often sealed with the signet ring of the writer or owner.*

But was the Revelation entirely and exclusively shewn in the Roll? or was it exhibited by another series of visions, complementary to the writing on the unfolded document? I was pondering this question when I came across a most interesting article in a back number of *The Nineteenth Century*, for December, 1888. It is entitled, "*What John saw in Patmos*," and the writer states that he had paid two visits to the isle, and that he there studied the Apocalyse "with a view to local colouring, and having visited at various times most of the islands visible from Patmos." One of those islands is named *Thera* (or the Beast), "so called in ancient times because it is nought but the cone of a hideous submarine volcano, the slopes of which are arid and composed of black volcanic rocks formed by successive eruptions, awe-inspiring to look upon." As he gazed at the strange sight rising out of the sea, he recalled John's words: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." This gave the clue to the manner by which some of the visions had been presented to the apostle, and further investigation proved that the wondrous manifestation was given under the actual influence of an eruption, and that John saw certain volcanic phenomena which God used as prophetic similes of the future, interweaving them with visions of earthly and heavenly realities, and having, in some or several instances, their counterpart written in the unsealed Roll.

What a vast field of interest lies in this thought!

But is there any proof that a volcanic disturbance took place at the time of John's exile in Patmos? Yes! Many classical writers, such as Pliny, Eusebius, etc., relate the remarkable activity of the crater of Thera (or the Beast) during the first century of the Christian era; eclipse of the moon, darkening of sun, and the formation or submersion of islands taking place during the terrible cataclysms. The great eruption of the first century occurred in A.D. 60, and, like subsequent eruptions, continued several years. The fact, however, that the acute crisis began in A.D. 60, has led some to fix that date as the approximate period when John saw the Revelation. If this were so, his banishment must have taken place under Nero, and not under Domitian, as stated by Irenæus. Yet, in view of the undoubted proofs that volcanic disturbances prevailed till nearly the close of the first century, it seems evident that if he were imprisoned in Patmos so late as A.D. 95 or 96, the phenomena must have lent, even then, its conspicuous and awe-inspiring symbols as a base for the unfolding of the Divine counsels for the future of the Christian era; while the accounts which the inhabitants were able to give of similar previous tragedies would help to emphasise what he himself witnessed.

After the activity of Thera in the first century, it appears to have remained quiescent for five or six hundred years. But in the eighth, sixteenth, seventeenth, eighteenth, and nineteenth centuries respectively, violent eruptions took place. Accounts of these later ones are graphic and more reliable, and when the tragic descriptions of them which have come down to us are compared with the language of the Revelation, one cannot but accept the statement that natural catastrophies, then occurring, were used as a channel by which were made known in awful living pictures—more realistic than any cinematograph of to-day—the yet greater calamities which Divine Providence would permit during the present dispensation. I will ask the reader to bear this very probable hypothesis in mind, because, in later articles, I shall have occasion to refer to it in detail.

VI.—We next enquire: *How should the Book of Visions be interpreted?* Before one can read a book, one must make oneself acquainted with the language in which it is written. There was an olden method of conveying the ideas by means of signs or pictures. The Bible student, though he may never have seen an example of Egyptian hieroglyphs, yet is familiar with the principle of the system: the Bible abounds with it. Signs, symbols and types are thickly scattered through it. Figures and word-pictures are constantly employed to foreshadow future events, and to teach vital truths. He finds no difficulty in recognising the substance prefigured under the shadows of the Mosaic economy; he can perceive the significance of the visions of prophets such as Ezekiel and Daniel; and he can grasp the deep meaning underlying the parabolic illustrations used by our Lord Himself. He cannot, therefore, be surprised if he sees the Divine Calendar of the Christian dispensation presented to him in this universal tongue. And that this is indeed the key to its right interpretation is assured to us in the very first sentence: "He sent and signified it by His angel unto His servant John." *Signified!* Then it is a book of signs, symbols, pictures. Our Lord Himself, in the opening chapter, used this key to unfold the meaning of the seven stars and the seven candlesticks. "The seven stars are (*or represent*) the angels of the seven churches, and the seven candlesticks are (*or represent*) the seven churches." As the visions proceed, we find the interpreting angel applying the same method of elucidation. For example, in chapter xvii., the woman, the waters, the horns, are said to be—not literal things—but signs of a city, peoples, mountains and kings. And this method of expressing the ideas by signs is also employed in the measurement of time in symbolic prophecy—a day signifying a year. Contexts, however, will show there are exceptions to this rule. The 1,000 years of the new age are literal years. Babylon symbolises a great false religious system, but its metropolis is a literal city—the city of the Euphrates, transported to the banks of the Tiber. It is the literal ancient Babylon revived under another name, proving itself to be the chief foe of Israel, as it was of old—but that Israel bears a new name!

Why was the chart of the Christian dispensation drawn up in hieroglyphic language? Probably with the object of concealing the future while revealing it. Not the wicked, but the wise should understand. But even the wise were short-sighted, hoping and believing that Christ's coming was immediate. It would have sadly grieved them to know that many centuries must elapse ere His second return. It

* "The Land of the Monuments," by J. Pollard.

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was loving wisdom which couched the Revelation in language which hid the great length of the waiting period, while it foreshadowed the future.

But how can the Bible student find the true meaning of the hieroglyphs of the Apocalypse? How can he ascertain the hidden significance of the various series of prefigurements? If he be a wise searcher after the deeper mysteries of the Word of God, He will know that the interpreter of Scripture is Scripture itself. Peter said: "No prophecy of the Scripture is of any private interpretation," meaning that one part must not be interpreted at variance with another. The Bible is one harmonious whole, and only that interpretation which perfectly agrees with its great principles as a whole should be accepted as accurate. Our Lord Himself emphasised this rule. Satan tempted Him by quoting, or half quoting, an isolated passage; and, tearing it from its context, sought to misapply it. Christ defeated him by showing that his argument was contrary to the whole principle of Divine truth, and must, therefore, be rejected as a misinterpretation. The failure to perceive and apply this rule, to which there is no exception, is the key to all heresy.

(To be continued.)

YORKSHIRE ANGLO-ISRAEL ASSOCIATION.

THE seventeenth quarterly conference of the above Association was held at Thornton on Saturday afternoon, in the Congregational Sunday-school. After the business had been concluded and reports read from the various affiliated associations, tea was served on the premises and was heartily enjoyed by the visitors. At seven o'clock a public meeting was held. Vice-president Daniel Parker took the chair. After the usual greetings, he explained the Anglo-Israel conviction that this Empire is none other than the nation and the company of nations promised to the patriarchs, Abraham, Isaac, and Jacob, according to the old Scriptures.

Assistant-Secretary Fred Forster spoke on the Identity truth generally, and of its complete accord with Biblical prophecy, dwelling chiefly on the distinction between the House of Israel and the House of Judah.

The address of the evening, however, was delivered by President Joseph Barnes. He commented on the present-day method of thoughtful people who wished to test everything by the light of science. As science meant something which was an absolute certainty, the scientific theories of to-day were not science at all, because they were continually undergoing changes. This method of testing the truth of Scripture was wrong and was responsible for much doubt and scepticism as to the veracity of the Word of God. The early Scriptures from Genesis to Deuteronomy were treated by many Christians as a myth, and the actual personalities mentioned therein were considered creations of imagination. But if this be true there was no foundation for their faith as believers in Christ, for, in the New Testament they read that He was of the line of David, who descended from Judah, one of the sons of Jacob. Jacob was the son of Isaac, who was born to his father Abraham after it had appeared impossible in the course of nature for the wife of Abraham to have any issue. That being the earthly genealogy of the Saviour, it was absolutely necessary that the records be true. Apologies are often made for God, but He needed none, as was shown to the patriarch Abraham when he suggested to God that the son of Eleazer, and later his own son Ishmael, should be accepted to carry forward the promised design of the Creator. But God would have neither. A son was to be born of Abraham and Sarah as through a miracle, to whom the covenant should be given, namely, Isaac. Mortals could not understand God's ways. He told them so in His Word. Faith was necessary in reading in the Scriptures the revelation of God's plan. As the covenants were given to a literal man and his natural seed, the plan of God must be worked through the earthly seed of Abraham, namely, Israel. Prophecy concerning one portion of the chosen race was rightly applied to the Jews of to-day, because their present conditions bore out exactly the prophetical Word, and there was seldom a mistake made in their identity. On the other hand, prophecy concerning the Ten-tribed House of Israel (who separated themselves from the House of Judah after King Solomon's death) was doubted and not acknowledged in its literal sense by the Church, because their history was in the realms of obscurity. Such a decision was no credit to the Christian's faith in God's Word. It should be no part of a Christian's tenet to disbelieve what he could not discern. There were two kinds of covenants given in Scripture: one under the law, the other of grace. Adam's occupancy of Eden was subject to the law of obedience. Faith failed him; he disobeyed, lost his position, and was ejected. A covenant of grace quickly followed: "That the seed of the woman should bruise the serpent's head." This decree was unconditional and not subject to human obedience. The unconditional covenant of the rainbow should establish firm belief in the Scriptures, for they had periodical proof to-day of this covenant. God's covenant with the patriarchs was of this class, and its fulfilment was as clear as the rainbow if they looked for that nation and company of nations which should become great in the latter days. Its fulfilment in the British Empire might be a mystery, but they must remember it was God's handiwork and not that British pluck they are so fond of boasting about. Our nation's progress since the Reformation was only to be explained by Scripture prophecy concerning the House of Israel, where they were asked to return to their God and He would bless them. This recovenanting was foretold by the prophecy—"that in the place where it was said unto them ye are not My people, there ye shall be called the sons of the living God." Why were these small and comparatively insignificant islands of ours to be called great? The explanation was in prophecy. It was no coincidence. The Divine protection which they as a nation had received on many occasions when they were unable to help themselves was explained in Scripture. God had assisted them to surmount difficulties which otherwise would have overwhelmed them. He promised to Israel to explain it all. Let them take up their right position and acknowledge the national blessings they had received, and give to God the praise and glory and do their best to spread abroad the evidences of His faithfulness to His Word and the absolute truth of His revelation.

Mr. Herbert Walker, a resident, congratulated the chief speaker on his interesting and instructive address, and hoped that they might be again favoured by another on the same lines in the near future.

The Doxology and Benediction ended the meeting.—*Halifax Evening Courier*, January 23rd.

THE arrangements for taking over by Great Britain of the financial control of the Tonga Islands have been completed, and the necessary documents signed by the King.

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MISCELLANEA.

JUSTICE TO THE UNITED EMPIRE LOYALISTS.—During the recent celebration of the tercentenary of the arrival of the first explorers at St. John, New Brunswick, a generous tribute was paid by the representatives of two American historical societies to the memory of the United Empire Loyalists. Having lost home, country, and, in many cases, means of support, during the revolutionary war, these unfortunate people sought a refuge in those provinces that still remained British. To them they brought strength to hold for England the northern half of North America, and in the wilderness they founded hundreds of flourishing settlements. Amongst those, St. John claims proudly the title of the Loyalist City, and nowhere throughout the broad dominion could praises of the brave old refugees fall on more appreciative ears. In this instance there was a special pleasure in listening to the cordial acknowledgments of the worth of the men whom the victors in that old struggle had proscribed and driven into exile, for both the speakers owned that they had been brought up to regard the adherents of the British connection with contempt; and one of the two, Charles Francis Adams, was a descendant of that ardent revolutionary leader, John Adams. He in particular spoke most earnestly of the sincerity and disinterestedness of many notable loyalists, saying that he had come to see that there had been two sides even to the question of the wisdom of the separation of the old American Colonies from the Mother-land.—*Leisure Hour*, January, 1905.

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"IRRESISTIBLE PREPONDERANCE." — "The *Berliner Neueste Nachrichten*, in an article on the new distribution of the British Fleet, shows how Lord Selborne's plans bring into the clearest light the irresistible preponderance of England's naval strength—fifty-one line-of-battle ships and twenty armed cruisers, which are also practically battle ships, and which will, in a short time, have increased to twenty-six. What, asks this journal, can Germany place against this enormous power? Under the most favourable circumstances thirteen battleships and not one armed cruiser—in a word, the entire German fleet. This 'great danger for England' is at present not as strong as the British Channel squadron, with its six armed cruisers, nor is this disproportion reduced to the advantage of Germany in 1907. Germany, at that time, will have twenty-one battleships against England's fifty-seven, and six cruisers against England's thirty. The only possible combination, says the *Neueste Nachrichten*, which could be used against England is one of Germany, France, and the United States, and such a combination is a far more unlikely event than that which has hitherto entered into the calculations of the British Admiralty, namely, Germany, Russia, and France."—*Daily Telegraph*.

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ISRAEL AT WORK.—The Bible Society has made a grant of 36 Rotuma New Testaments to a Rotuma native, who is devoting his spare time to the evangelization of his fellow-countrymen. This man formerly lived with his family on Thursday Island, being engaged as a diver on the pearl fisheries. He was much respected by the community, and his consistent Christian life proved a great influence for good in the work among the "boys." His health has compelled his return to Rotuma, his native island, one of the Fijian group. As there is no resident missionary in his vicinity he is seeking to do what he can to spread a knowledge of the Gospel, and to this end he made an application for the New Testaments, which was endorsed by the Bishop of Carpentaria.

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MORE ABOUT "BEARING THE NAME OF ISRAEL" (See Article in the *Anglo-Israel Almanack*).—The following quotation is another instance of this peculiarity. Father Clement Scott, a Carthusian monk and reformer, at Perth, in Scotland, in the days of Robert III., thus speaks to Catharine Glover, daughter of Simon, living in Curfew Street: "God knows if I see these things and mark them, it is from no wish of singularity, or desire to make myself a teacher in Israel, but because the fire burns in my body, and will not permit me to be silent." Scott: *The Fair Maid of Perth*, 1847, p. 148.—A.B.G.

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EMIGRATION IN 1904.—A return which has been issued by the Board of Trade shows that during the past year 453,531 people left the United Kingdom for places out of Europe, as compared with 449,006 in 1903. English emigrants numbered 175,941, Scotch 37,327, and Irish 58,308, the remainder being foreigners, or persons whose nationality had not been distinguished. Of the total, 291,798 sailed to the United States, 91,737 to British North America, and 62,824 to British South Africa. During December, 23,882 people left our shores for places out of Europe, as against 16,608 in December, 1903.

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A BIG LEAD IN BIG STEAMERS.—Of vessels measuring more than 5,000 tons, the following table gives the nationality:—

Flag—	6,000 to 7,000 tons.	7,000 to 10,000 tons.	Over 10,000 tons.
British	336	119	48
German	59	15	26
American	34	7	7
French	30	4	2
Dutch	6	1	4
Russian	10	2	...
Austrian	4	1	...
Japanese	16	...	...
Spanish	3	...	...
Danish	...	1	2

***

COUNT PUCKLER AGAIN.—Count Pückler's troubles are increasing. The other day this anti-Semitic firebrand was sentenced to six months' imprisonment for inciting to violence. He is now in danger of prosecution for lèse-majesté. In Potsdam he attacked Duke Ernst Günther of Schleswig-Holstein, the Empress's brother, for inviting a Jew, Doctor Cohn, to his castle at Primkenau. Then he went on to speak of Jewish rule at various German courts, and coming nearer to Potsdam he used expressions which a police officer present noted down as insulting to Kaiser Wilhelm.

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ENGLISH PREVAILS.—The negotiations for the surrender of Port Arthur to the Japanese were in English, as was the telegram of General Stoessel to the Czar.

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BREAKING THE YOKE.

We all know that the British have been first and foremost in the work of suppressing slavery, thus fulfilling Israel's duty of loosing the bands of wickedness and letting the oppressed go free (Isa. lviii. 6). But in this article, taken from the *Daily Journal* for Jan. 14th, Commander E. Hamilton Currey, R.N., declares that we "*alone, unaided*," have carried out the great task of destroying the iniquitous trade in human flesh, and so gives valuable testimony in support of our descent from Israel. The article is entitled, "The Toll of the Pax Britannica":—

"On October 21st of this year, 1905, will come the centenary of the greatest naval victory that the world has ever seen; for upon that day Nelson defeated the allied fleets of France and Spain, and with the shattering of this combination delivered his country from that nightmare of invasion which, ever since the rise and meteoric flight of Napoleon Bonaparte, had affrighted the lieges of his Majesty George III. It is true that England's darling hero lay dead in the gloomy cockpit of the *Victory*, and great as was the relief, tremendous as was the jubilation in the country, still historians relate that the nation thought first of its loss and only second of the conquest which the greatest seaman of all time had accomplished. Generations unborn then have lived to bless the name of Nelson, and the advancement in riches, honour, and power to which England has attained is an echo of that furious cannonade which gave to her dominion over the sea. Before that date her maritime supremacy had been disputed; by the Dutch and the French in the seventeenth century, by the Spanish and the French in the eighteenth. It was reserved for the early years of the nineteenth century to see this great fact established beyond all doubt, and with no shadow to dim the lustre of glorious achievement; for the great army of invasion encamped on the sand dunes of Boulogne in the early months of 1805 was useless for the purpose for which it had been assembled, and England, "wrapped in the silver sea," felt and knew that she was safe.

"For more than half a century that comfortable belief remained unassailed and unassailable. Nelson had laid the bogey for all time; at least so thought our forefathers, and it is certainly true that since his day we have never been committed to serious naval warfare. Not that there has been no fighting in which the navy has participated, because there has probably been hardly a year since in which the navy in some quarter of the globe has not been engaged with pirates, slavers, rebels, or other noxious persons, who troubled that 'Pax Britannica' which as over-lord of the seven seas Great Britain has taken upon herself to maintain.

"Lord Exmouth destroyed that pirate chieftain, the Dey of Algiers, incidentally and unconsciously assisting to lay the foundation of the great French Empire in Northern Africa which we see to-day. There has just died at Portsmouth, full of years and honours, 'the father of the navy,' Admiral Sir Erasmus Ommaney, who as a midshipman took part in the battle of Navarino in 1827, and there linger yet among us many veterans of the Crimea, the Mutiny, New Zealand, Abyssinia, Ashanti, and the countless, unnumbered, unhonoured, and unsung, boat actions and desperate fights in nameless creeks and rivers. Let us show how this maritime supremacy works out by an appeal to this unwritten history of gallant deeds nobly performed of which the world is totally unaware; for in small matters as in great, men can act just as heroically as those on whom the limelight of the European press is fully turned.

"Alone, unaided by any other so-called civilised Power, England has undertaken the suppression of the slave trade, and has practically stamped it out. To the men who decreed that it should come to an end, and to the taxpayer who paid an infinitesimal for the upkeep of those vessels detailed to carry out this duty, there came to them, if they ever thought about it at all, nothing but a comfortable glow of satisfaction that it was their country and their money which was putting an end to an iniquitous and intolerable traffic in human beings. But to those others—to the men who carried into effect the will and the pleasure of the British nation—what did it mean to them? Heart-breaking monotony, bad food, fever, boils, prickly heat, the best of hard work, the scantiest of rewards. Not that these men grumbled (that is to say, not more than the seaman always grumbles, which is an outlet which keeps him healthy and pleased with himself); not that they looked for any undue reward; but that disappointment sat heavy upon them that captures were so few. And although prize-money is useful, especially on paying off, it was the rapture of the strife and the glory of achievement which they valued even more than pecuniary reward. Sometimes it came to them, and when it came there is no doubt but that they took of it the fullest possible advantage; so let us sing the song of as pretty a boat action as even the East Coast of Africa ever saw. North of Zanzibar lies the Island of Pemba, where the cloves come from, and perhaps the citizen who sees them in his apple tart recks little of the slave labour by which they have been procured! Once a year at the time of the clove crop, in the bad old days of twenty to five-and-twenty years ago, the clove farmers of Pemba made contracts with the marauding slave traders of the adjacent continent to supply them with that abundance of cheap labour which the size of their crop invariably demanded. The methods of the Arab dealers of those days were primitive and effective, and had been in vogue for many years; and the invention of that blessing to civilisation, gunpowder, had added greatly to the ease and security of their trade. Marching his well-armed force of desperadoes into the interior of Africa from the East Coast, the trader allied himself with one tribe which was at war with another. If there did not happen to be a war at the time, such a small matter as this was easily arranged. Then, with his arms of precision and his knowledge of the game, the defeat of the 'enemy' was easily attained, and the trader reaped his reward. If there was hurried reward and people were clamouring for slaves in Pemba and Muscat and other such places, it meant a dash to the coast and embarkation and delivery as soon as possible; but it may be remarked here that the people who clamour for 'cash on delivery' had their prototype in this active tradesman! If things in the market were a bit slack, our trader remained picking up ivory and waiting till he had a full load, and when this was accomplished the caravan started for the coast. Here again simplicity of method reigned supreme; every slave was loaded to his fullest capacity and driven at top speed. If he got sick, or too tired to go on, a spear was put through him—cartridges were not wasted on slaves—and his load was divided up among his fellows. There was therefore every inducement to him to put forward all his energies. Arrived at the coast, the dhows awaited the caravan, and then with the blessing of Allah, and supposing that no pestilent British cruisers or boats were about, the way of the sea lay open to the shiekh and his merchandise.

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"On the occasion of which we speak the first part of the programme had been satisfactorily accomplished, and the second bid fair to come off also; but Allah—and a lieutenant in the Royal Navy, a pinnace, and thirteen bluejackets—put a different complexion on affairs. Inside the reefs at Pemba, in 'the lazy locked lagoon' which intervenes between them and that spice-scented tropical island, lay a pinnace belonging to H.M.S. *London*, an old two-decked line of battleship, then the guardship of Zanzibar. The pinnace had been 'going to and fro and up and down upon the earth,' or rather the sea, until her crew were spent and tired with perpetual cruising. They had put in for a day's much-needed rest, and nearing midday most of them were fast asleep or still dozing. The look-out reported, 'Dhow making for the opening in the reef from seaward.' The pinnace carried with her a tiny cock-boat of a dinghy, in which there was just room for one man to handle the sculls and another to sit in the stern. 'Send the interpreter to board her,' said the lieutenant, and turned round for another doze. It may here be explained that all dhows sighted are, by order, stopped and overhauled to see if they are engaged in slaving. Into the cockboat stepped the swarthy Swahili interpreter, and an able seaman paddled him gently towards the opening in the reef, where they stopped, rocking rhythmically in the swell which found its way from seaward. Before the land wind the dhow was travelling fast, with her huge single sail bellying out, but Interpreter and A.B. felt no excitement; they had been at this game so often before, and the sail had always come meekly down at the hail of the former. But they were destined to have a different experience on this memorable day. Eight-and-twenty of the fiercest fighters among the Arab slave traders were crowded on the deck of the approaching dhow, she was crammed to the hatches with able-bodied slaves, and their chief had sworn a mighty oath that he would surrender to no man. She passed through the reefs, ramping along before a tearing breeze, and nothing but an adroit movement of the sculls saved the dinghy from being run down, which was the object of the steersman of the slaver. In stupefaction at this sight the look-out hailed his commanding officer; men woke up and grabbed the cutlasses which hung in beckets under the thwarts. 'What the blazes is she up to?' said the lieutenant to the coxswain, and the next minute, 'She's heading straight for us; out cutlasses and prepare to board.' The words were scarcely out of his mouth when, with a grinding crash, the dhow's bows drove into that of the pinnace. And then, to use the words of Rider Haggard: 'There began a slaughter grim and great,' for eight-and-twenty of the toughest cases in the East African slave trade were at hand-grips with just half the number of British seamen; the Arabs had the advantage of the attack and they had sworn to do or die. It was a case of no quarter given or expected, and the hot tropic sun looked down from his vault of purest azure on as tough a struggle as any man could wish to see. It had come at last; this fight which many months of weary waiting had caused the pinnace's crew to think that so good a thing could never be; here was a contract big enough even for their aspirations, and to do them justice they rose to the occasion. The Arab slave dealers were experienced and seasoned fighters, to whom, like Kipling's Afghan, 'the sight of blood was no more than spilt red paint;' they were two to one, and they fought for life, liberty, and an enormously valuable cargo. Jack was fighting for one shilling and sevenpence a day and indifferent rations, but to him a scrap like this made amends. It takes long in the telling: it took but a short time in the doing, and when it was done—what? Out of eight-and-twenty slavers twenty-seven were dead, for at last they broke, and, jumping overboard, made for the shore; those who remained aboard were driven overboard, those who swam were shot—remember, these were wolves, these men. Of the others, the pinnace's crew? Well, four good men lay stark and stiff, and there was not left an unwounded man in the boat, and no trifling wounds either: the Arab sword bites deep. It was a fortnight before they got to a doctor, and their wounds were things not to look at or speak about when he did arrive. The survivors were all promoted, to a man, and the prize-money was worth having; and this is not a tale for a sixpenny magazine, but a very prosaic fact. Into the hands of these men on that day was confided the honour of England, and they handed back the gift of the nation just a little brighter for that it had been in their custody. Such is unwritten history. And there are yet men serving under the shadow of the white ensign who fought that good fight which has been here set down. This, then, is one of the effects of maritime supremacy, this one of the deeds which have written large on the face of land and sea what such supremacy means; but it means far more than this, as all the world knows."

LECTURE BY MR. R. SCOTT MONCRIEFF.

AT a meeting of the Northern British-Israel Council held in the Burgh Hall, Hillhead, Glasgow, on the 10th of January, 1905, Mr. R. Scott Moncrieff, of Edinburgh, delivered a lecture on the rise and progress of Christianity in Britain during and after the second century of the Christian Era. Quoting the words of Gibbon, "There is the strongest reason to believe that before the reign of Diocletian" (who died A.D. 305) "the faith of Christ had been preached in every province and in all the great cities of the Empire," the lecturer showed from the Christian fathers that Christianity had been received in Britain at a much earlier period than the reign of Diocletian, as Tertullian, who died in 240 A.D., states that "in those parts of Britain which the Romans have not reached Christ has subjects"; that meant amongst the people dwelling on the north of the Roman wall from the Forth to the Clyde. There was no authority whatever for the tradition that St Paul was the first to preach the Gospel in Britain, and it was vain to look for the name of any one, or for information as to any company of men, by whom it was known to have been brought for the first time to British shores. That any were to be found in this country in the time of Tertullian is easily accounted for by the fact that, before and during his day, there had been several very severe persecutions of Christians throughout the Roman Empire; but especially in France, during which those who could escape to the British Isles would certainly do so, especially if they knew that in these the Christians were not persecuted. As to that, the lecturer quoted from Burton's history of Scotland as follows:—"We know not whether, before the establishment of Christianity, any of the inhabitants were so far Christians as to have been subjected to any of the great State persecutions by the heathen Emperors. The stories about such persecutions in England did not stand the test of criticism." Mr. Scott Moncrieff gave a brief but interesting account of the life and labours of St. Patrick, and also of St. Columba, with special reference to the work accomplished by the latter in the spread of the Gospel by the Culdees.

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After the lecture a vote of thanks was heartily given to Mr. R. Scott Moncrieff for his address. It was intimated by the chairman, Mr. R. A. Whytlaw, of Shandon, that a second lecture on this subject will be given on 13th February, at the same place, and by the same lecturer.

Correspondence.

T. C. WESTFIELD.—Will do so.

D. WHITTLE.—Thanks for note, &c.

CASIPHIA.—(EZRA VIII. 17).

To the Editor of the "Banner of Israel."

DEAR SIR,—Quite recently I came across the statement that Casiphia was connected with the Ten Tribes located near the Caspian Sea! This is one of those misconceptions that hurt our cause. In Vol. IX., p. 97, of the BANNER, I thought I had exploded that error, but as probably few have a complete set of BANNERS to refer to, I now repeat what I then wrote.

It is assumed that Casiphia was a district near the Caspian Sea, and that to that place Ezra sent to Iddo for Levites. Here is the record (Ezra viii. 1) of his starting from Babylon. Chap. vii. 9 shows this to have been on the first day of the month. Chap. viii. 15, he halted at Ahava, leaving again on the twelfth day of the same month. In the interim he not only sent to Casiphia for these men, but was actually joined there by them. See verses 18 and 24.

Therefore, the message to Casiphia, and the actual arrival of the men thence, is all comprised within nine days, which, if Casiphia was near the Caspian Sea, could not have been possible. Q. E. D. Yours truly,

W. BERESFORD, Lieut.-General, V.P.B.I.A.

THE SPIRITUALIZING OF SCRIPTURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—In listening to an address to-day I was struck by the fact that the spiritualizing of God's Word was being carried (to say the least of it) to unwarrantable extremes. No personal devil. An evil conscience.

Is this a new cry or an old one revived? What says the Word? Who is this evil being? He has many names—"Satan," "the devil," "the prince of the power of the air," "prince of this world," "prince of devils." Whence came he? At one time our Lord sent forth His disciples to preach. On their return they rejoiced that even the devils were subject unto them through His name. Jesus said, "I beheld Satan as lightning fall from heaven" (Luke x. 18). St. Peter writes:—"If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter ii. 4). St. Jude says:—"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). And the Lord said unto Satan, "Whence comest thou?" Satan answered . . . and said, "From going to and fro in the earth, and from walking up and down in it" (Job i. 7, and ii. 2). "There was war in heaven . . . the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world" (Rev. xii. 7—9).

By the above we may see that this being was cast out of God's presence, and that until he is destroyed, he *is* and *will* be the enemy of God and God's people, for "he goeth about like a roaring lion, seeking whom he may devour" (1 Peter v. 8). "He sinneth from the beginning" (1 John iii. 8). "He works with powers and lying wonders" (2 Thess. ii. 9). "He is finally to be destroyed" (Rev. xx. 10). Satan then possesses a ruling power, which has been granted to him for a season—power similar to the power of God, yet subject *to* that power, which is able to say to him, Thus far may you go, but no further, and which is able to punish, nay, even to curse, and will in the end destroy. We read of the sons of God, and the sons of men, and the men of Belial. Does this mean more than appears on the surface? Let us look at our Saviour's first two parables. They are constantly set forth as meaning the same thing, and yet I think they are entirely different. "Behold a sower went forth to sow" (Matt. xiii. 3). In this parable the seed was the word sown in the heart to bring forth fruit, some sixty, some a hundred fold, and so on. Next, "The kingdom of heaven is like unto a man who sowed good seed in his field . . . his enemy came and sowed tares among the wheat, and went his way." Our Saviour's explanation of this shews us the difference between the two. "The field is the world; the good seed the *children* of the kingdom; the tares are the *children* of the wicked one; the enemy who sowed them is the devil" (Matt. xiii. 38, 39). Here then we see the children of two kingdoms sown side by side, and growing up antagonistic one to the other. It is impossible to separate them, they are so much alike; it will take the reapers appointed to the work to do it rightly.

A. E. L. I. C.

MR. MARCHANT'S WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am so very busy with literature and meetings that I cannot find time to send my report for 1904 until about the end of February. Mr. Vince has had the help of Rev. Leonard Hills, and I am preparing for him to come and stay two weeks with me and blend his voice with mine in Brighton. He is an able advocate of Bible truths, and an out-and-out British-Israelite, and his services in Sussex have been of great use to Mr. Vince and I. He was able to come just when most wanted to help hold the fort. On December 20th, I received P.O. 20/- from E. Bruce (Mrs., I concluded), and posted my thanks, but the letter was returned, marked, *not known*. Kindly send correct address.

Yours faithfully,

H. A. MARCHANT.

THE PROPOSED CIRCULATING LIBRARY OF IDENTITY LITERATURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I be allowed to urge the importance of every reader of the BANNER joining the proposed Circulating Library. There must be scores of workers like myself, who are of limited means, to whom such a scheme will prove invaluable. And there are more reasons than one to recommend it.

I. We need such a library, if only as a depository for the growing number of works on the Identity, which can be accessible for occasional reference.

II. The scheme is a practical one, and the cost but trifling.

III. However we may view it as a present need, we must all concede that *some day* it will be a vital necessity, and for the sake of the children let us unite to make this a success.

Believe me to remain very heartily yours,

(Rev.) LEONARD HILLS.

St. John's, Woking, Surrey, Jan. 24th, 1905.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on the Sundays in this month: For the Government. That the rulers of our land may have divine light and guidance so that the momentous problems before them may be wisely and righteously solved.

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford. Members who have not yet renewed their cards are asked kindly to do so.

ALL communications intended for the Editor to be addressed—J. G. TAYLOR, 2, Leazes Terrace, Newcastle-on-Tyne.

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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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Contents.

	PAGE
The Federation of the Empire. By Louis E. de Ridder	77
Forecasts and Facts: or Britain in the Bible. By W. H. Mason	79
Israel in South Russia.—II. By J. W. Macdonald	80
Spreading Abroad	81
Miscellanea	82
The Divine Calendar. By Augusta Cook	83
Some Very Happy Results of Out and About with Israel. By Scoti (W. McN.)	84
Letters to the Children on British-Israel Truth. By J. M. Lawrence	86
Correspondence: Dr. Torrey and Our Identity. Isles of the West (Isa. xxiv. 15). The Physical Future of Palestine	86

THE FEDERATION OF THE EMPIRE.

By LOUIS E. DE RIDDER.

FEDERATION of the Empire is one of three of the greatest questions of the age in which we live, each being the sequence of the other, and each transcending the other in national and political importance.

1. The Federation of the Empire.
2. The Federation of the Race.
3. The National recognition of the Empire as being God's Kingdom, Israel.

At present we have more especially to consider the first and second of these great questions, and to properly understand them we must know and realize what it is we have to federate.

The British Empire comprises about 70 colonies, dependencies, and possessions. The first great colony to federate into a self-governing nation, and become one of the nations of the company of nations which the Great Architect of the Universe promised Abraham and Jacob that their race should become in the earth, is Canada.

It was in 1808 that the question of the federation of the several provinces forming the Dominion of Canada was first mooted. In 1861 the first vote upon the subject was taken, and in 1867 the Act of Union was obtained, and the provinces of Canada, New Brunswick and Nova Scotia were federated. In 1870 Rupert's Land, North West Territory and Manitoba were added to the Federation. In 1871 British Columbia, then in 1872 the addition of Prince Edward Island completed the Dominion of Canada, which has a total area of territory of 3,745,574 square miles. The trade has grown in the following remarkable manner:—In 1853 it was only £11,300,000; in 1870, £33,500,000; 1885, £42,700,000, and last year the total trade had leaped to the grand total of £93,412,000, and the revenue was £13,185,000, and the wealth of the colony is estimated at £1,200,000,000.

Newfoundland remained outside the Federation, and has an area of 40,200 square miles (without Labrador, which is a dependency of Newfoundland). The trade last year was about four millions sterling, and it is only this last year that it has become entirely British.

The Australian Commonwealth comes next as a federated nation. The subject of federation had been before the Colonies for very many years, but it never took definite shape until after 1886. It was through the lessons learnt at the "Colindries," which was opened by our late beloved Queen in that year. Being in London, I went to the opening ceremony, and afterwards met Professor Macoun, Canada's explorer of the great North West. After showing me the Canadian section, and talking over the Federation of the Empire, we went over to the Australian sections, where an old friend introduced us to some of the heads of the different Colonial sections. Naturally, after our talk we were full of federation. We, therefore, naturally asked the question why they did not federate in Australia? A regular chorus broke out:—We are going back full of it. We have been to the Canadian sections, and instead of finding the names of Manitoba, New Brunswick, Columbia, etc., we see Canada here, Canada there, Canada everywhere. Whereas with us it is New South Wales, Victoria, Queensland, etc., so we are going back determined to make it Australia everywhere, the same as Canada. Evidently the lessons of the "Colindries" had sunk deep down into their hearts and minds. From that time he question has been growing and taking shape, and within the last two years the federation of New South Wales, Victoria, Queensland, South Australia, Western Australia, Northern Territories and Tasmania into the Commonwealth of Australia has been accomplished, with British New Guinea as a dependency. The total area is 3,167,000 square miles. In 1870 the total trade was only £57,302,000, but the trade for 1903-4 had leaped to the great total of £123,583,000, and a revenue of £41,042,967,

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and the wealth of the Colony is estimated to be £1,076,000,000.

As with Canada, the islands near her doors did not federate with the Commonwealth. New Zealand still stands alone, with 105,000 square miles of territory and a trade for 1903-4 of £29,836,000, and a revenue of £7,130,000.

South Africa comes next in importance as a budding nation in Israel, comprising Cape Colony, Basutoland, Bechuanaland, Transvaal, Orange River Colony, Natal, and Rhodesia, comprising a territory of about 1,238,000 square miles. These Colonies, although not yet federated, have the seed of federation sown within them, which will take time to germinate, as it has done in Canada and Australia, but the Great Architect who is building up this Imperial British race into a great nation and company of nations will, in His own good time, see that this great daughter nation shall spring into federated existence, and take her place with the other nations of the race. From the following facts and figures we can see how this nation is growing. In 1852 the trade, export and import, was only £2,235,000. In 1870 it had grown to £7,970,000. In 1885 it was £18,000,000, and the figures for 1903-4 show the grand total of £90,085,446, with a revenue of £25,881,980, and the wealth is estimated at £1,000,000,000.

The Empire of India, the brightest gem of the British Crown, began its existence under British rule in 1639. From the acquisition of a narrow strip of coast-land six miles long and extending one mile inland, for a trading station, on which Fort St. George was built, grew the Presidency of Madras. In 1661 Bombay became a British possession, then the East India Company was chartered in 1669. From that time onward one native state after another became British, until in 1877 our late beloved Queen was declared Empress, and the authority of the various rulers welded together under the power of the British Empire. The territorial area under the Viceroy's rule to-day is variously stated to be from 1,767,000 to 1,900,000 square miles, and its trade record is a marvel of progress. In 1843 it was £22,800,000 ; 1870, £85,000,000; 1885, £157,000,000 ; and that for 1903-4 stands at £201,000,000, or nearly equal to the entire trade of Great Britain and her Colonies in 1837, when our late beloved Queen began to reign. The net Imperial revenue is about £46,506,000. The wealth is estimated at £1,500,000,000.

I need not take my readers through the other Colonies and possessions of the Empire, but will sum up the totals for the Mother Country and her Colonies into one grand total of trade and revenue. The Mother Country—Total trade, £902,973,960 ; revenue, £125,115,218. Colonies, Dependencies, etc.—Total trade, about £685,816,256 ; and a total revenue of about £160,280,431 ; making the enormous grand total of trade £1,588,790,216, and a grand revenue of £285,395,649.

When we come to compare the Empire's growth in trade since 1837, it becomes a startling revelation, and which is as follows :—

Great Britain and her Colonies.		Trade.	Revenue.
1837	ditto	£209,000,000	
1885	ditto	£1,079,107,000	£206,000,000
1891	ditto	£1,218,000,000	£222,300,000
1903-4	ditto	£1,588,790,000	£285,395,649

No language could be more eloquently startling than these stupendous figures. It is not only their wonderful growth and magnitude that we should look at, but the vital lessons of Empire, power and conditions of trade that we read in them, which to the intelligent and open mind must be convincing. Let us put aside Empire and power for consideration as part of the results of the Federation of the Race, and see what this giant growth has to tell us. In the first place, it says that with such an Empire trade, no man, woman or child old enough to work need be without work, or wealth, were we but true to ourselves as a nation. In the second, that we have not been true to our race or nation in keeping a tight grasp of the blessings of Empire given to us by the Great Architect of the Universe during His building up of this Empire. If we take the trade of the Colonies, we find that out of the £685,816,256 of trade, only £233,154,981 was done by and with the Mother Country, and the remainder, £452,661,275, by and with the foreigner, and with the other portion of the race in America, but outside the influence of the Mother Country, who if true to herself and her working population, could hold the greater bulk of that trade in her own hands. Now take the import trade of the Mother Country, and we find it is £542,600,289 for 1903. Out of this total take the imports from our Colonies, £113,670,792, and we get another vast total of £428,929,497 of trade done by the foreigner and the U.S.A. with this country, and which a very large bulk could have been manufactured by our own workmen, who are now starving throughout the length and breadth of the land. If we put these two totals together we get the grand total of £981,580,772—nearly a thousand millions of trade done by the foreigner and our American cousins within the bounds of the Empire. Foreigners have raised a wall round their countries through which the Empire has been pouring their hundreds of millions of treasure, by which the workpeople and merchants of those countries have become fat and wealthy, and it has enabled their Governments to enormously increase their Navies and Armies. And if we are to believe some of the papers they are not satisfied in having taken our Home and Colonial trade, but they would like to take our Colonies also.

The Federation of our Empire would build such a ring fence round the Empire as would compel the foreigner to pull down their prohibitive wall round their countries, and permit us to enter on equal terms to trade with them, if they desire to retain any material portion of the thousand millions of trade which they now divert from the working people and merchants of this country. It must be remembered that there is no mineral or raw material, or food of any kind or description, which is not found or cannot be produced within the Empire for our use. In this respect the Empire would in a very few years be made self-supporting, and from the figures I have given of the marvellous progress of trade of the Colonies and Dependencies, the Mother Country need have no fear in regard to markets for her export trade, even if all the outside world were closed against her. But this is not worthy a second consideration, as the foreigner is bound to trade in our Empire market upon any terms which the Empire might impose.

There is another question which has never been touched upon, yet it should have careful consideration, viz., that this country's fiscal policy is responsible for our continual increase in taxation to meet our increasing burden of defence, for if we were not pouring these millions sterling year by year into foreign countries to pay for the balance of trade against us, the foreigner would not be able to build up their powerful Navies, and we should not require to build ships at such a feverish rate to hold the command of the sea to protect our commerce and Colonies.

We have seen within the last few weeks that our Admiralty has had to change the disposition of our fleets.

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Formerly the whole of the oceans of the earth were divided into nine naval stations, and units of each fleet patrolled the coast lines comprised within their stations to put down piracy, slavery, and oppression from whatever cause, and thus protect the commerce of the world. In other words, our fleets were the police of the whole earth, but our trade policy has compelled our nation to draw our fleets closer home, so as to strike more quickly the Navies of foreign Powers, which our own wealth has created, and which have now become a menace to our very existence as a nation. We shall now be able to strike with our active Fleet, and thus cripple our enemy, and before he can get away an overpowering Reserve Fleet would be upon the scene to complete the destruction, whilst the active Fleet returns to refit in our arsenals.

This change of the disposition of our Fleets coming at this time of our nation's history, and with the uncertainty and unrest in the world everywhere, would seem to be in fulfilment of the Divine command in Isaiah xxvi. 20, 21, "Come My people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast," &c. By bringing the Fleets nearer home it certainly closes our doors or ports against all the world. No one but those who knew the old dispositions of our Navy in the nine Fleet stations, into which the oceans of the world were divided, can understand the immensity of the change which has taken place and the security it has given to our ports and nation.

The lines upon which the Federation of the Empire will most likely take place are those of defence, and trade within the Empire. At the present time we have no "Imperial" forces, and no "Imperial" exchequer. What is required is that our Navy and Army shall belong to the whole Empire, and that the whole Empire should contribute according to its power, and I have shown that our self-governing Colonies and Dependencies are now in a position to largely relieve the burden of the Mother Country in providing the whole of the forces of the Empire. There is no valid reason why citizens of the Empire residing in Canada, Australia, or any other part of the Empire should not take the same part in maintaining the defences of the Empire as those in this country. It must be remembered that this country is not now the proprietary owner of the Empire, but is the trustee for the whole Empire, and as such should be in a position to divide expenses of Imperial maintenance between all portions of the Empire. With this Imperial maintenance would come the question of representation of the outlying portions of the Empire upon the Imperial Trustee Council, or, in other words, the Federal Council for Defence, and the representation should be based upon the amount contributed towards the defence exchequer, and in the case of the Mother Country the heads of the Army and Navy should be added to the contributory representation. For instance, let £1,000,000 contribution be the unit of representation, or one member of the Council for each million sterling contributed. The total Naval and Army Estimate for the year 1904-5 is £70,698,887, so that under this scheme there would be about 71 members of the Imperial Defence Council, not counting the representatives of the Army and Navy. Under this scheme every individual of the Empire would be upon an equal footing, and have equal rights to become officers in both the Army and Navy of the Empire. This for years has been a grievance with Colonials, but the time is now come when every member of the Empire should be upon an equal footing, with equal Imperial rights. Then, again, the rights of nobility should extend to the whole Empire, and men from all parts of the Empire who have won Imperial distinction should be ennobled, with a seat in the House of Lords. This would do more to bind the Empire together than anything else which could be suggested. It must be remembered that our great Colonies now look upon themselves more in the light of allied nations, and if they draw nearer the ties which bind them to the Empire and Mother Country, they will look for an equal share of the Imperial privileges of the race, and on those lines I am confident that Federation would be heartily welcomed by the whole Colonial Empire.

FORECASTS AND FACTS; OR BRITAIN IN THE BIBLE.

By W. H. Mason.

Author of "The Truth of God demonstrated by the British Nation."

The purpose of these papers is to exhibit the perfect coincidence of the Facts of our National History with the Forecasts of the prophets of Israel concerning the then future history of that people, and from this coincidence to draw the legitimate conclusions that we are the people of whom the prophets spake, and that the Book which records those forecasts is in very truth of Divine origin, and also a perfect proof of the truth of God, to Whom be all praise and glory for ever.

We proposed to set forth the unique constitution and characteristics of our nation and race and to show the perfect agreement of the extraordinary facts with the equally extraordinary forecasts.

In the four papers which have appeared we dealt with the constitution, or formation, of the nation and the wonderful and unique series of events which conspired to give us the "home of our own" promised to Israel through David (2 Sam. vii. 16), and to assure its adaptation to our needs in the working out of the Divine plans for the fulfilment of the role He had assigned to Israel, that they might be, through the Gospel, a blessing to all the nations of the earth. The nation being formed and located, the process began of implanting and drawing forth the characteristics which should fit her for the work assigned and to those characteristics we now turn, beginning with the two apparently impossible ones mentioned in our first paper and taken from Micah v. 7, 8, which we quote. "The remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass which 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 peoples 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." What an impossible character! Consider well the words and their meaning. Dew from the Lord! Showers upon the grass! What beautiful pictures of life, fertility and blessing, especially in eastern lands!

A lion among beasts; a young lion among flocks of sheep! How expressive of irresistible destruction and death! Whence did the prophet draw his ideas of these apparently impossible traits in one and the same people? Such a people certainly never appeared on the earth before or in his day; even his own people, of whom, and their future, he was speaking, gave no signs of ever bearing such a character, and for many long centuries after, even to our

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own day, the world has not seen the prophet's word realised. Even the Christian world sees it not; yet it is one of the most tangible and visible facts of the day that such a wonderful nation exists and displays with perfect distinctness both these incompatible characteristics, even to the invincibility of the lion—if he go through! "Dew from the Lord; showers upon the grass."

From Israel's birth this character was foretold of him. When God called Abraham alone and blessed him He promised this gracious trait for his descendants. "In thee and in thy seed shall all the nations of the world be blest," and, centuries after, He re-affirmed the promise by Isaiah. "In days to come Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii.), and again, in Micah v., as quoted above, and as in all other cases, without condition or qualification.

Has Israel realised, or fulfilled, this mission of blessing? Not only is there no mention of such a thing in the Old Testament history of Israel, but it is evident that the work was still a future work in the days of Isaiah and Micah, for Isaiah places it "in days to come" (R.V.), and as he delivered his prophecy after the Assyrian captivity took place, we must look for the realisation of the prophecy in later times. Micah points to a more definite time in the chapter from which our quotations are taken, from which it is evident the period referred to was to be after the coming of Christ (compare verse 2 with Matt. ii. 6). Therefore, since the birth of Christ we must find a nation fulfilling this role of blessing to other nations, and that as freely and spontaneously as the dew falls, and the showers descend and refresh the parched earth; and that nation must be Israel. The only Israelite the world, even the Christian world, knows is the Jew. But the Jew is not blessing the nations. He is in no sense comparable to the dew and to showers upon the grass in his influence upon the nations, neither, as a nation, can he be while he rejects the Messiah and His Gospel, through which alone the blessing can come. The Jew is a witness of the truth of God and His Word in judgment, but Israel was to be witness to His truth in blessing, and not only the witness but the agent of blessing to all the nations of the earth. Where is this Israel? How shall we find her? Surely by finding the nation—if there is one—engaged in the work of blessing the nations through the Gospel and its fruits—fruits of philanthropy, of civilisation, of freedom, of peace, as well as of religion in its ethical sense.

Look round the world and see which of its nations is engaged in such a work. There is one and only one people which can be said to be fulfilling in any adequate measure the role of blessing to the nations prescribed for Israel in this Christian dispensation; only one nation whose influence over other nations is conducive to true freedom, civilisation, morality and general progress, as well as the Christianity which is the groundwork and life of all true blessing to individual or nation.

This nation is the one whose constitution we have seen to be the wonderful one foretold by the prophets as that of Israel in the "latter days"; the "nation and company of nations," with the "Great People" of the same race, descended from the one great progenitor, and yet to be again, together with the Jews, one mighty nation under the glorious sceptre of the House of David. The nation of blessing is in short our own undeserving but beloved England, with all her children in many lands, who all share with her the happy work of evangelising the nations, and by means of many instrumentalities, such as Bible and Missionary Societies, and philanthropic associations and agencies of all kinds, proving a veritable dew from the Lord to many nations, blessed by her bounty in their times of need. Who shall tell, for instance, the incalculable good bestowed on many, on almost all nations, by the ever-recurring Mansion House Funds, flowing as freely and unsolicited as falls the dew, wherever distress befalls. Truly the happy influence of this British race on suffering humanity is fitly comparable to that of showers upon the grass, and she is doubtless the Israel of blessing of Micah v. 7. We must leave verse 8, with its apparently impossible companion characteristic, for another paper.

ISRAEL IN SOUTH RUSSIA.—II.

By J. W. Macdonald.

In a previous article we have referred to the migration of the Ten Tribes from North Persia and Armenia into Europe, as described by 2 Esdras and Herodotus: the Royal Scythians of Herodotus can be no other than these emigrated Israelites, who were known as Sacæ on the Persian monuments. Herodotus (Book VII., s. 64) says that the Sacæ are Scythians, and that the Persians called all the Scythians Sacæ. In "Sacæ" we may see a corruption of "House of Isaac," which appears to have been the patronymic of the Ten Tribes towards the time of their captivity (see Amos vii. 9—16), in antagonism to the House of Judah, who were known as the House of Jacob. The term "Scythian" was a generic name, like Frank, given indiscriminately to all the tribes or nations inhabiting the shores and districts bordering on the north of the Black Sea, but it is quite clear a certain section of them, called by Herodotus the "Royal" Scythians, were more advanced than the others, on whom they looked as slaves. The description of their beliefs and customs given by Herodotus find their closest counterpart in the beliefs and customs of the Ten Tribes of Israel; the Greek historian says they were an exception to the surrounding nations. The poet Æschylus speaks of them as ruled by good laws. Thucydides (II. 97), writing about 420 B.C., says that in military strength, no single nation, either in Europe or Asia, could match them. They led a wandering life, and made booths like the Israelites; and the name "Scyth" (pronounced Skyth) recalls the "Scöth," or "Booths," which symbolized the pilgrim and wandering life of Israel. In Book IV., s. 101, Herodotus tells us that their territory occupied roughly a square of 4,000 furlongs (500 miles) each way, with a base in the Black Sea between the Danube and the Don. In this district some very interesting discoveries have been made during the last fifty or sixty years, which have drawn the attention of archæologists to an important phase of art, called Scythian, or Greco-Scythian. As might be expected, the accounts of most of these discoveries are in works written in the Russian language, but some are in French and German. The most interesting account (although brief) which is accessible to the English reader, is to be found in a handbook published by the South Kensington Museum, in two parts, entitled "Russian Art and Art Objects in Russia, by Alfred Maskell," one shilling each. The letterpress and pictures of the Scythian art objects are very instructive, as well as the accounts of the discoveries of the treasures, the opening of Scythian tombs, etc., in chaps. iii. and iv. On p. 30 the writer says: "Herodotus has supplied much information concerning the Scythians of his

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day. But a still more faithful, and no less weighty, if unwritten, evidence, has of late years been brought to light by the opening of the vast extent of tumuli in the neighbourhood of Kertch, on the shores of the Euxine. Not only an enormous mass of treasure in the precious metals, artistically worked, has been discovered, but a great number of domestic objects of all descriptions, which these ancient chieftains, as Herodotus tells us was their custom, had caused to be buried with them." Herodotus says that the Sacæ wore caps which came to a point and stood erect (Book VII., s. 64); these and other articles of attire can be seen on the figures of men reproduced on plates 2 to 6 of the work just mentioned. These objects there shewn are taken from the Koul Oba Tomb, four miles west of Kertch—this was an immense tumulus containing passages, subterranean chambers and galleries, built with great solidity, containing the mouldering remains of what appeared to be a king, his wife, his servants and his horses, and surrounded by his treasures, some of the wood-work still surviving. Discoveries at other places along the Don and Dneiper are described, disclosing vases and other objects in gold, silver, and electrum, some undoubtedly by Greek artists employed by the Scythians, others purely Scythian. The excavations are still going on under the auspices of the Russian Archæological Society, of which accounts appear from time to time in the press. An article in the *Times* of October 21st, 1886, describing a visit to the Museum of the Hermitage at St. Petersburg, says: "The Kertch discoveries are the most unique and extraordinary in existence . . . . there is a quantity of Scythic work, of strange and remarkable character, which defies exact chronology." In the *Times* of December 13th, 1895, and the *Standard* of December 7th, 1903, appeared interesting accounts of discoveries of sites and tumuli in the districts of the rivers Bug and Dnieper, one explorer examining as many as fifteen sites in one journey. This may well be the region of Arsareth, to which 2 Esdras xiii. ver. 45, tells us the Ten Tribes migrated from beyond the river (the place of their captivity by Shalmaneser), after a year and a half's journey. "To this day, one of the tributary streams, flowing from the Carpathians into the Danube, near its mouth, is the River Sereth. Near its source, among the mountains, is a City of Sereth. 'Ar' is the Greek transliteration of two Hebrew words meaning severally 'hill' or 'city'; and 'Sareth' may well be the local name—so that the whole name, in 2 Esdras, may mean either the Hill or City of Sareth" (Brit.-Is. Truth, p. 145). It would be strange if some traces of the Ten Tribes were not found in the numerous discoveries taking place in the regions adjoining this locality.

In fulfilling their destiny, the Ten Tribes, or the larger portion of them, in course of time passed on to the shores of the Baltic and the North Sea, and here we also find striking traces of an exceptional people, which have been delineated by Du Chaillu in his two-volume work, "The Viking Age." On pp. 25 and 26 of vol. i. he endorses the fact "of a belief prevalent among these people that their ancestors migrated at a remote period from the shores of the Black Sea, through south-western Russia, to the shores of the Baltic. When we appeal to archæology, we find in the neighbourhood of the Black Sea, near to the old Greek settlement, graves similar to those of the north, containing ornaments and other relics also remarkably like those found in the ancient graves of Scandinavia." He further points out that there is a similarity between the customs of the Norsemen and those of the ancient Greeks (?) as recorded by Homer and Herodotus, and these Norsemen he calls "our English forefathers"; and holds that they could not have been the German tribes referred to by the Roman writers, as such tribes were not a seafaring people, nor possessed of any civilization.

SPREADING ABROAD.

DURING the "nineties" there was a lull in British emigration, but the present decade has witnessed a revival in the exodus from this country, and the figures for 1904 are the highest for many years. The difference between foreign and British emigration is that the latter may be called universal in its character. Germans may flock in large numbers to the United States or some particular Republic of South America, and Italians may do the same; but the British fulfil Israel's destiny by flowing to all parts of the globe—west, east, north, south (Gen. xxviii. 14); thus gradually building up a company of nations (Gen. xxxv. 11, xlviii. 19); and inheriting the earth (Rom. iv. 13).

Commenting on the Board of Trade report, the *Daily Telegraph* gives us sundry statistics which are worth re-printing:—"Official emigration figures for the whole of the year which has just closed were issued from the Board of Trade last night, and they show that the outflow in 1904 beat allrecords, as 1903 was above any previous year. This upward tendency may be appreciated by the following statistics, showing the number of persons of British birth who have left these shores in the past twelve years:

1893	...	208,814	1899	...	146,362
1894	...	156,030	1900	...	168,825
1895	...	185,181	1901	...	171,715
1896	...	161,925	1902	...	205,662
1897	...	146,460	1903	...	259,950
1898	...	140,644	1904	...	271,621

"This rapid rise in emigration is one of the most significant social facts of the present day, and the only redeeming feature is that though these 271,621 persons are lost to the United Kingdom, a large proportion—last year nearly 45 per cent.—went to outlying parts of the British Empire. Canada is attracting an ever-increasing number of settlers, and South Africa last year suffered from a slump. This growth of emigration within the Empire may be illustrated by quoting the numbers who went last year to the chief Colonies in contrast with 1903 and the year 1898—the year preceding the war in South Africa:

	1904.	1903.	1898.
Canada	69,744	59,652	17,640
Australia	13,762	12,375	10,693
South Africa ...	26,681	50,206	—
India...	4,746	4,533	—
Other parts of the Empire	4,408	4,186	—
Total for Empire ...	119,341	130,952	55,000

"At the same time, the United States continue to attract British emigrants in a steadily increasing proportion, the figures for 1904 being the highest since 1893, when the total was 148,949. Last year the number was 146,797, compared with 123,663 in 1903, and 80,494 in 1898."

IT is announced that Mr. Marconi has proved by experiment the possibility of what may be termed a "wireless" boat. This is the application of the principle of wireless telegraphy to the transit of vessels on the sea.

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MISCELLANEA.

THE "STAMP OF TRUTHFULNESS."—Last year we drew attention to Holman Hunt's replica of "The Light of the World"; its purchase by Mr. Charles Booth; and its coming exhibition in our Colonial nations. (See "Miscellanea" for April 20th, 1904.) Mr. Booth is now on the point of sending the picture on its journey, and the *Daily Telegraph*, in referring to the project, declared that this "noble work of art will, throughout the English-speaking world, excite and inflame those feelings of a common origin and a common faith which lie at the root of patriotism and the Imperialistic spirit." But it is well known that Mr. Hunt gave to Christ the features of an Anglo-Saxon, for which he was much criticised at the time, and it is therefore worth noting what the *Daily Telegraph* says on the artist's methods:—"Holman Hunt resolved to go to the East in order to drag the secret of what Christ was like from the very stones of the Holy Land. That is why such pictures as 'The Light of the World,' 'The Flight into Egypt,' and 'The Finding of Our Saviour in the Temple,' are not only masterpieces of the imagination, but, with all their obvious allegory, bear upon them the peculiar stamp of truthfulness and reality."

* * *

CYPRUS.—In his latest report on the island to the Colonial Office, Sir W. L. Haynes Smith, the High Commissioner, directs attention to this "gate" in the Midland Sea. "The most important fact to record," he writes, "is that the island has reaped the largest harvest of any year since the British occupation, and that it has passed through a prolonged period of distress without permanent injury to the country, while it has repaid all temporary advances, and starts on a second year of fine harvest with a credit balance. The conditions of life amongst the peasants and the island itself have been permanently improved. Cyprus needs to be 'discovered.' It is a charming place. It has a better winter climate than the Riviera, and facilities for mountain life in the summer. It is full of varied historical and archæological interest, from prehistoric monuments to monuments of the Egyptian rule, and that of Greece and Rome. The Byzantine period has made its mark, and the knights of the Middle Ages have left many castles and covered the island with churches, which, although in ruins, are beautiful specimens of Gothic architecture. The island has, besides, the elements of prosperity and stability in its very numerous products, which can be greatly increased in quantity by the application of moderate capital, and it will well repay judicious development."

* * *

RULING IN EQUITY.—On January 23rd, Earl Roberts unveiled a tablet to the memory of the late General William Frost Nuthall, of the Bengal Army, when he observed: "It is owing to men of this character that a comparatively few Englishmen are able to hold a great empire like India. The natives know that the officers of the civil and military services can be trusted; that they are truthful and honest, and that whatever they promise to do they will do to the best of their ability. It is that belief in the uprightness of the British which enables us to hold India, and induces the natives to look to us with respect. So long as officers of the Army follow the example of men like General Nuthall there is no fear but that we shall maintain our position in India."

* * *

RALEIGH AND THE NAVY.—The site of the new naval college at Dartmouth, it is interesting to recall, forms a part of the ancient Raleigh estate. Sir Walter Raleigh lived quite close to Mount Boone, at Greenway House, demolished some years ago, and there the great sailor's half-brother, Sir Humphrey Gilbert, who discovered Newfoundland, was born and brought up. It is appropriate that the future officers of the British Fleet should be trained on such historic ground as Mount Boone, the portion of the Raleigh estate purchased by the Admiralty.

* * *

UNTRUSTWORTHY PROPHETS.—Fear for the exhaustion of our coal supply is as old and recurs as frequently as a Navy panic. Mr. Gladstone had the fear strong upon him when he designed his scheme for the extinction of the National Debt. It was in 1865 that Professor Jevons estimated that our supply would last till 1970. The new estimate of four hundred years seems to suggest that coal experts are as trustworthy as those who from time to time prophesy the end of the world.—*Evening Mail.*

* * *

AN INDIAN ASTROLOGER AND HIS PROGNOSTICATIONS.—The famous Astrologer and Yoga Shastri of Cawnpur, Pandit Ram Narayran, is at present in Calcutta uttering prophecies. He is the same Pandit whose predictions regarding the late illness of His Majesty King Edward VII., the postponement of the Coronation, the conclusion of the Boer War, and others turned out to be true. Referring to King Edward, the astrologer says: "The Emperor will not enjoy peace. There will be great wars all round during his reign. He will be victorious in the end. In 1905, he will get a new territory outside India. Thibet and another State towards the Punjab will come under his sway. The Prince of Wales will be Emperor in 1908. His Empire will extend. His reign will be memorable. His subjects will love and respect him. He will have a long life." Pandit Ram Narayan forecasts a gloomy state of things in India, and great wars on all sides are predicted:—For the next two years and a half, the Indians will have a bad outlook. Better times will commence after thirteen years. India will grow and prosper in every way. There will be great wars on all sides which will go on gathering volume during the next three years. They will last for thirteen years, after which there will be peace on earth for two hundred years to come. Both Russia and Japan will be exhausted by the present war.

* * *

A GOOD PRACTICE.—For more than half a century the lace manufacturing firm of Messrs. Thomas Adams and Co., Nottingham, have insisted on all their workpeople—who number some hundreds of both sexes—attending a short service each morning prior to commencing their day's work. The firm have a large chapel underneath their warehouse, with an excellent organ, while the choir, composed of their own employees, is one that would do credit to many of our leading places of worship. A local clergyman attends each morning for the service, which usually lasts about half an hour, and a sermon is preached three times a week.

* * *

ENGLISH MEASURES.—A bill has been submitted to the Italian Parliament by which it is proposed to accept English measurements, instead of Italian, for the purpose of assessing harbour dues.

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THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

(*Continued from p. 72.*)

THEREFORE, in dealing with the subject before us, we must ever bear in mind that the only true interpretation of each of its symbols, considered separately, must be in harmony with the significance of the other local figures—that is to say, with the rest of the Roll; while its general principles must be in perfect accord with Scripture as a whole. What Babylon is in Rev. xvii. she is in chap. xviii. What the Euphrates signifies in Rev. ix. it must mean in chap. xvi., and so on. Keeping this rule before us will much simplify our labour of interpretation.

Needless to point out, a knowledge of Scripture generally, is essential to the understanding of the deeper counsels of Jehovah. He, who would know the secrets of the cabinet council of Divine wisdom, must first master the fundamental principles of the kingdom of heaven; and when he has learnt these, let him hasten on to yet greater things, realising that it is the privilege of the *friends* of God to be admitted within the inner sanctuary of the workings of Divine Providence. He who has leaned on Jesus' bosom shall see the heavens open. "I have called you friends; for all things that I have heard of My Father I have made known unto you" (John xv. 15).

To the seer on Patmos, the Divine chart was almost entirely a future one. To us, who live more than eighteen centuries later, it is in a large measure *past*. It follows, then, that if we are to understand the Revelation as a symbolic chart of the Christian Dispensation, we must have some acquaintance with the events of *history*. For example, we can easily detect that the scarlet-clothed woman represents *Rome*, if we know that *that* was the only city in John's time of which it could be said: "which reigneth over the kings of the earth." And if we are conversant with the subsequent history of that power, we can determine whether, or no, the metaphor of eating her flesh and burning her with fire, has yet taken place.

In interpreting the prophetical Scriptures it is most essential to discover how much, if any, yet awaits accomplishment; and how much, if any, is already fulfilled. To arrive at a right conclusion on this point a general sanctified knowledge of the Holy Scriptures, and of the world's history, cannot be dispensed with. What is God's inspired prophecy but the mirror of the future! What is history but the fulfilment of Divine prophecy!

VII.—Having answered the question regarding the method of interpretation, and seen that it is almost entirely (though not exclusively) hieroglyphic, or written in symbolic language, we next enquire: *Is it, to us of the 20th century, partly or wholly fulfilled, or is it still mainly in the future?* In reply to this query, there have been advanced no less than three schemes of interpretation! They are as follows:

(*a*) The oldest and most important of these is the *historical, or Protestant* (also called the *Presentist*), which regards the Revelation as a prophetic programme of the chief events from John's time until the coming of Christ—a Divine calendar, in fact, of the *chief* occurrences in the Christian Church, in Israel, and the world during the Christian Era, or "latter days." It views Babylon the Great and the beasts as forecasts of Rome and the Papacy, and recognises "the mystery" of Rev. xvii. and "the mystery of iniquity" of 2 Thess. ii. as prophetic of the same false system of the Popedom. This view was taught by some of the greatest and best teachers of the Christian Church from early centuries, though the knowledge was necessarily progressive—the light possessed in the sixth century, when popery was but half-formed, could not be equal to that of the sixteenth, when the great apostacy was manifested in all its earthly power and glory. As events were unfolded, the prophecies became better understood. In the twelfth century appeared a masterly treatise entitled "The Antichrist," which strengthened the Waldensian Protestants to continue their pure witness to the truth during the dark ages; while the Reformers of the sixteenth century held the belief (that "Babylon" represented the Church of Rome, and that the papacy was "the Antichrist"), with enthusiastic conviction, and it was regarded as a fundamental truth by all the reformed Churches. It must not be regarded as an outcome of the Reformation, it being held long prior to that era; but rather as *the cause*, in a large measure, of the Reformation of the sixteenth century. It has been said that the Reformation was largely due to two great discoveries—first, that the only Saviour is Christ, and second, that the papacy, or the succession of the popes, is the Antichrist. This belief nerved the martyrs of many lands to endure the fires of the Roman persecutors and the torturers of the Inquisition, and proved a weapon so invincible against the interests of the Papal Church, that in very self-defence Rome was driven to take the defensive against this chief of all heresies, as she considered the recognition of her Babylonian and anti-Christian character to be.

(*b*) Consequently, at the fourth Lateran Council, held in 1514, it was *forbidden* even to make mention of the name of Antichrist! But in spite of this effort the prohibited doctrine spread, and the Reformation grew out of it, until it was found necessary to propound two different interpretations of the Revelation, in the hope of relieving the Roman Church of the deadly stigma cast on it by the Protestant expositors. The first of these two novel views was taught by a Jesuit named Alcazar. He said that the prophecies had found their fulfilment in the first six centuries of this dispensation—that Nero was the Antichrist, and "Babylon" represented *pagan* Rome, which fell in the fifth century. This scheme has so few supporters now that it is not necessary to notice it further, except to point out that if the fall of Babylon the Great was fulfilled in the destruction of pagan Rome, the power which succeeded it, viz., *Papal* Rome, must be in the condition described in chap. xviii. 2—a logical conclusion, which favourers of Romanism will not like to see! All the arguments of the *Preterist* scheme (as this interpretation is called), such as those of the famous Bossuet, have been ably dealt with by the late Dr. Christopher Wordsworth. See his "On Union with Rome," to which exegesis I refer those who wish to further look up this subject.

(*c*) The second view advanced in opposition to the Protestant interpretation is called the "*Futurist*," which also was first propounded by a Jesuit named Ribera, at the close of the sixteenth century, who, like Alcazar, hoped thus to relieve the papacy of the odium cast upon it by the Protestant scheme of elucidation. Instead of asserting that the prophecies were fulfilled in the first six centuries, Futurism teaches that from chap. vi. to the end of Rev. is yet unfulfilled, and supposes that the events therein prefigured will not take place till quite near the close of this dispensa-

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tion. It imagines a rebuilding of the literal city of Babylon (in direct contradiction to Isa. xiii. 20), and expects an infidel Antichrist, who during three and a-half years is to do the great and terrible things which the ancient and gigantic foe of Israel and the Christian Church —the Popedom—has been doing more than a dozen long centuries. Futurists are by no means agreed concerning the significance of the symbols. The only point, on which most of them are entirely in accord is, that the events prefigured—whatever they may be—should be understood as occurring only at the end of this dispensation, and that none of them have yet taken place. When Ribera started this idea, none but Romanists held it, while several Protestants refuted it in masterly works. In these days, however, of Romeward tendencies, it has been widely adopted by Protestants of all denominations, though there are still many who hold exclusively the old Protestant view, while not a few find it possible to believe in both! Prophecy, we know, has often a dual fulfilment (as for example, "I have called My son out of Egypt", fulfilled in a *person* and in a *people*). Yet one cannot help feeling that the fact that "Futurism" was the invention of a Jesuit is not in its favour, especially when we know that it was a weapon expressly forged for combating the progress of the Reformation. Nor can we overlook the fact that as the Protestant historical interpretation largely caused the Reformation, so, in these retrograde times, Futurism is greatly responsible for the present apostacy towards Romanism and infidelity.

It is said there are two tests by which to ascertain the the accuracy, or otherwise, of prophetical interpretation. The first of these, as already stated, is Scripture, and to this standard measuring-line we must bring everything. The second is old Father Time! We cannot, however, bring Futurism, as yet, to the judgment of that worthy sage, for it all lies in the future. Some day Time will prove, or disprove, its assertions. But as regards the historic view, which regards the Revelation as mostly fulfilled, or in course of fulfilment, Time is in its favour, shewing us that the Divine calendar has found a very detailed accomplishment in the history of the past centuries and in the events of the present, thus leaving but a comparatively small portion yet to take place. We cannot wonder if people are diffident in accepting Futurism, for its teachings lie in the hazy future. But it does seem incredible how anyone can refuse to believe in the historical scheme of elucidation, seeing that Scripture, History, and Time are united in upholding it, and that the evidence identifying "Babylon" and "the Man of Sin" with Rome and the Popedom are as clear and strong as those proving Jesus Christ to be the promised Messiah. Yet the Jews look for another Christ, and the Futurists expect another Antichrist!

In following articles I hope to bring the exposition (which regards the Apocalypse as a chart or programme of the history of Israel, the Church, and the Roman world generally, from John's time to the second advent and the new age) to the tests of Scripture and Time; not omitting secondary fulfilments, nor Futurists' theories when they seem of sufficient weight to call for consideration; and always bearing in mind that dogmatism is excluded. We are treading on holy ground, and must pull off the shoes of prejudice and presumption.

THE Red Star liner *Vaderland*, from New York, on Feb 9th landed at Dover nearly 1,500 bags of mails, which were dispatched to London. This is the first time that liners have landed their mails at Dover.

SOME VERY HAPPY RESULTS OF OUT AND ABOUT WITH ISRAEL.

BY SCOTI (W. McN.).

IN all sorts of places and under all sorts of circumstances have I been permitted to set forth the glorious truth of God's Word, revealed through British-Israel lines, before the amazed minds of the working-classes, some of whom being the most sceptical and infidelious I had ever met with.

I have been longing for an opportunity of writing these experiences, of mine for the benefit of others. But, through a long illness of my wife during the last four years, I have not had much heart for contributing to this excellent journal as I used to; but now seize at once the only chance that I may relate occurrences of some five or six years ago, which I humbly hope may be the means of deepening and broadening the faith and vision of many believers. My experiences will also indicate the successful methods by which the working-classes can be reached and interested, as the sequel will most remarkably show.

It was about six years ago when a painful telegram from Guildford reached me, informing me of a fatal trap accident that caused the death, in ten days, of my dearest and only sister, Mrs. Billings, but whom I never saw more in this world, I not being allowed to see her when alive in the hospital. On receipt of telegram, I immediately prepared for an early morning journey on a tricycle from West Hanningfield at five o'clock, and passing through London Bridge, away down the road to Guildford, where I arrived about six in the evening. When arriving within nine miles of that town a tremendous storm, that quickly flooded the road and vicinity, took place; and pushing my machine into a shed, I ran for shelter into a public-house—the only house of any kind near—and calling for refreshments, saw two men, both about middle age, one of whom thoughtfully looked me up and down, when the following took place, and must be recorded as it happened:—

"Are you come far?" one asked,
"Yes, from near Chelmsford."
"What! on that thing?"
"Yes."
"Well, you are a plucky one!"
"You are a parson, Sir?"
"Yes."
"It seems to me, Sir, that parsons preach what they don't believe. They seem to have something up their sleeve."
"Oh! indeed," I said, becoming interested.
"Do you preach what you believe?"
"Yes, my friend, most decidedly."
"Do you believe the Bible to be a true Book?"
"Yes, every word of it."

Then turning to his mate—"What do you think of that? Other parsons I have asked, but they shuffle off; we have got someone here different."

"Well, now, will you kindly answer some questions?"
"Certainly, my friend; the more the better."

Requesting the landlord to refill his mug, the man and his mate sat themselves down near me.

"The Bible speaks of a God who never broke a promise, who made the most wonderful promises by a very solemn oath to His friend Abraham, that He would make his seed to multiply like the stars, possess the Gates—whatever they may mean I don't know—of their enemies; make them, in fact, the greatest nation on earth. And does it not say somewhere that of one of his descendants—Ephraim—He

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would make of him a company of nations? And did He not, by His prophets, declare that they should be the leading and most wealthy and money-lending people in the world? Did He not?"

"Yes," I answered firmly.

"Then what is meant by the few Jews going about—a few only in wealth, and the rest poverty-stricken aliens? You don't think that would help me to be a Christian, do you? For if God failed in the one, might He not in the other, by so-called dying for our sins? Please, Sir, tell us now, and explain these things."

"Gladly I will do so."

I at once opened my bag and took out my Bible and commenced at the offering of Abraham of his son Isaac, and carefully read the Divine oath, and referred to other parts where the promises were repeated to his son and grandson; taking in carefully at the same time the Stone anointed with oil, and giving its subsequent history, culminating in the fulfilment of the "Sceptre shall not depart from Judah," which deeply impressed both men. I gradually but very simply unfolded the history of Israel from the period of Joseph to their departure and arrival in Palestine. God's Word was read, and compared with various other parts, till the disruption of the House of Jacob as an unique nation under Rehoboam. Then followed carefully the history of the two Houses, and connections of the prophets and prophecies therewith. I could not help noticing the inner working of their minds reflected in their faces. They seemed astounded as well as surprised and interested, which encouraged me greatly to unfold the prophecies of the dying Jacob regarding each of his sons that should take place, together with those of the major and minor prophets, not till "THE LATTER DAYS," which they admitted were now. By this method I was able to take in detail four important things:—

1st. Captivity of the House of Israel, 725 B.C., never yet returned.

2nd. Captivity of the House of Judah for seventy years, which naturally took up the thread of the perpetuity of the throne of David.

3rd. By a transfer of this throne per Zedekiah's daughter, under the care of Jeremiah the prophet, who brought her and the Stone of Jacob into Ireland. This part was a very wonderful thing to my hearers, the more so when it naturally led to the

4th. Possession of the Gates of the enemies, which was suitably connected with the throne of David in Britain as a means of world-wide power, as indicated by

"Britannia rules the waves."

"Beautifully simple!" interrupted my hearers. I then read those parts relating to these events, namely, Psa. lxxxix., Jer. xxxiii., Ezek. xvii. When these parts were carefully read and pointed out, and they saw for themselves in "THE LATTER DAY" light of national events that the throne of Britain and the stone in Westminster Abbey were one and the same, their wonder knew no bounds; they suddenly rose and, grasping my hands, declared that the Bible was indeed a most wonderful and marvellous Book; the landlord saying that none but the great and Divine mind of God could have been its Author; while my friend who initiated the discussion declared he would study his Bible afresh, "for," said he, "the same God who so wonderfully proved His oath by its fulfilment in the Hebrew race, must be equally true in the matter of our eternal salvation. Either both must fall, or both must stand."

"That is it, my friend," I said; "you have hit the nail right hard on the head."

Having no Identity books or papers with me I asked him to accept a new reference Bible as a memento of that day, which he joyfully did. The landlord having very good-naturedly and freely supplied me with further refreshments, I felt better for the coming nine-mile journey, feeling a highly thankful spirit, as well as amazement, at the way in which God worked for me that day. For three serious events were needed to carry out His Divine purposes respecting one of those men, as the sequel will show, and they are:—

1st. A serious fatal accident to my dear sister.

2nd. Having no means I could not afford the railway (but did the second time for the funeral); but for the former the Identity exposition and its spiritual result might not have happened.

3rd. A great and sudden storm was needed, that drove me into shelter at that house.

Let others answer the old excuse, *Cui bono?* The following will show that it was the means of the man's salvation, who died in a short time. I received the following epistle soon afterwards. But I must not omit to state that my friend asked the favour of my name and address. I gave him gladly my card, with the Bible referred to.

"The Farm Cottage.

"DEAR SIR,—About six weeks ago you had an interesting discussion with my late dear husband and others in the public-house, during a storm, on God's Word. He told me all about it, and was so joyful and altered in his whole manner—formerly rough and rather brutal behaviour—that I became a convert through him. It made our old, cold home so happy and warm. When his work was done, and having supper finished, he would get your gift-Bible and his old one and study Israel in the prophets and Jesus in the New Testament. Having a strong memory, he was able to remember nearly all you pointed out. He said you were so patient, careful and slow in your talking and reading of the Word, and so beautiful that one could not help remembering. We wished you were here; we would get a lot round you. But it was not to be. He never went out at night again as he used, for he loved his Bible too well. He was taken ill a fortnight ago, and died a week later. His last words were: 'I bless God for that storm that led my friend for shelter into that public-house where he found me and led me to the God of Israel and His Son Jesus as my Saviour. Most unspeakable mercy! I am sorry, my poor wife, for leaving you so soon. I have been harsh to you in times before, but now we are both alike in grace. I shall surely meet you and that dear friend in heaven.' He then breathed his last, and I was left a sorrow-stricken widow to mourn his loss. Please write me a line if you can.

"Yours in Israel most respectfully,

"(Signed) S. PEARCE."

The above letter ought to shame many of our opponents. I might add that it is not the only case in my experience, although that was the richest and best, and at the same time most solemn. Oh, readers in Israel, let us thank God for His unspeakable truth and love.

If acceptable, I shall be happy to contribute further experiences that took place through British-Israel truth in Canvey Island, Althorne, Burnham, North Benfleet, &c., &c.

East Hanningfield, Dec., 1904.

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LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.*

By J. M. Lawrence.

"Holy Bible, Book divine;
Precious treasure, thou art mine;
Mine, to tell me whence I came;
Mine, to teach me what I am."

Letter I.

My dear Sidney and Jack,—I hope by this time you have learnt all the Bible stories about Abraham and Isaac, Jacob and Joseph, and many others. You know that Jacob, or Israel as he was also called, had twelve sons, whose children or descendants became in time the Twelve Tribes of Israel, and you have heard me say that we, the British people, are Israelites. Now I want to try and help you both to understand why it is said that we are related to this Israelitish people, about whom so much is written in the Bible, and to whom God has given so many great and wonderful promises. When we read these promises we see a picture of what Israel was one day to be, as a great Nation, and when we look round the world to try and discover which of the nations is like the picture, we see it is Great Britain and her Colonies, and the United States of America—the English-speaking race. We have thought all along we were Gentiles, like the French and Germans and Russians, instead of which we find we are God's chosen people, Israel. It seems almost too good to be true, does it not? Some might say, "Oh, what's the good of it? What does it matter who we are?" But it does matter a great deal. You know Esau said, "What profit shall this birthright do to me?" (Gen. xxv. 32—34), and he sold it to Jacob for some bread and lentils when he came in hungry from hunting; and so he "despised his birthright," which was a foolish and wicked thing to do (Heb. xii. 17). A double portion of his father's money and possessions was given to the one who had the "birthright," and he was looked up to as the head of the family; but it was not always given to the eldest son, sometimes another one was chosen, as we shall see later on.

Let us try and suppose for a moment that someone came and told one of you, say Sidney, that he was the son of an earl. Sidney might say, "I don't want to be known as an earl's son; what is the good of it? I have all I want, and would rather be Jack's brother." But that would not be right, as there would be certain things for him to do, and duties to perform, and he would see clearer what they were and how to do them when he understood who he was, and took his rightful place at his father's side. And Sidney would, I am sure, try and do his very best, as we British-Israelites should do, and show how thankful he was for all the gifts he had received from his loving father, who, unknown to him, had all along been caring for him, just as God has for so many years been guiding and watching over us, His people Israel, and training us for the special work He would have us do as a nation.

I will add a few things that I should like you to write in a copy-book, and then you will remember them better.

Remember

1. The Twelve Tribes of Israel are God's chosen people.
2. We must not despise the "Birthright."
3. There is special work for us to do as Israel.

* These letters were originally written to some young relatives of the Author.

Correspondence.

DR. TORREY AND OUR IDENTITY.

To the Editor of the "Banner of Israel."

Dear Sir,—During the Torrey-Alexander Mission, which closed in Liverpool last night, the Dr. gave a number of addresses to business men, in the Corn Exchange, on—"Why I Believe the Bible to be the Word of God." His proofs were most convincing and overwhelming, but I felt led to write to ask him whether the present position of England and America, *as Israel*, would not be one of his strongest arguments? I enclose his kind reply—having his permission to do so—from which your readers will see that Dr. Torrey has got half way on to the acceptance of our great truth; he *does* see the distinction between Israel and Judah. If *he* sees the whole truth and declares it—as he would do—fearlessly, what a power it would be for God! In writing to ask Dr. Torrey if he would object to my sending his letter to the Banner, I said, "You, Mr. Alexander, and Mr. Harkness, are living proofs of our Hebrew origin."

Yours in Israel's hope and glory, Theodore S. Hill.
53, Park Road South, Birkenhead, Jan. 23rd, 1905.

Mr. Theodore S. Hill.

Dear Sir,—Your kind note of Jan. 12th received. In reply, would say I have read a good deal along the line of Anglo-Israelism, but am not convinced. I do believe in a distinction between the Houses of Israel and Judah. I think *that* is clearly proven, and that Israel exists somewhere; but I do not think the proof is clear that England and her colonies is Ephraim and Manasseh the United States.—Sincerely yours,

R. A. Torrey.

ISLES OF THE WEST.—(Isaiah xxiv. 15).

To the Editor of the "Banner of Israel."

Sir,—There are very few matters put forward on our side which afford opponents such an opportunity for accusing us of garbling Scripture for Identity purposes as the above.

I do not mean to say that it is incorrect in fact, or even in translation, but there is no doubt that it does not so appear in A.V. or R.V., and in the latter especially it is rendered—

"Glorify ye the Lord in the East . . . in the Isles of the Sea." Of course we know that neither Isles nor Coasts are to be found East of Palestine, and that, therefore, in a sense, all Isles must be *in the West;* but that is not likely to be taken into account by opponents, nor are they likely to discuss the alternative renderings for East given in margin of R.V., when they can triumphantly corner you with the text as it is given. In "British-Israel Truth" the phrase "Isles of the West" is frequently put forward without any explanation, notwithstanding that we constantly assert that we rely upon Scripture for our contention, and that our writers rarely fail to detect and expose any misquotation of our opponents.

W. Beresford.

THE PHYSICAL FUTURE OF PALESTINE.

To the Editor of the "Banner of Israel."

Sir,—Your correspondent "Baruch" is somewhat too late with the "plans" for the future canal connecting the Mediterranean Sea with the Dead Sea. They have been prepared centuries ago by God Himself, the greatest of all Architects or Surveyors, and the work will be done by Him. By studying the prophets Joel, Haggai, Malachi and Zechariah, I have not found it difficult to ascertain the time, means employed, and circumstances under which this canal will be formed. I wrote a somewhat long article on the subject under the title "Ezekiel's Holy Waters" in the Covenant People, March, 1899. The same article also appeared in the Banner of Israel at a later date, again in "Past and Future" (Professor Dimbleby's) and in "The Faith" (C. Brooks, Malvern). Personally, I feel convinced, *no man* undertaking such a work would succeed.—Yours in the Master's service,

(Mrs.) M. J. Crampton.

Inglefield Cottage, Obelisk-road, Woolston, Southampton West.
January 26th, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Federation of the Race. By Louis E. de Ridder	87
Criticisms. By Ven. Denis Hanan, D.D.	90
Israelism in the Press	90
Prosperity in Egypt	91
Miscellanea	92
The True Cubit—and the Ark. By C. Fox, M.R.C.S., &c.	93
The Coming Universal Language	94
Letters to the Children on British-Israel Truth.—II. By J. M. Lawrence	95
Correspondence: A Clergyman on the Identity. *Re* Advertising British-Israel Truth. The Year of the Crucifixion. Babylon Destroyed by Israel	95, 96

THE FEDERATION OF THE RACE.

BY LOUIS E. DE RIDDER.

As the past governs the present and the future, we should not be wise and intelligent men did we not allow the past to guide us in the consideration of the present and future of an imperial race which historians like Sharon Turner and Du Chaillu trace so far back into the past. But to get a clear understanding of present-day events we must go back to the origin of the race. If we are endowed with the attributes of wise men we must believe that there is an Infinite All-wise Power, who is the Supreme Great Architect of the Universe, ruling this earth and the destinies of all the races upon it. That being so, we must believe His declaration that all the earth was His, and that He elected a certain race upon the earth to become His executive for the purposes of religion, of war, and of peace, and stated that they should be a nation above all nations in praise, in name, and in honour; and that when He divided to the nations their inheritance He set the bounds of the people according to the number of the children of Israel, His mighty nation, Israel being thus constituted the central nation and power of the earth. He gave them the land situated in the centre of all the land of the earth to be the cradle of their Race, and afterwards, when His purpose shall be completed, this land is to be the centre of His divine government for the whole earth, viz., Palestine and the country from the river of Egypt (the Nile) to the river Euphrates.

When for their sin of idolatry He delivered them into captivity to Assyria, He confirmed to them His covenant promise that this Race should for ever remain His executive kingdom on earth. These people, known as the Ten Tribed House of Israel, were deported to the borders of the Caspian Sea, to which district historians trace the British Race, and it is from this district that wave after wave of migration came Westward, some by way of the North and others by way of the South of the Black Sea, and eventually found their way to these islands, coming at various times and under different names. They found these islands colonised in different parts by colonies of their own Race, who had left Palestine and come Westward by sea hundreds of years before.

When all these apparently different races had arrived in these islands they began the work of federating into a nation, which gradually grew until it became the United Kingdom of Great Britain and Ireland. During this process of federation a large body broke away and formed colonies in North America. These grew into thirteen independent colonies, which in course of time became federated into a nation under the title of the United States of America, which has grown into the wealthy and enormous world-power we know to-day. It seems singular that both portions of the Race should adopt the term "United" to designate their nation.

The next portion of the Race to federate was the Dominion of Canada; then the Commonwealth of Australia. The question of federation has already taken hold of the minds of the public men of South Africa. We are now considering the national question of federating the whole British Empire, and the people and Press of the United States are considering the question of federating the Race on the lines of mutual protection and defence. As far back as 1884 federation of the Race was in the minds of the American people, as is shown by the following incident:—In May of that year, being upon a visit to a friend at a town on the Hudson River, there was a public dinner and entertainment given to the chief men of the town by one of its large institutions on the evening of my arrival. My friend induced me to go, and, much to my surprise, I was

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called upon to speak. Being at that time fairly well up on the Empire question, I took them round the world with their mind's eye to view the strength and grandeur of the British Empire, and spoke of its federation and some of the consequences of such federation, and wound up with the statement "that the federation of the Race would not be complete until the United States had joined this great Zollverein of free states for their mutual protection." The wild scene of enthusiasm that followed was beyond description. People jumped on to their chairs, waving handkerchiefs and anything they could lay their hands upon. Again, in New York at a meeting there, similar scenes of enthusiasm were enacted upon the same sentiments being expressed. They told me that those were the views held by the race in all the "Down East" States of the Union. Now, within the last few days, *The New York Sun* puts forward the idea of "A defensive alliance with Great Britain based upon the fundamental stipulation that the parties should co-operate only when either of them should be assailed by more than one Naval Power," and suggests the Anglo-Japanese Alliance as a precedent and a model.

When the federation of the Empire is an accomplished fact the federation of the Race will also grow, because the United States could not afford to be outside the fiscal ring of the Empire for one thing, and because of the genuine race-feeling which undoubtedly exists in America. The daily papers are continually showing us that there is a grave necessity for this union of the Race for protection and defence, and only on the 5th instant we have this choice item from the *North German Gazette* (Berlin): "Great Britain's Mistake.—We hope that in England the most recent declaration of Count Von Bulow will spread the conviction of the mistake which is made by those whose prime demand still continues to be universal supremacy on the seas—a demand which has become indefensible in view of the growth of the naval forces of all maritime nations." Then we have the reply of France to our Admiralty's change of tactics and dispositions of fleets and naval stations, in an order for 160 torpedo-boats from the French Government to the Whitehead Company at Fiume, in addition to the orders already placed—and for delivery to be within two years. Within the last few days a Russian Admiral laid a naval programme before the Czar which states: The Navy should be completely reconstructed, and all the dockyards should be set to work to give Russia the command of the sea.

This Russia-Japanese war has opened the eyes of Russia and Germany to the question of the command of the sea, and the necessity of obtaining that command if their schemes of plunder are to be carried out, and the papers almost day by day are uttering a warning voice that those two nations would be willing to combine to wrest the command of the sea from the British race, which this Race uses for the benefit of the peace and trade of the whole world. We thus see that events are moving rapidly which will eventually compel our serious consideration of questions of protection and defence upon a far wider basis than that upon which we are now considering them. In the Press of this country there is bound to be some doubt and hesitancy in taking the risk of entanglements which such a federation of the Race would entail, but when the immense strength and resources of the Race are once grasped that doubt and hesitancy will vanish.

Very few people have ever stopped to consider what this federation of the Race will mean. Let us look at a few sides of such union.

In the first place, let us see how we stand as to capital or wealth compared with other nations :—

	Capital.	Revenue.
British Empire ...	£18,200,000,000	£285,395,649
United States ...	19,000,000,000	108,126,360
	£37,200,000,000	£393,522,009
French Empire ...	£10,300,000,000	£146,947,708
German Empire...	9,000,000,000	*299,170,087
Russian Empire ...	7,000,000,000	214,416,067
Austria and Hungary	4,800.000 000	105,312,420
Italy	3,360,000,000	70,014,836
Spain	2,000,000,000	30,683,550
	£36,460,000,000	£866,544,668

The revenue means the burden which capital and trade have to bear to maintain the different Empires.

The united trade of the Race compared with the above foreign nations is approximately as follows :—

British Empire	£1,588,790,000
United States...	490,200,000
	£2,078,990,000
French Empire	£395,687,529
German Empire	564,542,554
Russian Empire	164,771,649
Austria and Hungary	106,993,000
Italy	133,374,000
Spain	69,020.000
	£1,434,388,732
Balance of trade in favour of the race	644,601,268

Business men will readily understand the true inward meaning of these extraordinary figures. It has cost these six of the chief nations of the Continent £473,000,000 more to manage their Empire than it has cost our Race to manage their united Empires; and these nations doing £644,000,000 less trade; or, in other words, that with one-third less trade it has cost these nations £2 and over for each £1 spent by our Race in managing their Empires. Then it is of the utmost importance to remember that two-thirds of those nations' trade is done with the British Empire and America, because that fact will become a fulcrum upon which the lever of power will rest with the Race in the future to compel the universal open door for Free Trade in the world.

For a last comparison let us glance at the amount of territory owned by each nation and the number of the world's population governed by each :—

	Territory, Sq. Miles.	Population.
British Empire ...	13,000,000	450,000,000
United States	3,750,083	77,500,000
	16,750,083	527,500,000
Russian Empire ...	8,379,044	128,161,249
French Empire ...	4,207,218	98,961,954
German Empire ...	1,235,912	65,644,016
Austrian Empire ...	675,912	52,250,000
Italian Empire... ...	200,623	32,500,000
Spanish Empire ...	410,173	18,224,500
	15,108,882	395,741,719

When the federation of the Race does take place, it will be upon the lines of defence, trade, and peace. We have seen that within the past year the United States has

*This includes the revenue of all the states and colonies of the German Empire.

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extended the Munroe Doctrine so as to constitute themselves the police for the whole of the two Continents of America, which does not belong to England or any Power on the Continent, and will not allow any Power to exercise the right of police for any purpose whatsoever or take possession of any territory. In the hands of our united Race the power would remain to extend the working of this doctrine to the whole world. Up to within very few years past the coasts of the earth were patrolled by British ships, which acted the part of police. *Harper's Weekly*, of New York, gives a splendid tribute to Britain for this work in the following words: "Of all the great deeds of Great Britain, none is greater than this: that practically single-handed and alone she has brought about the safety of the oceans. Alone among the nations she has consistently had the naval equipment to carry on the ocean patrol. On both coasts of the Americas and in Asiatic waters the vessels of the English Navy have stood for international law and order." It would, therefore, be the Race instead of the British nation which would take over this police work for peace. When that time comes, it will be remembered by the Race that, owing to the action of Russian men-of-war and the Baltic Fleet, their ocean trade was considerably disorganised and the world's peace placed in jeopardy, and they will not permit any such wandering fleet or ships of other Powers to menace and upset their trade again. It would be for the Race to call a Council of Powers and evince the facts of their great and predominating interest in the world's affairs, and show that the vital interests of the Race are bound up with the peace of the world, and that they would not permit the peace of the world's ocean trade to be again disturbed by any power, and that we intend to close our Empire against the trade of that nation which will not agree to cease increasing their navy or to disarm those ships not required for policing their own coasts. Now let us see how this would likely to be met in Council. There are certain Powers who are interested, owing to their finances, in keeping down their naval expenditure. Now the Federated Race, without their allies, could guarantee to protect their coast-line, both home and colonial, from attack or invasion; these countries would thus be relieved of both naval and military expense and anxiety in regard thereto, only keeping enough ships to do their own coast-line police work. Thus we should have only a few Powers to deal with, and with a majority of vote power in the Peace Council, and a preponderating naval power on our side, these countries would be compelled to give in, and the Race would hold the peace of the world under their entire control.

Let us think for a moment whether all this is the work of accidental or fortuitous circumstances, or is the miraculous working out of a pre-conceived and pre-ordained design by the Infinite Power, the Great Architect of the universe, whom we know as our living God.

Our God, through Jeremiah, covenanted with Israel that they should be a nation before Him for ever, and called the ordinance of heaven, the sun, moon, and stars, to witness to the everlasting nature of this covenant. He also says by His prophet Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people (than Israel), but it shall break in pieces and consume all those kingdoms, and it shall stand for ever. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." This is the position in the world which God gave to His kingdom Israel.

In these comparisons of the Empire and Race with other nations we have a startling and wonderful revelation of the fulfilment of God's covenants with Israel—His kingdom on earth.

What is the above Race development but the growing of the ruling power of the earth, and their federation would undoubtedly point to a change of dispensation on the earth, as it would usher in what is none other than the millennial peace upon earth promised at the close of this so-called Christian dispensation. Those who read the signs of the times can see these things coming to pass. There are many things to take place yet, and times of great trial for the Race, for which it is our duty to prepare. The points of danger are the Dardanelles, Palestine, Suez Canal, and Afghanistan. The present Russia-Japanese war is one of the signs of the times in which we live, to understand which everyone should carefully read the Revised Version of Ezekiel xxxviii. and ix. In the fourth verse of the 38th and second verse of the 39th chapters we see that Russia is evidently upon some expedition in the North quarters, with a motley and confederate army of various races, and that God forcibly turns them back. It is one of the marvels of the world that Japan, with only a small territory of 162,655 square miles, and a trade return of only £51,613,000, not half that of some of our colonial nations, should be raised up at this time, and in alliance with this British-Israel Empire, should be the means employed by God to turn back the great Power of Russia, with the after-intention of bringing that horde of races down into the land of Palestine. The only nation mentioned in that horde which is not yet fully in the power of Russia is Persia, but it is gradually being absorbed by that Power. Persia is therefore the sign of the times for our Race, because in the 13th verse of the 38th chapter the Powers are mentioned who are to oppose and break up the army of Russia—Sheba, Dedan, and the merchants of Tarshish, with all the young lions thereof. Now the territory of Old Sheba and Dedan are portions of the British Empire to-day, and Tarshish is one of the names by which these islands were known to the ancients, and all the young lions are British-Israel's colonial nations. Already we are preparing for this war in strengthening the defences of India to protect it from an invasion by Russia through Afghanistan. We do not require prescience to see that Russia has within her Empire all the elements of her own dissolution, and will fall to pieces like a house of cards after her final defeat in Palestine. If this prophecy is indeed a warning to our nation and race at this time of our national existence, are we wise to neglect it?

The federation of the British Empire and the federation of the race is therefore a necessity for the defence and protection of our Race, trade, and empire, and should be the united policy of all parties in the State and Empire.

A MEETING will be held in the Raper Temperance Hall, Cambridge Road, Hammersmith, W., on Tuesday, the 28th inst., at 8 p.m., for the purpose of forming a British-Israel Association for West London. It is hoped that all Identity believers in West London will make an earnest endeavour to be present.

ALL communications intended for the Editor to be addressed—J. G. TAYLOR, 2, Leazes Terrace, Newcastle-on-Tyne.

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CRITICISMS.

By Ven. Denis Hanan, D.D.

A friendly critic has sent me the following suggestions in connection with the article "Firstfruits," which appeared in the New Year number.

The first paragraph in that article states, "It seems to be a hopeless thing to argue, as our opponents do, that the words twelve tribes written by S. James mean two." The comment is, "This opinion is based upon the supposition that the union between the Northern and Southern kingdoms, foretold by Ezekiel in the vision of the two sticks (xxxvii. 15) has taken place, that it was fulfilled when the seventy years of the Babylonian captivity ran out, and Cyrus decreed that Jerusalem might be rebuilt." The prophecy itself condemns this opinion, for it states that after the union they and their children's children shall dwell in the land for evermore; that they should be placed there and multiplied, and that God's tabernacle and sanctuary should be in the midst of them for evermore. The history of Jerusalem, from the day these words were recorded to the present day, shows that they have not yet been fulfilled.

The testimony of Nehemiah, of Esdras, of Josephus, and of the Israel graves in South Russia must be ignored by those who say that Judah and Levi constitute the twelve tribes of the dispersion who were addressed in or about the year A.D. 60.

The sentence, "At that time Judah was not scattered except in so far as trade caused them to settle in the great centres of commerce," is thus commented on: "They would reply that only 2 per cent. returned from the captivities, and consequently there was a vast dispersion of Judah, even if you leave out the ten tribes altogether."

The fate of those who did not accept Cyrus' offer is unrecorded. It is evident that they did not come westward; probably they were driven eastward at the overthrow of Babylon. If the "elect sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bythynia," were Jews, they must have been sprung from the comparatively few who accepted Cyrus' offer and returned to Jerusalem. But that these elect sojourners were not Jews, or under the circumcision covenant, is evident, and the proofs have often been given.

The next sentence commented on is, "There is no Jewish witness to-day." This is included in the statement that the elect firstfruits if confined to Judah gave a false pledge of harvest, as there is no Jewish witness to-day to the faith of Christ, which was professed by the dispersion addressed. Again it is suggested that "opponents would say the early Church was purely Jewish, and through them it came to us Gentiles, being taught us by that generation chiefly." Here again the distinction between Israel and Judah is ignored, and the Lord Jesus' mission "to the lost sheep of the House of Israel" is assumed to be to Jews only. The early Church was destinctly Hebrew, and to its spiritual privileges Gentiles were freely admitted, and partook with and among the Hebrew branches of the root and fatness of the good olive tree. The Jewish branches being in unbelief were contemplated by the Benjaminite St. Paul as being cut off; these could not have been the elect firstfruits, and, therefore, the continued witness to the faith of Christ is to be looked for among the representatives of the non-Jewish but Hebrew sojourners in Asia (Minor) and the other places specified.

The last comment is upon the paragraph, "We know that those who sojourned in Asia were driven across the Hellespont." The question is asked, "When?" and "How?" The answer is, A.D. 267. By a Gothic raid.—See Max Muller's lectures on the Science of Languages, series 1, p. 188; Oxonians' "Israel's Wanderings," p. 124.

ISRAELISM IN THE PRESS.

The Rev. Dr. Monro Gibson recently preached, at St. John's Wood Presbyterian Church, on "Our Debt to Israel," and as an outline of the sermon appeared in the *St. John's Wood, Kilburn, and Hampstead Advertiser*, our veteran advocate, Charles Stubbs, B.A., took the opportunity of addressing that newspaper on the Identity. We have pleasure in giving his letter, which is taken from the *Advertiser* for Feb. 2nd.

"OUR DEBT TO ISRAEL."

To the Editor of the "Advertiser."

Sir,—The sermon of the Rev. Dr. Monro Gibson, reported in your issue of Jan. 19, must have been interesting to all; it is intensely so to those of us who have studied the matter under another aspect, and think the Anglo-Saxons and their Jewish brethren are the descendants of their common forefather Abraham. When such men as General Roberts, the brother of Lord Roberts, and the Rev. Mark Guy Pearse openly acknowledge their belief in this idea, and such a learned man as the late Bishop Titcomb, after opposing for seventeen years, at last sees its truth, and then writes in its favour the work, "The Anglo-Israel Post Bag," a few words from this point of view may perhaps be allowed me. In Micah iv. 7 we read: "I will make her that halted a remnant"—that is the House of Judah who halted or stayed in their land "a remnant," and "her that was cast far off"—that is, the House of Israel, who were carried captive and "lost in Assyria" (see Isaiah xxvii. 13, R.V. marg.); "a strong nation"—"The remnant of Jacob shall be among the nations in the midst of many peoples as a lion among the beasts of the field"—these two passages being from the Word of God are as good as a whole library, and to teach us to search for the lost House of Israel among Afghan villages or wigwams of Indians is but futile; they are *a strong and mighty nation.* The promises of God do not even stay there, for in correcting the chief men of the Hebrews we read: "Woe to them that are at ease in Zion, to them that are secure in the mountain of Samaria, the notable men of the chief of the nations," to whom the House of Israel came for advice, &c. (Amos vi. 1). "Sing with gladness for Jacob, and shout for the chief of the nations" (Jer. xxxi. 7). These words prove that Israel would become the chief of the nations; many of us have not toured the world and seen the might of Britain in our Colonies and ocean strongholds. It is well sometimes to see ourselves as others see us. Russia and France may be taken as not prepossessed critics. Victor Hugo, the great French writer, said, "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 will be no nations, no peoples, but one and indivisible will be the world, and the world will be one England." From Vernadsky, the Russian writer: "England is a spider, whose web encompasses the whole world; within her own dominions she has all the resources of all the continents; her Empire is stronger and vaster than a coalition of other States." The

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promises not only secure an exalted position, but necessitate the nation of Israel performing the work of the Lord. "This people have I formed for Myself; they *shall* show forth My praise" (Isa. xliii. 21); and in Isa. lxvi. 19, we find, after the wanderings of these people have been described, they finally arrive at the "isles afar off," and though these islands are evidently in a state of heathenism, for they have not heard God's fame nor seen His glory, yet the people become so Christianised that they "declare God's glory among the nations," agreeing with Hosea i. 10: "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.'"

One of the most remarkable references to Israel is to be found in Hosea. God addresses them as Ephraim—a name frequently applied to lost Israel—"For I am a Father to Israel, and Ephraim is My first-born." We must remember in this case that God had sat upon His throne as the centuries passed by, and watched the rise and fall of nations; and then God makes the assertion: "Ephraim, like as I have seen Tyre, is planted in a pleasant place." God had seen Tyre, the great island empire of antiquity, rise into wondrous glory, its commerce far above all others, mistress of the seas, as described in Ezekiel, "made very glorious in the midst of the seas," its marvellous colonies, Carthage rivalling her mother State itself—rich, and with gigantic power from its control of dependent people. Who can read this description and not notice how *this* island empire is pictured most accurately—her gigantic commerce, her colossal sea power, her wondrous colonies. Truly England, like Tyre, is planted in a pleasant place. The word *plant* has a peculiar significance, for it directs attention to another promise: "I will appoint a place for My people Israel, and will *plant* them that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as aforetime" (2 Sam. vii. 10).

Much has been discovered during the last half-century throwing light upon our early history. It was the usual belief that we were a very mixed race, and that that diversity of parentage contributed to our strength. Sharon Turner, in his three volume "History of the Anglo-Saxons," has completely changed this idea. He shows the Jutes and Angles, and Saxons, and Frisians, to have been all scattered members of the Anglo-Saxon family; even the Normans were not French, but Scandinavian freebooters of the same kindred. William the Conqueror's ancestor of a generation or two back was Rollo, the sea king, or Viking. Sharon Turner sums up our origin by the statement that we are Anglo-Saxons who were descended from the Sakai—a branch of the Scythian nation—and came from Media about the seventh century B.C. It seems strange that he should not have seen any connection between them and the Israelites who were carried captive by Shalmanezer 721 B.C., and placed in the cities of the Medes by the river Gozan. With regard to the origin of the early British, now the Welsh, called Cymri or Kymri, the very stones seem to speak to their Israelitish origin. In the British Museum is the Black Obelisk—a transcript; this stone proves that the people called by the Persians, Sakai, were known as Khumri by the Assyrians. The cylinders or books of the Assyrians prove over and over again that the Israelites carried captive by them were known to them as Khumri, and their capital, Samaria, as Beth-Khumri. Thus we have the Israelites known as the Khumri by the Assyrians, the Khumri the same people as the Sakai (*vide* Black Obelisk), and the Sakai the ancestors of the Anglo-Saxons, from whom we were descended (Sharon Turner).

Now comes the question whether the Churches of the last century or two have sufficiently interested themselves in the discovery of lost Israel. St. Paul asks: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Again, in whatever the Almighty greatly interests Himself, surely His loving servants must needs consider of importance. Have they read carefully the passage in Jeremiah: "I will bring them to this land assuredly with My whole heart, and with My whole soul"? Moreover, at a certain time of Israel's history this matter is not left to our choice exactly, but God *commands* His people to look into the matter. In the first verses of the fifty-first chapter of Isaiah God addresses a people at that time a Christian people; the latter part of the verses shows that this people were Israelites; that they were not Jews is evident, because the Jews have never been lost and never ignorant of their origin. "Hearken unto Me ye that follow after righteousness, ye that seek the Lord;" and what does God command this people to do? "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged, look unto Abraham, your father, and to Sarah that bare you, for I called him *alone* and blessed him and increased him." We can rest quite assured that if we take this advice we shall find ourselves to be lost Israel. I will conclude with the prayer put in the mouth of lost Israel by Isaiah:

"For Thou art our Father, though Abraham knoweth us not" (although we be so lost and changed that Abraham would not discern us), "and Israel" (the Jews now known as Israel) "doth not acknowledge us" (see Ezek. xi. 15, 16). "Thou, O Lord, art our Father, our Redeemer, from everlasting is Thy name. O Lord, why dost Thou make us to err from Thy ways, and hardenest our heart from Thy fear? Return, for Thy servants' sake, the tribes of Thine inheritance." There are people who ridicule the search for lost Israel; there is nothing new under the sun; and in Jeremiah's time, 629 to 588 B.C., God asked him the question: "Considerest thou not what this people have spoken, saying, 'The two families which the Lord did choose, He hath cast them off?' Thus do they despise My people that they should be no more a nation before them." St. Paul asks: "Hath God cast away His people? God forbid!"

CHARLES STUBBS, B.A., Lond.

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PROSPERITY OF EGYPT.

MR. V. E. H. CORBETT, the financial adviser to the Egyptian Government, penned a note to the Budget for the New Year on the great progress which the country has made in the past ten years. He states that the country has advanced in prosperity by leaps and bounds, but it is wise to remember that the almost sensational results of the last few years are due, in part at least, to adventitious causes, on the permanent continuance of which it would be imprudent to count. Stable Government, security of life and property, impartial administration of the law, fiscal reform, and the introduction of foreign capital, have all had their share in promoting the economic development of Egypt, but in the face of a permanent remission of taxation during the last twenty years, estimated at more than £E1,600,000 a year, these causes would hardly in themselves have been sufficient to raise the revenue from £E10,431,000 in 1895 to something like £E13,500,000 in 1904, had it not been for the enormous returns resulting from the cultivation of cotton.

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MISCELLANEA.

BLESSINGS OF THE DEEP (Gen. xlix. 25).—The sea, remarks the historian Borlase, is "the great store-house of Cornwall, which offers not its treasures piece-meal, nor all at once, but in succession; all in plenty in their several seasons, and in such variety, as if nature was solicitous to prevent any excess or superfluity of the same kind."

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ABOLISHING DENS OF CRUELTY.—Two Ju-ju houses were recently destroyed in Southern Nigeria by the British. The first of these pagan temples was found to be a veritable "Golgotha," over 2,000 skulls being counted, neatly arranged and fixed to the walls and posts of the house. After an inspection the place was set on fire. Some days later, a chief, a Ju-ju priest, and a principal man of the town of Owere, who were found to be connected with a "bush ju-ju," were arrested. This second shrine was reached after a canoe journey up a tortuous creek. Finally, the British party arrived at a small hut, completely closed in with vegetation, the interior being so dark that it was necessary to tear down the walls before it was possible to see what the place contained. Among the objects found was a large metal bell, inscribed "Otto Bakker, Rotterdamao, 1757," used at the Ju-ju festivals to call the inhabitants of the neighbouring towns together, and also during sacrifice.

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ENGLAND PAYS TO DEFEND THE ALIEN.—Various applications for legal aid under the Poor Prisoners' Defence Act were made at the Old Bailey on Monday, January 9th, and in several cases legal aid was granted. An alien was also granted legal assistance, the Recorder observing, "You must be defended at the expense of the country." See Lev. xxiv. 22, "Ye shall have one manner of law, as well for the stranger as for one of your own country: for I am the Lord your God."

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THE "SUNDAY CIRCLE" AND IDENTITY TEACHING.—The following is extracted from a recent issue of the *Sunday Circle*, and we agree with the friend who sent it that such symptoms are encouraging: "K. P. (Leeds) wants to know if the text, 'Sing with gladness for Jacob, and shout among the chief of the nations" (Jer. xxxi. 7) has any peculiar significance. This passage of Scripture, K. P., is taken by many earnest Christians to be a proof that the British nation are descended from the House of Israel, and that we are in God's purpose 'chief of the nations.' King Edward VII. has his descent traced by some people right back to David. This idea is worked out in an interesting little book by Mrs. G. A Rogers, entitled 'The Coronation Stone' (Nisbet). The history of this famous stone is traced back through thirty-six centuries, and the theory advanced that it is the identical stone on which the patriarch Jacob laid his head."

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JUDAH ON ISRAEL.—In that valuable work, *The Jewish Encyclopædia*, edited by H. W. Bailey, M.D., 1901, vol. i., p. 600, is a long article on "Anglo-Israelism," by Joseph Jacobs, B.A. He mentions that it is held that the Irish branch of the Danites brought with them Jacob's Stone, which has always been used as the Coronation stone of the kings of Scotland and England, and is now preserved in Westminster Abbey. He says that Brothers was the first writer, and wrote *Revealed Knowledge*, 1794, and *Correct Account of the Invasion of England by the Saxons, shewing the English Nation to be descendants of the Lost Tribes*, 1822. But Dean Abbadie and Sadler were previous to Brothers. Jacobs says he was followed by John Wilson. But he omits Wedgwood; and C. Piazzi Smyth and Edward Hine are mentioned. The theory also extended to Italy, as well as Germany. But it is not connected with the persecution of the Jews. An imperfect list of works on the subject is given. At p. 548 is mention of a silver Jewish medallion, used as an amulet, having a scallop shell on the obverse, and fleur-de-lis in David's seal on the reverse.—A.B.G.

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THE BIBLE IN MANY TONGUES.—Three hundred million copies of the Bible have been printed in a century. The British and American Bible Societies alone circulate some 8,000,000 copies in a year. Forty per cent. of the cost is recovered from sales. Occasionally, Bibles are stolen. Something like 2,000 colporteurs and Bible-women travel to outlandish places, "by railroad, carriage, boat, bullock, wagon, sleigh, bicycle, wheelbarrow, on mule, jinrikisha, or afoot," to distribute Bibles. Bibles must be packed in water-tight parcels to be landed through the surf in Madras; they are made up in fifty-six pound packages to fit coolies' backs in Assam. A century ago the Bible was printed in forty languages. It is now printed in 450, and new ones are being added every year. Sometimes languages are practically made by the Bible—that is to say, it is the first book printed in some obscure tongue, so rude that it does not even contain words enough to express thought. Take, for example the translation just made for the Sheetswa tribe in East Africa. They have no word for Supreme Being, or home, father, heaven, house, and other ideas equally fundamental. Other recent translations have been into Mare, Persian, Uganda, Labrador-Eskimo, Kongo-Baldo, Wedan, Fang, Madarese, and Nogugu. And there are said to be on the borders of the Indian Empire alone 108 languages in which there is no Christian Scripture printed.—*Century*.

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JEWELRY FOUND AT TARA.—The following letter has appeared in the *Daily Express*:—"Sir,—On Saturday last whilst overseeing my workmen levelling a neglected portion of a fifteen-acre field, hitherto considered too difficult and unprofitable for cultivation, and in removing the second ploughing of a gravelly subsoil, we found a jewel, which realises the dream of Moore in his beautiful lines, 'Rich and Rare.' It is oval in shape, $1\frac{1}{2}$ inches by $\frac{3}{4}$ inch, with a substantial gold framework of exquisite workmanship. On its front is inserted a dark greyish demi-transparent stone, with lighter veins, surrounded originally by 26 small pearls of great brilliancy, four of which are lost—having succumbed to the vicissitudes of being immured for years—multiplied by thousands—in its incongruous casket. A word as to its late environments, which are historic, where Osheen, son of Finn MacCoole, and his son Oscar, revolted against Cairbry of the Liffey, King of Ireland, who in the third century utterly broke their power. Where Oscar fell at the battle of the Gowra, midway between Tara and the Boyne, in the same field are two unexplored troglodyte dwellings, of which I may hereafter send you an account.—Yours truly, R. HARVEY, Castletown-Tara House, Navan, 16th January, 1905."

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THE TRUE CUBIT—AND THE ARK.

By C. Fox, M.R.C.S.; ex M.R.A.S., F.S.S., Memb. Soc. Bibl. Archæol., &c.

That popular newspaper, the *Daily Mail*, had an article on the 1st Dec., upon "*The Mysterious Cubit*"—adding "An interesting Biblical Discovery"—*à propos* of conclusions from the Senkereh Tablet that 1,000 years before Abraham there were three cubits in use, the least less than 1 foot, and the longest of 1½, by the application of which to it the author reconstructs the Tabernacle—the very changed appearance whereof the paper portrays. As the author observes, all Biblical measures are given in the *cubit*, and hence its size is a question of wide import.

There is no doubt the views of the excellent Shaw Caldecott on the original cubit will affect a matter of "very considerable interest," as the *Daily Mail* implies, and lead to "discussion." On this account one would, at so agreeable and rare a juncture, epitomize a contribution to the weighty problem. One proffers some results of years of research upon these subjects thus the more confidently because it bears exceedingly upon the Ark of Noah, which has just been attracting the same interest, and that in respect of its true dimensions and form. The oldest of civilized monarchs was to be asked to take a cruise in the new model, the king called Christian, thus adding a new and beautiful idyll to that great historic page. I may mention, as it appears to have been overlooked, that one was built similarly, in the eighteenth century, by Jansen, and proved as admirable a sailer as the present one—a fact which is of value, when one Bishop certainly (Rochester) can disbelieve in the Flood, as confirming strikingly the Scriptures of Truth.

I had the opportunity, going to London on purpose, to hear my friend demonstrate his contention—which was elaborate indeed. One would not deny that there were such measures as he deduced from the tablet in use at some time or place; but all depends, we hold, on *this*, and studies on the Biblical structures and Great Pyramid had satisfied me, from abundant concurring evidence, of a far longer standard as the original and "sacred" cubit—viz., 25 (5 square) inches,—while the author of "*The Tabernacle, its History*," etc., would lower our conception of it, *already* grievously minimised or corrupted we hold. It is agreed that the standard of about 20 inches (or, say, to 18 ins.) was very widespread; but this is called the Profane cubit, and there is reason enough to conclude there was an inspired or enjoined measure from which the nations—in departing from the true worship—declined. This was evidently a longer one, and in all relations the Divine controversy with man is his tendency to *shorten* His standards—typified (we may say) by this of actual measurement, and ranging up to the rule given in all ethics by their Creator to men.

The *Daily Mail*, in referring to the said acceptance usually of a standard of 18 inches, well notes that many measurements have been built up thereon which seem wrong. I have found that, on the sublime long basis of 25, these come to present harmonic proportions many times—which, of course, have not yet been observed, but are very beautiful. It is a most powerful argument for this long cubit that Newton, in a treatise solely upon it, reached the judgment that there was originally a longer one, and that it must have been somewhere very near 25 inches. The angel, in revealing the figure of a mystic temple to the seer in vision, with great detail, used a reed standard of a common cubit of the time *and a hand's breadth*, to bring it up to the one that was lost.

We contend that that "sacred" cubit was the index of all the sacred structures, and was the first. To measure them by the profane and varying standard of Babylon, Egypt, etc., has been a sad error in the churches, causing misleading results.

In the Great Pyramid both are met with and clearly impressed, as well as the more mediæval British or Anglo-Israelite standard of the *inch*—similarly degenerated, in this late age, by ·001—and, one's own researches enable me to add, the pair of long measure ones, small and large, the *yard* and the *mile*.* Hence my late dear friend Professor Piazzi Smyth's earnest protest against the advancing, but *retrograde*, desire for a metrical system,—of which the adoption by France is quite parallel with man's use of a profane cubit; and was not the week changed for one of ten days at the Revolution, until they were *forced* to return to the inspired order and doctrine, as evidently wisest and best?

The form of the Tabernacle, as reconstructed, whether by Ferguson or now, would destroy a crowd of exquisite, intrinsic and extrinsic, not to say often symbolical relations, which can (on the true standard) be shown. By accepting even a shorter and shorter one, we shall yet further err, and all the high poetry become destroyed of which it is full.

When its Ark is thus guaged or understood, it has been shown to be identical with the great mystical *argha* or coffer of the Pyramid—no slight argument, one would think.

Not only so, but—when estimated by the true, "sacred," pristine cubit—the other Ark was demonstrated, by a masterpiece of deduction, by the worthy minister of the Establishment C. W. Hickson, to be precisely related, too, to that of the Tabernacle, and, in fact, exactly of 100,000 times its content! I do not know if this splendid discovery was mentioned the other day. I understand that a new relation to the Great or mystical Pyramid—*à priori* likely—has, however, been observed.

Some years ago the present writer demonstrated to the Palestine Exploration Fund that (by this true or original cubit) the land of Israel, as measured out to Ezekiel by the angel, would present a *maximum* measure expressive of perfectness to the full, and delightful to the devout mind to conceive. From the map then sketched, let us note first that this mensuration must be ideal, and, therefore, to be taken chiefly; and, secondly, that its being given man proves God's jealousy with regard to His measures—showing how those of sacred structures are deemed by Him important, causing the pains to record them for us minutely, often in many chapters—after thousands of years. I was allowed to show that, by the cubit standard here stated, the length of mystical Canaan—or the true "Land of Rest"—would be 343 miles, *i.e.*, the cube or full solid statement of Seven, that Divine symbol and token of rest (*vide* Quart. Statem. P.E. Fd.)

It should not be needful to insist on what is inherently beautiful or germane. But, unhappily, there is a tendency in science votaries (not inexplicable at all) to prefer, apparently, many times, hypotheses without symmetry or correlation, or significance—and which, indeed, destroy these characters—to those which offer them, and, if true, must be ravishing to explore. What pertains to or ends only in death—strange though it seems to say it—is insisted on often even bitterly or with prejudice, when the counter-explanation is one fragrant with light and life.

Cornelly, Bridgend, S. Wales.

* Some readers will recall my lectures in various towns, giving the consistent Spiritual Interpretation of the Pyramid shown me, and since written, with much original addition, in many MSS.

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THE COMING UNIVERSAL LANGUAGE.

ESPERANTO is an example of those idealistic products that have no virility or natural force to sustain them. Language is ever a natural manifestation governed by natural laws. They spring into being, rise, fall, and become extinct under the influences of the circumstances by which they are surrounded. Some remain permanent over great periods, like the Chinese; others, after dominating large areas, pass away, leaving only a few traces to tell that they once existed; whilst others, again, like the Anglo-Saxon, maintain their vital force, illustrating once more the principle of natural selection and the survival of the fittest. In each case there are palpable reasons for these widely varying results, and prominent among them may be named the mental, moral, and physical powers of the race from which they spring. Throughout, favoured by these great influences, our own mother tongue is practically supreme. All the known facts point unequivocally to the result that if ever there is to be a universal language that language will be our own.

Is it possible under any conceivable conditions that any one language could become the language of the whole human race? In endeavouring to give an answer it is essential to recognise what such an answer involves. At the present time there are four distinct races of mankind: the white, the yellow, the red, and the black. These races not only speak different languages, but languages which are built upon totally different lines and have widely different potentialities. It is difficult to believe that any series of events can so far modify the essential structural conditions as to render it possible that their varying forms could be made to assimilate. There are, however, forces at work which to some extent change the entire issue. It is found, for example, that wherever the white man comes into conflict with any of the inferior races—yellow, red, or black—the latter are either driven back or die out. It has been so with the Red Indian, the Maoris, and other kindred races, and the same will probably prove to be true both with the yellow race and the negro. The limitations of such a result are defined by the one broad fact that the white race can only maintain its permanent superiority under the climatic conditions of the temperate zone. In the hot plains of India, the low-lying swamps of the tropics, and the desolation of the Arctic Circle, the Sepoy, the negro, and the Esquimaux will still continue to exist, but all the other portions of the earth's surface seem destined to become the permanent home and possession of the white man. We thus see what are the natural limitations of any "universal" language. The question therefore may fairly be repeated in a modified form: Is it possible to believe that under the known conditions of human life any single language can become universal among the whole white race? To such a question there would seem to be a fair ground for an affirmative answer, and there are indications that such language will be our own mother tongue.

WILL THE ENGLISH TONGUE PREVAIL?

What are the reasons that justify the assumption that the English language will become universal in the civilized world? The answers are: The quality of the language itself; its present position; and the lines of its future development. As a matter of fact, English is the evolution of language in its highest form up to the present. Some of the changes which have been effected may be stated in a very few words. There is the simplification of the article, the development and use of the auxiliary verbs, and the utilisation of the personal pronouns. These changes give to English a practical utility which aids immensely its claims for universal use.

The French language is no longer the universal language of diplomacy, and it is no less strange than true that English is gradually taking up its position. So long as Europe represented the central force of civilization and power the French language remained supreme; but Europe is no longer the supreme factor of the position. Time has brought into the problem America, India, Canada, Australia, South Africa, and the world-wide developments of commercial life. All these great factors have changed the entire position, and it is from these and kindred conditions that the English language is gradually assuming supremacy.

It must be remembered that with one exception—that of the Chinese Empire—our own tongue is already the most used language in the world. To-day it is spoken by at least one hundred and fifty millions of people, and within the next century in all probability the number will be at least quadrupled. All the forces of energy, virility, wealth and position guarantee this result. In the world's history there has never yet been any race of people numbering six hundred millions that spoke one language. This great position belongs to the future of our mother tongue. We must recognize the great fact that in the United States there is already a population of eighty-five millions of people who speak English, to which every day adds an increase, alike by immigration and the natural growth of population. Under the Monroe Doctrine the whole Continent of America, both North and South, will eventually be dominated by the States, and thus that quarter of the world will speak English. In Africa the same result may be predicted. At the present time our territory extends beyond Khartoum in the north, and beyond Rhodesia in the south. It is as certain as any human forecast can be that within the next fifty years the open space between these two starting points will be bridged by the railway now being constructed in part. The railway will carry our language and our commerce wherever it is built. It would seem, therefore, safe to assume that when once a permanent settlement of peaceful relations is reached between ourselves and the Dutch population in South Africa, the whole Continent will become a splendid field for the emigration of our surplus population. Under such conditions it is obvious that our language will eventually dominate the whole of the African Continent. So far the general indications point unequivocally to the position that one half of the world is destined to speak our mother tongue.

THE BOND OF COMMERCE.

The same cannot be said with equal certainty as to Europe and Asia. Nevertheless, it can be shown that the probabilities follow the same general indication. The great influences are the permanent development of inter-communication, which is increasing every day; the certain growth of peaceful relations between the various nations of Europe, as illustrated by the foundation of the Arbitration Court at the Hague; the unceasing spread of mercantile relations, and the unequivocal personal advantages which follow a knowledge of English by those with whom we deal. So far as the English language is concerned, it dominates a thousand centres, alike through the main lines of railway, the associations of trade workers, the development of cotton and other manufactories, the influences of military positions and training, the growth of tea and indigo plantations, the constant educational influence of the telegraph and telephone,

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and the various sources connected with trade whose influences are always on the increase. The one bond which dominates the whole is—commerce. It rules by its powers of evolution and sympathy. Professional life is its right wing, as co-operation is its left. They each embrace the great principle of payment for labour. The same is true for all literature. It must be borne in mind that the issues from the newspaper Press of the English-speaking races are greater than the whole combined Press of the world. In a struggle of languages there can be but one result—the ennobling and permanent guidance of the world by the greatest intellectual forces of the human race. Those forces are concentrated in our own language.—*Daily News.*

LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

(*Continued from page* 86)

Letter II.

Abraham's Obedience.

My dear Sidney and Jack,—You will remember that Abraham had a son called Isaac, and that one day the Lord told him to take this son and offer him up as a burnt-offering (Gen. xxii. 2). This must have seemed to Abraham a dreadful thing to do, but he knew that God loved him, and he loved God, and so he could trust Him, knowing that all would be right in the end, although at the time he could not understand it. You see Abraham had learned to obey, as we all must, or we shall not be fit to command later on. When God saw that Abraham trusted and obeyed Him, and that he was ready to slay Isaac, the angel of the Lord called unto him, and said, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." How delighted Abraham must have been when he unbound Isaac, and we may be sure he thanked God for providing a ram for the burnt-offering and for sparing his son (Gen. xxii. 12, 13).

Now I want you to notice particularly what happened next, because it is very important. We are told that because Abraham "had done this thing" at God's command, and not withheld his son, the Lord would bless him very much. It was a very solemn promise, for, as St. Paul tells us, "When God made promise to Abraham, because He could sware by no greater He sware by Himself" (Heb. vi. 13). "By Myself have I sworn saith the Lord . . . that in blessing I will bless thee . . . *because thou hast obeyed my voice*" (Gen. xxii. 16—18). This is what we call an unconditional promise, or a promise without any conditions, just as if I were to promise to give you each a book because you *had been* good boys. God did not tell Abraham that if he and his children were always good He would give them all manner of gifts, but, because Abraham *had been obedient*, his descendants many, many years afterwards, when they became a great nation, should have these blessings, whether they were good or bad, or deserved them or not. So you see there must be a nation somewhere having all these blessings that were promised to Abraham, because God cannot break His oath and the Everlasting Covenant He made with our forefather. When we read the Bible, we find that this promise is like a silver thread running through it. It is referred to in many places, showing how important this Covenant was that the God of Israel made with the Patriarch Abraham. You will find it mentioned in Deut. vii. 6—8; Psalm cv. 8, 9, 42; Micah vii. 20; Luke i. 72—74, and other places.

Remember

4. Abraham obeyed God.
5. God said "By Myself have I sworn."
6. The promises were given freely, without any conditions.

Correspondence.

A CLERGYMAN ON THE IDENTITY.

To the Editor of "The Banner of Israel."

Dear Sir,—I have just received a most delightful letter from a clerical believer in our national Identity with the redeemed and recovenanted "House of Israel." It is of such a luminous character that I think it deserves reproduction in your columns, and if you concur, I shall be much gratified. I have suppressed the name and address of the writer, although I daresay he will be identified by many of your readers, and I may add that I have obtained his consent to deal thus with a letter written without any idea of its publication.

Yours faithfully, Robert Adcock.

Bracondale, Norwich, 26th January, 1905.

". . . I quite agree with you that the one thing needed is the 'open mind.' How many there are without it on this question, which is a great pity, for this British-Israel truth is helpful in every way. It cheers one amid the sad events of the world, East and far East! how awful! but God has given us in His sure Word of prophecy 'a light shining in a dark place.' The place is very dark, but the light is very bright. I find my soul at times 'filled with laughter' when expounding God's Word in the light of this truth. I wish I had seen it clearly in my earlier days. I ought to have done so, for dear Bishop Titcomb was my spiritual father, and I loved him as Timothy must have loved St. Paul; but I never felt sure of it until I had studied Old Testament teaching on it patiently and prayerfully, beginning at Genesis. Then it came and it will never go! There are no sound arguments against it, and our opponents are compelled to ignore so much of the Bible, both historic and prophetic. . . . I am getting on in years, but thank God I am full of health, and love my work. I am Vicar of my parish, and Chaplain to the garrison—three services every Sunday, and no curate, but come in singing after the third service! I have held this chaplaincy for thirty-six years, and have thus ministered to nearly all the cavalry regiments in the army—never once had an inattentive congregation! *Laus Deo!* British-Israel truth, of course, colours all my expositions of God's Word."

RE ADVERTISING BRITISH-ISRAEL TRUTH.

To the Editor of the "Banner of Israel."

Dear Sir,—Church expenses now-a-days invariably include advertisements. Up-to-date business men know the value of advertising. Identity believers know that it is Israel's prerogative to publish and proclaim God's declared will. Are we using our talents in this direction as we use them in business? Is it not time to divert more attention and energy into this department than heretofore? We have adherents of all classes from the highest to the lowest. Surely we ought to be able to enlist capable qualified business men to assist the directors of the large and influential central associations in their deliberations as to the best ways and means of spreading this glorious truth on modern lines. Advertising pays when judiciously done. We have the wealth, and we ought to remember Who gave it to us.

I would suggest that the Central Associations make it their business to keep in touch with the local associations within

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their sphere of influence. These smaller ones managed in a business-like fashion may sow good seed, and they also would have choice of ground; humble workers would be thankful for this parental oversight and encouragement and feel that their labours were not left unrecognised.

With first-class business qualifications at the head, young associations might receive suitable kindly advice from them and occasionally free literature for distribution. In this part of the country we believe in aggressive work, and are always on the look-out for engagements at Young Men's Christian Associations, Bible-classes, and the like. We also distribute suitable literature after receiving permission from the authorities. We give public lectures and collect for expenses. We also invariably get reports of our addresses in the local newspapers by supplying them without delay. The postcard is worth considering as a means of carrying British-Israel truth. Why not have the British-Israel postcard? It is possible to utilise this suggestion by ascertaining from the postal authorities the maximum allowance in size and printing matter, besides leaving space for writing. Suitable quotations from Scripture could, of course, be selected. I should be well repaid if this matter is deemed of sufficient interest to those higher in the social scale of influence than

Your humble servant,

WILLIAM TULEY,

Secretary of the Yorkshire Anglo-Israel Association,

Akeds Road, Halifax.

To the Editor of the "Banner of Israel."

DEAR SIR,—Many BANNER readers will be glad to see the remarks of Mr. Aug. A. Tartas on the Rev. M. Baxter's prophetical opinions, as published in the *Daily Mail*, Dec. 27th. But a more practical interest will go with his suggestion that Identity believers should raise a fund to push forward our truth by paid columns in some of the leading newspapers, especially in the *Times* and the *Daily Mail:* even the *Daily Telegraph* would not refuse admittance of our truth to its columns if it is made a matter of business.

It certainly seems strange and almost incomprehensible that the editor of the *Daily Telegraph* should have so rigidly refused all letters from an Anglo-Israelite view, when almost every other shade of thinking was represented. Perhaps the management and editorship of the paper is still in Jewish hands, which, though able and zealous for the public good, yet, like Judah and his ten brothers (when Joseph made himself known to them), they do not want it to be so, and cannot make any answer. They do not like to own that the British and Americans are of the favoured son Joseph. We need not trouble about our clergy and ministers not seeing; the newspapers get to the understanding of the people more effectually; so let us by all means do what we can and follow the suggestion of Aug. A. Tartas.

I am, dear sir, yours faithfully, M. J.

January 31st, 1905.

THE YEAR OF THE CRUCIFIXION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I quite think with Colonel Deane (BANNER, January 25th) that the Crucifixion most probably took place on Thursday. The Rev. M. S. Bergmann is also of this opinion, as he clearly shewed in a pamphlet he published a few years ago.

When our Lord was crucified the sun must have been in Aries, the ram, typical of the "Lamb of God." It is here we find the constellation, the whale, in which the "darkened" sun would probably be setting as the "Sun of Righteousness" was laid in the tomb. The mouth of the whale, however, is in the constellation Taurus, and I think it very likely that the Sun rose there on the morning of the Resurrection, at the same time as the "Light of the World" rose from the grave. This would give point to the Saviour's words when He likened Himself to Jonah.

If, therefore, our astronomers could find a year near the supposed date when the sun passed from Aries to Taurus (the constellations, not the signs) between the Passover and the third day after, and that on the morning of the Christian Sabbath the sun rose in the whale's mouth, it would, I think, settle to some extent the question as to the year in which the Crucifixion took place.

Yours truly, J. M. LAWRENCE.

BABYLON DESTROYED BY ISRAEL.

To the Editor of the "Banner of Israel."

SIR,—There seem to be valid and important reasons for concluding that Babylon was overthrown by Israel, and not by Israel and Judah combined, and that Isa. xiii. refers to the past, and not to the future.

1. That this prophecy refers to the destruction of Babylon by Cyrus was the opinion held by our greatest Biblical expositors, if not by all—in fact, by the Christian Church.

2. It was so interpreted by Bishop Lowth (*Notes on Isaiah*, 1848, p. 213); also by Bishop Newton (*Dissertations on the Prophecies*, by Dobson, p. 129); also by Dr. Adam Clarke (*Commentary*, vol. iv., p. 75), and Vitringer (*Comment on Isaiah*, 1724), and Barnes (*Notes on Isaiah*, vol. i, p. 245), and Coccius, and Lightfoot, and Keith (*Evidence of Prophecy*, 1839, p. 241), and Dr. Thomas Jackson, and Grotius, and Poole (*Annotations*), and Rollin (*Ancient History*), and the *Annotated Paragraph Bible* (Religious Tract Society, 1866), and Prideaux and Calmet (*Bible Dictionary*).

3. The same view was also held by the Jewish Church, as Rabbi David Kimchi shows, and Rabbi Parchon, and the *Targum* of Jonathan.

4. The details of the prophecy itself support this view. The Medes were to be the instrument (chap. xiii. 17), who were at that time the superior nation. Xenophon mentions the Medes as taking Babylon under Cyrus (*Cyropædia*, Book V.). Israel had been in Media about 140 years when Babylon fell. By the nations around they were commonly known as Medes. But there are no longer any Medes, so that the prophecy would refer to the past when the Medes existed, and not to a future when they would not exist.

5. Rabbi Kimchi says *the end of heaven* (xiii. 5) is an expression for the East, and Media was east of Babylon. Clarke, &c., take the same view. But Europe, where Israel now dwells, is very far west of Babylon.

6. The army against Babylon was not to consist of the one Hebrew nation, but of several nations (chap. xiii. 4). Jeremiah mentions these nations (chap. li. 27), that is, Armenia, Corduene, Pontus, Phrygia; and Xenophon mentions them also, with the Medes.

7. The stars and constellations (xiii. 10) are used symbolically, as the commentators have fully explained (*De S. Poes. Hebr. Præl.* vi. and ix.). The same declarations are made concerning the destruction of Idumea by Nebuchadnezzar, when no change took place in the heavenly bodies. Neither is it at all consistent with what we know of the Divine dealings to imagine that because such a wicked city as Babylon is destroyed, therefore the whole course of the universe should be disorganised.

8. Rejecting the obvious and manifest fulfilment of this prophecy in the past, we lose a most important and interesting instance of the Divine dealings with Israel. Babylon had wickedly destroyed and enslaved Judah; and Israel (as Medes) was raised up to destroy Babylon and avenge Judah.

9. As there is a manifest, full, and perfect fulfilment of this prophecy in every particular in the past, why should we deliberately reject that in order to find a fulfilment in some unknown and imaginary future?

10. The rejection of the obvious, clear, fulfilment deprives Scripture of one of the most remarkable prophetic evidences to its truth in the whole Bible, and in the present day of sceptical attacks on Holy Writ we need rather to increase these proofs, than to get rid of any of them.

Yours, &c., A. B. GRIMALDI.

February 1st, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
Is Israel's Redemption Near? By Rev. J. Idrisyn Jones	97
The Chromatic Bible of Edward Hine. By L. R.	99
Mischief Arising from Not Recognizing Our Own Place in Prophecy. By John Wilson	100
Letters to the Children on British-Israel Truth.—III. By J. M. Lawrence	101
Miscellanea	102
The British-Israel Empire	103
Limited.—Psalm lxxviii. 41. By John Scott	104
Anglo-Israel Distribution Fund	105
Correspondence: Israel and European War. Three Tribes of Jews. Central British-Israel Depot	106

IS ISRAEL'S REDEMPTION NEAR?

By REV. J. IDRISYN JONES.

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—JESUS CHRIST.

FROM the ample page of prophecy and promise we see that some blessed day is coming for Israel; some fitting climax to its wonderful past. The sublime words of Isaiah, generally applied to heaven, are rather relating to the earthly destiny of the Abrahamic world. "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath eye seen, O God, beside Thee, what He hath prepared for them that waiteth for Him." It is not to our purpose now to enter upon the details of that golden age, but to show it is near, even at the door.

Who would not wish that it might be so? There is a justifiable impatience in regard to some future things. The Great Master Himself could say, "And how am I straitened till it be accomplished!" The future of Israel is to be so glorious that we dare be in a hurry to see it; and this not merely for ourselves, but also for the sake of Him who, by His Cross and Passion, won the Crown and Throne of Israel and the whole world; and also for the sake of Abraham's seed, which has passed under such dark and cloudy days; and also for the sake of the Gentile nations who have long waited for the dawn of a brighter epoch.

The question as to whether all these things are near must be determined by another question, viz., Is the Lord's Second Advent at hand? for His Return and Israel's Redemption synchronize; they come together, as the apostles were told that when He should sit upon the throne of His glory, they also should sit upon twelve thrones, judging the Twelve Tribes of Israel. Have we any clue, then, as to the imminence of His coming; and if so, what is it? The answer of the great majority of prophetic students and writers is, that certain prophetic dates are running out, though they differ among themselves as to the precise point at which they close. Some will tell us that it will be in about twenty years; others fifty or one hundred years. Their line of argument is that in prophecy a day stands for a year, the one symbolically setting forth the other; thus, that in "Seven Times" (or Jewish years) there are 2,520 days, and therefore 2,520 years, which they regard as the times of the Gentiles, at the close of which comes in the millennial reign and glory. These 2,520 years, dating from Nebuchadnezzar, they affirm are near their close. But is such a theory Scriptural? We venture to think not. Let us, therefore, for a moment examine as to what is meant by the

"SEVEN TIMES."

The phrase is used in the Bible in two senses. (1) As a proverbial expression, implying a fulness or perfect measure, as to any matter. In this sense it appears in Job v. 19, "He shall deliver thee in six troubles, yea in *seven* there shall no evil touch thee"; that is, there shall be succour in the utmost trials of life. It is used in this sense also in Lev. xxvi. 18, "And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins." But (2) it is used to imply a period of seven literal years, as when applied to the King of Babylon (Dan. iv. 16), "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." Unfortunately, as we consider, these seven times, as applied to Israel and to the King of Babylon, are viewed by many as signifying a period of 2,520 years. It is significant that all dates based on this theory have utterly broken down. The renowned Bengel assigned 1836 A.D. as the date of their close; Fleming said it would be 1848; Dr. Cumming said it would be 1866; others fixed 1898, and others point to 1924 and later. It is interesting to notice that this year-day theory was not heard of till the close of the fourteenth century, when, according to the "Critical Commentary,"

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written by Canon Fausset and others, it originated with one "Walter Bruce." It would have saved the world much confusion and disappointment if that gentleman had applied his inventive faculty in some other direction.

But it may be said, is not a day made to stand for a year in the Bible? To this we reply, Yes, but in two special instances only: (1) The forty days taken by the spies in the land of Canaan, symbolized forty years of Israel's wanderings in the wilderness (Num. xiv. 34). (2) The so many days in which Ezekiel was commanded to lie on his side, to symbolize so many years of punishment for Israel (Ezek. iv. 5). But these two instances stand out alone, and the statement in each case distinctly made, of a day for a year. But this cannot be accepted as a general rule in regard to prophetic periods, for it does not fit in. Let us look, for example, at the period of the Babylonish captivity. Daniel is made to understand Jeremiah's writings on the point as implying 70 literal years—and 70 literal years it proved to be. But suppose Daniel had adopted Walter Bruce's method; in seventy Jewish years there are 25,200 days. Could the Babylonian captivity have lasted for so many years? Then it would have been still in full swing—with some 22,800 years yet to run. The seventy years must be taken literally. Now let us examine into the

"SEVEN TIMES" OF ISRAEL'S PUNISHMENT.

This, it is said, is to run for 2,520 years, but began some thirty years later than that of the King of Babylon, and, therefore to terminate thirty years later, which one writer states will be the year 1928 A.D. But all this is disproved by the fact that Christ came in His First Advent about 600 years after the alleged 2,520 years started, and offered to deliver Israel there and then from all its punishments and woes. He lamented the failure of His scheme, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." But, according to the theory of our modern prophets, His efforts were some 1,900 years too premature. It is then evident that the "seven times" of Israel's punishment did not mean 2,520 years. This is still further evident in the fact that a second punishment of seven times was threatened in the event of Israel continuing its career of wickedness, for God said, after the one threatening had already been given, "Then will I also walk contrary to you, and will punish you *yet* seven times for your sins" (Lev. xxvi. 24). So if carried out on the year-day principle there was a possible continuous chastisement of 5,040 years' duration, and it would be still going on, and continue up to A.D. 4,448. But this would dislocate the whole programme of events; and the salvation of Israel and the Gentile nations be postponed through a long stretch of most dismal centuries. The year-day, therefore, cannot be applicable to Israel, except in the two instances already referred to.

THE SEVEN TIMES OF NEBUCHADNEZZAR.

If we make these to mean, also, 2,520 years, as is done by so many, then his death quickly frustrated the plan, for the punishment was personal to himself; for the years were to pass "over him." It is quite gratuitous to assert that these 2,520 were to begin with the King of Babylon, and to continue during subsequent monarchies, whose dominance over Israel was to constitute "the times of the Gentiles." Israel only lost its national existence during the seventy years of captivity in Babylon. From the close of that captivity till the year A.D. 70 she retained Jerusalem, and was in possession of the Kingdom of God, for only when she rejected her Messiah was the Kingdom of God taken from her and given to another nation—so that, in this sense, there was not properly a time of the Gentiles; no, the "seven times" were personal to Nebuchadnezzar, and a punishment for his individual pride. They lasted only for seven years, and had passed away when he re-occupied the throne, a changed and a better man. The "times of the Gentiles" referred to by Christ can only mean the present dispensation, in which Gentiles from all the nations are built upon the Hebrew foundations of the Church, its prophets and apostles, with its chief corner-stone, Christ. Peter thus announced the start of these times of the Gentiles: "Ye know how that God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel and believe" (Acts xv. 7). But no indication is made as to when these times of the Gentiles should terminate, and dates are therefore unwarranted in the case. Thus, so far as Israel and Nebuchadnezzar are concerned, the year-day theory is untenable.

But this is further evident by other considerations, such for example as this, that the Apostles knew nothing about dates for prophetic events. Indeed, they were distinctly told by Christ, "It is not for you to know the times and the seasons." Now the Book of Daniel was as familiar, if not more so, to them as to us, and if any *date* was to be deduced therefrom, they would have made use of it; yet they were quite in the dark on the matter, and appealed to Christ for information. "Wilt Thou at this time restore the kingdom to Israel?" Why should modern students of Daniel pose as so very much wiser and more gifted than the apostles? Again, if the year-day theory is applicable to all prophetic events, why should Christ declare that of the time of His return neither men nor angels knew? On that fact He based His appeal for watchfulness, and pronounced a blessing on all who should be constantly on the look-out. Why do not our prophetic writers see that by fixing His Advent to some twenty or fifty years in the future, they make it unnecessary to watch at all for some years to come? The exhortation of Christ to exercise constant vigilance is thus robbed of its force; and that is a terrible and solemn sequence.

THE NEARNESS OF EVENTS TO BE SEEN BY SIGNS.

Signs, not dates, is the Divinely-given clue as to impending events. There was no date furnished as to the First Advent; but the Jews were rebuked because they would not discern the signs of the times. He has given to us three prominent signs as to the imminence of His glorious Advent:

(1) *The preaching of the Gospel to all nations.*

"When this has taken place, then the end is nigh" (Matt. xxiv. 14). This preaching does not apply to all individuals, but only to all "nations," that is, to mankind in their corporate aspect. It has been said that Korea was the only "nation" not visited by the preacher; but now the American missionaries are there at work, and the scheme seems fulfilled. This, then, is a solemn sign standing out before our eyes. The Gospel trumpet has been sounded in all the nations, and the Redeemer must be near at hand. Let the fact impress us.

(2) *A state of unrest among the nations.*

The Great Teacher said that men's hearts should fail them for fear, and for looking after those things which were coming on the earth: the times should become as the days of Noah, one feature of which was universal violence. Is not this sign already visible to all who have eyes to see? The daily newspaper is a witness to the unrest and the lurid crimes of our age, and their pages are more and more filled

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with awful tragedies. There is, indeed, the "distress of nations," and it betokens the nearness of His Advent.

(3) *An apostacy in the Churches.*

Paul speaks of this as a precursor of the Lord's coming, "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. In the Greek, the phrase "The man of sin" is "the lawless one." He is a Prince who will head a lawless age. Lawlessness is becoming a marked characteristic of our times. The apostacy from the faith is abundantly evident on every hand. This sign is therefore also before our eyes.

ISRAEL'S REDEMPTION IS THEREFORE NEAR.

"When ye see these things begin to come to pass" then your redemption draweth nigh. It is evident to all men of observation that the mightiest questions of our world are coming up for settlement: its mightiest problems are on the eve of their solution. The long-dreaded "Eastern Question" must speedily come to its final arbitrament. To Israel, then, these should be days of lifting up the head, for the days of her mourning are nearly over; soon, soon shall the ransomed of the Lord return to Zion with songs and everlasting joy upon their heads; the twelve thrones of the apostles must soon be set up, and their tribal reign begin. What blessed times are about to dawn; the hill-tops are already gilded with the rays of the sun of righteousness, as the token of the noontide splendour of the millennial day, for which the long ages have waited. Pity it is that so few are conscious of the signs of the times, and of the impending crisis. The Churches are speaking of their affairs as likely to last for hundreds of years; secular societies predict for their schemes long ages of continuance. But to us, how comparatively trifling are politics and reforms, and Church systems, and the expansion of the realms of commerce, and the sciences. We see the end of all things to be at hand, and feel that our great business is to prepare for the coming of the Bridegroom and all the glory that is to follow. So every day the lines we sometimes sing grow more impressive.

"Lo, He comes, with clouds descending,
Once for favoured sinners slain;
Thousand, thousand Saints attending,
Swell the triumph of His train.
Hallelujah!
God appears on earth to reign."

Russell Cottage, Kenilworth.

THE CHROMATIC BIBLE OF EDWARD HINE.

It has been known to various Anglo-Israelites, for some years past, that the late Edward Hine, Author of the *Forty-seven Identifications*, had marked a copy of the Bible in his possession in a peculiar manner, so as to explain his views on the Israel question. But the book has not been seen except by very few, and no account of it has been printed. This volume is now in the possession of Mr. Isaac Loveland, of Shoreham, for many years an intimate friend and generous supporter of the late owner. Mr. Loveland, believing that many readers of the BANNER OF ISRAEL would be interested in having some account of this copy of the *Bible*, has wished this account to be made.

This *Bible* is one of the British and Foreign Bible Society's publications, printed at the Oxford University Press. It is a small pica 8vo., with references and dates, the size being 10 by 7 inches. His name does not appear in any part of it, except printed on a slip fastened in at the end. On the inside of the front cover is written: "Seventeen positive Identifications of the English nation with the Lost House of Israel by E——. H——. Until Israel is identified it is absolutely and positively an impossibility (because contrary to God's prearranged plan specified in the Scriptures) to have the following times and things come to pass:—

"1. The grand latter-time witness to the truth of Scripture.
"2. The promised restoration of the land.
"3. The conversion of the Jews (Judah).
"4. The presentation of the Jews to the Lord by Israel (Isa. xviii. 7).
"5. The gathering together of the House of Judah.
"6. The obtainment of the real aims of the Church of Christ.
"7. The universal acceptation of the Gospel by all nations."

Then follows some writing covered by two cartes of him. After which is written: "Marvellous Discovery of Israel. The Author of this pamphlet believes the English nation to have descended from the Ten Tribes of Israel so long lost sight of, and in support of this view puts forth 'Seventeen positive Identifications.' His remarks are characterised by thoughtfulness, and are deserving of consideration.—*City Press*, January 22nd., 1870. So ably and elaborately argued in your work.—Rev. J. Cumming, D.D., January, 1870."

After this is inserted a blue tinted print of Professor Totten, sitting in his study, in the U.S.A. On a screen is a poster announcing that Edward Hine would lecture on December 15th.

Then follows a large copper-plate of Aaron's Pectoral, with the tribal and stone names on it, from Vol. II., of some book. After this comes a good copy of a beautiful marble statue of a woman seated on a rock, intently gazing, perhaps on the sea, holding a baton-like object in her hand. After this come three tinted views of Tara, apparently from the *British Israel Messenger*.

The words in the title-page are variously coloured. Thus, "The Holy Bible, Old and New Testaments. B.F.B.S. (for the British and Foreign Bible Society). And sold to subscribers at the Society's House," are all painted red. But "Containing the. Earl Street, Blackfrairs, London," are blue. "Translated. The former. Printed at. Small pica 8vo., with references," are pink. At the foot of the title-page are the words "My covenant," on a printed slip fastened on, and coloured gold.

On the back of the title is a good photograph of the Coronation Chair. On the first page of the "Epistle," are two views of Tara hill and church. On page 5, above the beginning of *Genesis* is the following: "Those parts in this Book coloured [red] refer literally to the literal seed of Israel. Do., do., do., [blue] do. of Judah, including Levites. Do., do., do., [green] do. to the Gentiles generally. Do., do., do., [gold] shew how much the Lord is in our midst. Do., do., do., [pink] shew relationships of Israel." Where the words in brackets are here, in the *Bible* are patches of colour.

In accordance with this plan, throughout every book those four classes of passages are painted under, in one of those colours; giving a strange bizarre appearance to the volume. In some verses only two or three words will be thus underpainted. Sometimes the whole verse, or several

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verses together, or a whole chapter, and sometimes several chapters together, are painted. Sometimes one chapter, or one verse even, will be coloured with two or more tints.

Besides these underlinings various symbolic marks are used. One of the most frequent is a red triangle enclosing several others. This is painted in the margin, opposite those passages which give the promise of the land. Some of these red triangles or pyramids have on them in black the words: "The land;" or "the land given;" or "the gift;" or "the land gift valued."

Another symbol is a flag, in red, blue, and yellow, with St. Andrew's cross on it. It first occurs opposite Genesis xii. 2, then at xiii. 15, xviii. 18, xxiv. 60.

Another painted symbol is a regal crown. This occurs in the margin at *Genesis* xxii. 17, 18, xxvii. 29, 37, xxxii. 28, xxxvii. 7.

Another symbol is a red and blue eye, as at Genesis xxv. 11. Opposite Genesis xxvi. is a man in a black robe, holding a book or tablet. Opposite xxvi. 24 are twenty-six black stars. Opposite xxvii. 33 is a gold ball enclosed in a brown circle, with a blue semi-circle outside it. Opposite xxviii. 13 is a flaming pyramid inscribed: "God gives the land to us." Opposite xxv. 23—26 is a large brown St. Andrew's cross. Opposite xxxvii. is a yellow figure edged with pink, like a fleur-de-lis reversed. Opposite xxix. 2 is a black and yellow-edged anchor. Opposite xlvi. 3 is a flaming red and yellow sun, inscribed in black letters: "A great nation." Opposite xlvi. 27 are three black and yellow fusils within each other. Opposite xlviii. 6 and 14 is a black broad arrow-head. Opposite xlix. 22—26 are six red diamonds.

Besides the underpaintings, and the painted symbols, there are various marginal notes and headings, written, or painted—some in large characters, others in an ordinary hand. But the above will suffice to give a general idea of the system of markings adopted.

On the last page is "7th November, 1870." L. R.

(To be continued.)

MISCHIEF ARISING FROM NOT RECOGNIZING OUR OWN PLACE IN PROPHECY.

By JOHN WILSON.

SURELY the time is passed for our trifling with the words of God. The Bible has been in our hands for hundreds of years. We have had ample time to think about its contents. The most learned and able men that our well-endowed Universities can produce are maintained at great expense to teach us its meaning. They have us under instruction from early infancy to latest age. And one day in seven, as if in the performance of a solemn duty, we listen quietly and without contradiction to whatever they have to say about the Sacred Scriptures and the subjects of which they treat.

In such circumstances it might well be supposed that our people should be well taught—that they should at least know something about even the first book in the Bible, and the Covenant made with Abraham, Isaac, and Jacob, concerning which God was so earnest as to speak upon oath, and which He wrote in the very names of the great receivers of the promises, which He reiterated again and again, and at length pronounced upon the head of Ephraim, who was given the birthright and the privileges belonging to the first-born.

Although the children of Ephraim were the brethren of the Jews, they were not Jews. At one time they were rivals of the Jews; but they were separated from them thousands of years ago, and have been long lost among the Gentiles.

Yet upon this lost people were to come the accumulated blessings promised to Abraham, Isaac, Jacob, Joseph, and Ephraim. The blessing was to "come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren."

Now here is a wonderful blank. Where are the children of promise, the offspring of Ephraim and Manasseh? Manasseh was to be "great," but truly his younger brother Ephraim was to be "greater than he, and his seed was to become a multitude of nations" (Gen. xlviii. 19).

It was by faith that Jacob blessed both the sons of Joseph, giving them the blessing of which he was himself the divinely appointed heir, and for which he suffered so much from the folly of his parents and the hatred of his brother.

Where is the multitude of nations?"

Where is this "fulness of the Gentiles?"

Where are Ephraim and Manasseh, who were to be types of blessing for all the tribes of Israel?

The Anglo-Saxon race are, of course, in possession of the birthright. They have the means of ministering blessing to all nations. In our National Liturgy we claim to be the Lord's "people"—"the sheep of His pasture"—"the remnant of the true Israelites," among whom is salvation. And, being made disciples of Christ, as being born again of the incorruptible seed of the Word, they are made "sons of the living God"; and in the right of the Man that is a Jew, they are said to be children of Abraham by faith. There would be something in this if the birthright had been given to Judah, and nothing had been said about the sons of Joseph being constituted the heirs of the promises. But the fulfilment of the promises to the Jews, whether natural or spiritual, can never fulfil the conditions indicated in the end of Genesis (xlviii., xlix.), unless the lost children of Joseph can be found to inherit the blessing. Where is the seed of Ephraim? Where are the sons and daughters of Manasseh, upon whose head the blessing was to come? Again, the children of Joseph were brethren of the Jews, and thus were descendants of Shem; but the English are said to be of quite a different son of Noah. It has been commonly reported that they are of Japhet. And if we be of Japhet, we must look to some other quarter for the children of promise.

Supposing the aborigines of the British Isles to be, like the Lapps, descendants of Japhet; or, like some of the Irish, Phœnicians (Fenians), the offspring of Canaan; this would not shew the present inhabitants of England to be either of Japhet or of Ham. Shortly before the Christian era, the north of Europe received a new population, of Semitic origin, and thereafter still more so; and ultimately, in the sixth century, a new people with a new language, new laws, and new institutions, possessed themselves of England. We are, like the Jews, of Caucasian and Semitic origin. Japhet was to dwell in the tent of Shem, but Shem was to be master of the tent. The birthright belonged to Shem. It was as "the Lord God of Shem" that the Most High was pleased to bestow blessing.

But our teachers have comparatively nothing to say upon the birthright, the culminating point of patriarchal revelation. They attempt to pass it by altogether. So stupid have we been, that we have even confounded Judah with Joseph, and have regarded "all Israel" as being Jews, notwithstanding the marked distinction made by God between

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even the two sons of Joseph, and much more between them and Judah.

So very ignorant of Scripture have our poor people been left, that multitudes have become the prey of the Mormon imposture, which one would think is sufficiently palpable. When pretending to reply to the questions: "Where are the children of Ephraim?" "Where are the people who were to inherit the promises?" these Mormons say, "Look to the North American Indians. There is the promised multitude of nations. It is true they are not at present under blessing, but under the curse, indicated by their dark skins. But these are to become white when they embrace the creed of Joseph Smith"—that is, when the white-faced followers of Joseph Smith come to inherit their lands, and take the place of the pretended multitude of nations which is fast perishing from off the earth.

As for the Mormons of English descent, they have, according to their own account, no right to call themselves of Israel. This was not thought of when the book of Mormon was written. The mission of the Mormons when they came to England was "to gather out a remnant of the Gentiles" to be built up with the so-called Israelites—that is, with the American Indians—on the land reserved by the American Government for the use of the Indians, to whom the Mormons doubtless had the prospect of becoming heirs.

Our guilt is as great as our folly in refusing to acknowledge the truthfulness of God in fulfilling to us the promises made unto our fathers. It is high time to throw away the absurd fallacy of our being the descendants of Japhet, as if we were the aborigines of these European countries, any more than our brethren of America are descended from the aborigines of America.

About 1,260 years ago, our forefathers came into this "place prepared for them" from the days of old. They came previously from where Israel were lost. Let it never be forgotten that where the people were lost to whom the promises were made, thence the people have come to whom the promises are being fulfilled.

God calls upon us to consider the prophecy and its fulfilment, and to say whether or not it be the truth. But if we give no heed to the Faithful Promiser, how can we expect to escape without damage in the changes which are taking place in the earth?

LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

Letter III.

GOD'S PROMISES TO ABRAHAM.

My dear Sidney and Jack,—In this letter I will tell you what the promises were. The Lord had already said that Abraham should "become a great and mighty nation" (Gen. xii. 2, 3, xviii. 18), and now three more promises are given (chap. xxii. 17, 18); the first was that many years afterwards his descendants should be as numerous "as the stars of the heaven, and as the sand which is upon the sea shore," that is, they should be too many to count (see Hos. i. 10). Now you know we are a great Nation, we are called Great Britain too, and I read the other day that the territory belonging to the Anglo-Saxon race—that is, to the British Empire and the United States—measures over 16,000,000 (sixteen millions) square miles, and that the people in these countries number over 500,000,000 (five hundred millions). Just think what a long time it would take to count them. So we already answer, in a great measure, to this part of the picture, while other nations do not, as the people in Russia, Germany, Austria, France, and Spain, all put together, only number about 300,000,000 (three hundred millions).

The second promise God gave to Abraham was that this Hebrew nation should "possess the gate of his enemies" (Gen. xxii. 17). What does this mean? Perhaps you may have heard that in olden times the cities were built with a very high wall all round, and here and there in this wall were gates, which were shut at night, to keep out any enemies that might come along. You see, if the enemy got possession of the gates, he could enter the city and take it. Suppose the French were to get possession of Portsmouth, which is one of our home gates or ports, they might march on and invade other parts of England. But the Israelites were to possess the gates or strongholds belonging once to others; and if you get an atlas you will see that this is exactly what Great Britain does. We have Gibraltar, which we took from the Spaniards in 1704. We have built forts and placed many large guns there, and this gate guards the entrance to the Mediterranean Sea. Then we hold Malta, another stronghold not far from Sicily; and the Island of Cyprus, near Asia Minor. Passing on we come to Perim, another island gate, which guards the southern entrance to the Red Sea, while 100 miles farther on is Aden, a valuable port and coaling station on the Arabian coast. Somewhat to the east of this lies the island of Socotra, also belonging to Great Britain. Near China there is the important gate Hong Kong, which once belonged to the Chinese. Then you know we have the Islands of St. Helena and Ascension in the Atlantic Ocean, and the Falkland Islands, a South American gate, near Cape Horn. Besides these, we hold the Mauritius and the Seychelles, in the Indian Ocean, and many more which I cannot now write about. I hope you will look them all up on the map, and learn their names. In whatever direction we look we find these gates or strongholds belonging to the British Empire, and as we have the gates we must be Israel, because the Lord promised Abraham that his seed should "possess the gate of his enemies." We have many large warships guarding our colonies and possessions in all parts of the world. They cannot move about from one place to another without coal, but, wherever they are, there is generally a port or gate not far off where they can get coal and provisions when necessary. The Gentile nations, not having the gates, would, in time of war, find it difficult to get coal, and therefore their ships would not be able to move about quickly. You see, then, how valuable these coaling stations are to us, and how thankful we should be to the God of Israel for giving us the gates, according to the covenant He made with Abraham over 3,700 years ago.

This is a long letter, so I must write about the third promise next time.

Remember—

7. Israel was to be "a great and mighty nation," and this Great Britain is.
8. The children of Israel were to be "as the sand of the sea, which cannot be measured nor numbered."
9. Israel was to "possess the gate of his enemies."
10. All the principal gates belong to Great Britain.

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MISCELLANEA.

QUEEN ELIZABETH AND DAN.—Henry Carey was son of Mary Boleyn, Queen Elizabeth's aunt, and she created him Baron Hunsdon, and gave him Hunsdon Palace. Sir Richard Sackville was Anne Boleyn's first cousin. Naunton (*Fragmenta Regalia*) says that even the Earl of Leicester—Elizabeth's great favourite—used to say of Sackville and Hunsdon, "that they were of the tribe of Dan, and were *Noli me tangeres*" (not to be touched). Don and Dan are the same; thus the Don and the Dnieper are both from Dan. So Hunsdon is the equivalent of Huns-Dan. The King of Denmark (Dan) sent his nephew, the Duke of Holstein, to offer his hand in marriage to Elizabeth. The queen lodged him in Somerset Place, which she had given to Lord Hunsdon, gave him the Order of the Garter and a yearly pension, and dismissed him. On the arms of one of Elizabeth's magnificent Court dresses was emblazoned, and richly embroidered, a large serpent, in gold and silver threads and jewels, the emblem of Dan (Gen. xlix. 17). It is seen in one of the celebrated portraits of her.—(Aikin: *Memoirs of the Court of Queen Elizabeth*, 1818, vol. i., pp. 245, 264).

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GOLDEN OPHIR.—An interesting book has just been published by Messrs. Methuen. It deals with the ancient ruins of Rhodesia, and is by Mr. R. N. Hall, who entitles it "Great Zimbabwe." There is an introduction by Dr. A. H. Keane, who brings these remains into direct association with the hundreds of old gold workings scattered over Southern Rhodesia. He endeavours to show that the builders and miners were the Arabian Himyarites, the Jews, and Phœnicians, and that Rhodesia was the main source whence David and Solomon drew their golden treasures.

***

MONUMENT TO A LANGUAGE.—Situated in the little village of St. Paul, near Penzance, is probably the only monument in existence which marks the extinction of a language. It commemorates the death of the last woman who spoke the Cornish tongue, and, strange to say, was erected by a Frenchman. It is a granite obelisk, about seven feet high, and is built into the church-yard wall, the front facing the highway, where it is plainly discernible by every passer-by. The upper part is in the form of a Maltese cross. The inscription (the last paragraph of which is in the old Cornish language) is as follows:—Here lieth interred Dorothy Pentreath, who died in 1777, said to have been the last person who conversed in the ancient Cornish, the peculiar language of this country from the earliest records until it expired in the eighteenth century in this parish of St. Paul. This stone is erected by the Prince Louis Lucian Bonaparte, in union with the Rev. John Garrett, vicar of St. Paul. June, 1860.—"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12). —"Gwra perthi de taz na de mam, mal de dythiow bethenz hyr war an tyr neb an arleth de dew ryes dees." (Exod. xx. 12).

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CANADA'S BEST CUSTOMER.—The Canadian Minister of Agriculture in his annual report says: "During the past year Great Britain, as before, proved the best customer for our farm products, taking over 90 per cent. of our total exports. An ample margin remained, however, for the further extension of our trade in the United Kingdom, as, for every hundred dollars' worth of food and farm products supplied to the mother country by Canada, other countries furnished her with about 447 dollars' worth."

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THE WORLD'S GREATEST BATTLESHIPS.—Vice-Admiral May's new flagship, *King Edward VII.*, is the finest example of naval architecture which has ever been constructed, and gives her name to a "class" of eight battleships, homogeneous in size, armament, speed, and manœuvring qualities. The sister vessel, the *Commonwealth*, will join Sir William May's command in a few days, and as they are completed for sea the other six ships—the *Dominion*, *New Zealand*, *Britannia*, *Hindustan*, *Hibernia*, and *Africa*—will replace battleships of the Majestic type in the Atlantic Fleet. Before Admiral May's appointment ceases, two years hence, he will have under his orders all these eight magnificent vessels, constituting two battle squadrons of unequalled power and speed. The *King Edward VII.*—and the figures apply equally to the other seven ships—displaces 16,350 tons, and is the largest and most powerful man-of-war in commission in any of the world's navies, and on her trials she attained a speed of over 19 knots. Originally it was estimated that she would cost £1,426,266, but a number of improvements in her equipment have since been made, and this figure will be exceeded. This is half a million more than has been spent in this country on any battleship hitherto built. When all the eight battleships are at sea Sir William May will have war material representing £12,000,000 responsive to his order, apart from six armoured cruisers of 23 knots, forming the Second Cruiser Squadron, and other "attached" ships, representing another £6,000,000, or £18,000,000 in all.

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WIDOW-BURNING IN INDIA.—Although for many years suttee—or sati, to use the modern spelling—has been practically stamped out by the action of the Indian Government, cases occasionally occur. The most recent one took place in Behar, and the account of it shows that the horrible custom is still regarded with approval by many Hindus. The matter having come before the Sessions, the following were convicted and sentenced to the terms of imprisonment mentioned: Juggernath Missir, five years' rigorous imprisonment; Balkishun Missir, three years; Dwarka, three years; Ram Charan, one and a half years; Sawar Chonkidar, one year; Gunga and Dilchand Chamars (two drummers employed during the burning), nine months each.

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ISHMAEL ASTIR.—A great native Arabian movement is at present in progress in Mesopotamia, Syria, and Palestine, the object of which is indicated by the motto adopted by its Executive Committee—"Arab Countries for the Arabs." Branch committees have been formed in all the chief towns of those three countries, whose operations are directed from Egypt and Europe. The ultimate aim of the leaders of this movement is to establish an Arabian Empire free from the tyranny of the Turk, governed by a constitutional and liberal monarchy, of which the head shall be an Arab Sultan.

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THE BRITISH-ISRAEL EMPIRE.

ITS POPULATION, AREA, AND IMPERIAL GOVERNORS.

"Thou shalt reign over many nations" (*Deut. xv. 6*). *"His seed shall become a multitude of nations"* (*Gen. xlviii. 19*).
"The stone that smote the image became a great mountain and filled the whole earth" (*Daniel ii. 35*).

		Population.	Sq. Miles.
The British Islands and European Possessions		43,000,000	121,121
India	Lord Curzon of Kedleston, *Viceroy*	300,000,000	1,900,000
Ceylon and Maldives	Sir Henry A. Blake, *Governor*	3,600,000	26,000
Sarawak	Sir C. J. Brooke, *Rajah*	600,000	50,000
Hong Kong	Sir Matthew Nathan, *Governor*	326,000	30
Straits Settlements	Sir John Anderson, *Governor*	573,000	1,500
Borneo and Labuan	E. P. Gueritz, *Acting Governor*	183,500	31,000
Dominion of Canada	Earl Grey, *Governor-General*	5,529,000	3,745,574
Newfoundland and Labrador	Sir Wm. MacGregor, *Governor*	222,000	160,200
British Honduras	Sir E. B. Sweet-Escott, *Governor*	39,000	7,562
British Guiana	Sir F. M. Hodgson, *Governor*	303,000	90,500
Jamaica	Sir J. A. Swettenham, *Governor-in-Chief*	786,000	4,193
The Bahamas	Sir. W. G. Wilson, *Governor*	56,000	5,794
Leeward Islands	Sir C. C. Knollys, *Governor*	128,000	716
Windward Islands	Sir R. B. Llewelyn, *Governor*	167,000	508
Trinidad and Tobago	Sir H. M. Jackson, *Governor*	321,000	1,864
Barbadoes	Sir G. T. Carter, *Governor*	199,000	166
Turks and Caicos Islands	W. D. Young, *Commissioner*	5,300	170
Bermuda	Sir R. M. Stewart, *Governor*	17,500	19
Australia	Lord Northcote, *Governor-General*		
New South Wales	Sir H. H. Rawson, *Governor*	1,438,800	310,700
Victoria	Sir Reginald Talbot, *Governor*	1,202,000	87,884
South Australia	Sir G. R. LeHunte, *Governor*	364,700	903,690
Queensland	Sir H. Chermside, *Governor* (resigned)	516,000	668,497
Western Australia	Sir Frederick Bedford, *Governor*	238,000	975,920
Tasmania	Sir Gerald Strickland, *Governor*	179,500	26,215
New Zealand and Dependencies	Lord Plunket, *Governor*	897,700	104,751
Fiji and Pacific Islands	Sir Everard Thurn, *Governor*	200,000	17,000
British New Guinea	Captain F. R. Barton, *Administrator*	350,000	90,540
South Africa	Viscount Milner, *High Commissioner*		
Cape Colony	Sir W. F. Hely-Hutchinson, *Governor*	2,410,000	276,995
Natal	Sir H. E. McCallum, *Governor*	1,039,800	35,306
Transvaal	Sir Arthur Lawley, *Lt.-Governor*	1,300,000	111,196
Orange River Colony	Sir H. J. Goold-Adams, *Lt.-Governor*	385,000	48,400
Basutoland	H. C. Sloley, *Commissioner*	348,700	10,293
Bechuanaland	R. C. Williams, *Commissioner*	120,000	275,000
Rhodesia	Sir Marshall Clarke, *Commissioner*	1,000,000	750,000
Southern Nigeria Northern Nigeria	Walter Egerton, *High Commissioner* Sir F. D. Lugard, *High Commissioner*	25,000,000	370,000
Gambia and Protectorate	Sir G. C. Denton, *Governor*	215,000	3,550
Gold Coast Colony	Sir J. P. Rodger, *Governor*	1,048,500	71,300
Lagos and Protectorate	Walter Egerton, *Governor*	2,000,000	28,900
Sierra Leone and Protectorate	Leslie Probyn, *Governor*	1,075,000	34,000
Uganda	Lt.-Col. J. H. Sadler, *Commissioner*	4,000,000	80,000
Somaliland	Brig.-Gen. E. J. E. Swayne, *Commissioner*	300,000	68,000
East Africa Protectorate	Sir Donald Stewart, *Commissioner*	4,000,000	350,000
Witu Protectorate	A. S. Rogers, *Resident*	15,000	1,200
Zanzibar and Pemba	Basil S. Cave, *Consul-General*	250,000	1,020
Central Africa Protectorate	Sir Alfred Sharpe, *Commissioner*	900,000	42,217
Mauritius and Dependencies	Sir Cavendish Boyle, *Governor*	380,500	800
Seychelles	W. E. Davidson, *Governor*	20,000	148
Islands in the South Atlantic		6,000	7,600
Egypt and the Soudan	Earl of Cromer, *Minister Plenipotentiary*	13,400,000	1,350,000
Cyprus	Sir C. A. King-Harman, *High Commissioner*	250,000	3,590
		*420,905,500	13,251,629
United States of North America		85,000,000	3,623,000
		505,905,500	16,874,629

* These figures are approximate only, and well within the mark. It is already a fact that the people cannot be numbered (Hos. i. 10); they have therefore to be estimated, and the estimates vary.—ED.

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LIMITED.—(Psalm lxxviii. 41).

By John Scott.

We all have much to learn in the way of patience and true charity from the life of St. Peter. Impetuous in the service and love of Christ, he made declarations for which he had to suffer when put to the test; his strong remark to our Saviour, "Though all men shall be offended because of Thee, yet will I never be offended," brought from the Master the rebuke, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice." We know how this was literally fulfilled, to the sorrow and repentance of Peter. Had he not, in answer to our Saviour's questions, "Simon, son of Jonas, lovest thou Me?" declared emphatically, "Lord, Thou knowest all things; Thou knowest that I love Thee!" Yes, and this declaration of love for the Master brought its responsibilty of service in the words of Christ, "Feed My sheep," "Feed My Lambs." We have ample testimony in the Epistles of St. Peter of his faithful obedience in his writings to the lambs and sheep of the flocks of Christ, who at that time, many of them, were strangers scattered throughout Pontus, Galatia, Cappadocia, &c.; elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. He said of them, "That the trial of your faith being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen ye love." He exhorts them thus:—"See that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever. As new-born babes desire the sincere milk of the word that ye may grow thereby." As British-Israelites we should apply these words to ourselves when searching the Scriptures; for have we not also the words of our Saviour for further encouragement in so doing—His quotation of Scripture in denouncing the devil, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? Being descendants of the once outcast, lost sheep of the House of Israel, we surely have great responsibilities in these days of open Bibles and free Press which should make us more diligent in searching and expounding the Scriptures to the praise and glory of our covenant-keeping God of Love. Now, the word "limited" is only once in the Bible, and it is a reproach to our forefathers for whom Jehovah had done so much in their times of adversity. We read in Psalm lxxviii. 41, "Yea, they turned back and tempted God, and limited the Holy One of Israel." After all His wonderful dealings with them, they tempted God in their hearts by asking, "Can God furnish a table in the wilderness? Can He give bread also? Can He provide flesh for His people?" (Psa. lxxviii. 20). Ought not this to remind us, in these days of enlightenment, of our duty to implicitly abide by the sincere "milk of the word," and be thus better able to stop the mouths of scoffers and unbelievers in our Identity with Israel, who to-day "limit" the Holy One of Israel by their doubting enquiries? The time has indeed come for us to apply this Psalm (lxxviii.) to ourselves literally: "Give ear, O My people, to My law; incline your ears to the words of My mouth; I will open My mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children." These words ought to stir us up to earnest duty in our Master's service, lest we bring reproach upon God and His Word; for are we not the "sheep of His pasture," "His inheritance," and the "people He formed for Himself to show forth His praise"? Surely it can never now be said of British-Israelites that "they limited the Holy One of Israel." Have we not got our weekly Banner of Israel to confirm and strengthen us in the truth of God's Word; also our various Associations at home and abroad showing the fulfilment of prophecy in history? Our daily newspapers also become more interesting to us in our "watching the signs of the times" when we remember our Saviour's words, "I came not to destroy the law and the prophets but to fulfil, even to the jots and tittles." We must not be discouraged because so few of our preachers proclaim the truth of our identity with Israel; but we must regret that by their spiritualizing "Israel" into the "Church," they undoubtedly "limit the Holy One of Israel" when they refuse the light which prevents infidelity and unbelief.

We can appreciate the words of Psalm cvii. and sing the song of our forefathers: "O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Has He not gathered us out of the lands from the east and from the west, from the north and from the south? With our knowledge of God's dealings with our forefathers and ourselves in these latter days, it behoves us to cry out, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Through God's faithfulness to His promises to Abraham, Isaac, and Jacob, we have become the greatest Empire of the world, and have proclaimed the Gospel of Christ in nearly all the languages of the world. Unfortunately, however, priestcraft and idolatry are still with us in this nation, and we must not boast of our own righteousness or good works lest we be reproved, like St. Peter. At the Jesuit Church of the Holy Name, in Manchester, on 1st January, so-called Father Naish preached a sermon on "Christianity and Empire." As reported in the "Daily Dispatch," he said: "Christianity, and Christianity alone, could support the greatness of the Empire. He deplored the increase of the rationalistic spirit, observing that it was possible to show the reason why the progress of rationalism made for national decay. It was essential, therefore, that Christians should band themselves together. Lord Halifax had recently shown that he was ready to accept the authority of the Pope, providing the rights of the episcopate were properly safeguarded. That was an encouraging sign, but whenever the fusion took place the Church to which he (the preacher) belonged must be able to state the terms. There could be no giving way on their part."

This is limiting the Holy One of Israel with a vengeance. British-Israelites, although taking heed to the writings of St. Peter, know better than to look to him as the head of the Church, for they accept Christ only as their Rock and Sure Foundation. Through Christ alone we become a royal priesthood, an holy nation, a peculiar people, and this kingdom will stand for ever.

Crumpsall, Manchester.

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LECTURES.

"THE ANGLO-ISRAEL MOVEMENT.—Mr. Joseph Barnes, president of the Yorkshire Anglo-Israel Association, delivered an interesting address before the members of the Bridge End Bible Class on Sunday afternoon last, his subject being "The British Empire: a Nation and a Company of Nations." Mr. Franklin Holroyd presided. The speaker commenced by arguing that the world's progress had been divided into four dispensations—Antediluvian, Mosaic, Christian and Millennial—the first from Adam to Abraham; second, Abraham to Christ: third, the Christian dispensation; fourth, universal peace. We were now in the latter part of the third age, and the fourth must be drawing near. The present was ripe for the development of those covenants made to the Patriarchs, according to Genesis, which were to be fulfilled in the latter days. If the newspaper reader would connect those promises with the progress of the British nation to-day, and remember that Israel was to possess the land from the River of Egypt to the River Euphrates, he might ask the question: Who possesses the land now? The answer was: The Turk, who was only a nominal tenant, and would soon be called upon to evacuate. Biblical prophecy, with the history of Great Britain, helped them to understand who was the Managing Director of the affairs of the world. At the conclusion of the meeting Mr. J. Turner offered a few remarks, and mentioned that he had championed the cause of Anglo-Israel truth for thirty years."—*Brighouse Echo.*

ARCHÆOLOGY OF THE BIBLE.—On Monday evening the Halifax Anglo-Israel Association met at the Protestant Hall. Mr. Herbert Walker, of Thornton, gave an interesting address on the above subject, suggested by Jeremiah xxxi. 21, "Set thee up waymarks; make thee high heaps; set thine heart toward the highway, even the way which thou wentest; turn again, O Virgin of Israel, turn again to these thy cities." Graphic details of the altar to the Lord in the midst of the land of Egypt (the Pyramid), as mentioned in Isaiah xix. 19, were given; also particulars of numerous monuments and waymarks found and of altars erected, also cities and rivers named, by the ten tribes on their journeyings from Media to this country. An instructive discussion followed, and hopes were expressed that future meetings of equal interest may be arranged.—*Halifax Evening Courier*, February 14th, 1905,

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND FIFTY-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).

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 370 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

Very gratefully have the Subscriptions and Donations, which are printed below, been received during the past month,—from Jan. 14th to Feb. 11th:—

	Subscriptions. £ s. d.	Donations £ s. d.
W. S. (Waitati, N.Z.)	0 7 0	0 9 0
Captain S. (N.Z)		0 2 6
J. R. (N.Z.)	0 7 0	0 3 0
Madame G.	0 2 6	
J. H.		0 5 0
"A Singer in Israel"		0 7 0
E. T. G.		0 5 0
Mrs. B. (Exmouth)	2 0 0	
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M. E. (Blackrock)		0 1 6
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Miss L.		0 2 6
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	£5 1 5	£14 3 11

Total, £19 5s. 4d.

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

Watford, February 11th, 1905.

GIFTS OF LITERATURE.

One hundred leaflets, "Judah is my Sanctuary and Israel is my Dominion," from Miss Sarah Loe, and a fine packet of Purse Calendars from Mrs. Thompson; all gifts have been thankfully acknowledged. We have had great pleasure in welcoming a valuable consignment from the Rev. Dr. E. K. Tullidge (U.S.A.) of his "Our Identity" Catechism, and of "The Truth Sworn to our Fathers;" the former has been published by Messrs. R. Banks & Son; it would be a great boon if the latter could also be issued here, it being an admirable and clear exposition.

SOWING THE SEED.

DISTRIBUTION OF LITERATURE. The BANNER OF ISRAEL, Weekly edition, 312. Monthly edition, 24. BANNERS sent alone, 694, in Book Post packets numbered 694. The COVENANT PEOPLE, 248 monthly, of which 49 were posted alone. The remainder of the Journals, with literature, were sent out in 214 large and small parcels.

I quote now from an acceptable letter received from a home sower.—"You have sent me some very good and useful books lately. I have read them all very carefully and lent them to others. The first young man who read the Handbook ('British-Israel Truth') has been forced to acknowledge that the statement of our case is irresistible; others have the rest of the works, and all have been delighted as far as I have been able to learn. Through these books I got an invitation to lecture at the Y.M.C.A., which I gave last night. The young men were very much interested and rose one after another and gave me so much thanks that I was ashamed to listen. I may also mention that I gave the same lecture to soldiers and their wives on Sunday evening; they also were much pleased. We are now preparing here for a lecture in March, when we hope to hear our friend the Rev. S. J. Deutschberger." This is most satisfactory as proving how well the ground has been tilled and the seed been sown with care.

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A few words appropriately follow from another home sower whom I have well known I could trust to make good use of what we have supplied her with:—"At last I am sending you a small contribution towards the Distribution Fund. I have been trying to do so a long time, but have been unable. I thank you very much for entrusting me with literature so long without hearing anything from me. I was afraid I should be put off your list, but was very thankful to receive your last parcel. I told you before that we had commenced a meeting in our house, about eighteen months ago, and now I can thankfully report progress, and that from quarters where I least expected it. Praise the Lord! I am hoping as time goes on we may be able to form a branch of the British-Israel Association here."

The following came from a very steady and devoted sower. It speaks volumes:—"I find from my own experience that the knowledge of the fact of our being Israel is spreading. To-day as I came from the West of England a person was talking over the War with me. He was interested in the Army and Evangelistic work. He said, 'No sane man can look at the position of the British race the world over, and put it down to chance.' He quite believed that we are Israelites, and he said, 'Were the ministers to take this up they would get the people to listen to them instead of having empty churches.' In this place I have had my turn of persecution, as I was asked to leave one church, and only because of asking a question. Now I have at the Sunday-school, where I am at present, a class of big boys and young men, and I think the general feeling is steadily changing, and we may hope to see the work spread. I feel blessed myself, for if the truth we hold had not strengthened my faith in my Bible, I do not know where I might not have been to-day. I feel the truth of its sacred pages, and I say to all that are working, Don't faint, but go on, and the God of our Fathers will bless you all in the life that now is, and in the life to come."

I close with only these few words from amongst the good letters received, hoping to be allowed to have space in the BANNER of the following week for the Annual Report of the Anglo-Israel Distribution Fund, which will be due; trusting also that our work and that of others may be permitted to go forward and be greatly blessed for the honour and glory of God. In these days of severe strain and stress we need to be pressing forward with our whole might, in the strength which God supplies, that we may help others to see Him as He is—the Ruler of the Universe, the Covenant-keeping Lord of all.

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

February 10th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

Correspondence.

ISRAEL AND EUROPEAN WAR.

To the Editor of the "Banner of Israel."

SIR,—I have followed Mr. White's excellent example, and referred to Isa. xlii. 13, 14, xxvi. 12—21, Zeph. iii. 8, and, like him, see no reference whatever to a future fancied European war. Isaiah xlii. 13, 14 is manifestly Messianic in its fulness, even if it had a partial temporary fulfilment in Cyrus (see verses 1—3). As to verses 13, 14 predicting wars, these are just what occurred after the Messianic ascension, A.D. 33, when the Holy Land was destroyed, and large portions of the Roman Empire besides (chap. xxvi. 12—21). These are part of a prophecy referring to Jerusalem (verses 1, 2) and Judah—nothing to do with Europe,—the last verse referring to Babylon, who, for her wickedness towards Judah, should be utterly destroyed, as she was. Zeph. iii. 8: This prophecy refers to Jerusalem (verse 1), which was partly in Judah, partly in Benjamin; and we here find the lion of Judah (Gen. xlix.) and the wolf of Benjamin both mentioned. Babylon had long slain Jews and others in her secret dungeons and slaughter-houses; but all these shall be broken open by Cyrus and her iniquities discovered, and power to do so any more taken from her.

In the same BANNER a correspondent asks, Who were the Celts? By far the best book on this subject is *The Heir of the World*, by A. S. (1876), published by Nisbet; it is by a learned Israelite now passed away, and is, I believe, the only book on the subject. It has three maps and some woodcuts.

Yours, &c., BEN LEVI.

THREE TRIBES OF JEWS.

To the Editor of the "Banner of Israel."

SIR,—In a note to a long letter in the BANNER (No. 1466, p. 65) by Mr. Tartas, he remarks: "It is simply absurd to speak of 'Ten Tribes (or two Tribes) of the Jews,' when only one ever existed." But it appears from *Scripture* that there were three tribes of Jews, viz.: Judah, Levi, Benjamin (Ezra i. 5). Rehum, the chancellor, writing to the king of Babylon, B.C. 522, calls them Jews; and Nehemiah (i. 2, B.C. 446) calls them Jews; Sanballat, the Horonite, calls them Jews (Neh. iv. 2); Mordecai calls the Hebrews in Persia Jews, yet some were of Benjamin (Esther ii. 5, iv. 3), and he calls himself a Jew, though a Benjamite. Ahasuerus, king of Persia, calls Mordecai (of Benjamin) a Jew. Jeremiah (lii. 28) calls these three tribes Jews. Paul was of Benjamin, but he calls himself a Jew (Rom. xi. 1; Acts xxii. 3). In the *New Testament*, these three tribes, in Palestine, are called Jews. There were two classes of Jews. Those Hebrews who were of Judah were Jews, racially: those Hebrews who were of Levi and Benjamin were Jews politically and nationally, because they belonged to the House of Judah. Modern Jews include Judah and Levi, yet they call themselves all Jews.

A. B. G.

CENTRAL BRITISH-ISRAEL DEPOT.

To the Editor of the "Banner of Israel."

SIR,—A letter appeared in the BANNER advocating the establishment of some central London depository, or room, to serve as a fixed head-quarters of Israel union and information, especially to serve as a reading-room and library, where a collection of all the printed works upon our Israelitish origin could be preserved for perusal and reference, etc., and where appointments could be made and meetings held, etc.

The idea is an excellent one, and very practical. But if such an arrangement is to succeed, one condition must be made and kept to. The collection of books must be permanent, and not saleable or removable by any one, or any committee. There was an excellent room for this object, containing a valuable collection of Israel and other books. It was in St. Martin's Lane, and the late Mr. J. S. Lowe was librarian and secretary. But, after a time, the committee gave up the room and sold the books. Thus a rare collection, which took years to gather, was lost in a day. It is therefore useless to repeat this farce. But if the collection is made unalterably permanent, so that no committee can meddle with it, no doubt plenty of gifts would be made, and nearly as good a library got together again. A fixed central *locus standi* is needed for every great object, and there seems none now for Israel purposes. Israelites in the provinces would find it useful for calling and reference.

A. B. G.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on Sundays in March: That Christians generally, and Ministers of Religion in particular, may test our Identity claims by the Word of God, seeking the enlightenment of the Holy Spirit.

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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. XXIX., No. 1,471. Entered at Stationers' Hall.] WEDNESDAY, MARCH 8, 1905. [PRICE ONE PENNY.

Contents.

PAGE
Scientific Ethnology. By Rev. Leonard Hills..... 107
"That the Scripture Might be Fulfilled." By Douglas A. Onslow..... 108
The Chromatic Bible of Edward Hine. By L. R..... 110
Past and Present in Uganda, 111. Miscellanea..... 112
"Our Faith." By John S. Anderson..... 113
Letters to the Children on British-Israel Truth.—IV. By J. M. Lawrence. Review..... 114
Anglo-Israel Distribution Fund..... 115
Correspondence: The Spirits in Prison. The late J. W. Fryman. Circulating Library of "Identity Literature." Good Advice. "The Israel of God" (Gal. vi. 16)..... 116

THE BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).

They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).

They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).

They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).

They had to possess the "Gate of their enemies" (Gen. xxii. 17).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

SCIENTIFIC ETHNOLOGY.

BY REV. LEONARD HILLS.

TURNING up "Anglo" in "Chambers' Twentieth Century Dictionary" (1903 ed.), readers of the BANNER OF ISRAEL will be interested to find the whole of our belief summed up in four lines, more or less lucidly, thus—"Anglo-Israelite theory, an opinion held by not a few well-meaning persons, *innocent of scientific ethnology*, that the English are descended from the Israelites who were carried into captivity by the Assyrians under Sargon 721 B.C."

Before dealing with the four words which I have italicised, it is interesting to note in passing—

1. The admission that we are no longer "a few."
2. The acknowledgment of our good intentions.

This is most certainly a concession, for it is not long since that we were classed with the revolutionist, anarchist, leveller, blasphemer, etc. We are now quite respectable and "well-meaning." Only two short years between the publication of Cassell's "Dictionary of Religion" (p. 42, q.v.) and the work above quoted, and we are no longer treated with vituperation, though the "information" is but little, if anything, less misleading.

Now as to the reverend editor's charge of innocence of scientific ethnology. He is not very explicit, by the way, as to whether he wishes it to be understood,

A. That the opinion or theory is thus innocent, or,
B. The believer in such theory.

If A., then surely the near future will give us his own satisfactory ethnological production; if B., then the following remarks, quotations, etc., may throw some much needed light on the question. While it is absurd to assert that our belief "rests upon forced interpretations of certain Old Testament texts, and a mythical story of Jeremiah"—*vide* Cassell's "Dictionary of Religion," p. 42—it is no less absurd to imply that if we only had a knowledge of scientific ethnology we should no longer hold this belief, for the following reasons:—

I. Ethnology is yet in its infancy, and far from being yet exact or scientific. Probably no science has been so frequently shaken, and its very foundations re-laid. Elisée

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Reclus, in *Encl. Britt.*, Ninth Ed., Vol. VIII., p. 614, writes: "Ethnology is one of the youngest of all sciences—its existence, even its name, dating no further back than the present generation. Ethnologists are pioneers in a new field of enquiry—squatters in the Far West of learning; . . . they erect no structures which pretend to more than a provisional character."

II. "The work of ethnologists during the last ten years has been mainly destructive. The work of the previous fifty years has been revised, and ingenious but baseless theories have been extensively demolished, and the ground cleared for the erection of more solid structures."—ISAAC TAYLOR. (A recognised authority, and acknowledged as such on page 1,158 of *Chambers*.)

III. For twenty years (now thirty) philologists have occupied themselves in the construction of a pedigree in the form of a genealogical tree, representing graphically the relationships and affiliations of the Aryan languages and their connexions more or less remote with the parent speech, "*but no two of their schemes agree.* Bopp, Pott, Grimm, Lottner, Schleicher, Pictet, Zeuss, Fick, Förstemann, Grassmann, Sonne, Curtius, Max Müller, Pauli, Spiegel, Justi, Ebel, were *hopelessly at variance* as to the ramifications of the supposed Aryan tree; a matter which, if an Aryan family had really existed, ought to have been susceptible of exact determination."—Taylor, *Origin of Aryans*, pp. 33, 34.

The case for ethnology—scientific or otherwise—is thus seen to fall to the ground; but even could it be shown that it was an established science of which every British-Israelite was totally innocent, the fact would not alter or weaken our position one iota; for let it be remembered that we neither base our belief on forced interpretations of certain Old Testament texts, nor upon mythical legends of Jacob or Jeremiah, nor upon scientific ethnology, but upon the impregnable rock of Holy Scripture, the Bible in its entirety, the sure foundation of Jehovah's oath (Heb. vi. 13—20; St. Luke i. 72, 73); the impartial examination of such evidence infallibly leading to joyous acceptance.

"THAT THE SCRIPTURE MIGHT BE FULFILLED."

BY DOUGLAS A. ONSLOW.

[The following is the substance of two lectures on the above subject, delivered at Exeter Hall, to the members of the British-Israel Association, on October 6th, 1904, and February 2nd, 1905].

THE present days are essentially those of either confused belief or rank unbelief, and of failing faith. The rapid advances made of recent years by the learned in the sciences of chemistry, geology, zoology, and others; combined with the speculative deductions drawn by speculating philosophers from their many—but not always accurate—observations, have, to a great extent, upset the old standards of belief. The minds of timid and less learned people have been disturbed; for many seem to think that all a philosopher says must be true if he prefixes the title of "Professor" to his name.

It is not my object to run a tilt at the professorial windmills (I was nigh saying *wind-bags*), for it is just possible that, like Cervantes' hero of old, I might break my lance without stopping the gyrations of the mill. I, however, intend to strive my utmost to support from Scripture, and from both sacred and secular history, the text chosen for this discourse.

In the midst of our Lord's wonderful discourse in His sermon on the mount, he parenthetically said to the assembled people: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18). The Lord confirmed this on another occasion, when teaching His disciples certain truths—the real meaning of which has not yet been understood by His followers. The Pharisees derided Him, because He told them that "no servant can serve two masters." Having reproved them severely, He said, "The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 16,17). Lastly, our Lord said, when foretelling the then pending destruction of the Holy City, "Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but My words shall not pass away" (Luke xxi. 32, 33).

Before dealing with these three most important utterances of our Lord, and the lessons they teach us, let me say that I understand the words, "This generation shall not pass away till all be fulfilled," which have given rise to endless discussions, and confusion as to the Lord's teaching contained in that 21st chapter of Luke, to mean that the generation then living should not all die, or "pass away," until all that He had been foretelling which *related to them*, and *the destruction of Jerusalem by the Romans*, had been accomplished. We must, in studying Scripture, bring our common sense to bear upon what we read; and the Lord distinctly told His hearers, "For these be the days of vengeance, that all things which are written may be fulfilled . . . . for there shall be great distress in the land, and wrath upon this people"—the generation then living! "This generation," mentioned by our Lord, could not possibly have anything to do with the return of "the Son of Man coming in a cloud, with power and great glory," of which He was also speaking, for the Lord knew perfectly well, and, in fact, taught the truth in verse 24—"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled"—that this second coming had nothing to do with the then pending destruction of Jerusalem, or the outpouring of God's vengeance and wrath upon the Christ-rejecting Jews. This could not possibly take place until the end of the Gentile dispensation, centuries after the destruction of the Holy City. Now let me go back to the *jots* and *tittles*.—

The Imperial Lexicon gives the following as the definitions of the word "jot"—"an iota; a point; a tittle; the least quantity assignable." For "tittle," it gives—"a small particle; a minute part; a jot; an iota." Euclid defines "a point"—one of the definitions given by the Imperial Lexicon of the word *jot*—as that "which has no parts and no magnitude." We see, therefore, from these definitions of the two words used by our Lord in connection with what is written in the law and the prophets, that every atom of those predictions; every particle of His Word—however apparently insignificant—has to be fulfilled! As *jot* and *tittle* practically mean the same, their repetition is evidently made for the purpose of emphasis; for the purpose of impressing on the minds of His hearers, and all such as should subsequently read or study His words, the deep

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importance of every fragment of it. It was, doubtless, for this reason that Moses was inspired to caution the people against adding to or taking anything from that Word, and that John, "the beloved disciple," in ending his book of "the Revelation of Jesus Christ," says: "For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book." And he immediately adds, "He which testifieth these things saith, 'surely I come quickly'" (Rev. xxii. 18—20). It is, therefore, the Lord Jesus Christ Himself who "testifieth these things."

Consider, therefore, the solemn importance and deep significance of every portion of "the law and the prophets"—these sacred and inspired Scriptures!

But there is another matter in connection with the three passages which I first quoted from our Lord's sayings, about which I desire to say somewhat more, and to specially draw attention to. In the first He says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," etc. In the second He says: "It is easier for heaven and earth to pass," etc. But in the third He says: "Verily I say unto you . . . . Heaven and earth *shall* pass away; but My words *shall not* pass away." In the first He tells us that until heaven and earth pass, not a jot or tittle passes from the law; therefore His word of prophecy provides for everything up to the time of heaven and earth passing away. In the next, it is easier for this great event to take place than that ONE tittle, one little, apparently insignificant point of this law, as given by His prophets, should fail. Now, in the last, Heaven and earth *shall* pass away, but His words, NEVER!! They all have to be fulfilled, even though heaven and earth pass away. Are heaven and earth to pass away, and in what sense?

If we turn to Isaiah xxxiv. 4, we read, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree." This symbolical language is beautifully paraphrased by the Psalmist, where he writes, "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed" (Psa. cii. 25, 26). Peter tells us how they shall be changed—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up. Seeing, then, that all these things shall be dissolved (the same word which Isaiah uses), what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 10—13).

The promise of this new heavens and new earth, referred to by Peter, is found in Isaiah lxv. 17—"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." They are also mentioned by John in Revelation.

The lesson to be learnt from these Scriptures appears to me to be, that all the prophecies which have been written in relation to events that are to take place prior to the dissolution of the existing heavens and earth must be fulfilled to the jots and tittles, but when these heavens and this earth have passed away, as described by Peter, and been renewed by a new creation as promised in Isaiah, still the Word of our Lord will endure, for there are other predictions relating to the new heavens and new earth which must also be fulfilled to "the least quantity assignable," as the Imperial Lexicon defines a *jot*. And all this THAT THE SCRIPTURE MIGHT BE FULFILLED.

Doubtless it will occur to some that if the heavens and the earth are to be dissolved as described by Peter, how can the promises to Abraham, Isaac, Jacob, and their descendants, that they are to have the land of Canaan as an everlasting possession, be possibly fulfilled? I will venture to suggest the following answer to that very pertinent question:—

The earth, since the day of Adam and Eve's transgression, has been—and still is—labouring under the consequences of the curse. Sin has been rampant since that time, and there is scarcely a spot of ground anywhere that does not contain the evidences of sin and its pollution. Is there a house, or a habitation of any kind, that is not sin-stained and polluted? It will therefore be necessary—and God has so decreed it—that all these traces and evidences of sin, and all the abominable pollutions existing on the earth, and the very polluted atmosphere, contaminated as it has been during all these centuries, must be purified by fire and re-modelled in purity, that the lands promised to Abraham and his seed shall be fit for the dwelling-places of the regenerated and righteous people. The Lord Jesus could not rule in person on the throne of His father David—as promised to His mother at the Annunciation—in an unpurified world and atmosphere FOR EVER! It, however, seems evident to me that this purification of the earth—not its destruction—cannot take place until after the millennial reign of Christ and His people.

I have endeavoured thus briefly to show what importance the Lord attaches to His Word, that the very jots and tittles of it must be accomplished. Now, unless I am mistaken—and if I am my friends who are Hebrew scholars will correct me—the pointing in the Hebrew letters and words materially alters the meaning and significance of the language. If this is so, it will be readily understood that these points, or pointings, must be taken into account in the study of the meaning of the language of the prophets. If they are of this immense importance, does it not at once suggest to us that the language—aye, even the words themselves—must have been inspired by the Holy Spirit? Christ calls them His Word, not the prophets' words who wrote the predictions and the sacred Scriptures; and yet some of our unfaithful shepherds are not afraid to cast doubt upon them, and suggest that the language is Oriental, and means something quite different to what it says! But those who believe that God cannot lie, or by His Word mislead His people, accept that Word—those sacred Scriptures—and that every "jot and every tittle" will be accomplished, in order "that the Scripture might be fulfilled."

Paul told his "dearly beloved son," Timothy, that all the Holy Scriptures—which are able to make him, and all others who "through faith, which is in Christ Jesus," believe in them, wise unto salvation—are given "by inspiration of God." Paul himself was a specially chosen vessel and specially taught of God, and, therefore, did not thus teach Timothy without authority or justification for what he wrote.

Peter, in his second general epistle, which was doubtless

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addressed to the same people as his first general epistle—"the elect, who are sojourners of the dispersion, etc.," says to them, "We have also a more sure word of prophecy," which the Revised Version renders, "we have the word of prophecy made more sure"—"whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts, knowing this first, that no prophecy of the Scripture is of any private interpretation." Now observe the use of the little word "first." Knowing this *first*—knowing what? Why, as I understand Peter, that as you study prophecy, the first thing with which you must impress your mind is "that no prophecy of the Scripture is of any private interpretion," and he then adds his reason for saying this, "for," or because, "the prophecy came not in old time by the will of man, but holy (or, separated for the purpose) men of God spake as they were moved by the Holy Ghost." The rendering of this in the Revised Version is even more precise. It says, "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

In my article on "Bible Truth," in the issue of the BANNER OF ISRAEL for January 13th, 1904, commenting as I was on the Bishop of Wakefield's views as to the inspiration of the Bible, I thus wrote on this passage of Peter's second general epistle: "If the prophet's pen was not guided, but his mind only influenced, but not controlled, then it would be possible that the prophet, if of an imaginative turn, might incorrectly pen his prophecy, and so err. But Peter, I contend, proves the accuracy of the inspiration and the infallibility of its wording by saying, 'For the prophecy came not in old time *by the will of man*, but holy men of God spake as they were moved by the Holy Ghost.' The meaning of which to me is perfectly clear. The will of the man writing the prophecy had nothing whatever to do with what he was writing, because he was moved—actuated in his work—by the Holy Ghost, WHO COULD NOT POSSIBLY ERR."

The necessity for dwelling upon this point is shown when we consider how emphatic our Lord is in saying that every jot and every tittle of the law and the prophets shall be fulfilled.

The proper consideration of this subject forces the impression upon our minds of the vast importance of understanding and studying thoroughly and carefully what the prophets have written. These Holy Scriptures, Paul tells Timothy, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfected, thoroughly furnished unto all good works." Paul also, in his Epistle to the Romans, speaking of the Scriptures, says: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." They are intended for our edification, to build us up in the faith, and knowing from what the Lord has told us of their certain fulfilment to the minutest particular, we must be strengthened and sustained in our faith and the certainty of our hope that all will be fulfilled in due time.

If at the very end of the Bible we read the words written by the very last of the prophets, the words of Jesus Christ—that "blessed is he that keepeth the sayings of the prophecy of this book," shall we not also be blessed if we keep those other sayings of Christ—the Holy Spirit—contained in the other books, which make up the Scriptures, all of which He tells us are His Word, and have all to be fulfilled?

(To be continued.)

THE CHROMATIC BIBLE OF EDWARD HINE.

(Continued from page 100.)

IN continuing our examination of this singular copy of the *Scriptures*, some further notes can be given. They are in pencil on the end fly-leaf, and are as follows:

"1. Restoration of the Jews,
2. Pouring out of the Spirit.
3. The Universal acceptance of the Gospel.
4. The Great Tribulation.
5. The Resurrection of the Faithful.
6. The Second Coming of the Lord.
7. The Millennial Age.

The increase not with Joseph when in the land (Numbers i. 32).

The encampment, the same as adopted by us in our early history through the centuries (Numbers i. 2)

Irish Church confiscation (read Numbers iii. 47, 48).

Garment with blue borders (Numbers xv. 38).

Stars not so vast (in numbers) as astrologers say, yet more than, say, 700,000 or 800,000, and our present population should be this: 1,000 / 800,000,000

The captivity contemplated by Moses (Deut. iv. 27), also by by (*sic*) Solomon (2 Chron.).

Stock Exchange Loans (Deut. xv. 6).

Chaplains of the Army (Deut. xx. 2).

Tree hanging (Deut. xxviii. 42).

Drunkenness (Deut.).

Foreigners, abided by our law, almost naturalized.

Tribe Zebulon, lawyers or authors.

" Reuben, cattle breeders.

1 Kings xx. 15, Princes lead, so did our Dukes the same, an Identification.

Leagues *v.* Treaty, an Identification (2 Chron. xvi. 3).

Stocks, 26."

On the other side of this fly-leaf is the following:—

"Wink with the eye" (Psa. xxxiii. 19).

Lands called after our names (Psa. xlix. 11).

Electorate, 73,800.

Sabbath an Identity (Ezek. xx. 20).

12 pennies a shilling.

There are a few words in each of these pages which are too much rubbed out to be decipherable. On this second page is pasted in a newspaper cutting; being a letter by Zaidella to the *Globe*, upon the Star of Bethlehem. On the inside of the back cover are gummed in two newspaper cuttings. One is a letter from W. E. Gladstone, March 27th, 1877, thanking Rev. R. Cornell, Vicar of Emmanuel, Bristol, for his pamphlet, *The British nation not identical with the lost Ten Tribes*, as it "seems to me an error."

The other cutting is a letter from Gladstone to M'Clellan, of York, thanking him for his pamphlet, *The Pernicious Nature of the Anglo-Israelitish theory*, as "rational, historical and orthodox." Except some writing under the two portraits, there is no more at the beginning or the end of the book.

In the books themselves there are three classes of explanatory markings made use of. These consist of Undercolourings, Symbols, and Notes. In Jonah there are none of these, but they are found in all the other books. The only symbols used in the *New Testament* are the Banner, the Pyramid, the Hand, and the Lamp, and these occur only

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five times. The notes are in both Testaments, but more frequent and more copious in the Old than the New.

The under-colourings are continuous throughout the Bible (except in Jonah), and pretty equally distributed; apparently the most numerous and elaborate are in the Books of Kings and Chronicles.

The symbols in *Genesis* have already been enumerated: so it remains to describe those used in *Exodus*. As some readers of the BANNER may possess copies of this edition of the *Bible*, it may be a convenience to give the pages so that the passages mentioned can the more easily be turned to. The most frequent symbol is the red Pyramid, which occurs as follows: p. 64, against *Exodus* iii. 8, 17; p. 67, vi. 4, 8; p. 74, xii. 25; p. 76, xiii. 5; p. 80, xvi. 35; p. 87, xxiii. 23; p. 88, xxiii. 28; p. 98, xxxii. 13; p. 99, xxxiii. 1, 3; p. 101, xxxiv. 24.

The golden Harp is used on p. 63, ii. 24; p. 67, vi. 7.

The black two-lined Triangle is used on p. 67, vi. 3; only used twice.

The golden Shield is on p. 96, xxix. 45, 46; nowhere else.

THE BOOK OF LEVITICUS.

The red Pyramid on p. 126, xiv. 34; p. 131, xviii. 3; p. 134, xx. 22, 24; p. 137, xxiii. 10; p. 139, xxv. 2; p. 140, xxv. 18, 19; p. 141, xxv. 38; p. 143, xxvi. 42.

The red Heart with gold, black, and green edging is on p. 138, xxiii. 22, and occurs nowhere else in this Bible.

The Swine on p. 121, xi. 7, and nowhere else.

THE BOOK OF NUMBERS.

The brown Trumpet occurs on p. 163, xiii. 2; p. 166. xv. 30, blue.

A Hebrew in robes with fringes, p. 168, xv. 38, but nowhere else.

A gold, red, and blue Sun in glory, p. 178, xxiii. 19; over it in large letters is "Glory be to God," p. 194, xxxvi. 1, "Wherein I dwell."

The gold, red, and blue Eye, p. 178, xxiii. 21, and nowhere else.

The red and black Unicorn, p. 178, xxiii. 22; p. 179, xxiv. 8, and nowhere else.

The red Pyramid, p. 182, xxvi. 53; p. 183, xxvii. 12; p. 189, xxxii. 7, 9, 11, 22, 29; p. 190, xxxii. 32; p. 191, xxxiii. 53, 54; p. 192, xxxiv. 2, 3; p. 193, xxxv. 10; p. 161, x. 29; p. 162, xi. 12; xiii. 2; p. 164, 16; p. 165, xiv. 7, 23; p. 166, xiv. 30, xv. 2; p. 167, xv. 18; p. 173, xx. 12; p. 174, xx. 24. All the Pyramids in this book are labelled in black letters "The Land," except xiv. 23, "Lost." The red Pyramid, flaming gold, red, and black, p. 194, xxxv. 34, and only here.

THE BOOK OF DEUTERONOMY.

The gold and brown triangle, p. 196, i. 38, only occurs twice. The golden flaming sun, p. 233, xxxii. 10, 11, only three times. The red pyramid, p. 195, i. 8; p. 196 i. 21, 25, 36, blue, p. 198, ii. 29; p. 199, iii. 18, 20, 28, iv. 1; p. 200, iv. 5, 14, 22; p. 201, iv. 38; p. 202, v. 16; p. 203, v. 31, 33, vi. 1, 10, 18; p. 204, vi. 23, vii. 1, 13; p. 205, viii. 1, 7, 10; p. 206, ix. 1, 6; p. 207, ix. 23; p. 208, 11; p. 209, xi. 8—12, 21, 30; p. 210, xi. 31, xii. 1, 10; p. 213, xv. 7; p. 215, xvi. 20; p. 216, xvii. 14; p. 217, xviii. 9, xix. 1—3, 8; p. 218, xix. 10, 14; p. 219, xx. 16, xxi. 1; p. 220, xxi. 23; p. 222, xxiii. 20; p. 223, xxiv. 4; p. 224, xxv. 15, 19, xxvi. 1—3; p. 225, xxvi. 9, 15, xxvii. 2, 3; p. 226, xxviii. 8; p. 227, xxviii. 21, blue; p. 228, xxviii. 52, gold and black; p. 229, xxviii. 63, gold and black; p. 230, xxix. 30; p. 231, xxx. 18, 20; p. 232, xxxi. 7, 13, 20, 21, 23; p. 234, xxii. 46, 49; p. 235, xxxii. 52; p. 236, xxxiv. 4. All these Pyramids are labelled "The Land," in thick black letters, except i. 36, without a label, xix. 8, "All the Land," xxi. 23, "The LORD."

The red-edged spotted gold Banner on pole, p. 191, i. 13.

The red hand in gold cuff, p. 197, ii. 7; p. 206, viii. 17, blue cuff.

The red Star, p. 203, vi. 11; p. 215, xvi. 17, black.

The red Stars, p. 204, vii. 13; p. 208, x. 22.

The red Dots, p. 204, vii. 9, 12, 13; only here.

The red Fusil, p. 208, x. 12, 13; only here.

The red and blue Disk, p. 226, xxvii. 9; p. 230, xxix. 13.

The two uplifted red Hands joined by a black chain, p. 200, iv. 26, and nowhere else. L. R.

(To be concluded in our next.)

PAST AND PRESENT IN UGANDA.

To the man in the omnibus Uganda is little more than "a geographical expression." He knows perhaps that it is a British Protectorate, and has heard something about it in connection with a railway, and there his knowledge ends. There will be no excuse for this limited knowledge for anyone who reads "Uganda and Its Peoples," an amazingly interesting book just published by Messrs. Hutchinson and Co. Briefly speaking, Uganda occupies that large tract of country on the shore of Lake Victoria Nyanza, from the exit of the Nile at theRipon Falls, along its northern and north-western borders, and thence north to Lake Kioga, and westward as far as Unyoro. A Protectorate was formally proclaimed over Uganda on June 19, 1894. From time to time disturbances arose owing to the varying attitudes adopted by King Mwanga towards the missions and the protecting Power. The majority of the chiefs, however, from the first welcomed the advent of the British power, and at critical periods did not hesitate to take up arms against their native rulers. The people themselves had been badly treated by those rulers, and were ruthlessly sacrificed whenever those in authority fancied that the health of the Kabaka demanded a holocaust. The details of what the people suffered are too harrowing to publish, but it was quite a small matter for a whole countryside to be butchered when the witches said that such butchery was required to cure a toothache of the Queen Mother. It was no uncommon thing to see a poor wretch who had his ears cut off because his goat in passing along a path nibbled a blade of grass on the King's land. Being an intelligent people, it is not difficult to understand why they have been loyal to the power of Great Britain. The one great drawback to the development of Uganda had been its distance from the coast—eight hundred miles of weary marching from Mombasa—and, of course, very few of its products could stand the cost of transport to the coast and thence to Europe. Now, however, with the railway connecting Mombasa with Lake Victoria, a distance of 584 miles, and with good steamers plying on the lake, Uganda, with its great natural wealth in fibres, rubber, ivory, hides, and farm produce, has been made easily accessible to the tourist and settler alike. What strikes one nowadays is the advance made by the Christian missions in the teaching of the natives. They are for the most part a kindly, contented people, living in a country blessed with a delightful climate and a fertile soil. There are no famine seasons in Uganda. Every month has its regular rain supply, and in consequence the groves of bananas are always green and flourishing.—*North Mail.*

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MISCELLANEA.

A HAVEN OF REFUGE.—At the triennial dinner of the Jewish Religious Education Board, Dr. Adler, responding to the toast of "The Clergy of all Denominations," alluded to the announcement in the Speech from the Throne of a bill to amend the laws relating to aliens. He unhesitatingly declared, on behalf of the community he represented, that they would hail with extreme gratification any measure, however drastic, that would deal with those who had the slightest taint of criminality, either in regard to exclusion or repatriation. At the same time, he earnestly hoped that the measure would not deal mercilessly with those poor victims of persecution who, sober and enterprising, had sought this haven of refuge.

* * *

DR. TORREY'S WORK AT LIVERPOOL.—The Torrey-Alexander mission in Liverpool closed with a series of remarkable meetings. At one of the concluding gatherings the audience numbered about 15,000 persons, while at the final meeting an audience of 18,000 crowded the great hall in Edge Lane. During the day 350 persons professed conversion, the number during the entire mission being something like 7,000.

* * *

EMPIRE DAY.—"Empire Day" will be celebrated on May 24, both at home and in the most distant parts of the King's dominions. The objects sought by the observance are to advance a more accurate knowledge of the four hundred million citizens of the Empire, and consequently to foster more friendly and affectionate feelings among them. The Earl of Meath, who is one of the chief promoters of the movement, has prepared a list of the places where the day will be kept, and an accompanying leaflet contains many admirable suggestions for a programme suitable for the occasion.

* * *

A HEBREW MUSEUM.—The late Mr. F. D. Mocatta was greatly interested in the establishment of a Jewish Museum in London, where various articles of value relating to the history of the Jews might be collected together. He gave much aid in the promotion of the scheme, and it is announced that he has bequeathed his extensive library to the Jewish Historical Society. It will form the nucleus of the new museum which is to bear Mr. Mocatta's name. The collection is in a way quite unique, as it consists chiefly of priceless works in various languages dealing with the Hebrews and their history. Mr. Mocatta also contributed a number of interesting Hebraic antiquities, and these having been supplemented by loans from other collectors the museum will shortly be established.

* * *

STAMPING OUT MALARIA.—Speaking at a meeting held in honour of the members of the thirteenth expedition to the West Coast of Africa, sent out by the Liverpool School of Tropical Medicine, Prof. Boyce gave an account of the health conditions prevailing in Bathurst, Freetown, and Conakry, visited by the expedition, and pointed out that while anti-malarial measures had been effectively adopted in the two first-named places, in Conakry, which was under French rule, malaria, if anything, was on the increase, because the wells where mosquitos bred had not been shut up. The removal of living quarters from the infected centres had been instrumental in reducing malaria amongst Europeans, and it would be well if similar precautions were taken in the interests of the natives.

* * *

BLESSING INDIA.—The latest development of philanthropic work in India is in some respects the wisest. What are known as industrial missions are spreading from centre to centre, and in the feudatory States as well as in ordinary British territory. Ever since the great famines of 1897 and 1900, which threw some 50,000 destitute children, boys and girls, on the charity of the missionary societies, Reformed and Roman, necessity has compelled the managers to organise for them industries, rather than ordinary agricultural labour, though that has not been neglected. In Great Britain and America joint-stock companies have been formed to supply capital and expert foremen to build small factories, in which to train the boys as printers, carpenters, blacksmiths, tailors, masons, and gardeners. All are prospering. The movement is in accord with the general policy of the Government of India, which has long sought to attract the youth of the country away from the over-crowded soil to manual trades and to commerce.

* * *

KING SOLOMON'S MINES.—After eight years' investigations, and two years of explorations at Great Zimbabwe on behalf of the Rhodesian Government, Mr. R. N. Hall, F.R.G.S., recently gave his first lecture on the identity of Ophir. He stated that during his work at Zimbabwe large portions of the ancient temples were cleared, to a considerable depth, of debris, and there was distinct evidence that the older portions of these ruins represented the monuments of a colony of the ancient Empire of Saba, in South Arabia. Saba, or Sheba, was shown to have been a world power long prior, and subsequently, to the time of King Solomon. It was the gold purveyor for the then known world. From King Solomon's mines it was believed that £75,000,000 of gold sterling had been extracted by the ancients during the Ophir period of the Scriptures. Mr. Hall said he did not intend to discuss the origin of the ancient goldseekers of Rhodesia, as he considered further investigation of the ruins was necessary before any definite conclusion could be arrived at.

* * *

CESSION OF TERRITORY.—The Italian Ambassador in London and Lord Lansdowne signed a convention on Jan. 13, whereby Great Britain cedes to Italy the territory on the northern extremity of Kismayu roadstead, in order to assure commercial communication between Benadir and the civilised world. Kismayu is a port situated near the mouth of the Juba River, which forms the boundary between the British East Africa Protectorate and Italian Somaliland. As indicated on the maps, the strip of territory ceded appears to be a narrow one—probably some five miles wide—but its advantage to the Italians is that it would enable them to move their caravans up country into Benadir, on the west bank of the Juba River, the interposition of which would safeguard them from raids by the Somali tribesmen.

* * *

BIBLES FOR THE CAPE COOLIES.—The British and Foreign Bible Society's agent in China has ordered a special edition of ten thousand gospels in Cantonese colloquial, easy Wenli, and Mandarin, for distribution among the coolies who are being recruited for the Cape.

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"OUR FAITH."

By John S. Anderson.

Since my letter to the editor of the *Daily Telegraph* containing a protest against the papers of some of their correspondents on the "Do we believe?" question, which, as rejected by him, was published with some further remarks in the Banner of Israel of the 11th January, I have noticed that several more rejected communications have appeared in the Banner of Israel, which must have met with general approval by the readers of this journal. But all such appear to fall short of what is really required, which seems to me to be that professed preachers of the Gospel should possess such stubborn faith in the truth of the whole Bible themselves, and such capacity for showing to those who do not believe, or who have never heard of it before, the reason for the faith that is in them, as will excite such curiosity in their minds that they will at once search for themselves to see whether these things are so. Surely anyone with common sense, and very many of the natives to whom the Gospel has not yet been preached, possess that qualification to a high degree, and, possessing an enquiring disposition, would not set aside a "theory" which had been seriously presented to them, owing to its having been abused without the shadow of an argument to support such condemnation.

This man would be in the position of one who, having heard of a startling proposition, at once sets to work to see in what manner he can best arrive at the truth. Of course, if Oxoniensis' table of requirements were faithfully answered, a very near approach would be made. Reading in a book regarding missionary work in the Far East, a Chinaman replied to arguments, regarding the truth of the Bible, &c., that it was all very well to endeavour to make converts, but how could we expect them to believe when many of our missionaries did not act up to what they preached. These men are so clever that the Romanists, who have established Orphanages at Shanghai, and in the district of Kiang Nau, had, in 1884-5, 900 stations, each with a chapel, and over 300 Chinese boys' and 400 Chinese girls' schools existed, where pagans as well as Christians were educated. For this work they send out their very best men, quite putting us to shame.

Why could we not set to work in much the same manner and establish schools wherever practicable? This would in time bear such fruit that in two or three generations there would be a large number of natives educated as Christians, whose example would surely have some effect on their countrymen and incite them to make enquiries into these things.

An abstract from the writer's (Mr. E. H. Parker, then one of H.B.M. Consuls in the Far East) book* cannot fail to interest and demand attention. He says, "Truth is what the straightforward, honest mind deduces, or tries to deduce, from concrete facts apparent to the senses; and moral conviction is what the mind, which is simply the sense of imagination, imagines as to guiding principles. If a person imagines a thing to be true, what he imagines must be the 'faith' which commends itself to his mind. He can listen to the exhortations of others if he likes, but he himself is final judge—that is, if he possesses any mind which he feels equal to the task of judging. On this rational basis, I believe, the Chinese as a nation are willing to listen, which is the first step towards believing, and therefore (as some say) towards salvation."

*"John Chinaman and a few Others," by Edward Harper Parker. 1901.

The number of monuments, tablets in clay, and other relics recently discovered in Egypt and other Bible lands, now carefully preserved in the British and other Museums, and accessible to all, enable people to see for themselves that there cannot be the very slightest doubt but that all the details in the Bible narrative are correct, proved, moreover, as they are by quite independent and often hostile witnesses to the wonderful treasures only recently brought to light.

In the Nineveh Gallery at the British Museum there are inscribed clay-tablets from the kings' libraries. Clay was the common writing material of the Assyrians; the letters were formed by penetrating the clay with a square-headed writing implement, which took the form of groups of wedges. Amongst these are tablets giving accounts of the Creation and of the Flood.

The Egyptians believed in the immortality of the soul and that it would re-inhabit the body, but this could not have been discovered, their writing being so very difficult to understand, had not the Rosetta stone, safely lodged in the British Museum, most unexpectedly come to our aid. The face of this stone is inscribed with a decree in the priests' writing or hieroglyphics, under which it is inscribed in the people's writing (Egyptian), and below this in Greek. This translation of the decree into Greek gave the clue how to read the Egyptian hieroglyphics, and so we obtain further proof of the truth of our Bible. With such facts placed seriously before them, surely Mr. Parker's idea could be carried out and such curiosity provoked that would induce them to go into it all for themselves.

From a thorough belief in the Holy Scriptures it is not a wide leap to take to discover that throughout the sacred volume there is distinct reference to a certain people, and to show that the knowledge as to who that nation is may be attained by searching the Scriptures.

I can give three or more instances of people having found out for themselves that our nation is the peculiar people regarding whom all the promises were made, and that they required no Banner of Israel to inform them of the fact. My inference is that if these men and women have found it out for themselves by studying the Word of God, anyone else can do the same. Let us, therefore, take care that in sending out missionaries we only employ the most able men, who will, both by their example and earnest preaching, make such an impression that the natives will of their own accord proceed to study the sacred mysteries themselves.

This, coupled with the Education question, will surely in God's Own time bear good fruit. "For the Son of God, Jesus Christ, who was preached among you by us . . . was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 19, 20).

Streatham, 17th February, 1905.

EPHRAIM BEARING THE WORLD.

By Rev. A. B. Grimaldi, M.A.

In the well-known lines of Matthew Arnold, he speaks of England as:

> "Bearing on shoulders immense,
> Atlantean, a load
> Well-nigh not to be borne,
> Of the too vast Orb of her fate."

The poet depicts England as bearing an orb or globe. The official insignia used at the coronations of English Sove-

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reigns is a golden orb incrusted with jewels, and kept in the Tower.

Joseph was Viceroy of Egypt, where he died, and his prophetic firstborn son was Ephraim, who was born, lived, and died in Egypt.

It is remarkable therefore to meet the symbolic counterpart of the above simile in Egyptian sculptures, hieroglyphs, and paintings. Arnold symbolised that England was destined to bear the burden of the world; and Egypt had long before typified by symbol the same truth. Joseph's zodiacal emblem was Taurus, the bull (Gen. xlix.; Deut. xxxiii.), and this descended to his son Ephraim (Hosea x. 11). After Joseph's death the grateful Egyptians reared up statues of his emblem, the bull, in honour of his memory. As the Egyptians became more idolatrous, after the Exodus they perverted the emblem of Joseph into a god, and worshipped it, under the name of Apis, at Heliopolis, and Mnevis, at Memphis.

It is remarkable to notice that the representations of this Apis make him sustaining a ball, or globe, between his horns. Sharpe gives a copy of Apis with it (*Egyptian Mythology*, 1863, p. 15, fig. 24).

In the British Museum, and other Collections, are many bronze statuettes of Apis with a globe or disk, it being the regular form of representation. We have therefore in Egypt itself the emblem of Ephraim, typified as bearing the world, as if in prophetic foresight of what his destiny would be in the Latter Days, and exactly as Arnold describes England as doing.

The inspired prediction that the covenant birthright blessings should, by Divine purpose, descend upon Ephraim's descendants, was made in Egypt; so that it is just possible that this prophecy of Ephraim's greatness may have been the cause of his emblem, Taurus, being represented as bearing the world.

LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

Letter IV.

GOD'S PROMISES TO ABRAHAM, ISAAC, AND JACOB.

My dear Sidney and Jack,—The third promise that the Lord gave to Abraham was that through his descendants all the nations of the earth should be blessed. This was fulfilled in two ways. First, because Jesus Christ when He came to "save His people from their sins" belonged to this Hebrew nation. And secondly, Israel was to be the great missionary people through whom other nations should hear of Jesus and His love, and so be blessed; for "how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. x. 14, 15). This we find is true of Great Britain and the United States, who send out many more missionaries and Bibles to other lands than all the other nations put together.

After Abraham's death the "birthright" passed to his son Isaac, to whom the Lord appeared and said, "I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed, for My servant Abraham's sake" (Gen. xxvi. 24).

Isaac had two sons, Esau and Jacob, and you know that Esau sold the "birthright" to Jacob, who was therefore the next one to receive all the blessings promised to his grandfather, Abraham. The Lord appeared several times to Jacob, whose name He changed to Israel, meaning "a prince of God" (Gen. xxxii. 28). We learn from Gen. xxviii. 13—15 that, besides the other promises given to Abraham, another is added—that the Israelites should "spread abroad to the west, and to the east, and to the north, and to the south"; and if you look at the map you will see that this is true of Great Britain and her Colonies, as they occupy all parts of the world, north, south, east, and west, being "a nation and a company of nations," as God promised Jacob they should be (Gen. xxxv. 11).

Jacob, or Israel, had twelve sons, who were the founders of the Twelve Tribes of Israel, forming the Hebrew or Israelitish nation. Here are their names, which I should like you to write down and learn:—1, Reuben; 2, Simeon; 3, Levi; 4, Judah; 5, Dan; 6, Naphtali; 7, Gad; 8, Asher; 9, Issachar; 10, Zebulon; 11, Joseph; 12, Benjamin. Of course you know all about Joseph, who was sold by his brethren to some merchants and carried down into Egypt, where after some little time he was made (by Pharaoh) ruler over all the land. How, too, his brethren came to buy corn, and did not know Joseph, till at last he tells them who he is, and sends for his father, Jacob. But I must write more about Joseph in the next letter.

Remember—

11. It is through the Hebrew nation that all other nations shall be blessed.
12. The promises were given to Isaac, and then to Jacob or Israel.
13. Israel was to be "a nation and a company of nations," such as Great Britain and her Colonies.

Hebrew.

The Cabbala of the Bible. By J. H. Weldon. Parts II. and III. Price 1/6 each. To be had of R. Banks and Son, Racquet Court, Fleet Street, London, E.C.

Part I. of this work was reviewed in the Banner of Israel for November 8th, 1899, and Parts II. and III. continue the author's researches into "The Science of Scripture Numbers," founded upon the fact that the Hebrews (in common with other ancient races) used their alphabet for a double purpose of expressing letters thereby to form words, and signs to represent numbers. Every letter was a number, and every entire word, when counted up, expressed in the aggregate a number also. The wisdom of Solomon (chap. xi., ver. 20) without doubt expresses the truth: "By measure, and number, and weight, Thou didst order all things." Archdeacon Lee, in his introduction to the Book of Revelation, writes: "Among every ancient people, especially in the East—In India, China, Chaldæa, Egypt; in Greece, long before Pythagoras, we find importance attached to numbers; and this, too, in connection with religious worship. This instinctive apprehension of the heathen world involves a profound truth. Number and proportion are essential and necessary attributes of the Kosmos; and God, as a God of order, has arranged each several province of Creation—even to the minutest particular ('the very hairs of your head are all numbered,' Matt. x. 30) —according to definite numerical relations (Psa. cxlvii. 4; Isa. xl. 26; Eccles. xvi. 26, 27). Not only where the thought transcends the limits of man's understanding (*e.g.*, Gen. xiii. 16; Jer. xxxiii. 22; Rev. vii. 9), but also in the province of human freedom (*e.g.*, Job xiv. 16; Psa. lvi. 8), all has been divinely disposed according to number and proportion, order and design: and should such dispositions not admit of being computed by human faculties, or should God reveal them in mystery—they are, nevertheless, capable of being represented, not only by means of ideal types and symbols, but also

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by numerical relations. . . . Numbers, like words, are but the signs of ideas." Numerical relation enters into the composition of our food as well as the *materia medica*, for we are assured that tea and strychnine contain the same elements, only in different proportions.

It is this character that the author claims for the written Word of God, and passages of Scripture like Rev. xiii. 18 support his contention. He seeks to apply this principle to other passages of the Scripture, on British-Israel lines. In Part I. he deals with the number 153 in John xxi. 11, and certainly his solution of this puzzling feature is very helpful, and in default of a better, is acceptable. The treatment of "Shiloh" in chapter v. of Part II. is worthy of notice. Without accepting all the conclusions of the writer, we consider the subject one worthy of serious study. It is not at all unreasonable to contend that God has embodied in the words of His revelation a system analogous to that which science finds at the basis of all His works in creation.

One of the most interesting chapters is the first in Part III., dealing with the Great Seal of the United States of America, and its aid in helping the question of the identity of the United States with the tribe of Manasseh.

J. W. MACDONALD.

ANGLO-ISRAEL DISTRIBUTION FUND.

ANNUAL REPORT FROM JANUARY TO DECEMBER, 1904.

THANKS be to God, who has brought the A.-I. D. FUND safely and successfully through another year of steady endeavour. The Report of work accomplished through the year of 1904 is now presented to the many friends who have passed to us a proportion of such riches of this world as was entrusted to them by the Almighty, that through the agency of the Fund suitable literature might be presented to many people, which should point them to the riches of the grace and goodness of the Heavenly Father to us, His people Israel, who, redeemed by the Lord Jesus, shall be fitted to proclaim, and witness by their lives, the Gospel of Salvation to all the nations of the earth.

Although our actual receipts in money have not reached so high a figure as in some years when greater prosperity throughout the Empire left more in the hands of the people for devotion to good works, the Fund has been greatly favoured, and, besides, many a fine gift of literature from sympathetic authors and other friends has been borne to us. These contributions "in kind" have been of immense value, and while they have naturally, as usual, with some generous exceptions, swelled the postage account, they have spared us many and many a spending for good publications.

On account of the great space required for a full list of places to which we send, generally weekly or monthly, through the year, *only those are given* which were new, or where additional sowers had taken up work, or, in a few cases, where some friends reside who can help occasionally.

An ever-increasing circle of the area of the Fund's operations, and the larger number of sowers it has again attracted, call for increased thankfulness, with rejoicing. The summary of our expenses, and of the literature distribution, is presented with a hope that it will give entire satisfaction. With most cordial thanks to our friends who keep the Fund in being, to the Editors of the BANNER OF ISRAEL and the COVENANT PEOPLE, who kindly give space for Reports, to Messrs. R. Banks & Son, who give the ready help of one dozen BANNERS every week, and to our many earnest sowers we wish all possible success and blessing.

LITERATURE PURCHASED. — BANNER OF ISRAEL, Weekly Edition, 15,771; Monthly Edition, 288. COVENANT PEOPLE, 3,000. BOOKS, 480. PAMPHLETS, 1,125. LEAFLETS, 8,600. ALMANACKS, 1,695. CALENDARS, and 500 TRACTS.

SOWING THE SEED.

The literature has been made up in Book-post packets, and larger parcels as shown below.

BANNER OF ISRAEL, alone, 8,849 packets; COVENANT PEOPLE, alone, 580 packets; LITERATURE (general), with or without Journals, 2,585 parcels. At the close of the year our sowers numbered 385.

DISTRIBUTION OF LITERATURE ALLUDED TO ABOVE.

ENGLAND.—Alton, Anerley, Barling Magna, Bath, Baulking, Birkenhead, Blackheath, Blandford, Bootle, Bramley, Brockenhurst, Buckland Newton, Carlisle, Charleton Horethorne, Cheriton, Chetnole, Chiswick, Clapham Common, Denmark Park, Eastbourne, Egremont, Epsom, Erdington, Exeter, Finsbury Park, Great Yarmouth, Guildford, Hampstead, Harpurhey, Hastings, Haverhill, Herne Hill, Hove, Hull, Kensal Rise, Kyre, Leatherhead, Leicester, Leigh, Leigh-on-Sea, Lillington, Liverpool, Longburton, Nunhead, Penzance, Pulham, Richmond, Rotherfield, Savernake Forest, Sanford Orcas, Seaford, Sherborne, South Shields, Stanford-le-Hope, Staple, Stoke-Wake, Stratford St. Mary, St. Just, Sutton-on-Hull, Taunton, Thornford, Thorpe Hamlet, Tunbridge Wells, Wallington, Watford, West Kirby, Witchampton, Yetminster.

WALES: Newport, Towyn.

SCOTLAND: Edinburgh, Glasgow.

IRELAND: Ballinskelligs, Belfast, Clonakilty, Skibbereen, Tipperary.

SWITZERLAND: Interlaken.

AUSTRIA: Trieste.

CRETE: Canea.

SOUTH AFRICA: Beaumont, Cape Town, Klerksdorp, Pretoria, Waterval Boven.

EAST AFRICA: Toro.

INDIA: Umballa.

CHINA: Pekin.

JAPAN: Yokohama.

AUSTRALASIA: (Victoria), Fairfield Park; (Queensland), Cooktown, Croydon, Dow's Creek.

NEW ZEALAND: Christchurch, Omata, Roxburgh.

PITCAIRN ISLANDS.

WEST INDIES: Jamaica.

UNITED STATES: Anaconda, Baltimore, Bellingham, Colacton, East Otto, Everitt, Greenville, Hamburg, Lawrenceville, Naples, Providence, San Francisco, Zanesville.

CANADA: Birtle, Condie, Esterhazy, Esquimalt, Golden, Mitchell, Montreal, Red Jacket, Wapella, Whitehorse, Wolseley.

BRITISH COLUMBIA: Waneta.

NEW BRUNSWICK: St. John.

The total of the places on our books sent *generally weekly or monthly* through the year, in addition to those given above, amounted to 332. E. M. Rush, *Hon. Sec.*

Watford, Feb. 11th, 1905.

THE ANGLO-ISRAEL DISTRIBUTION FUND.

Statement of Accounts from January, 1904, to December, 1904.

	£	s.	d.		£	s.	d.
Balance in hand ...	77	1	4	Books, Pamphlets, etc.	30	14	3
Receipts	205	4	6	The BANNER OF ISRAEL	52	5	11
				The "Covenant People" and other Publications of the British-Israel Association ...	25	14	3
				Postage and carriage of Literature	51	17	10
				Honorarium to Packing Clerk...	47	0	0
				Purse Calendars ...	3	10	11
				Weights and Scales ...	1	8	6
				Binding Pamphlets and Leaflets	0	16	0
				Draft Stamps	0	0	3
				Balance in hand ...	68	17	11
	£282	5	10		£282	5	10

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

Examined and found correct,

4th February, 1905. PERCY H. PAGE.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon.

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Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton Road, Watford; and by the Hon. Secretary, Lee House, Upton Road, Watford. Bankers: the London and County Banking Company, Watford.

Correspondence.

E. C. KNOX (Melbourne). Much obliged for your letter, but the discussion on the subjects referred to has been closed for some time.

THE SPIRITS IN PRISON.

To the Editor of the "Banner of Israel."

DEAR SIR,—I trust you will not think that I wish to raise a controversial argument on the following subject, but I feel impelled to draw attention to a statement in the last part of a most interesting article on "Israel's Wilderness," which appeared in the issue of the BANNER of the 12th December last. Towards the end of the article I am alluding to, the writer, taking for his text the 19th verse of the 3rd chapter of 1st Epistle of S. Peter, assumes that "the spirits in prison" were human, living men, to whom our Lord must have preached during the forty days between His resurrection and ascension. Now, I have been taught, and I hold, that these "spirits" were the spirits of men long since dead, as far as their earth lives are concerned, who, having died on earth before the coming of their Lord, were deprived of personal knowledge and association with HIM as Man. The real meaning of that statement of S. Peter—emphasized in the 6th verse of the next chapter—is that our Lord preached to living souls, who, in that mysterious intermediate state between this earth life and the final judgment, are waiting, with His whole Church, for His Second Coming. To Him they were as much living entities as were His apostles and the disciples. He had suffered and died for *them* as much as for any souls at that time or in the future who were living or had to live out their earth lives. All the teaching of the BANNER shows that much of the literal meaning of the Bible is twisted and turned to suit the different ideas of many exponents. Thanks to the BANNER'S plain and straightforward reading of the Holy Book, our knowledge of the truth of Anglo-Israel teaching grows and strengthens; therefore, I am emboldened to draw attention to this unusual example of "turning a text to suit one's own ends" in the article I am referring to. The rest of its teaching is most helpful, therefore why weaken it by bringing in what can only be described as a misleading view of certain statements by S. Peter on a totally different subject? I may add that I am a firm believer in the Identity question, and a subscriber and constant reader of the BANNER.

Yours faithfully,

AN ANGLO-ISRAEL CHURCHWOMAN,

India, January 25th, 1905.

THE LATE J. W. FRYMAN.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am sorry to inform you of the death of J. W. Fryman—died February 8th, 1905, age 69 years—he being an ardent believer and worker in the British-Israel cause for a number of years. Yours respectfully,

F. KUHLMAN.

132, Garibaldi Street, Grimsby, February 9th, 1905.

CIRCULATING LIBRARY OF "IDENTITY" LITERATURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—By the kind help of some BANNER readers with gifts of books and money (one lady sent me over 50 books), I hope to commence issuing to members within a few weeks. Meantime I shall be glad to receive, *at the earliest possible date*, further contributions of either (or both) description, and also applications for membership—subscription 2s. per annum—to enable me to prepare catalogue, rules, etc., etc., forthwith.

With hearty thanks to my many correspondents for their advice, encouragement, and *practical help*, and to you, Sir, for the privilege of publicity in the BANNER,

I am, faithfully yours, AUG. A. TARTAS.

102, North Side, Clapham Common, S.W.

GOOD ADVICE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think the members or officials in our various Associations throughout the country are omitting an important item in connection with spreading the cause of the Identity. I find in visiting some of our Associations they have very interesting lectures and addresses monthly, but we never see any account of them in the BANNER. We have good articles written by our members in Liverpool, Manchester, Hull, Sheffield, Leeds, and other parts of the North of England; but of the Associations we don't know whether they are dead or alive. For instance, I visited three Associations in January, at their annual meetings, when good reports and addresses were given, including the accounts, showing a balance in hand on each occasion. Two of these Associations ordered 3,000 "Covenant Leaflets," as published in the *Bath Chronicle*, by the energy of Mr. Louis E. de Ridder; at the other Association they held a conversazione, at which nine speakers were appointed for the Annual Conference of the North of England Council, but other towns outside do not even know that these active workers are alive because they have not sent half-a-dozen lines to the BANNER of work going on. We must give credit to the Yorkshire District Association for their reports—they have almost overdone it in lengthy reports; however, you would be quite justified in cutting reports down, if you were overcrowded; but I think if we had more reports of work done it would create a greater interest throughout the country, and members would pick up their BANNER to see how the cause was getting on.

Yours truly,

DANL. PARKER, *Hon. Sec.*
North of England Anglo-Israel Council.

19, Industrial Road, Sowerby Bridge, Feb. 15th, 1905.

"THE ISRAEL OF GOD" (GAL. VI. 16).

To the Editor of the "Banner of Israel."

DEAR SIR,—This is the one text so constantly advanced by the advocates of, or for, spiritual Israel being substituted for natural Israel. Over and over they hark back upon this, and seem to cherish the idea that there can be no refutal or any other interpretation. Let us consider the context:—

"For neither is circumcision anything, nor uncircumcision, but a new creature; and as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God."

Here ordinary intelligence shows us that the apostle is asking blessings upon two separate entities, viz:—

1. Those to whom he has been discoursing as to circumcision and the new birth.
2. The Israel of God.

Now, according to Spiritual-Israelite contention, the latter is the important point and includes the former, ignoring the distinction clearly defined by the use of that little word "AND." It appears to me that the apostle, after his explanations to No. 1, proceeds to call for a blessing upon such of them as accept, and walk by, that ruling; and then that he adds a separate petition for No. 2 in the words, "*and* upon the Israel of God." Paul knew well that at that date the real body of natural Israel was not aware of these teachings, but his spirit went out to them as he saw them in the future as "the nation" of Matt. xxi. 43.

The "Israel of God" MUST be the same Israel of whom all Scripture affirms that Jehovah is essentially their God, and that not only in the past, but in the time yet to come, He will ever be known as "The God of Israel."

M. BERESFORD.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE
Jehovah's Great Campaign. By W. H. Huxtable..... 117
"That the Scripture Might be Fulfilled." By Douglas A. Onslow..... 119
The Good Olive and Its Grafts..... 121
Miscellanea..... 122
After Twelve Years. By Rev. Leonard Hills..... 123
The Chromatic Bible of Edward Hine. By L. R..... 123
Letters to the Children on British-Israel Truth.—V. By J. M. Lawrence..... 124
Edward from David, 125. West London Association..... 125
Correspondence: H. A. Marchant's Report for 1904. Situation of the Capital of Restored Israel. Russia, as Gog, the Prince of Rosh.....125, 126

JEHOVAH'S GREAT CAMPAIGN.

By W. H. HUXTABLE.

THE Lord is a Man of war. "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle" (Zech. xiv. 3). The sun and moon stood still in their habitation. This perhaps was a signal to the whole universe of the commencement of a mighty conflict between Satan and the Son of God, the final issue of which will shew to the principalities and powers in heavenly places who is the blessed and only Potentate, the King of kings, and Lord of lords. A great campaign is organised, and a people specially selected, formed, and trained, who, under their Divine Captain, shall carry it on to a successful termination. For He must reign till He hath put all enemies under His feet. And Israel is chosen to be the Lord's battle-axe and weapons of war, to smite the nations and to destroy the kingdoms supporting Satan's power on earth. And the whole creation groaneth and travaileth in pain together until this great conflict is over. But first of all, Israel must be delivered from bondage, and Moses is sent with a message to Pharaoh. Thus saith the Lord, "Israel is My son, My firstborn, and I say unto thee, let My son go, that he may serve Me: and if thou refuse to let him go, I will slay thy son, thy firstborn." But Pharaoh refuses to let Israel go until Egypt is bereft of her firstborn, the chief of their strength in the tents of Ham, and his eldest son is slain by the destroying angel. And by this last blow he broke the bands of Israel's yoke. And now, as God had said to Moses, "They thrust them out altogether." "For," said they, "we be all dead men." And with a high hand the Lord brought His armies, the children of Israel, out of Egypt. But the enemy said, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. Thou leddest thy people like a flock by the hand of Moses and Aaron. The wilderness for forty years becomes the training place for the armies of the living God. Here they were welded into a nation, and were given a code of laws far superior to that of any other people. But whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. And Israel His son, His firstborn, is to be no exception, but has to be rebuked in the desert that they might be made fit for their high calling. The Jordan divides and stands up upon a heap before the armies of the Lord, and Jericho falls at the sound of the trumpet of rams' horns and the ringing hurrahs of the people. But now a terrible thing happens. Israel flees from the enemy. Joshua falls upon his face before the Lord. Get thee up, Israel hath sinned, is the answer of the Lord to His prostrate servant. One man sins and there is wrath on all the congregation. Satan is permitted to strike this blow to teach Israel that the Lord cannot use unsanctified instruments to carry out His purpose. This done, the camp is purged, and Ai falls before the Captain of the Lord's hosts, who has vindicated His holy name. Israel must be taught that in this great conflict she must keep her hands clean, that the enemy may have no cause to blaspheme. It took them a long time to learn this, which grieved the Lord so that He had to say of them, "O that My people had hearkened unto Me, and Israel had walked in My ways: I should soon have subdued their enemies, and turned My hand against their adversaries." Israel's own sanctity must be beyond question if she is to be used by the Lord to uproot sin and gain a complete victory over Satan. For, to a very great extent, the duration of this great conflict has been made to depend upon Israel's fitness to co-operate with the Lord, and it is due to their unfitness that the final victory over Satan has not yet been achieved. Israel must be purged from her uncleanness, and redeemed from the curse of the law, and

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the filthy garments of the papacy put off, and be clothed with a change of raiment (Zech. iii. 3, 4). For in this conflict it must be made clear to the whole universe, that, even with Satan, the Lord is righteous in all His ways and holy in all His works; that, once for all, the whole universe may be convinced, and every creature ascribe blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

The kings of the Amorites now become alarmed, and gather all their forces against Gibeon, to wipe that out first, as having made a league with Joshua, and then to, if possible, *break* the *power* of ISRAEL; and this, the keynote of the enemy, has and will continue to vibrate till silenced in the blood of the great winepress of the wrath of God. And the battle of the great day of God Almighty at Armageddon will end this great campaign, which began at Beth Horon. "And the Lord said unto Joshua, fear them not, there shall not a man of them stand before thee. And the Lord cast down great stones upon them, and they died: so that there were more who died of the hailstones than they whom the children of Israel slew with the sword." Thus He fought in the day of battle. Joshua now speaks, that Israel might know what a greater than he (another Joshua) is about to do: "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon." And the sun, the great engine as it were of the solar system, probably ceased for the time to revolve on its axis. (There is no limit to the power of Jehovah.) The sun and moon stood still in their habitation. This was a most suitable prodigy to mark the commencement of this great conflict, which perhaps will be reversed at its termination, at the battle of the great day of God Almighty. The God whom those Amorites had forgotten, who first set those orbs in motion, now as it were switches off the motive power, and there is a halt, and the sun remains poised over Gibeon, and the moon over Ajalon, for about the space of a whole day. It may be that the beginning of this great conflict was in this way signalled to the utmost bounds of the universe, for certainly it could not be a matter of indifference to any of God's great family, in whatever part of His dominions they might be. For it is a creature striving with his Creator; Satan against the Son of God. Consequently, as St. Paul says, "The whole creation groaneth and travaileth in pain together until now." We are not to suppose that this world only is interested in the conflict, for perhaps in this way God will manifest His power to the whole universe; to the intent that now unto the principalities and powers in heavenly places might be known the manifold wisdom of God, and that throughout the whole of this great conflict the Lord is righteous in all His ways, and holy in all His works. The Amorites are routed, and their kings in despair hid themselves in the cave of Makkedah, which soon became their tomb. The Lord cast out the heathen before them, and divided them an inheritance by line, and made the children of Israel to dwell in their tents, and the Lord became their King: "I am the Lord, the Creator of Israel, your King." And the kings of the line of David have sat on the throne of the Lord over Israel as his representatives (1 Chron. xxix. 23). Solomon sat on the throne of the Lord as king instead of David his father. And his kingdom is everlasting. "The Lord shall reign for ever, even thy God, O Zion, unto all generations." But the kingdom which was established in Palestine in the time of David was to be plucked up and planted in another land (2 Sam. vii. 10). "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." It is the same people, only planted in another land, and bearing another name. A broken law had disqualified them from co-operating with the Lord in the war, consequently operations are suspended until Israel has been redeemed from the curse of the law and brought into the new covenant. And while Israel stands as it were degraded, Satan is consolidating his kingdom, and riveting the fetters of superstition, and blinding the minds of men, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. And the four great wild beasts of Daniel vii. have been turning the world into a pandemonium. This is what is termed in the New Testament, the times of the Gentiles. The seven times of Israel's punishment synchronize with the seven times of Gentile supremacy as great world powers. And as Babylon was the first of those powers, that is the name that all the rest are called by in the Apocalypse. But not one of those nations has ever supplanted Israel as the people of God (for this is what the teaching of the present day amounts to). They, the Gentile nations, although posing as Christian, have apostatized from the living God, giving heed to seducing spirits and doctrines concerning demons, like their Pagan forefathers; not having received the truth with the love of it. "Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou Lord art become their God." And even when in exile, God said, "I will be to them as though I had not cast them off." And when settled in Britain, the appointed place, He said, "The children of wickedness shall not afflict them any more." "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." "When I see the blood [of Christ applied] I will pass over you." The Lord even makes the wrath of man to praise Him, and so He permits Rome to occupy Britain till Israel is at hand, ready to take possession of the appointed place. And before the great (Papal) tribulation (of twelve hundred and sixty years) set in, God gave her the two wings of the great eagle (Rome), and she was borne safely into the wilderness, the appointed place (Britain), there to renew her strength, and become, as God said she should, a great and mighty nation, such as the British Empire is to-day. The Lord confirms His promise to David by planting Israel in this new country, and by that means seals or sets them apart for His service. And they have committed to them the ministry of reconciliation, for those among the Gentiles who are ordained to eternal life. But at last the hour of God's judgment on Babylon (Satan's kingdom) is come. And Israel, having put off the filthy garments of Papal idolatry, and being clothed with a change of raiment, with a fair mitre upon her head, has now, as it were, been purified seven times in the fire, and come out properly tempered; now fit instruments for the Lord to use in breaking down and grinding to powder Satan's kingdom. In righteousness He doth judge and make war. Israel had been clothed with a change of raiment—the righteousness which is of God by faith in Jesus Christ. Their righteousness is of Me, saith the Lord. The war against Satan's kingdom is recommenced, and Spain's great Armada is demolished, for the Lord blew with His wind and dispersed them. Napoleon wished to humble England as he had the nations on the continent, but the Lord delivered him into our hand, and the island of St. Helena was a witness to his humiliation. And now the three

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unclean spirits, like frogs, are doing their work (these are Satan's missionaries) preparatory to his (Satan's) gathering the nations to Armageddon. Satan will now make one supreme effort, and call up every available man. Latin, and Slav, and Turk, will cast aside their differences and form a solid phalanx to exterminate Israel, that is, Great Britain, the United States of America, and the Jews. Alas, says the prophet, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. Verily it is good for us to know that. Let the two nations, Great Britain and America, learn to know their origin and destiny, so that in that day, together with their brethren of the House of Judah, they may be able to stand still and see the salvation of God. For in reference to that day the Lord, addressing Israel, says, "Come, My people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21). Then shall the Lord go forth and fight against those nations as when He fought in the day of battle, that is of Beth Horon. And as at the beginning the Lord used hailstones, His reserves of war (Job xxxviii. 22, 23), so now, at the close of this great campaign, He says, "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. xxxviii. 22). This will be the great cleansing of the Augean stables, when the accumulated abominations of the ages will be swept away, and there shall be no more the Canaanite in the House of the Lord. The condition of mankind after the last battle of this great campaign has been given us in a symbolical form by St. John in the Apocalypse. "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over His image, and over His mark, and over the number of His name, stand on the sea of glass, having the harps of God" (Rev. xv. 2). The troubled sea of humanity is now a perfect calm, like a sea of glass, but bearing the marks of having passed through a fiery ordeal, and the armies of the living God, Israel and Judah, stand there as the victors. They fought side by side at Beth Horon, and again side by side at Armageddon. And these representatives of the Mosaic and Christian Churches, now standing on a world that has passed through a baptism of fire—looking around them they behold the works of the Lord; what desolations He hath wrought in the earth; myriads of dead bodies lying unburied, and all the weapons of war lying about, some of them to be converted into ploughshares and pruning hooks, and others for fuel, sufficient to last the people for seven years; while the hosts of the dead will take all the people of the land seven months to bury, and the fowls of the air and the beasts of the field shall eat the flesh of the mighty and drink the blood of the princes of the earth. Israel and Judah, or in modern language, the Anglo-Saxon race and the Jews, now join in one grand hymn of praise to Almighty God for all the great things He hath done. Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee: for Thy judgments are made manifest. The great campaign is over, and the rebel chieftain (Satan) imprisoned, and there comes the times of refreshing from the presence of the Lord. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen, and Amen.

"THAT THE SCRIPTURE MIGHT BE FULFILLED."

By Douglas A. Onslow.

(*Continued from p.* 110).

The supporters of British-Israel Truth are upheld in their belief because they see in the present condition of the British Empire and its belongings, as they contend, perfect fulfilments of the Scriptures written concerning the House of Israel, and the promises made to the Hebrew fathers, so far as the due time for these accomplishments has arrived.

We contend for the literal accomplishment of the jots and tittles of the prophets concerning Israel, and we find them only in our nation, so far as the fulfilment has had time to proceed, for it is evident that the fulfilment of the great national promises of blessing could only be gradually accomplished. Nevertheless, we say they are sufficiently advanced in our Anglo-Saxon race alone to enable us to pronounce that we are, and must be, the people of whom the predictions were made, and to whom alone they refer. It is impossible that the Holy Spirit could inspire His servants, the prophets, to write the future of His people, the separated elect people of Israel, and that the future as delineated by those inspired prophets can be realised to and in a people who are not racially descended from Israel's sons.

Ah! but say some of these fearfully wise men, who reject our teaching and oppose it at every turn, "You are utterly mistaken; your views are carnal. They, as you yourselves are, are of the earth earthy. These glorious prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, &c., which have not been accomplished in the Jews literally (they always admit a literal application to the Jews, especially if the prophecies are those of punishment and degradation) have a future spiritual application to the Church. You cannot understand the hidden spiritual meaning of these Scriptures; your minds are too gross, and your ideas can only grasp the earthly glories; they fail to reach to the heavenly and spiritual." Such, in substance, are the ideas of many who reject our understanding of the Scriptures, and they are not by any means exaggerated.

Now let me ask, Can anyone understand the spiritual fulfilment of the jots and tittles? Try to imagine a spiritual *jot* or a spiritual *tittle!*

Were the threatenings contained in the writings of the prophets against Jericho spiritually fulfilled? The walls actually fell down at the last blast of the trumpets, when the Israelites were marching round the city, and the people shouted. To show the exactness of the fulfilment of the promise made to Joshua, I will briefly recount the whole course of events from the Scripture itself.

When the people of Israel had crossed the Jordan, under the leadership of Joshua, they encamped on the plain of Jericho, which was the first principal city of the Canaanites that they came to. The city being walled all round with lofty walls, and the gates shut to prevent the Israelites from getting in, the Lord commanded Joshua, with all the men of war, once a day for six days to compass the city. "And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day (this was doubtless the

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Sabbath day) ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." These were the instructions given by the Lord to Joshua, and they were plain, practical, and literal. The commands that Joshua had received were faithfully carried out by him, each day for six days. "And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, *that the wall fell down flat, so that the people went up into the city, every man straight before him,* and they took the city" (Josh. vi.).

In the foregoing narrative we see a perfectly literal fulfilment of a plain prediction. The result following the shout of the people was exactly what the Lord foretold—at least seven days before the result happened. The words to describe what followed the shout of the people are identical with those used by the Lord to say what should occur. It is true this is not a case of the Scripture being fulfilled, because this Scripture was not written till after the event occurred; but it was an absolute fulfilment of the Word of the Lord in its minutest details.

But there is another illustration of literal fulfilment in connection with the Scripture relating to Jericho. After the city had been destroyed, and every living creature, including the very animals even—with the exception of Rahab and her family,—we read that "Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." A most remarkable prediction this, uttered by Joshua in the year 1451 B.C. according to the Scripture chronology given in the margin of our Bible. Was it ever fulfilled? If we turn to 1 Kings xvi. 34, we read that in the days of Ahab, the wicked king of Israel, "did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which He spake by Joshua the son of Nun." Or, in other words, "that the Scripture might be fulfilled." The marginal date for this rebuilding of Jericho by Hiel is 918 B.C.: that is to say, 533 years after Joshua's prophecy, and it was fulfilled to the letter.

The rending of David's kingdom—the Ten-tribed House of Israel—out of the hands of his grandson Rehoboam, in consequence of Solomon's wicked lapse into idolatry, was foretold to him nearly ten years before the event happened. The event predicted occurred when Rehoboam refused to listen to the appeal of the people led by Jeroboam to reduce the taxes, which had been very grievous under Solomon's rule; and we read, "The king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying [the word of the Lord had to be fulfilled] which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat."

When Ahab, the wicked king of Israel, had obtained the vineyard of Naboth, which he coveted, by the murderous action of his still more wicked wife Jezebel, Elijah the prophet was sent to tell him: "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." Two years after this prediction the king died of the wound he had received in his chariot while fighting against the Syrians. They buried him in Samaria, "and one washed the chariot in the pool of Samaria; and the dogs licked up his blood, . . . according unto the word of the Lord which He spake" by Elijah.

Space will not admit of my giving further instances from the Scriptures that the Word of the Lord has again and again been accomplished, "that the Scripture might be fulfilled." The Bible is replete with recorded instances of such fulfilment, and they are always most literal, showing that the "jots and tittles" have not been neglected in the fulfilments of the prophecies.

One of the most wonderful prophecies, if I may say so where all the prophecies are so marvellous and incomprehensible to us in their absolute exactitude in fulfilment, is that commonly known as "Daniel's seventy weeks." It was the vision vouchsafed to Daniel, the "greatly beloved," in response to his earnest supplications to God for his kingdom and God's people—the two houses. The prophecy given by "the man Gabriel," as Daniel speaks of him, is recorded in Dan. ix. 24—27, thus: "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks: and threescore and two weeks it shall be built again with street and moat, even in troublous times. And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary: and his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and for the half of the week he shall cause the sacrifice and oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined, shall wrath be poured out upon the desolator" (Revised Version).

I have given the Revised Version as it is so much more recent than the Authorised Version, though it seems to me to make this difficult prophecy more enigmatical than the older version.

In a work by the Rev. Bourchier Wrey Savile, entitled "Fulfilled Prophecy," published by Longmans, Green & Co. in 1882, is a remarkable chapter on "The Death of the Messiah." In this chapter Mr. Savile deals at great length with this prophecy of "Daniel's seventy weeks." It is too good to omit altogether, and much too long to quote at length. I propose, therefore, to give one or two extracts from it to show the marvellous exactness with which the prophecy was fulfilled. First he summarises the prophecy in the following manner:—

1. "That there would be a period of 70 heptades (weeks in the Bible), or 490 years, determined in the counsels of the Almighty, for both judgment and mercy upon the chosen race, *i.e.*, the Twelve Tribes of Israel.

2. "That the exact time of the cutting off or death of the Messiah as a sacrifice and offering for sin was fixed by

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taking the decree for rebuilding Jerusalem as a starting-point.

3. "That the whole period of 490 years is thus divided in the prophecy :—

(*a*) The rebuilding of Jerusalem would take	7 heptades, or 49 years.			
(*b*) To the death of the Messiah, an additional	62	,,	434	,,
(*c*) Final heptade, in the midst of which sacrifice would cease	1	,,	7	,,
	70		490	

(To be continued.)

THE GOOD OLIVE AND ITS GRAFTS.

Mr. R. A. White, of Belfast, has forwarded us a copy of some little correspondence he has had with the Rev. J. H. Bennett, B.A., and we have pleasure in publishing it. We presume Mr. White did not expect much light or satisfaction from the rev. gentleman, and consequently he will not be suffering from disappointment.

[*True copies*].

45, Rutland Street, Belfast, December 19th, 1904.

Rev. J. Hamilton Bennett, B.A.

Dear Sir,—In your very able sermon on Sunday morning last, in Magdalene Parish Church, Belfast, you stated as follows : "For we are, as you know, but Gentiles grafted in." No doubt you had in your mind Romans xi. 17. May I ask of you an answer to the following questions, which seem to me to arise out of that statement :

1. To whom did you refer by the "we" in the quotation?

2. The Jews being broken off, and we (assuming your statement to be correct) being grafted in, what are we grafted into ? In other words, where is the original Good Olive referred to by the apostle ?

As your text was John v. 39, I think it very opportune to ask these questions. Yours in Christian love,

R. A. White.

Kilroot House, Eden S.O., Co. Antrim, December 21st, 1904.

Mr. R. A. White.

Dear Sir,—Thanks for your very kind letter bearing date December 19th *re* my sermon in Magdalene Parish Church.

1. "We" refers to Gentiles.

2. St. John xv. 5 will answer your question.

Faithfully yours, J. Hamilton Bennett.

Belfast, Decemer 28th, 1904.

Dear Sir,—I am obliged to you for your reply of the 21st inst. Kindly excuse me for saying that your reference to St. John xv. 5 does not seem to answer my question.

Our Blessed Lord in this place is teaching the conditions of fruit-bearing. The Apostle Paul (Rom. xi.) is teaching the ecclesiastical standing of the Gentile wild grafts. Please note that these, grafted into the place forfeited by excised Judah, partake *with* and *among* the unexcised natural branches. These, being branches of the original root and stem, are not Gentile wild grafts. May I ask, Did you recognise this fact when you replied to my question, 'Assuming that we are Gentiles, what are we grafted into ?" by a reference to St. John xv. 5 ?

Both the original branches and the wild grafts can only bear fruit when and while they abide in Christ ; but surely St. Paul's idea of the one kingdom of God, and its root and stem, presents a different aspect of the truth to that before our Lord's mind when He spoke the words to which you refer. The redeemed unexcised branches of the holy root (ver. 16), wherever they may be, are not grafted-in Gentiles. Is not this so ? What if you are one of them !

Faithfully yours, R. A. White.

Rev. J. Hamilton Bennett, B.A.

Kilroot House, Co. Antrim, January 12th, 1905.

Dear Sir,—In reply to yours of the 28th ult., I don think I can add much for your information. With regard to your first queries, Romans xi. 18 and St. John xv. 5, fully answer both; whether we are "redeemed"—to use your own expression, "unexcised or excised"—if we are in Christ and washed in the blood of the Lamb, I believe we shall enjoy the future blessedness, and be for ever with the Lord. My excuse for not replying sooner was, I thought my former letter was sufficient, as I did not wish to enter into any controversy in connection with the Anglo-Israelitish question, and further, I thought that I made my object plain when preaching in the Magdalene Church, namely, to search the Scriptures. Thanking you for writing to me,

I am, sincerely yours,

Mr. R. A. White. J. Hamilton Bennett.

Belfast, January 31st, 1905.

Dear Sir,—I am very much obliged for your further favour of the 12th inst. Please forgive me for saying that the two texts you quote have no reference to each other (see my previous letter). The Christian happiness to which you refer was not a point in dispute. I regret the timidity on your part to enter into the British-Israel controversy, as I dont think it would in any wise militate against the Gospel of salvation of which you are a faithful exponent. It is the unchangeable character of Jehovah, His oath and His covenant promises to His people Israel, which are in question, not one of which has ever been or ever shall be broken, worlds without end. May I ask, has it ever occurred to you that the Book of Common Prayer, which you use each Sunday, and to which your congregation respond, is in reality a controversy with Israel ; and to carry out your wish to its full extent that book should be relegated to obscurity; whereas, taken in its totality, it becomes a standing witness against your position, being a compendium of evidence in itself that we are not Gentiles, as commonly understood, but Jehovah's own inheritance (even though miserable sinners at best) preserved to be a blessing to the rest of the world. One would almost think it was a matter to be ashamed of, a fear lest our nation might happen to be the seed of the patriarchs. In my humble opinion the day is not very far distant when Christians, and more especially our dear brethren in the ministry, now at their wits end for material wherewith to combat the forces of unbelief, which to-day are threatening the very life of the Church militant, will be glad to have British-Israel truth to fall back upon, instead of making voluntary contributions to sceptical funds, as is so often the case. I am inclined to imagine that it is we who search the Scriptures.

I intend publishing our correspondence in the Banner of Israel and the *Covenant People* magazines.

Yours in Christian love, R. A. White.

Rev. J. Hamilton Bennett, B.A.

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MISCELLANEA.

THE NOBLEST TRIUMPH OF THE GOSPEL.—"There was, withal, tenderness and warmth within these rough Norsemen's hearts, and when they gave up their beautiful Baldur, son of Odin, for Jesus, Son of God, the missionaries of the Cross gained their noblest triumph."—CLODD: *Childhood of Religions*, p. 245.

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POSTAGE AND PATRIOTISM.—The Canadian Senate has unanimously passed a resolution affirming the principle that the conveyance of letters, newspapers, books, and periodicals should be at a lower scale of charges within the Empire than with a foreign country. It was held that the British postal rate tended to exclude British literature, with the result that Canada was flooded with cheap American publications, often un-Canadian and un-British in tone. The Secretary of State said that if Canada were not so deeply attached to the Motherland she would long ago have become imbued with American sentiment.

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JOHN SADLER.—It has been already stated that John Sadler openly avowed his belief in our Israelitish origin. In this case he must be our earliest witness yet found, and, as such, deserves special mention. He wrote a work called "*Olbia*: or The New Island Lately Discovered by a Christian Pilgrim; with its Religion and Rites of Worship, Laws, Customs, and Government, Characters and Language, etc., with other things remarkable." Part I. London: 1660. There was no second part published. He wrote also "*A Prophecy concerning the Plague and Fire in the City of London*," printed in Hutchins, Dorsetshire. He was Master of Magdalen College, Cambridge. He had a great knowledge of Hebrew, and was a Master in Chancery; also the Town Clerk of London, and M.P. for Cambridge. Cromwell held him in great esteem, and by his aid, by influencing the Protector, the Jews were able to build a synagogue in London (*Dictionary of National Biography*). An article on Sadler is in the *Jewish Quarterly Review* for 1903. Another work by him is "*Rights of the Kingdom: or Customs of our Kings and Parliaments*, our true liberty, due allegiance, three estates, their legislative power, original, judicial, and executive, with the militia." London: 1649, quarto.—A.B.G.

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SAMARIA.—Within half-an-hour's distance of the hill on the north and south, and still nearer on the east, the ring of lofty hills which enclose the valley of Samaria begins to rise. These are what the Scripture calls "the mountains of Samaria." They encompassed the city, so that, in the days of Israel's glory, when they were all clad in vineyards, the capital would appear encircled by plenty and luxuriance. The days are coming when these same mountains of Samaria shall again be clothed, more luxuriantly than ever, and cultivated by the hands of ransomed Israel, for the same unerring Word that foretold the present desolation has foretold the coming glory—"Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant and eat them as a common thing."—*Magazine of the Rising Generation*, 1846.

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THE DUMPING OF DISEASE.—A few days ago a Russian was fined in London for stealing from a Roumanian, when the detective engaged in the case said that the prisoner and his six children were part of 800 people who had been refused admission into the United States on account of being diseased. Most of them were consequently dumped in England without means or prospects.

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OXFORD AND THE COLONIES.—Oxford University has formally accepted the offer of Mr. Alfred Beit, first announced three months ago, to endow a chair of Colonial History. Mr. Beit, it may be recalled, proposed to make a contribution of £1,310 a year for seven years for the following objects:—(1) The maintenance of a resident professsor of Colonial History. (2) Assistant lecturers. (3) A prize of £50 for an annual essay on the advantages of Imperial citizenship and the payment of examiners' fees. (4) The purchase of books on the subject, the amount of such purchase not to exceed £50 per annum. At the end of seven years, if it was decided by a majority of the Hebdomadal Council that the professorship and assistant-lecturers had been justified, Mr. Beit undertook to make a permanent endowment yielding the same sum. One of the conditions laid down was the institution of an annual public lecture on the history of British dominions over the sea.

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JUDAH AND ISRAEL FRATERNIZE.—"We hate the Japanese, but we detest the Jews." This sentiment, commonly expressed among the higher officers of the Russian army, finds no echo, so far as the last portion of it is concerned, in these islands, and the fact has rarely been so clearly demonstrated as at the dinner of the Maccabæan Society, held at the Hotel Great Central. Mr. T. G. Jackson, R.A., pointing to all that Hebrews had done for literature, art, and the drama, declared that London synagogues were all Christian built. Sir Wyke-Bayliss, president of the Royal British Society of Artists, gave a dainty sketch of Jewish advancement "when the world was young." He compared Homer with him who wrote, "Thou makest darkness that it may be night, wherein all the beasts of the forest do creep forth; the young lions roar after their prey, and seek their meat from God; the sun ariseth, they gather themselves together and lay them down in their dens. Man goeth forth unto his work, unto his labour until the evening," and concluded, "Thank God, that honoured among the British are the descendants of the race of that great poet!"—*Daily Telegraph*.

***

ODDFELLOWSHIP AND THE EMPIRE.—The largest friendly society in the world is said to be the Manchester Unity of Oddfellows, which has a membership of 1,018,685, a capital of over 11½ millions sterling, and an annual income of over £1,848,000. Grand Master Woodeson observed recently, in the course of an address, that "one half of their recent increase of members had come from that Britain of Oddfellowship across the seas, thus linking Motherland and Colonies in the strongest and best of ties—that of love and friendship."

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A GEOGRAPHICAL CENTRE.—In the new naval arrangements which are being carried out the obvious tendency is to recognize South Africa as the geographical centre of the British Empire.

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AFTER TWELVE YEARS.

By Rev. Leonard Hills.

It is now twelve years since it was my privilege to stand by the side of our honoured friend, Mr. G. J. Vince, and proclaim British-Israel Bible truth in the three villages of Copthorne, Turner's Hill, and West Hoathly, where for upwards of a quarter of a century this glorious truth has been faithfully and acceptably taught. It is now my great joy and privilege to witness the result of the bread thus cast "after many days."

During the past six weeks I have spent much time and paid many visits, gleaned very many cheering and encouraging particulars, and delivered twenty-five addresses (including sermons) on the Identity in Copthorne and West Hoathly, besides holding informal Bible readings on the subject at several of the houses. These lines are written for the encouragement of lonely workers who plod on and see little signs of harvest. Be patient sowers. Yours is the place of honour, though it must oftimes be the place of self-sacrifice, misunderstanding and misrepresentation. Your place may be lonely now, but when the Lord of the Harvest reaps in what you have loyally and patiently sown, the field now so lonely shall ring with the shout of a host. I sit at the window and alternate my writing with feasting my eyes on as fair a landscape as can well be found in England. The house stands as high as any house in Sussex and overlooks a magnificent scene of hill and dale, field, forest, watercourse and farmstead, grim sentinel rocks that frown over the quiet turnpike that twists itself away into the blue distance in most unconventional turns, and finally slips out of sight at the crest of the hill, whose bare head is lifted up to hide the little hamlet nestling just the other side. This is West Hoathly—"beautiful for situation," but made more beautiful by a thousand fragrant memories that crowd in of happy days of long ago, when the now stalwart men of the village were growing lads in my Bible class, turning up references with feverish eagerness, and plying one with "Please, sir, does this mean Judah or Israel?" "Where does it say so and so?" and hundreds of other questions not all as easy to answer as the above samples. Some of the faces one looks for in vain; "they rest from their labours and their works do follow them." Fresh faces have come and smile out the kindly welcome and hearty Sussex hospitality that forcibly reminds one of those who are gone.

The Bible class has grown, and now has an average attendance of twenty, Mr. Vince (and very often his beloved wife) taking a ten-mile journey twice, and sometimes three times, in the week to be present with help and guidance. Amid very much opposition—sometimes of the violent and mischievous kind, and always of the negative sort born of prejudice and ignorance and suckled on indifference—the work has gone steadily forward, with the result that this devoted servant of Israel's God has around him a band of intelligent and earnest Bible students and faithful workers together in the Church. Does it pay to "preach Israel," as I have sometimes heard it called? Let these three Churches answer. During the twelve years that have elapsed since I last saw them, a new schoolroom has been built, furnished, and paid for, at Turner's Hill and West Hoathly, while at Copthorne the Church has been pulled down and entirely rebuilt and paid for. God has indeed honoured them that honour Him. When Mr. Vince gave over the pastorate of Turner's Hill Church into other hands twelve months ago it was admitted on all hands that it was in a more flourishing state, numerically, financially, and spiritually, than it had been for the past thirty years. At the two other places still under his pastoral care, the annual year-book shows an increase in funds and membership. "Happy the man whose hopes rely on Israel's God." May the remaining days of our brother's honoured ministry be yet richer in blessing, and those remaining days run to many long and happy years.

THE CHROMATIC BIBLE OF EDWARD HINE.

(*Concluded from page* 111.)

"8. The Great Tribulation. (Continued from the end fly-leaf).
9. The War of Armageddon.
10. The First Resurrection of the Saints.
11. The Second Coming of the Lord.
12. The Glorious Millennium.
13. The Promised Outpouring of the Holy Spirit.
14. The eye to eye oneness of the Church of Christ.
15. The New Jerusalem out of Heaven."

Edward Hine.

"3, Mortimer Terrace, Birkenhead,
"10 January, 1870.

"Sir,—Your work on Israel I read yesterday with the deepest interest [obliterated]. Its a great gift of God to our nation, especially at this crisis of our history. . . . This *descent and recovery* 'of a people' from Israel, 'how precious'! (page 20). "Yours, &c.,
"Stuart Walker."

"109, Albion Road, January, 1870.

"*Sir,—My mother* desires me to say she has been very much interested in the *pamphlet* you have given her, "The Identifications of the English nation with the lost *tribes* of Israel." . . . When you come perhaps you will bring 6 copies *more*.
"Willie Ballard."

The left hand carte-de-visite photographic portrait is a full face, half figure, labelled "Adams and Stilliard, Southampton. Copyright."

The right hand carte-de-visite photographic portrait is a profile, half figure, looking to the left, labelled, "J. E. Shaw, Huddersfield." Both wear spectacles.

A few words are doubtful, and these are in italics. As these letters are dated the very time of the first publication of the *Seventeen Identifications* they are probably the first two which he received. The dots no doubt show where some sentences are omitted.

Upon the engraving of the pectoral is written in pencil: "From Dr. Kenealey's Collection" (?) Upon one of the views of Tara is pasted a Scripture ticket containing the words, "I will be with Thee, Isa. xliii. 2," and adjoining it is a liliputian photographic portrait of the profile, to the left, of an old man with long white hair and beard. Underneath the two larger Tara views is written: "Views near Tara Hill, taken by the Hon. Major O. Lambert." Underneath the Tara engraving is printed: "Tara Hill and Pillar Stone." This stone is a large upright block, sunk some feet in the ground, and is the one that Dr. Petrie tried to prove was the real Liah Fail, and had never been taken from Ireland. During the rebellion of 1798 some rebels were executed here and buried on the hill, this stone being raised over the grave, and hence called the Croppies stone.

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In the second of the small Tara views is a man using a telescope, standing by a stone on which is marked: "R.I.P., C.G.," and a cross. Above the Coronation Chair photograph is a newspaper cutting headed, "The Jubilee Service," referring to the selection of those invited to the Abbey.

I have already noticed the writings and insertions on the two covers, and also described the symbols used, and given specimens of the manner in which they are employed. I will now refer to the Notes in the *Bible*. These are on the margins, but they are not written, but marked in with some pigments by a brush; most are red, others are blue, or black. They are in different characters, all large, some in very large letters; a few are green. Some of these notes are simply short expressions from one of the verses close by, others are observations, or explanations, or applications of the text to England.

I will give a few examples, which will sufficiently explain the plan.

Joshua xiii. verse 6, "Sidonia was not possessed." 7—9, "Half tribe of Manasseh or America." 10—13, "When Israel was in the land they never did fully possess all that was so faithfully promised." 14—17, "These promises were not intended by God to be realised in their entirety in their then possession; it is in the possession that is yet to come that they shall be fully realised; then Abraham, Isaac and Jacob shall be with us, who all died in faith, knowing God would be faithful in what He promised to them." 29—31, "One half tribe of Manasseh or America."

Isaiah liv. This page is headed "The oneness voice together, eye to eye, cannot be enjoyed until after we nationally acknowledge our Identity. The stars and stripes of America. Emigration for the English designed by God." Verse 1. "Israel is the desolate woman divorced from the Mosaic law. 2. Having the multitudinous seed in her, which Judah had not, Israel to emigrate." 3. "Filling up waste lands, America, Australia, &c., &c." 4. "Captivity." 7. "Found Christians." 8. "Captivity, a saved people." 9. "Sure word." 10. "Sure word." 13. "Christians." 15. "They have Assyrian's Roman's Fact." 17. "We are the only nation on earth of whom this can be said fact. Mr. S., 5th November, 1865, morning.

1 Peter. "Note. This Epistle is specially addressed to the English people who are literally the Ten Tribes of Israel. It would be nonsense and foolishness and contrary to confirmed historical facts if written to the Gentiles." i. 1. "Our Saxon forefathers were in these very parts when this was written." 2. "The Election." 7. "Second Coming." 10. "Second Coming. Grace that should come." ii. 8. "Judah." 9. "The only Election is Israel as a nation." 10. "Israel." 12. "Among the Gentiles; therefore, this Epistle could not be addressed to Gentiles." 13. "Israel were strangers in this country at this time, not having government of their own." v. 1. "That shall be revealed." 4. "Second Coming." 7. "Mr. Halliday, 6th May, 1866, E." There are no other notes in the first *Epistle* of Peter.

There now only remains to give a specimen of the under-colourings. These are put on by a brush, with some pigment, and the colours have been already mentioned. The colour is laid on in a line under each line of print that has to be marked.

1 Kings xii. 1. *And Rehoboam* (blue) *to Shechem for all Israel were come to Shechem to* (red) *make him* (blue) *king* (red). 2. From *And* to *yet* (red) *in Egypt* (green) *heard* to *in* (red) *Egypt* (green). 3. All red except *unto Rehoboam* (blue). 4. *Thy father* (blue) *made* to *make* (r.) *thou* (b.) *the grievous service of* (r.) *thy* to *put* (b.) *upon* to *serve* (r.) *thee* (b.). 5. *And he said* (b.) *unto* to *again* (r.) *to me* (b.) the rest (r.). 6. *And* to *consulted* (b.) *with* to *Solomon* (pink) *his* to *said* (b.) *how* to *advise* (p.) *that* to *answer* (b.) *this people* (r.). 7. *And* to *unto* also *saying* (pink).

This may be sufficient to show the plan adopted with the under-colourings.

It was already noticed that there is on the small Tara view, a liliputian portrait. I now find this is of Edward Hine, taken either in America or after his return from the States. The following description is from a United States paper of 1885, when he was there, and agrees with this small portrait. "Mr. Hine is an elderly gentleman with a long flowing beard, sprinkled plentifully with gray. His hair is also very long and curly." L. R.

LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

Letter V.

EPHRAIM AND MANASSEH.

My dear Sidney and Jack,—Jacob, you remember, went to live in Egypt with all his sons and their children. Although Reuben was his eldest son, the "birthright" was not his, but was given with many blessings to Joseph (Gen. xlix. 22—26; Deut. xxxiii. 13—17). He had two sons, Ephraim and Manasseh, and just before Jacob died Joseph brought them to him that he might bless them, Once again we must notice particularly what happened. Israel was old, and could not see very well, and we are told that Joseph took "Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him." Do you understand? Joseph placed them so because Manasseh was the elder, and thinking the "birthright" would fall to him, he wished his father's right hand to be placed on his head. But what did Jacob do? Guided by God, he crossed his hands, so that his right hand was placed upon Ephraim's head, because he knew that, although he was the younger, the birthright blessings would be his. But, you will say, what about Manasseh? Did he not get a blessing? Yes, he did. When Joseph saw that his father placed his right hand upon Ephraim's head, he tried to remove it, reminding him that Manasseh was the elder. But Jacob said, "I know it, my son, I know it: he (Manasseh) also shall become a people, and he also shall be great: but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations." You can read all about it in Gen. xlviii. This we find is true to-day of Great Britain and her Colonies and the United States, the latter answering to the picture of Manasseh, whom Jacob said should be a great people, and the British Empire to Ephraim, who was in the latter days to become "a multitude of nations."

Ephraim and Manasseh are reckoned as Jacob's sons (verse 5), and hence many years afterwards, when the land of Canaan is divided among the tribes of Israel, we do not hear of Joseph as a tribe, but the two tribes, Ephraim and Manasseh, each get a portion of land—Joseph's double birthright portion. Thus, instead of being Twelve Tribes of Israel, there are really thirteen, counting Ephraim and Manasseh instead of Joseph. But Levi had no land allotted

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to it, this tribe being set apart for the service of the Temple.

REMEMBER—

14. The "birthright" blessings passed to Joseph, and then to Ephraim, his younger son, from whom was to come the "multitude of nations."

15. Manasseh was to become a great people, apart from Ephraim, such as the United States.

16. Counting Ephraim and Manasseh, there were thirteen tribes forming the Hebrew nation.

EDWARD FROM DAVID.

Is it seriously and successfully denied that King Edward VII. is descended from King David the Psalmist? This is one of the interesting questions of the age, and many of the foremost thinkers and students are agreed that the Identity of the British nation with the lost Ten Tribes of Israel is completely proved. The discovery is by no means new. The Saxon kings traced themselves back to Odin, who was traced from David. The full and complete genealogy of King Edward from David does not appear to have been published. Perfect accuracy is hardly to be expected in such an attempt. There never was any trouble in tracing David's seed to Queen Tephi of Ireland, daughter of Zedekiah, King of Israel, and wife of King Heremon; but the difficulty has been to supply a chart of the line from Queen Tephi to King Fergus of Scotland (Argyleshire). This has now been supplied by the research of the Rev. A. B. Grimaldi, M.A. It is a fact that both Queen Victoria and King Edward became warm friends of the Jews after certain theories of genealogy had been presented before them. Of all the statesmen of England during the Victorian era the Queen liked Disraeli most. He was the original Zionist. During his Premiership the Jews in Great Britain prospered mightily. Who of all the leading men in England to-day are closest to King Edward? The Jews. J. C. Stephens has compiled a "Genealogical Chart, showing the connection between the House of David and the Royal Family of Britain." This gives the descent from Abraham to Zedekiah in full, as found in Matthew, a matter of twenty-nine generations, or some 1,200 years.

It is established to the satisfaction of certain scribes that from Adam to King Edward there were 151 generations, covering a period of 5,900 years. Not much account was taken of women in the early epochs. Eve was mentioned as the wife of Adam, but nine generations and more than 1,100 years elapse before another wife is called by name, and she was Naamah, the wife of Noah. Nine more generations pass before Amtheta is named as the wife of Terah. Then we have in consecutive order Sarah, Rebekah, Leah and Tamar. Ruth comes six generations later. With four exceptions, the favourite wife of each of the eighteen kings of Israel is known and recorded. Of the fifty-three kings of Ireland the wife of only one is known, and she was Tea Tephi, who sat on the throne with Heremon. Let it be understood that only such rulers as figure in the genealogy of King Edward are taken into account. Only Spondan, Fergina and Fergusia are mentioned among the wives of the twelve kings of Argyleshire, but nearly all the queens of Scottish kings are known by name, and positively all those of the sovereigns of Great Britain.—*New York Press*, Jan. 26th.

WEST LONDON ASSOCIATION.

WE have much pleasure in learning that a British-Israel Association has been formed in West London, and hope it will be zealously supported by all believers within a "reachable" distance of its head-quarters. We have received the following official report, and would draw particular attention to the intimation that there is to be a public meeting in connection with the Association on March 21st:—

"British-Israelites of West London will rejoice to hear that an Association for that district was successfully launched last Tuesday, the 28th February, 1905. The auspicious event occurred at Cambridge Road Hall, Hammersmith, W. Mr. Westwood was elected the first president, and Mr. Norman Cole, of 312, King Street, Hammersmith, W., hon. sec., to whom all applications for membership should be sent.

"The next, a public meeting, will be held in the same hall on March 21st, 1905, at 8 p.m., when several prominent speakers from head-quarters are expected to attend.

"We sincerely hope a large number will be present, and an equal number join. The fee, we understand, is 1s., minimum, per year. Remember the date—March 21st."

Correspondence.

H. A. MARCHANT'S REPORT FOR 1904.

To the Editor of the "Banner of Israel."

DEAR SIR,—With gratitude to God, I report that during 1904, I gave just 100 addresses at the following places:—Brighton Beach, New England Road Church Mission, Carlton Hill Mission, Lewes Road Congregational Church P.S.A. (150 men present), Newhaven, St. Leonard's-on-Sea, London, Turner's Hill, Copthorne, West Hoathly, Minehead (in Somerset), and Cardiff (in Wales). The number of BANNER pamphlets, tracts, *Covenant People*, handbooks, and all kinds of British-Israel literature distributed, if weighed, would be about half a ton. We go loaded to every meeting, apart from what we send out privately. My friends, the Richardsons, know what it is to fold and sort most of this, and Mr. Richardson has taken a barrow-load home at a time. If all the BANNERS were laid on one another that we use in a year, there would be at least thirty feet. Mr. Banks always sends a parcel of about 1 cwt. gratis, and then adds many to every parcel I order, or others may order him to send. We sow some seed, I can assure you. "Where does it all come from?" said a gentleman, and if anyone doubts the half ton, just ask the Yorkshire friends how much we had for only one week's work during the three years we were working together, and they will agree that, for a year, half a ton is below the mark.

Mrs. Meakin, a good friend of the cause, had a lot of Mr. MacKenzie's posters, and got them posted at Brighton and Preston railway stations, and elsewhere, and also paid Mrs. Hammond to post them on twelve hoardings for four months, and they excited a good deal of enquiry.

Mrs. Reep gave me fifty copies of her valuable work on Early Britain. I sold 10s. 6d. worth, and gave the rest away. I visited St. Leonard's four times, and lectured on the beach. A discussion was going on in the *Observer* all the time, and they sent a fresh reporter to each lecture. I took good care they all had a Handbook and other literature. The sea had washed the beach away, so that I had to pay a man to shovel up a little mountain and put a box on it. I hope the beach will come back before I go again.

Reports of Minehead and Cardiff have already appeared. What a splendid place is Minehead; quiet, orderly and well-to-do people visit it, and a splendid beach to speak from. I was hoping to find a friend or two there, but I was alone.

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I can understand why the Apostles went two and two; it is not good for man to be alone. I had abundance of literature, but my wife having been very ill, I left her at Halse to rest, or she would have been invaluable at Minehead; she wanted to come, and would have done so, only I would not tax her strength.

For certain reasons I refrain from saying much about our dear friend and brother, Mr. Vince, and his work at Copthorne, Turner's Hill, and West Hoathly. We had need to defend our labours there, and all over that wide district I have posted to all well-to-do and thoughtful people, church or chapel, a large quantity of literature, and here I thank the British-Israel Association for its magnificent help. For a few shillings they granted me a most valuable lot of literature, and we are deeply grateful for the good we know it has done. Reliable literature is as important as lecturing, and as a member of the Association who goes into the highways and by-ways, I always maintain my voice is only to excite people to read.

If we need religious tract societies, and S.P.C.K., etc., we want an association backed up with funds for lecturers and literature, and during some years past the Association's backing has helped me considerably; and I always say I lecture as a representative of the Association. The following have also helped with literature:—Miss Rush and Miss Fitzpatrick, to whom I am grateful for much thought and kindness wherever I go; Mrs. Reep, Mrs. Hudson, Miss Stripp, Mrs. Meakin, Mr. C. P. Bewley, Mr. Houghton Spencer, Mrs. Daymond, Mr. J. J. Martin, Mrs. Corbett, Mr. W. J. Hancock, Mr. Jas. Short, Mr. Louis E. de Ridder, Mr. W. T. Wardell, Mr. W. E. Bennett, Mrs. Thompson (of Dumfries); great help from Minehead, Cardiff, and Brighton; Captain Barrett, Mr. C. Quinton, Mr. Isaac Loveland, Mr. J. Burton, Mrs. Taylor, Miss Pownall, and many anonymous.

The following friends have contributed in cash:—Balance from 1903, £4 12s. 10d.; Mrs. Reep's book, 10s. 6d.; Miss Gain, 5s.; Mr. W. E. Bennett, £1; Mrs. Findlay, 5s.; Mr. C. G. Porter, £5 5s.; Miss S. H. Pownall, £2; Mr. J. G. Taylor, £1 6s.; Miss J. C. Farmer, 10s.; Mrs. Bruce, £2; Captain H. H. Smith, 10s.; Mrs. E. Pearce, £1 5s.; Mr. John P. Lees, £1; Miss G. Smith, 5s.; Mrs. Thompson, £1; Mrs. Meakin, 5s.; Miss M. E. S. Coope, 10s. 6d.; in a parcel, 1s.; Mr. Isaac Loveland, 10s.; Miss Hamblin, 5s.; J. C. F., 10s.; Mr. Landseer MacKenzie, £2; Mr. F. Braby, £1; R. E. C., 10s.; Mr. Turnbull, 5s.; total, £27 9s. 10d.

Expenditure:—Banks & Son, for literature, £10 5s. 4d.; British-Israel Association, £2 10s.; travelling expenses, £5 10s.; Miss Richardson, £1 6s.; Cox & Son, Minehead, advertisement, 10s.; postage and stationery, £3 10s.; Handbooks presented to clergy and reporters, 12s.; carriage of parcels, 16s. 6d.; M. Taylor, beach seat owner, 10s.; man and boys, St. Leonard's, 6s.; 3,000 *Bath Chronicle* Manifesto, £1 11s. 6d.; Rev. Leonard Hill's travelling expenses, £2; Incidentals, £1 1s. Total, £30 8s. 4d., leaving a balance due to me of £2 18s. 6d.

The Rev. Leonard Hills is so well known and appreciated by the people in Mr. Vince's locality that we were glad he could come to our help. He spent over five weeks in these parts, preaching and speaking about twenty-five times in support of Mr. Vince's work, and paid two visits to Brighton, giving four addresses in Carlton Hill Mission, and two in New England Road Mission Church, and the question is asked, "When is he coming again?" I think he is in Liverpool now; look out for him, and make use of him whilst he is up north, for we want him down here again later on. But even a British-Israelite cannot live on nothing, and the railways do not give us free passes, so will friends kindly remember that help is needed for the cause that is not supported by many rich and mighty, and do what they can to support this branch of God's work.

I remain, yours faithfully,

H. A. MARCHANT.

171, Waldegrave Road, Brighton, Feb. 20, 1905.

P.S.—I have to thank my dear friend Mr. H. H. Pain for his great kindness in giving me his map of the Promised Land.

SITUATION OF THE CAPITAL OF RESTORED ISRAEL.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. de Ridder, in his excellent article on the Federation of the Race, says, page 87, "When He divided to the nations their inheritance, He set the bounds of the people according to the number of the children of Israel, His mighty nation; Israel being thus constituted the centre of the earth; He gave them the land situated in the centre of all the land of the earth, to be the cradle of the race, and afterwards, when His purpose shall be completed, this land is to be the centre of His divine government for the whole earth, viz., Palestine."

This was true of the known earth in David's time; but of the time of restored Israel, in that appointed place, revealed to David by Nathan the prophet, "their own place," whence they should be removed no more, it is not true that it is the centre.

By referring to almost any modern atlas, there will be seen land and water hemispheres. And the land hemisphere, which contains ten-elevenths of the globe, has England for its centre. Therefore, if the seat of government in the universal kingdom is to be in the centre (and it appears as if it is to be), it must be where King Edward VII. reigns to-day.

Shakespeare and Blake were Prophets of Anglo-Israel. Old John of Gaunt is made to say:—

> This royal throne of kings, this sceptred isle,
> This earth of majesty, this seat of Mars,
> This other Eden, demi-paradise;
> This fortress built by Nature for herself
> Against infection and the hand of war;
> This happy breed of men, this little world;
> This precious stone set in the silver sea,
> Which serves it in the office of a wall,
> Or as a moat defensive to a house,
> Against the envy of less happier lands;
> This blessed plot, this earth, this realm, this England,
> This nurse, this teeming womb of royal kings,
> This land of such dear souls, this dear, dear land,
> Dear for her reputation through the world.
> England, bound in with the triumphant sea,
> Whose rocky shore beats back the envious siege
> Of watery Neptune.—*Shakespeare.*
>
> * * * *
>
> I will not cease from mental fight.
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land.—*Blake.*

Yours faithfully,

A. BRANSCOMBE WOOD.

57, Torrington Square, London, W.C.

RUSSIA, AS GOG, THE PRINCE OF ROSH.

To the Editor of the "Banner of Israel."

DEAR SIR,—I shall be glad if one of your readers will enlighten me as to where in the Bible the above statement is to be found. In the Magazine of February 1st, page 59, it is stated, "Russia . . . is in the Bible (Ezek. xxxviii., xxxix.) as Gog, the Prince of Rosh, Meshech, and Tubal." Rosh is not mentioned in either chapter.

Yours faithfully,

E.C.

[Rosh is mentioned in both chapters. See the Revised Version of the Bible.—ED.].

C. W. BRABNER, formerly and for many years of 150, Kingsland Road, N.E., has removed to 41, Cairo Road, Hoe Street, Walthamstow, where he will be pleased to communicate with any friends or inquirers on the British-Israel theme.

THE receipt of £1 is thankfully acknowledged from J. C. F. in response to an appeal for the Jews in Russia.

ALL communications intended for the Editor to be addressed—J. G. TAYLOR, 2, Leazes Terrace, Newcastle-on-Tyne.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
Racial Supremacy. By Rev. Leonard Hills	127
Years and Signs. By Ven. Denis Hanan, D.D.	128
Dr. Titcomb	128
Who Are the Celts? By M. J.	129
Forecasts and Facts; or, Britain in the Bible. By W. H. Mason	131
Miscellanea	132
"That the Scripture Might be Fulfilled." By Douglas A. Onslow	133
Correspondence: "Three Tribes of Jews." Mr. Jones and the "Times" of Prophecy. General Booth. Good Friday. "Is Israel's Redemption Near?" The Welsh and Cornish Languages. The Spirits in Prison	135, 136

RACIAL SUPREMACY.

By REV. LEONARD HILLS.

UNDER the above title a notice was given in a leading London paper, Feb. 16, of Mr. J. G. Godard's intention of publishing at an early date "A Fairly Comprehensive Presentation of the Case Against Modern Imperialism." When the early date arrives and with it the pronouncement, we will deal with it. Meanwhile this foreword has called for these forewords from us. From the announcement it is evident that the writer recognises racial supremacy, and forthwith links it up in some manner—to be thereinafter determined—with modern imperialism. We also as British-Israelites recognise racial supremacy, but we link it up with the unchangeable Word of the living God. The matter of modern imperialism we can leave till the advent of the "fairly comprehensive case against it." Now there are certain well-established facts and well-ventilated opinions concerning racial supremacy, having for their basis the statement of Holy Writ, which can leave no possible room for doubt in the mind of any earnest believer in the Bible, that God Himself treats the matter of racial supremacy as of tremendous import in His dealings with men.

In fact, the whole scheme of man's salvation, knowledge of God, and His will concerning men and the world they live in, is made known by Him to men by His choice of an elect race, who should be the head and not the tail, who should be the possessors of the Gate of their enemies, hold the wealth of the world, command of the seas, and the power to increase and multiply and become an unconquerable people. Either the Word of God is true or it is not. If it is true, then it is true as to what it *says*—no other belief in it is possible; for it is perfectly absurd to say, "Yes, the Bible's true, but it does not mean what it says." Yet is not this the illogical position of many who claim to be the expositors of the Scriptures?

All agree that God did make certain promises to Abraham, repeated them to Isaac, to Jacob and his sons; but do we not give the scoffer a tremendous handle against us when we practically say, when asked for the evidence of God's fulfilment of these weighty promises, "God meant something quite different to what He said"? For if we talk thus, how can we check the unbeliever, who will thereupon retort, and with excellent reason, "Well, then, what guarantee can you give that the promises Jesus Christ made are not to be taken in the same way, as meaning something as far as possible remote from their actual statements? And if the God you want us to worship and serve has said so much that you tell us in one breath is His unchanging, unfailing covenant, but which is to be understood in any and every conceivable fashion except upon the literal statements, or else not be understood at all: how are we to know what value to set upon anything He did say, and how are we to be sure that He ever did say it?" Which will you have?:—

A. The agnostic's belief in a no-God, who, because He does not exist, did not say these things; or,

B. The Christian's belief in a God that said but didn't mean what He said.

If neither of these will do, look carefully into the belief of those who hold that God is a God of Truth, and will not let one word fall to the ground; and you will very soon see where racial supremacy comes in. The Psalmist's prayer, "Open Thou mine eyes that I may *see* the wondrous things that are written in Thy law," is the prayer for all truth-seekers to-day. We claim that the answer *has* come to those who reverently and believingly pray for it; and we *do* see. We see the Word of the living God abundantly fulfilled in our very midst; we see that He means exactly what He says; we see racial supremacy is Joseph's birthright; we see that God, having sworn with an oath to His servant Abraham, will never hand over to "Gentiles" or "Churches" that which is Abraham's by Divine right.

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We see Israel and we see Judah, and know them the one from the other. We see that the Scripture cannot be broken. And, blessed be God, we not only see our racial supremacy in the light of His truth, but we see the reason why—that we may be His witnesses to the uttermost parts of the earth. We see the Hand that is doing all these things in our midst, and in the signs of the times see the daily fulfilment. We see that God has writ racial supremacy large in the pages of Holy Writ; we see racial supremacy the glorious heritage of British-Ephraim and American-Manasseh; and if we had no other identification to hand, surely the fact of a race inheriting those very promises made to Israel, and holding unquestionably the supremacy that was to be Israel's unique possession, should be sufficient in itself to establish the truth of what we remind Almighty God every Sunday in our national Service, "We *are Thy people*."

YEARS AND SIGNS.

By Ven. Denis Hanan, D.D.

The old controversy between the day-day and year-day interpreters of prophecy cannot be lightly put aside by statements such as those made in the first article in the Banner of Israel of the 1st March.

This controversy has been maintained by those who know nothing of Israel's place in the economy of God, or of her preservation; but a teacher of the Identity ought to be able to rise above the puerilities of much that has been written.

Those who have been rash enough to fix dates for the second coming of our Lord have failed to recognise that the prophetic dates refer to Israel and Judah. But one of the writers named in the article under review has made a remarkable forecast, and he was more occupied with the Roman controversy than with the end of the age.

Let us apply the British-Israel search-light to the question of the seven times, or 2,520 years; and no matter what mistaken guesses may have cast discredit on previous computations, dates fulfilled must stand and bear witness to the reckoning.

The repeated mention (Lev. xxvi. 18) of seven times of punishment, so far from requiring 5,040 years explains itself in the concurrent periods, with different initial dates, which mark the history of Israel and Judah.

I have before shown something of this in an article—"The Long Eclipse"—which appeared in *The Covenant People*, Vol. VI., page 158.

King Solomon's lapse into idolatry, and the consequent severance of Israel and Judah, marked an epoch, which may be dated B.C. 975. Israel lapsed deeper into idolatry until B.C. 721, when the northern kingdom went finally into exile.

Between 975 and 721 there was a period of 254 years.

Here are two initial dates for Israel's seven times of punishment. Add 2,520 years to 975 years and it brings us to A.D. 1545—the age of the English Reformation, when the shadows began to pass away. Add 2,520 years to 721, and it brings us to A.D. 1800, when, the seven times of punishment having passed, the nation sprang into power, exactly 254 years after the Reformation. Now, the Lord's personal advent was not that to which the dates led, but to the Messianic work of raising up the tribes of Israel.

Is not the year-day reckoning vindicated?

Reckoned in the same way, the year 1924 (approximately) would give the date of the termination of Judah's seven times, and the full glory of re-united Israel; but not the Second Advent—at least, not necessarily—for this seems to require a settlement in the land and a siege of Jerusalem.

Now, as to the "signs" noted in the article under review. There have been many periods in the Christian age when, to those living and waiting, wars and rumours of wars and distress of nations were more marked and more alarming than they are now.

It may be that, although there has been an Anglican Mission at work in Korea for many years, it is "the last nation visited by the preacher." But this is no sign, for it is "the Gospel of the Kingdom" that is to be preached to all nations. The Gospel of the Kingdom is the good news of the Kingdom of God referred to in the last parable that our Lord spoke, and elsewhere—the proclaiming to the nations of the Kingdom of God on earth, which they are to obey when the law shall go forth out of Zion. This, so far from being heralded in Korea, has not been preached in England, and, apparently, is not known even to those who recognise Israel in Britain!

Are we, therefore, to lose sight of the duty to watch and and pray, or to forget the imminence of the Second Advent because we do not know the day or the hour, any more than those did who have gone before us? Blessed are those servants whom the Lord, when He cometh, shall find ministering for Him faithfully, though that coming may be for them the call of Him who has the keys of death and Hades. Blessed will be those servants who minister for Him faithfully when He comes with clouds. But the great Teacher—the good Spirit of God—illuminating the experience of the ages, impresses the lesson—that the fever of expectation is inimical to true service and to unemotional watchfulness.

3rd March.

DR. TITCOMB.

A correspondent asks us for some particulars respecting Bishop Titcomb, whose name is often mentioned in the Banner, and as fresh adherents come amongst us every day we have no doubt that many other readers will be equally unacquainted with his life. To these friends a sketch of Dr. Titcomb's career, however slight, will be welcome, and we therefore reproduce the obituary notice which appeared in the *Times* for April 4th, 1887, concerning which Philo-Israel pertinently remarked:—"His publications on the subject of the Identity are carefully omitted!" We may add that a memorial to Dr. Titcomb has been erected at Wickersley Church, Rotherham:—

Bishop Titcomb, vicar of St. Peter's, Brockley, died on Saturday night last. He had gone to the seaside for the benefit of his health, and intelligence of his death was received at Brockley yesterday. At morning service at St. Peter's Church, as a mark of respect, the "Dead March" in *Saul* was played on the organ. The death of the vicar was entirely unexpected by his congregation. Bishop Titcomb, who was about 68 years of age, succeeded to the incumbency of St. Peter's about seven months ago, on the death of the Rev. J. C. Wetherell. The Bishop graduated at St. Peter's College, Cambridge, taking his degree in 1841, and spent the early days of his ministry in Ireland. In 1845 Mr. Titcomb was appointed vicar of St. Andrew-the-Less, Cambridge, which he vacated 15 years later on accepting the Secretaryship of the Christian Vernacular Education Society. In 1861 the Rev. Charles Kemble, who had then accepted the rectory of Bath, appointed Mr. Titcomb his

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successor as vicar of St. Stephen's, South Lambeth. Mr. Titcomb was rural dean of Clapham from 1870 till 1876, and was appointed an honorary canon of Winchester in 1874. In 1876 he was appointed vicar of Woking, and in the following year he was consecrated Bishop of Rangoon by the late Archbishop Tait. Five years later Bishop Titcomb suffered a great bereavement by the death of his eldest daughter. To add to the trial, a second daughter was prostrate, and the medical opinion was that nothing short of instant removal from the climate could save the sufferer's life. Bishop Titcomb, therefore, obtained leave of absence, and brought her to England, where she died in June, 1880. After a period of rest he once more returned to work, and rendered great service by superintending the stations of the Established Church of England on the Continent as a deputy of the Bishop of London. His health, however, proving unequal to the strain upon it, he, a few months since, accepted the vicarage of St. Peter's, Brockley. Dr. Titcomb is the author of several works, including "Before the Cross; Short Chapters on Buddhism," "Personal Recollections of British Burmah," "Revelation in Progress," "Cautions for Doubters," &c., &c.

WHO ARE THE CELTS?

By M. J.

Mrs. S. R. Vince asks this question, with the remark that the thought, as worked out in "A Glimpse at Early Britain, and the Israelite Origin of the Celto-Saxon Race," is not quite satisfactory to those who know nothing of the question.

We know that Celt and Saxon are alike of Israel's race, but the Celt and Gael consider themselves quite distinct from the Saxon who arrived in these islands so much later than themselves.

History tells us that a body of people left their country in the eastern or farthest extremities of Europe, crossed the continent, and sailed through the German Ocean, a party of them landing on this island—some spot in Devonshire, perhaps. In the course of some years they cultivated and peopled the best parts of the country; they called themselves Kymri, or Cambrians. Only a part of this people who came from the east of Europe settled in this "Land of Green Hills"; the others settled upon that part of France which is opposite to the Devonshire coast and now called Brittany. A great many years after this colony had established itself in Gaul numbers of them came over to this island, drove the Cambrians to the west and north, and took possession of the best part of the country, compelling the Cambrians to leave their cultivated lands for the barren mountains and swampy valleys which lay between them. The Cambrians gave their name to the west country from Cornwall to the Solway Firth. A large district in the south and west of Scotland was also retained by these fugitives, where they were for ages called Brethon. The Picts were a colony of sufferance who settled in the north from a kindred people of Scandinavia. In Ireland there was another Celtic people, called the Scots or Gaels, who afterwards made a settlement in North Britain, which from them came to be called Scotland. Two Celtic languages are still spoken. The Gaelic is still spoken in parts of Ireland, the Isle of Man, and the Western Highlands of Scotland, and the Cymric in Wales.

The Right Rev. G. F. Browne, D.D., in his book, "The Christian Church in these Islands before the Coming of St. Augustine," tells us that the Celts were the second race of people who came to these islands—a people belonging to the Indo-European family of nations; much later, another and stronger body of the same Celtic race landed on these shores from Gaul, and were here called Britons; they squeezed out the earlier occupants from most part of the larger island, driving them north and west and south-west, as the Celtic inhabitants had long before driven the earlier race. When the Romans came, these Britons occupied the land practically from the south coast to the further side of the Firth of Forth. There had been, some time before Cæsar's arrival, a steady inflow of Belgic Gauls, who were chiefly on the coast, but in parts had extended to considerable distances inland. Dr. Browne quite believes, from his researches, that the Celtic inhabitants of Britain and Gaul were one and the same race as the people of Galatia, to whom St. Paul wrote one of his epistles.

Dr. Browne says, "Now when Jerome, about the year 367, was at Treves, the capital of Gaul, situate in Belgic Gaul, he learned the native tongue of the Belgic Gauls; and when, later in his life, he travelled through Galatia, in Asia Minor, he found the people there speaking practically the same language as the Gauls about Treves. Thus we are entitled to claim the Galatians as of kin to the Belgic Gauls, and therefore as the same people with those who from before Cæsar's time flowed steadily from Belgic Gaul to Britain. We may, therefore, see in St. Paul's epistle to the Galatian Churches a description of the national character of the Britons of these parts of the islands; fickleness, superstition, and quarrelsomeness are the characteristics on which he remarks. . . . Without at all saying that these national characteristics are traceable in any parts of our islands now, it is evident they are in close accord with what we hear of the earlier inhabitants."

The National Eisteddfod, according to the Welsh traditions, dates back so far as 1250 B.C.; the traditional history of "Caer-Gwhent"—Winchester—also dates back to about the same time, which would be in the time of the Judges in Israel.

There seems much reason to believe that the purely Celtic portion of the British race are of Simeon and the Druidical families of Levi. These two tribes were to be scattered in Israel. We know that Levi from the first was so dealt with, as that tribe was given forty-eight cities with their suburbs scattered in the different lots of the other tribes. Simeon was located quite south of the whole, and within the territory of Judah, their western border being by the great sea. We learn from 1 Chron. iv. 39—43 that Simeon was a pastoral people, brave and fierce, ready to dare great things for pasturage for their large flocks. As no mention is made of Simeon in connection with either of the captivities, it is safe to infer that even so early as the troublous times of the Judges, and even more so when the Assyrians began to invade the land, large bodies of them would gradually wander away to the east, north, and south, being guided chiefly by the need of pastures for their herds. As the lands of Scythia and Gomer were rich in pasture-land we cannot wonder that perhaps the largest portion of the tribe wandered there in the course of time, and rested there until stronger tribes or races compelled them to go farther.

The iron war chariots of the ancient Britons seem quite a link with Palestine in the days of Joshua and the Judges. We read of these iron chariots in Josh. xvii. 17—19; in Judges i. we read that soon after the death of Joshua, Judah

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and Simeon agreed to help each other, and fight against the Canaanites in their territory; verse 19 tells us, "They drove out the inhabitants of the mountain, but could not drive them out of the valley because they had chariots of iron." A little more than a hundred years later, for their sins, God allowed Israel to be afflicted by Jabin, king of Canaan, "who had nine hundred chariots of iron, and mightily oppressed the children of Israel" (Judges iv. 3). Those earliest settlers here from Israel would have a vivid remembrance of the use and power of the iron war-chariot.

To quote from "Ecclesiastical Antiquities of the Cymri," by the Rev. John Williams, of St. Asaph, 1844, the Welsh Triads say that Hu Gadarn (a name meaning The Great) brought the Cymric nation from the country of Hav (literally translated, the Summer Country), or region of Constantinople, over Europe and across the Hazy Sea (or German). "No one has any right to Britain but the tribe of the Cymry, for they first settled in it; and before that time no persons lived therein, but it was full of bears, bisons, and wolves."

As the Simeonites would be certain to have some of Levi dwelling among them, some would accompany them in their wanderings; perhaps this leader, Hu Gadarn, was of Levi, for the Triads say that it was he, with two others, who first adapted vocal song to the preservation of memory and record. The origin of Bardism is ascribed exclusively to the primary colony. About a thousand years B.C., one Prydain is said "to have organised the three principal provinces of Britain-Cymru, Lloegyr, and Alban under one sovereign, to be governed according to the law of each province and to the limitation of Prydain." He also consolidated the power and safety of the Bards. About four hundred years B.C., another eminent legislator lived, who extended their influence by creating temples and giving them privileges of sanctuary.

The Triads say that the three first, viz., Cymru, Lloegrians and Brythons were all descended from the primitive tribe of the Cymry. About two hundred years B.C., three other tribes came: the Caledonian, the Gael, and the third a people who came in naked vessels (viz., without sails) to the Isle of Wight from about Holland, because their country was drowned; they were granted lands and protection under certain limitations, but could not possess the rank of native Cymry until the ninth of their lineal descendants (the tenth generation), reminding us of Deut. xxiii. 2, 3, where the bastard, the Moabite, or Ammonite were not to enter into the congregation of the Lord until the tenth generation.

The Welsh people had great veneration for high birth and old pedigrees; to know their descent through nine degrees was their title to freedom, so even the lowest classes were taught when children to recite their genealogies.

The Druids not only performed all the ceremonies of religion, but were consulted in all matters of science and learning. They were thought to be inspired with knowledge from heaven, and their opinion was always considered conclusive. They not only had all the privileges of free-born Britons, they had five free acres of land, exemption from personal attendance in war, permission to pass unmolested from one district to another in time of war and peace, support and maintenance wherever they went, exemption from land tax, and a contribution from every plough in the district where they were the authorised teachers.

All these privileges remind us very forcibly of the laws and enactments which must have been necessary for the good and preservation of Levi, scattered as they were with their towns and villages of habitation in the lots of all the different tribes. The old Druidical temples and altars of unhewn stones remind us of the repeated command that only such were to be used if Israel had stone altars. The Druids called the chiefs of the people together by the sound of the horn, very much as the elders of the people Israel were summoned by the trumpet (Numb. x. 2—4).

The minstrelsy of the Bards takes the mind back to scenes in Israel spoken of in 1 Sam. x. 5 and 2 Kings iii. 15. The grasp of the hand as a sign of sincerity and good faith in certain cases, especially in the matter of buying and selling, is of Druidical origin, and reminds us of the same custom in old Israel. Jehu said to Jehonadab, "Give me thine hand" in token of sincerity (2 Kings x. 15). Ezra x. 19 tells us that the priests who had sinned by taking strange wives, "gave their hand" that they would put them away; and in Ezekiel xvii. 18 we read how greatly God abhorred the sin of King Zedekiah in breaking faith with the King of Babylon after "he had given his hand."

There seems little doubt but that in the earlier centuries, as Christianity advanced, many of the Druids became converted, and so still held the place as the religious teachers of the people. It seems probable that the title Clergy comes from the Druidical word "cler," meaning teacher. It is not at all unlikely that the earlier Welsh kings would be of the noble Druid families.

The following extract from Welsh history is another proof of the scattering of Levi and Simeon. We read that "About 1170 A.D., when there was much contention between the sons of Owen Gwynedd about the government of Wales, that Madoc, the only peaceable one among them, determined to quit his disturbed country and seek his fortunes on the sea; he procured a few ships and abundance of provisions, and he and his friends embarked and sailed westward, in search of some unknown land where they might live in peace. They were months at sea before they drew near to a large tract of country, probably a part of the continent of America, where they landed, and all set to work cutting down trees and clearing underwood to make room for pasturage, dug the ground, sowed their seed, and in time made themselves very comfortable.

"After a few years, Madoc, with a few others, sailed back to Wales, to tell them of the pleasant country they had discovered, and to induce others of his countrymen to return with him to his new home. We are told he took ten ships filled with men and women, live stock, and many useful things, but we hear nothing more about him in history."

Yet, strange to relate, early in the last century several individuals mentioned the existence of a tribe of American Indians known as the Welsh or White Indians. Two travellers, one a bard of Glamorgan, made diligent enquiries in America, about a hundred years ago, and collected upwards of one hundred different accounts of Welsh Indians. Although at that time the Welsh Indians appeared much the same as other Indians in their manner of living and dress, they had preserved their language, as it was an established law with them that their children should neither speak nor learn any other language but Welsh until they had attained the age of twelve years.

In the "Random Shafts" of BANNER for Aug. 14th, 1895, John Shootingham says, "Is there, then, any branch of the British family which answers to the description of Simeon? It seems to me that the Cymro-Celtic portion does, for it is both 'divided' and 'scattered.'"

In the BANNER for Jan. 25 of this year, the Rev. A. B. Grimaldi, M.A., points out from Scripture the value and importance of the oak when Israel was in Palestine, and

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that it was quite to be expected that the oak would be prominent in early British history, and a tree for veneration even in later times.

The Saxons, Angles, and Jutes, who had begun to arrive on the eastern and southern coasts of Britain even before Hengist and Horsa were invited, and who after that time came over in such numbers, were, without any doubt, of the House of Joseph, who, since the Assyrian yoke had been broken off them, had come under no other. History tells us they came here as fierce heathen, slew or enslaved those whom they overcame, and drove the rest into the western part of the island. Never having been under the power of Rome nor taught to reverence her name, they cared nothing for her language or her laws; they kept their own speech and faith, their own laws and institutions. They spoke of the British as Welsh, viz., strangers, while the Britons called them all Saxons, and even to this day the Celtic portion of our people term a man of English speech a Saxon. Seeing the way that these Saxon invaders pushed the Cymric inhabitants of Britain to the ends and western side of the country, we cannot but recognise "the horns of Joseph," spoken of by Moses in Deut. xxxiii. 17.

FORECASTS AND FACTS; OR, BRITAIN IN THE BIBLE.

By W. H. Mason.

Author of "The Truth of God Demonstrated by the British Nation."

"The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—Micah v. 7.

In our last Paper we found a people to which these similies may be strictly and truthfully applied, and which at the same time realises all the features discussed in the previous four Papers. We now have to consider a further forecast which should be found in the same people if the forecast be true, yet which seems utterly incompatible with the possession of the above characteristic. Let us look at it. Micah gives it in the very next verse, to this effect:—

"And the remnant of Jacob shall be among the Gentiles 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, both treadeth down, and teareth in pieces, and none can deliver" (Micah v. 8).

Compare these two verses, 7 and 8, and say is it possible for one and the same people to be distinguished by these most opposite qualities? As the chapter shows us that this strange people was to be found after the coming of Christ, we might reasonably expect to find a people bearing the first-mentioned characteristic through the influence of the Gospel, but who would imagine that this peaceful, life-giving people should or could be also a mighty warlike nation, before which all other nations should be as flocks of sheep; a nation which—on one condition—"if he go through," that is, if he is decided and determined, is invincible and irresistible, "as a young lion among sheep"? Yet this is to be the case, and this unique nation is to be—the remnant of Jacob. Do the Jews answer to this description? Not the least trace of either feature is found in them. Yet the Christian world will acknowledge no other Israel or remnant of Jacob. Is the prophecy, then, a failure? Is the forecast a mistake; is there no national fact to fit it and prove it true? Happily for the world the fact has visible, tangible existence to-day, and the remnant of Jacob is displaying these two seeming irreconcilable characteristics before the eyes of all who are willing to see. Happily for the world, the mighty, lion-like nation, the irresistible power from whose hand "none can deliver," is also the beneficent dew which tarrieth not for man to plead but spontaneously pours forth and spreads abroad its ready help whenever the need is seen; yea, uses the powers of verse 8 to achieve the beneficence of verse 7.

Look at Egypt and the Soudan, where, all must admit, England conquered to bless. Look at South Africa and many other parts of that great continent, where the same happy effects as verse 7 presents have followed our realisation of verse 8. Recall the story of the Crimean War and the Indian Mutiny; go back to the times of Napoleon and Marlborough; yea, to the times of the Plantagenet wars in France, and the history is full of facts realising verse 8, even to the absolute necessity of our fulfilling the condition—"if he go through"—for often the story of our wars has presented the spectacle of half-hearted action through divided counsels and other causes, and it has been only when, rousing ourselves, we have gone resolutely to work that we have brought the business to a successful issue. Let the Boer and the Crimean wars bear witness. The best example of all, however, and one brightly illustrating both the attributes of Israel depicted in verses 7 and 8, is presented by the picture of India, that marvellous land of many nations and tongues, with past histories full of racial antipathies, feuds and wars, with all their accompanying miseries, now living side by side in peace, security, and growing prosperity, under the British sceptre and the influence of the British Gospel missionary, whose united influence will doubtless one day give to those many nations one tongue and one constitution.

Though we have given only the one forecast by Micah on this subject, our Anglo-Israelite readers will readily call to mind other passages of Scripture which support and confirm our quotation, and though we think that one Word of God is as good as a thousand and needs no corroboration, yet, for the help of the new student, we will quote here another passage or two by other prophets bearing on the subject. Isaiah, for instance, says in chap. xli.: "They that strive with thee shall perish. . . . Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Chap. liv.: "They shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall for thy sake; no weapon that is formed against thee shall prosper." Jeremiah li.: "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; with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider."

The context should be read with all these quotations, and then it will be seen that these promises are all given to Israel, and to Israel alone, among the nations. Consequently, only one nation can be found in the history of the world presenting to our view the facts which illustrate and fulfil the forecasts, and, therefore, that nation must be the nation of promise—the Israel of God. That nation is our own dear England, with her children all over the world—yet to form one nation, partners in the same work, heirs of the same glorious and happy destiny.

Anglo-Israel Distribution Fund Annual Report.—Last line, under heading of literature purchased, should read—Almanacks and Calendars, 1,695; Tracts, 500.

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MISCELLANEA.

ZODIAC AT KING SOLOMON'S MINES.—In the BANNER (Number 1,456, p. 482) occurred an interesting paragraph about the above mines, showing that they were worked for Solomon's Temple, so that the Hebrews were connected with Zimbabwe, in Rhodesia, where these gold mines were, as now are British Israelites. It is singular to notice that in 1894 a gold-prospector found a cave near the Cotopaxi mine, and in it he discovered an unique carved vessel of hard wood. It is like a soup plate, about 38in. in circumference. The carving on the outside and inside is of a rude, archaic character, the pattern of cross lines being similar to the style of the decorated bowl found by Mr. Bent in the ruined temple at Zimbabwe. The Zodiac has been carved round the rim, and Aquarius, Pisces, Cancer, Sagittarius, Gemini, Taurus, and Scorpio can be seen, but part of the rim is defaced. Besides these signs are the sun, moon, three stars, a triangle, and four slabs with triangular punctures. Now, as the twelve signs were borne on the twelve Hebrew banners, and as the Zodiac was connected with the veil, the pectoral, the lamp-stand, and the golden table, this Zodiacal bowl confirms the conclusion that the Hebrews possessed these mines, and increases the interest in them. An engraving of this Zodiacal bowl is in *South Africa*, vol. 23, No. 292, p. 218, August 4th, 1894. Also in *St. James' Budget*, 25th December, 1896. It is mentioned in *Things to Come*, No. 3, vol. 1, September, 1894, and in *Athenæum*, No. 3,883, p. 390, which states that on it the sun is in Taurus. This was Ephraim's tribal emblem, and so it may have been carved for a wealthy educated member of that tribe; and now it has come into Ephraim's possession in the latter days. In the centre of the bowl is a toad-like animal. Cecil Rhodes bought this valuable Hebrew relic and placed it in his museum at the Groote House, near Cape Town, and it is to be hoped that it escaped when that house was burnt in 1896.—A. B. G.

* * *

ON LITTLE ENGLAND.—Mr. L. T. Hobhouse's "Democracy and Reaction" is reviewed by Mr. John Morley in the current number of *The Nineteenth Century*. The right hon. gentleman, after expressing the opinion that imperialism, "the far-reaching movement of the day," first began in the rejection of Home Rule in 1886, has an interesting note on Little Englandism. "Is there nothing to be proud of in Little England, in her history, her literature, her thought, the great men that she has borne for the world, her struggle for political and religious freedom?" He quotes a passage from his author: "The question might be raised whether the British Empire as a whole has any history to show which compares with the history of Little England; any science, any literature, any art; in fine, any great collective military achievement, worthy to be weighed in the scale against the resistance of Little England to Philip II. or to Napoleon. A great Imperialist once coupled the name of Little England with the policy of surrender. It was a libel. Little England never surrendered. On the contrary, she three times encountered Powers which aspired to the mastery of the world, and three times overthrew them."

* * *

OUR SELF-SUFFICIENT EMPIRE.—The first issue of a new official publication, the "Statistical Abstract for the British Empire from 1889 to 1903," has appeared and gives a bird's-eye view of the development of the Empire during fifteen eventful years. It has been said that "John Bull owns the earth," and certainly this Abstract proves that he owns a very considerable portion of the planet. The area of the Empire is placed in the Abstract at 9,631,000 square miles, and its population in 1901 at 360,646,000 souls. The imports and exports of this vast territory are upon a prodigious scale, though it will be noticed that throughout the Empire the imports are growing faster than the exports, or the consumption faster than the production. In the fifteen years covered by the Abstract the exports of the Empire rose from £302,266,000 to £387,795,000, while the imports rose from £398,214,000 to £549,357,000. India and Canada doubled their exports in the fifteen years, while Australia trebled them. The statistics of the Empire show that with a little encouragement the countries under the British flag could produce all that the Empire requires.—*Daily Mail.*

* * *

JACK'S FRIEND.—Miss Agnes Weston, who is known the world over as "Jack's Friend," has received an invitation to visit Japan for the purpose of establishing Sailors' Rests similar to those at Devonport and other seaport towns.

* * *

RECOGNISING THEIR BIRTHRIGHT.—Dr. Morgan Dix, preaching at New York on November 24th, declared as follows concerning the United States: "We can never swing back into the position of a second or third class Power, narrow, sequestered and selfishly shut up within itself. What is there so dreadful in the thought that this nation is being slowly lifted by God Almighty to be one more great world power? What is there so dreadful, so sinful, in that word 'imperialism' that it should be used to make us shudder and try to put away our birthright and our mission? We believe that this American people have a birthright and a mission; that they are coming into the former and must fulfil the latter; that for the work of their high office they must have the appliances, and all the appliances, by which great nations now hold their own and stand up without fear and do their work."

* * *

BIBLES FOR RUSSIANS.—The Bible Society has been supplying Scriptures for the crews of the battleship Czarevitch, and two torpedo-boats, which have been disarmed in the harbour of Tsingtau, in the Shantung Province, China, where the ships and men are in charge of the German Government. Similar distributions have been carried out among the crews of Russian warships at Chefoo, Shanghai, and Hong Kong.

* * *

THE IDENTITY IN THE EMERALD ISLE.—A paper on "British Israelism," written by Mr. James Davis, Dungannon, for the Drumglass Church of Ireland Young Men's Society, and kindly lent for the occasion, was read on Tuesday evening at the meeting of the Cookstown Young Men's Christian and Literary Association. Mr. W. Butler presided, and, with tact and ability, guided the animated debate which the paper evoked. On the motion of Mr. Hall, the meeting by acclamation passed a vote of thanks to Mr. Davis for his kindness in placing the paper at the disposal of the Association.—*Mid Ulster Mail*, February 25th, 1905.

* * *

DIAMONDS IN RHODESIA.—Diamonds have been found in the district of Gwelo, Southern Rhodesia, and work is proceeding under the direction of Sir John Willoughby.

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"THAT THE SCRIPTURE MIGHT BE FULFILLED."

By Douglas A. Onslow.

(*Continued from page* 121.)

"As the final heptade, or seven years, has nothing to do with the previous 69 heptades, or 483 years, it will be sufficient to point to the historical fact that Josephus mentions that after the invasion of Judah (I think it should be Judæa) by the Romans, and the war had lasted *about three years and a half*, when—

"'Titus had ordered his soldiers to dig up the foundations of the tower of Antonia, and Josephus was brought as a prisoner before him *on that very day*, which was the 17th of Panemus (July), *the sacrifice, called the daily sacrifice, had failed, and had not been offered to God*, for want of men to offer it.'

"It seems, therefore, clear that *the daily sacrifice*, which had never ceased to be offered by the children of Israel, from the time when they were brought out from Egypt by the Almighty, under the leadership of Moses, with the exception of two periods, viz., the seventy years' captivity (of Judah) in Babylon and the three years when Antiochus Epiphanes, B.C. 170—168, polluted the Temple with the abomination of desolation, did really cease when the Romans took Jerusalem, and has never been offered since, in accordance with the prophecies of Moses that the judgment upon rebellious Israel (I say Judah) should be of 'long continuance,' and of Hosea that 'the children of Israel should abide *many days* without a king, and without a prince, and without a sacrifice.' As the explanation of verse 27 of Daniel's prophecy respecting the final portion of the 'seventy weeks' belongs, as some think, to unfulfilled prophecy, I purposely avoid entering upon it here, as the subject of the present chapter relates exclusively to that portion of the prophecy which refers to the time when the Messiah was to die for the sins of the people."

Space will not permit me to follow Mr. Savile's arguments from the Scriptures, prophecy, astronomy, and history, to show how he arrives at his conclusions, and I can only show the result he has arrived at.

Taking the decree of King Artaxerxes granting permission to Nehemiah to rebuild Jerusalem, as issued in the month Nisan, the Passover month, of the year B.C. 455, which he proves to have been the twentieth year of the king's reign, he shows that, counting from the date of that Passover day to the Passover day when our Lord was crucified, gives exactly 483 years—that is, taking the 17th day of March of the year 29 A.D. of our present reckoning as the date of our Lord's crucifixion, which he says is incontestably established from history and the Scriptures, and he thus concludes his argument:—

"We have thus ascertained *the year*, and *the month*, and *the day* of the month, for the cutting off of the Messiah. It only remains to consider *the hour* when 'Christ, our Passover, was slain,' in order to show the exact fulfilment of this wondrous prophecy of Daniel respecting the predicted Deliverer. By God's command the Passover was to be kept and the paschal lamb slain 'between the two evenings,' *i.e.*, according to our mode of reckoning, between 3 and 5 p.m.; as Josephus, when describing the feast, says, 'The Passover on which they sacrificed from the ninth hour until the eleventh,' *i.e.*, from 3 p.m. to 5 p.m. There is special mention made by three of the evangelists that the supernatural darkness of the crucifixion lasted from the sixth to the ninth hour, *i.e.*, from 12 to 3 p.m.; after which Christ yielded up the ghost, 'between the two evenings,' *i.e.*, from 3 to 5 p.m. His body was taken down from the cross 'when the even was come,' at the going down of the sun, so that His body should 'not remain all night upon the tree,' by which we see clearly how exactly 'Christ our Passover was slain' at the very hour appointed by the command of God."

After recapitulating the precise dates relating to this prophecy of Daniel, Mr. Savile continues:—"It will be seen that in coming to this conclusion respecting the *year*, the *month*, the *day*, and the *hour* when the crucifixion took place, and the Messiah was cut off, as Daniel had predicted, we are enabled to *reconcile all the requirements of the prophecy* concerning the most important and solemn event in the world's history, when the incarnate Son of God laid down His life for the sins of men. They may be summed up as follows:—1. To find the true date of the twentieth year of Artaxerxes, as the *terminus a quo*, when the prophecy may be said to begin. 2. To find the true date of the *terminus ad quem*, at the exact expiration of 483 years later, when the Messiah was cut off. 3. To show that about forty years after, the Jews were deprived by the Romans of the power of capital punishment, the city and Temple of Jerusalem, as the Jewish rabbis declare, were entirely destroyed and the tribes of Israel scattered over the face of the earth. We know from history how this came to pass A.D. 70, and we thus have in this prediction of the cutting off of Messiah, which Daniel was inspired to deliver six centuries before it came to pass, all the conditions required for the most complete and exact FULFILMENT OF PROPHECY of any that are mentioned in the sacred oracles of God."

In concluding the chapter, from which I have just been quoting, Mr. Savile gives a list of fifty predictions from the Old Testament writings, which he says "may be adduced in evidence of the truth of the Word of God," with their recorded literal fulfilments in the New Testament.

This subject of fulfilled prophecy, which is the basis of our belief, has not met with the attention it should have had shown to it by Christian believers, had they rightly appreciated the intense importance of the Lord's emphatic declaration, so often repeated, that every jot and tittle of His Word must be accomplished. Men have allowed themselves to be confused over obscure points of doctrine, have quarrelled over ritual, and exaggerated the importance of observances, but the most important subject of the Scriptures—the literal, actual, proper chronological realisation of the many unrecorded fulfilments of the prophecies—has been neglected. Even when societies have been formed for the study of the prophetical portions of Scripture, confusion has been introduced into the conclusions arrived at by the learned members because they will not accept the literal meaning of the prophet's words, but insist that they have some occult spiritual or allegorical signification. They are unable to apply the literal reading because they see that the people of whom they think the prophet is speaking are in an utterly different condition to what the prophet says they should be found in about this period of the world's history.

This difficulty does not suggest to them, as it should to most sensible people, that they are failing to see that the subjects of the prophecies, who in the long distant past were separated, must have continued in that condition, and therefore the divergent prophecies must be applied to the separate sections of the people, in order that harmony should be produced instead of confusion. Their remedy is to apply

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the prophecies which they find are of such a character as to constitute magnificent blessings, and therefore inapplicable to those Israelites who are still under the curse and wrath of God—not to the people of Israel, of whom alone they are spoken, but to the Church. Am I wrong in this statement? Let me at once justify what I say by giving the most recent evidence of the absolute truthfulness of my indictment.

The Church Congress was held last year, 1904, on October 4, in Liverpool. On the first day of meeting Dr. Chavasse, the Bishop of the diocese, and its President, gave his inaugural address. The extracts from the Bishop's magnificent address are quoted from a telegraphic report which appeared in the *Globe* newspaper of the same afternoon.

The Bishop said of the Church of England, "She was English and not foreign. The State did not make her. No Parliament or political party could claim her as their creation. She was older than the State, and stood at its cradle. She had grown with its growth. The great charter (Magna Charta) which guarded the liberties of the nation guaranteed her freedom. Her history was so closely interwoven with that of the people that to tear it out was to leave English history a bewildering maze. If the nation had impressed upon her some of its chief characteristics, she has helped to shape the character, to quicken the aspirations, and to guide the destinies of the nation." It may probably occur to some of my readers—In what way does this fulfil prophecies relating to Israel? Well, it is obvious that no prophecy is directly fulfilled in what the Bishop said when describing the unique position occupied by the Church of England. But if we are the lost House of Israel that we claim to be, there is much more in what Dr. Chavasse said than appears at first sight.

When the tribes of Israel left Egypt under Moses, their exodus was made in great haste as fugitives. They were escaping from the intolerable thraldom and cruelty of the Egyptians. They were apparently an unorganised multitude of men, women, and children, "with flocks and herds, even very much cattle." Yet, within a few months of this hasty departure from Egypt, Moses had thoroughly organised them, under Divine help. They had been given a constitution. The covenant at Horeb had been made with the people. The Law had been delivered to Moses, and the religious ordinances, with all the Levitical ceremonial and regulations, established, the Aaronic and Levitical priesthood instituted, and practically the Church of Israel—as we understand the word Church in connection with the Church of England—ordained.

But with Israel, the congregation included the whole community of Israel; the entire people, in fact. So it was also originally with this nation when, as the Bishop said, Magna Charta was granted by King John, "which guarded the liberties of the nation" and guaranteed the Church's freedom. In those days there was no such thing as dissent, for religious dissent had scarcely any existence 300 years ago. Even now the Church of England claims to be the religious and spiritual guardian of the whole community. The community of the Church of England—as established by law—is practically identical, in its organisation, with "the congregation of Israel." It is equally true that "her history" is closely interwoven with that of the people, as is also the religious history of Israel with their national history. It may also most truly be said that the religious observances and ritual of the Israelites had shaped the nation's character—notwithstanding the fact of their grievous lapses into idolatry and Baal worship—as the Church of England, upon the testimony of Dr. Chavasse, had "helped to shape the character, to quicken the aspirations, and to guide the destiny of the nation."

Israel's Church was its own absolutely, and did not emanate from outside the nation. It was a Divine establishment, and coeval with the State, as I have shown above, and the nation and congregation, or Church of Israel, grew together, for they were one. The Bishop continues his eulogies of this Church in the following language: "The Church of an island people, she had shared their independence of character and their continuity of development. Like the State she had passed through change and revolution, but her continuity had remained unbroken. . . . She was the same Church in the same sense as the English people were the same people. From the beginning she had been the spiritual organ of the nation. Destroy her and nothing could take her place. She stands for a great and deathless principle that religion is no mere accident of mankind, but is as essential to the highest form of national life as it is to the well-being of a family and of an individual."

An island people! This appellation applied to our nation at once reminds us of the prediction of Balaam, made concerning Israel under blessing: "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). This prophecy has been urged against our contention that we are Israel, because—though as an insular people, in our headquarters, and in that sense we dwell alone—we are reckoned among the nations. The objectors triumphantly point to the Jews, and say, They are the Israel referred to; they do dwell alone, and they are not reckoned amongst the nations. In the first place, the wisdom that suggests this objection to our contention altogether omits the striking inconsistency of this view, for the prophecy of Balaam relates entirely and absolutely to Israel under blessing; to Israel as a nation, and a very powerful nation; with a king and an expanded empire. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes which the Lord hath planted, and as cedar trees by the waters." This beautiful metaphorical language does not seem quite appropriate as a description of the condition of the Jews on the Continent, who—even if they dwell apart from the other peoples, in their separate quarters, or ghettos—most certainly are not entitled to be spoken of as a nation dwelling alone! What is more, when they are referred to, they are frequently called the Jewish nation, and therefore they *are* reckoned amongst the nations. *So are we!* again retorts the objector, as though this at once settles the matter, and puts us out of court as claimants to be the Israel of Balaam's prophecy But, the Jews are under the curse, and have been since they crucified, or caused to be crucified, their Messiah. And Israel—the other section of the people, separated from Judah after Solomon's death—is unknown and unrecognised by the world; and though they must be under blessing, they most certainly, *as Israel* under blessing, ARE NOT RECKONED AMONGST THE NATIONS. Great Britain is reckoned among the nations as Great Britain, but not as Israel, the people of God. In every respect the great and mighty nation of Great Britain alone satisfies, as "an island people," the fullest requirements of Balaam's great prophecy when he was forced to bless the people, whom in his heart he was prepared to curse, for the rewards Balak prospectively offered him. This question was argued out by me at length in an article in Vol. V. of the *Covenant People*, p. 175.

(To be continued.)

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Correspondence.

ISAAC NELSON (Bolton).—The question you raise was discussed at length in the BANNER during August and September, 1904. You can refer to these letters, &c., and form your own opinion.

G. A. HAMMOND (Kingsclear, New Brunswick).—We have sent the paper to Mr. Dimbleby.

"THREE TRIBES OF JEWS."

To the Editor of the "Banner of Israel."

DEAR SIR,—A. B. G. in current issue of the BANNER controverts the note to my letter in No. 1,466 BANNER, commenting: "It is simply absurd to speak of 'Ten Tribes (or two tribes) of the *Jews*,'" and then states that "it appears from *Scripture* that there were *three* tribes of JEWS, viz., Judah, Levi, Benjamin." With the Kingdom (or House) of Judah, at the revolution under Rehoboam, were included the tribe of Benjamin, for a *specific purpose* and for a *limited time* (1 Kings xi. 36); together with a *portion* only of the tribe of Levi, who possessed throughout *the whole* land of Israel forty-eight cities, with their suburbs, of which only thirteen were within the territories of Judah, Benjamin, and Simeon (Joshua xxi.), the remainder* sharing Israel's captivity to Assyria (2 Kings xvii. 27).

Although thus far absorbed *nationally* into the "kingdom of the Jews," and spoken of as such by and to foreigners, they still retained their *tribal* distinctions, until just before the destruction of Jerusalem by Titus; when, we have reason (if not evidence) in believing, the tribe of Benjamin escaped.† Thus there were "Jews," or Judahites, Levites, and Benjamites spoken of as "Jews," as there are English, Scotch, Irish, and Welsh designated "Britons."

It would be equally justifiable, in referring to Israel under the name of its leading tribe, Ephraim, to speak of the "Ten Tribes of the Ephraimites" as of the "Ten Tribes of the Jews." There never was but *one* TRIBE of either, although the kingdoms each included some of the other tribes.

In Rom. xi. 1 Paul calls himself correctly "an *Israelite* (not a Jew) . . . of the tribe of Benjamin"; and in Acts xxii. 3 he says, "I am . . . a Jew, born in Tarsus, a city in Cilicia"; but in verses 25—28 he claimed to be a Roman! which means that he was a free-born Roman citizen, *of Benjamite parentage*, and as a "strict Pharisee" he was fanatically loyal to the Mosaic laws of the Jews; but he was not a Jew by descent, if even he was nationally—as a Roman citizen?

It was in this sense I criticised the Rev. M. Baxter's erroneous teachings, and suggested a method of counteracting their mischief. Would it not be more serviceable to our cause if A. B. G. encouraged any proposal designed to refute error, than to enter into straw-splitting arguments? I have received many letters approving the suggested advertising of our tenets. Faithfully yours, AUG. A. TARTAS.

1st March, 1905.

MR. JONES AND THE "TIMES" OF PROPHECY.

To the Editor of the "Banner of Israel."

SIR,—Mr. Jones is always interesting; but this time his article (page 97) is confusing. If the "day" is not to be taken as a year as in Daniel, what is it? Is he so wedded to the "literal" principle as to believe it means a day of 24 hours? That would frustrate the prophecy; for Daniel's one thousand odd days ran out long ago, but the events have not yet come off.

Now Mr. Jones is a teacher in Israel, and Daniel foretold that, though the angels may not know, "the wise shall understand." If a day does not mean a year, as in some other passages, and it cannot be simply 24 hours, will he or someone endued with the promised knowledge tell us? If no one can, then it argues that this is not the "time of the end." But we agree in thinking that it is.

Then we have "time, times and half a time," 3½, the half of "seven times"; also called "forty and two months," 12 months × 3½, and yet again 1,260 days; so that it seems 3½ times (years of days) = 42 months of days = 1,260 days.

In the book of Revelation these three periods seem to synchronize, when "the nations shall tread the holy city under foot forty and two months"; during which "the two witnesses," perhaps the law and the Gospel, or Judah and Israel, shall prophesy 1,260 days (Rev. xi.). "And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her 1,260 days" (Rev. xii. 6). And again, verse 14: "And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for *a time, and times, and half a time*, from the face of the serpent." This is evidently the same period as the 1,260 days. Also (in Dan. vii. 25—27), "He shall speak words against the Most High, and shall wear out the saints; . . . and they shall be given into his hand until *a time, and times and half a time*. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, . . . and all dominions shall serve and obey Him." Lastly (Dan. xii. 7), "It shall be for *a time, and times and half a time*, when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished."

This breaking of poor Judah, still obdurate, has gone on nearly 2,520 years, and hardly a month passes that we do not hear of it now being done by the successors of the Babylonian dominion. But let us rejoice with them—Nemesis is advancing. A. B. W.

GENERAL BOOTH.

To the Editor of the "Banner of Israel."

DEAR SIR,—General Booth left England on March 2nd for Australia, visiting Palestine *en route*. I have sent the General some of our literature, hoping he may (D.V.) find time to read it during the voyage; and the parcel and letter have been kindly acknowledged.

May I ask for the prayers of the readers of the BANNER, that General Booth and Mr. Bramwell Booth (who accompanies his father as far as the Holy Land) may be led to see and acknowledge that lost Israel is found in the Anglo-Saxon race? Yours truly, J. M. LAWRENCE.

GOOD FRIDAY.

To the Editor of the "Banner of Israel."

SIR,—Kindly allow me to reply to "J. K.'s" question *re* Good Friday (Exod. xii. 6—8). "This shall be the first month of the year to you," *i.e.*, children of Israel. Nisan month is our March. The 10th of Nisan, or 13th of our March, was Sunday, when the people brought in so many thousands of lambs into the land of Goshen, in Egypt, B.C. 1491. The 10th day of this month was Sunday, March 13th, A.D. 28—Christ's triumphal entry into Jerusalem—Palm Sunday. Our Lord was crucified on the 14th day (Thursday)—our March 17th. He expired at 3 p.m., or ninth hour, or even. He was buried before 6 p.m. That finished Thursday. Friday commenced at 6 p.m.—the first day of unleavened cakes. As the children of Israel had fled out of Egypt before daylight next morning, they took dough with them and made cakes, and baked them in the hot sand. This was Friday, Nisan 15th, or our Good Friday, March 18th.

Now, coming to Good Friday A.D. 28, our Lord had been in the tomb since Thursday at (say) half-past 5, or before sunset. This Good Friday at that time was the first day of unleavened bread, or day of Holy Convocation—a ceremonial Sabbath that came in their seasons but once a year. Turning

* Descendants probably of the "seven thousand in Israel, all whose knees which have not bowed to Baal" (1 Kings xix. 18).

† See "Englishmen-Israelites," &c, by H. Herbert Pain, pp. 7—10.

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to Lev. xxiii. 1—3, it deals with the seventh-day Sabbath of the Commandment (Luke xxiii. 56). Now Thursday, the 14th day—or the day of our Lord's crucifixion and death and burial—was called by the Jews the Preparation of the Sabbath, *i.e.*, Ceremonial Sabbath, or day of Holy Convocation (Lev. xxiii 5). The 14th day is the Lord's Passover: *Christ, our Passover, was sacrificed for us* (1 Cor. v. 7). The 6th verse in Lev. xxiii. shows the 15th day to be the feast of unleavened bread, proving that Luke xxiii. 54, 56 is correct. The 16th day is Saturday. The 17th day (Sunday) is wheat-sheaf day, or first of the harvest. Christ arose soon after midnight on the first day, or Sunday. After being in the heart of the earth—*or darkness*—from the hour He was betrayed by Judas, soon after midnight on 14th (Thursday), to soon after midnight on the 17th, or Sunday—making 72 hours.

Again, in Lev. xxiii. 15, "And ye shall count unto you from the morrow after the Sabbath," which is Sunday, or wheat-sheaf day. *Christ the Firstfruits.* Seven Sabbaths shall be complete, or seven weeks, counting Sunday the first day and Saturday the seventh. Now seven of these countings make 49 days, ending with Saturday-Sabbath. The next day, Sunday, or the morrow after the Sabbath, as per 16th verse, making 50 days to Pentecost. "And ye shall offer a new meat-offering," or a new dispensation of the Gospel of God's free grace. I remain, Sir, yours truly,

WALTER RIGBY (a son of Isaac),
An Anglo-Saxon.

16, Maitland Street, Launceston, Tasmania, Jan. 19th, 1905.

To the Editor of "The Banner of Israel."

DEAR SIR,—Referring to J. M. Lawrence's letter in the BANNER of 22nd February on "The Year of the Crucifixion," I am glad to see Thursday and not Friday spoken of as the probable day of the crucifixion. At this time, when so many are trying to find discrepancies in the "Word of God," it is encouraging to find that others think, as I have long done, that the Church must have made a mistake in appointing Friday, and not our Lord in saying, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

In further evidence of this view, I quote from a letter written by an officer in the Mediterranean Fleet, who, on visiting Jerusalem in September last, was with his party taken by an old Franciscan monk into the garden. After discoursing to them about the agony, "he," this officer writes, "asked me what we called Holy Thursday in English, and I explained that we kept the Friday, which he said was wrong; we had no authority for it."

Yours truly, B. HAILES.

[We are unable to insert any further correspondence on this subject.—ED.]

"IS ISRAEL'S REDEMPTION NEAR?"

To the Editor of the "Banner of Israel."

SIR,—As a constant reader of the BANNER for more than twenty years past, I am glad to note in your issue of to-day that the above subject has engaged the attention and pen of your esteemed contributor, the Rev. J. Idrisyn Jones, as I believe it to be one of vital interest at the present moment, though so few indeed are giving it even a passing thought. Had a simple affirmative or negative reply been asked, *I* would have answered, *Yes!*

With the last paragraph of his article I am in full accord, but with his exposition of "seven times" I find myself quite at issue; and that the "seven times" are, in this instance, *symbolic*, and mean 2,520 years, I hope, with your courteous permission, to demonstrate in a future communication, not being sufficiently well in health to do so in this. I merely write this briefly, not to allow his data to go forth without a respectful challenge. Yours, D. W.

Manchester, March 1st, 1905.

THE WELSH AND CORNISH LANGUAGES.

To the Editor of the "Banner of Israel."

DEAR SIR,—In this day's issue of the BANNER you insert among your "Miscellanea" a paragraph concerning the last speaker of the Cornish language, and the inscription on her tomb, in which the verse of the Bible is given in English and Cornish, as follows:—

English:—"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Cornish:—"Gwra perthi de taz na de Marm, mal de dythiow bethenz hyr war an tyr neb an Arleth de Dew ryes dees."

The resemblance of the same verse in Welsh is a striking confirmation of our theory that the Celtic peoples of Britain are possessed of a common origin and language, as the following shows:—

English.	Welsh.	Cornish.
Father	Tad	Taz
Mother	Mam	Marm
Days	Dyddiau	Dythiow
Land	Tir	Tyr
Long	Hir	Hyr
God	Duw	Dew
Thy	Dy	De
Lord	Arglwydd	Arleth
Thee	Ti	Dees

Yours most truly, J. IDRISYN JONES.

THE SPIRITS IN PRISON.

To the Editor of the "Banner of Israel."

DEAR SIR,—I would like to reply to the letter in this week's issue of the BANNER on "The Spirits in Prison." The writer holds what is a very common interpretation of that difficult passage in Scripture, viz., 1 Peter iii. 19. In verse 19 the Revised Version substitutes the word "in" for "by." The verse reads: "In which also he went and preached unto the spirits in prison." In order to get the proper meaning of this verse the verses 18, 19, and 20 must be taken together, and the whole thing is clear. Verse 18 speaks of Christ's atonement and His two-fold nature, the one human while on earth, the other in the Spirit for all time. Verse 19 says it was in this latter condition that He preached to the spirits that are now in prison, viz., the disobedient spirits, as described in verse 20, that refused to hear Noah; thus the Spirit of Christ was working through Noah. It is evident that the passage cannot refer to the time Christ was in the grave, and that He preached to the spirits in prison while buried in His tomb, for before He died on the cross He commended His Spirit to God's keeping. See St. Luke xxiii. 46. The whole matter seems to show how the Spirit of Christ was working throughout all ages.

For more light on this subject I would refer the readers of the BANNER to a little book, called "After Death," by Dr. Anderson-Berry, published by A. Holness, 14, Paternoster Row, E.C. The writer of this little book touches upon this obscure passage of Scripture, treating it very carefully, and gives a clear exposition of the verse in question.

I remain, yours faithfully,
J. K. DOUGLAS BEDWELL.

Branksome, Hills Road S., Cambridge, March 8, 1905.

WEST LONDON LECTURE—CHANGE OF HALL.—On account of the wide interest taken in the First Public Lecture of the newly formed West London Association, to be given by Douglas Onslow, Esq., the secretary has been obliged to secure a larger hall. The meeting will therefore be held in Shepherd's Bush Tabernacle, near Tube station. Will intending visitors please note?

PLAISTOW, ESSEX.—Mr. Henry G. Locke has kindly consented (D.V.) to give a Lecture at the Salvation Army Barracks, on Wednesday, April 5th, at 8 o'clock. Subject: "The British Empire Found in the Bible." Limelight Views. The prayers of our readers are asked that God's blessing may attend this effort to make His Truth known.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Secret of British Vitality	137
A Reply to Dr. Campbell Morgan	139
Israel's Spiritual Extension. By Joseph T. Wheeler	139
The Family of Edward Hine	140
Letters to the Children on British-Israel Truth.—VI. By J. M. Lawrence, 141. "The Long-Lost Tribe"	141
Miscellanea	142
"That the Scripture Might be Fulfilled." By Douglas A. Onslow	143
Correspondence: Mr. J. T. Edwards, of Durban. The Cause in America. An Opening. The Year-Day Theory. Babylon	144, 146

THE SECRET OF BRITISH VITALITY.

MR. POULTNEY BIGELOW, of the United States Jurisprudence Department, and Professor of Colonial Administration and History at Boston University, was sent round the world to study the colonizing methods of different nations, and although his official report is not yet published he has set his seal to the superiority of British colonization; indeed, it is not difficult to see that in his opinion we are the only people possessing the true colonizing instinct. Last November Mr. Bigelow arrived at Brisbane, Queensland, on board the German steamer, *Prinz Waldemar*, when he was waylaid by the interviewer, and the sentiments expressed by so competent a man deserve re-printing from the Brisbane *Daily Mail*. Of course, the pronounced success of British colonization is beyond dispute. It is one of the most obvious facts in history and the dominant factor of modern times, throwing the colonizing enterprises of other nations completely into the shade. But while foreigners candidly admit this, they do not admit their inferior abilities: their plea is that they lack the opportunities for exercising the colonizing faculty. Mr. Bigelow, however, thinks very differently. He has visited German settlements; he has watched the Germans toiling with "immense energy" to build a "greater Germany"; he has found them boycotting everything English in the endeavour, and has seen it to be all a vain beating of the air. Germanism will not take root; Anglo-Saxonism thrives mysteriously. He is struck with the "extraordinary vitality of the methods and interests of the English-speaking race," methods and interests which are spreading "because of a vitality over which we have no apparent control." Mr. Bigelow thus attempts to explain our colonizing triumphs by ascribing them to the vitality of our methods and interests. Under the circumstances, and apart from the light afforded by our Israelitish origin, a better solution is not, perhaps, to be expected, but it is obscure and unintelligible. Methods and interests have no vitality in themselves, and would disappear with the people whose methods and interests they are. The vitality lies with the race, and to find the source of this vitality we must go outside the race. The British are no more sober, no more industrious, no more intelligent, and no more determined than their German rivals. On the contrary, they are less sober and industrious, and they put far less energy into their colonizing efforts. It is also an incident of much importance in this calculation that the population of Germany is larger, and increasing faster, than the population of the United Kingdom; consequently, she has not only good material, but plenty of it.

Judging, then, by human standards, the "vitality" lies with the Germans, yet German colonization makes no progress, while the more lackadaisical work of the Anglo-Saxon flourishes like a green bay tree, and Mr. Bigelow practically gives up the puzzle by declaring that our methods and interests possess a vitality "over which we have no apparent control." He is right in one sense; we undoubtedly have no control over this vitality, and are not responsible for it. But that does not solve the secret of British growth, nor can it be solved except by a reference to the inspired Word. There is a second instance of "vitality" to be seen in the other section of our race, the Jews, and it also can only be accounted for by an appeal to Scripture. The world wonders at the remarkable tenacity of the Jews, who have survived such proud races as Greeks and Romans; but the Christian knows that the Jews are ordinary human beings, and that their vitality is really the vitality of God's decrees. He is aware that the Jews cannot be destroyed, that they must remain a scattered byword until the times of restoration, and he therefore searches no further for the reason of their strange existence. If Christians would deal with the promises as they do with the curses, they would readily understand the vitality of Anglo-Saxon "interests," and the supreme cause of our vast expansion would soon appear.

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For by "spreading abroad" in all directions; by turning the wilderness into gardens; by "establishing the earth," and developing into "a company of nations;" by becoming "heir of the world" through conquests, colonizations, and that "widespread sympathy" of inferior races which Mr. Bigelow noticed in his travels—we are simply carrying out the prophetic demands of God concerning Israel. Our descent from the Ten Tribes is a key to the whole history of the Anglo-Saxon stock, and a vindication of such Scriptures as Isa. liv. 3, xxxv. 1, xlix. 8; Gen. xlviii. 19, xxii. 17; Deut. xv. 6, xxxiii. 17; Zech. x. 9; Rom. iv. 13.

The following is the substance of the report referred to:—

Speaking on the subject of Cuba and the Philippines, Mr. Bigelow remarked:—"We have just been inoculated with the colonial microbe in America, and it is something quite new—a sort of Philippine vaccine, and we don't know whether it has taken. I was in the Philippines at the time of the war, and came away with General Murith. We had 13,000 Spanish prisoners, 13,000 Filipinos, and 13,000 United States troops; and while I was there you could not tell whether the insurrectors were running the United States or whether the United States was running the Spanish; and so we have been ever since. We don't yet know whether we will hold the Philippines—but I think we will."

Mr. Bigelow has travelled a great deal through British colonies. He was six months in South Africa immediately after the Jameson raid, and went through Cape Colony and Natal. Then he has visited the British West Indies, British Guiana, the Straits Settlements, and knows Canada and British Columbia from end to end. He was at Bermuda at the time that 5,000 Boer prisoners were there during the war, and he added, "I never saw men so well taken care of as those Boer prisoners. They had better food than the British soldiers looking after them."

His present voyage has been particularly with a view to inquire into the German ways of colonising. He said:—"Of course there has been a great deal of colonising, but I could not find any colonists. I was mostly where they have been having trouble with the missionaries, New Guinea and New Britain. The officials are very energetic and conscientious and honest, and I think that the question will settle itself in time."

"I notice in England," he said, "particularly in the Press, that there is a certain amount of despondency because, apparently, England has spent so much money and so much philanthropy in raising the standard of moral and physical life amongst natives, particularly in India; and also I notice that a great many English colonists think that the Home Government goes too far in treating the natives like white people. Now, I admit that it is much pleasanter when amongst natives to have them deferential—and they are highly deferential in the colonies I have just visited."

"But?" queried the reporter, after Mr. Bigelow had paused for a while.

"I appeal to the protection of the Court," he continued with a laugh, "and decline to answer embarrassing questions."

"I have been very much struck," he added, "throughout South Africa, and in going through these islands of the Malay Archipelago, by the fact that anything with the name 'English' was welcomed by the natives. I wish I could say as much for the name of other countries. It was striking to me when I landed in Manila in 1898 to find that with the exception of a single American flag over the Governor's residence, every flag in the place was British, showing in which direction the natives looked for protection. And it seems to me that we cannot over-estimate the immense power for the future which resides in this very widespread sympathy amongst the natives in every country, Africa or Asia, for a man who speaks English. All people in the English-speaking family, all people in the Empire, of which America is one State, and I believe that every man that speaks English believes the same thing so far as he has had an opportunity of realising the extraordinary vitality of English-speaking methods and interests in the parts of the world where colonial expansion is now going on."

"And what about the other colonising methods you have inquired into?" he was asked.

"The German officials, and German schools, and German missionaries," he said, "do what they can to boycott English manners and English interests of every kind, yet they have to communicate in pidgin English with their own natives, and their efforts to spread the German language are practically a failure. This I say with no disposition to minimise the immense energy displayed by the German Government in seeking to Germanise this part of the world. But the German must be politically blind who does not see that our language and interests are spreading, not because of any Government interests in the matter, but from a vitality over which we have no apparent control."

Referring to the latter part of his journey Mr. Bigelow said: "I went to British North Borneo. It is very unfortunate that the United States has applied to the Philippines its navigation laws, which practically limit the navigation in Philippine waters to American boats. I hope that will soon be abrogated, for it is a just grievance of the natives throughout the Philippines and Malaysia that this law has put a stop to commerce formerly existing throughout the archipelago, and particularly between Manila and British North Borneo. This law is no doubt one of the chief reasons why the Mahommedans of the Sulu Islands are dissatisfied with American rule. I find the warmest personal relations existing between the white people of North Borneo and visiting Americans, but on all sides, American and British, I found deep regret at this navigation law, which continues the narrow spirit of the seventeenth century."

Another matter he felt strongly about was the United States method of making the civil service a part of the political machine. He said: "America is spending millions in the Philippines, but I have no confidence in the American administration there, unless the Government opens a career for young men to enter the public service, and to remain in it during good behaviour, with a prospect of a pension after a certain period of years; and above all, that their retention and promotion in the service shall not be merely through political influence. The Borneo Company has many faults, which has been generously pointed out to them by a number of people who are jealous of North Borneo; but with all their faults it seems a model colony in its administration when compared with the condition of the Philippines under the present political system. Now, I think, that is hard enough on my own country—God's country!"

"The University of Boston," Mr. Bigelow remarked, "is organising the chair of colonial administration and history in the hope that they will get a Government to elect officials on their merits. The American is just as good a man as the British, but we pick up the [illegible] of political life and put them into office in the Philipp[illegible] and then wonder that the natives don't like them."

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A REPLY TO DR. CAMPBELL MORGAN.

FROM Dr. Campbell Morgan's "Correspondence Column, *Christian Commonwealth*," in reply to "H.S.," February 2nd, 1905 :—

"'H.S.' writes to me on the subject of the 'Anglo-Israel' theory, and asks my opinion. In reply, let me say that I have been very interested in it as an evidence of the possibility of proving anything by certain methods of treating the Bible. I most strongly hold that the prophecies of the Old Testament, which are as yet unfulfilled, will be fulfilled; but in no sense are the ultimate promises to God's ancient people filled to the full in England and America, or the Anglo-Saxon race. A certain superficial resemblance there may be between our present position and some of the predictions. Israel's restoration will only come through her recognition of the Lordship of Christ, and that restoration will be characterized in all that follows by loyalty to Him. Neither England nor America are in any sense loyal to him nationally. The one essential in Israelitish nationality is separation from admixture with other nationalities, and everyone knows that the Anglo-Saxon race is a conglomerate."

Copy of reply from Henry Scott Icke, 51, Rochester Terrace, Leamington Spa. :—

"Being much interested in your sermons, also in your correspondence column in *The Christian Commonwealth*, I notice your reply to 'H.S.' on February 2nd, 1905, on the subject of the 'Anglo-Israel' theory, and, having been a believer in it for some thirty-five years, I should like to make a few remarks on your answer. You intimate that there is 'a possibility of proving anything by certain methods of treating the Bible.' We 'Anglo-Israelites,' or 'British-Israelites,' as we are now called, adopt the 'method' of taking the Bible in its literal sense, unless the context shows it is to be taken figuratively. You say there may be 'a certain superficial resemblance between our present position and some of the predictions.' We say, the 'resemblances' are so numerous and so exact that it is impossible to believe that they are simply coincidences, but we regard them as prophetic fulfilments. It would be an easy matter to describe the past and present history of our country in the very words of Scripture. You imply that 'neither England nor America are in any sense loyal to Christ"—absolutely, no! but, relatively, more so than other nations in the world—their circulation of the Bible and missionary efforts exceed those of all the other Christian nations put together, and special distress anywhere evokes sympathy and help from this little island in the north. Then you say 'that the one essential in Israelitish nationality is separation from admixture with other nationalities, and everyone knows that the Anglo-Saxon race is a conglomerate.' You seem to forget that, although originally one race, but from various mothers, they were divided into twelve tribes, and all these tribes, under certain eventualities, were to be scattered throughout the world, and while Judah (the Jews) have never been lost, the House of Israel, or Ephraim-Israel, were to be 'sifted among all the nations' (Amos ix. 9), and had been put away and 'given a bill of divorcement' (Jer. iii. 8), thus becoming 'Lo Ammi,' and 'swallowed up among the Gentiles' (Hos. viii. 8) and literally 'lost'; nevertheless, the eye of God was upon 'Ephraim, His dear son,' and He has providentially guided him and 'the tribes of Israel his fellows,' into the 'appointed place' (2 Sam. vii. 10), from which they have to be 'moved no more.' We are told that the various tribes belong to 'the same primitive race,' and they have 'conglomerated' into 'a great and mighty nation,' upon whose dominions the sun never sets, and which rules over a fourth or more of the world's population. Judah is to become united with Israel, and God will make them 'one nation in the land, upon the mountains of Israel' (Ezek. xxxvii. 22, 27); and 'He will set His Sanctuary in the midst of them for evermore.' Hallelujah! The special mission of Christ has not been a failure. For nineteen centuries He has been redeeming Israel from the curse of the law, and 'confirming the promises made unto the fathers,' bestowing the blessings of the 'everlasting covenant' upon His people, Israel, in which repentant Judah will, by-and-bye, have a share. I believe, when the discovery of lost Israel is recognized, it will be like 'life from the dead"—the truth of God's Word, His everlasting love to His people, His faithfulness to His promises, will be demonstrated before a wondering world, and the 'Higher Critics' will be made to hide their heads in shame. To Him be the glory. Amen and Amen. When I wrote an Essay on this subject, and read it before 'The Abney Church Literary Society' in 1881, I had written to the Chief Rabbi, and to the Editors of the *Jewish Chronicle* and *World*, asking these questions:—

"1st—Were the ten tribes restored with the two from Babylon?

"2nd—To what tribes do existing Jews belong?

"The gist of the replies was—to the first, 'No'; to the second—'Judah, Levi, and Benjamin.'"

ISRAEL'S SPIRITUAL EXTENSION.

BY JOSEPH T. WHEELER.

"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."—Isa. liv. 2.

THIS is a direct command, and it is just as emphatic, just as positive, and to just the same purpose, as that other command given in the New Testament, "Go ye therefore, and teach all nations."

At first sight we do not realise this. Perhaps we Anglo-Israelites are too prone to look upon the material benefit. Be this as it may, there is no question but that it refers to us as Israel. Verse 1 addresses the command to the desolate woman, and we know from the allegory in Gal. iv. that the desolate woman is Israel in the Lo-ammi or lost condition, Gentile-Israel not knowing her identity.

Now the question is—Are we to look upon this as a missionary as well as a territorial command? The context must show us. If we were to stop with the verse following our text perhaps we would only catch the material assurance. Israel is here promised that the Lord will make the desolate cities to be inhabited. But we don't intend to stop here. We want to present a larger measure of the truth.

In the preceding chapter the prophet predicts the sufferings and death of our Saviour. From that he argues the subsequent salvation of many precious souls. He foresaw the inhabitants of all nations seeking for cleansing in Christ's all-atoning blood and desiring to gain admittance into His spiritual Israel; and, as this vision rose to his view, he burst forth into a triumphant song of exultant joy. He was enraptured with the sight and proceeded in ecstatic strains to encourage the men of his day and prepare them, if possible, for the oncoming revival and triumph. Says he,

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"Enlarge the place of thy tent, and stretch forth the curtains of thine habitations: spare not, lenthen thy cords and strengthen thy stakes."

His figure of speech is superb. He compares this spiritual company on earth to a tent or tabernacle which is insufficient to accommodate all those who will unite with it. The Father had seen of the travail of the Saviour's soul and was satisfied. "Behold," cries John in the Apocalypse, "the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."

Clearly this missionary thought, this love for the souls of men, is taught by our text; it runs through all this section of Scripture. In the chapter following, the prophet breaks forth in a grand crescendo: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Again, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather hers to Him, beside those that are gathered unto Him."

Now, having settled the fact that our text has a missionary as well as a territorial significance, let us appropriate the lesson. No doubt Isaiah was endeavouring to stir the hearts of the people of his day, but his words were prophetic; they not only looked forward to the great revival but they also designated that it was to come to us. As Anglo-Israelites we can understand this with a far greater degree of intensity than the so-called Church of to-day. So we should be admonished, we should obey the commands of our text, we should have a far greater love for the souls of men; with all expedition we should "enlarge the tent." Let us look at the commands connected with this enlarging of the tent; there are three of them in the text. 1st, "Stretch forth the curtains." 2nd, "Lengthen thy cords." 3rd, "Strengthen thy stakes."

The first command of preparation is, "Stretch forth the curtains." The curtains of a tent form the roof or covering, and they protect its occupants from the elements without. To "stretch them forth" implies to enlarge the interior of the tent and make it more roomy, so that more individuals may avail themselves of the benefit of the covering. This curtain or covering is typical of God's covering; it is none other than Jehovah Himself. He covers His people with the wings of His love. "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. xxxii. 1). He hides them in that great Rock, Christ Jesus. Again the Psalmist says, "He protects them from the snare of the fowler and the noisome pestilence, He covers them with His feathers, and under His wings shall they trust." "He gathers them as a hen gathers her brood under her wing." When the tabernacle was reared, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

Secondly, He would have us "lengthen the cords" of the tent. These are its support; they uphold the covering. A cord binds anything together; thus in Proverbs we read that a wicked man "shall be holden with the cords of his sins" (Prov. v. 22). In our text we are told to lengthen the cords so that the Righteousness of our Lord may be stretched out to cover untold multitudes, and in letting these cords out, we are told in our text to "spare not." It reminds us of that wonderful passage given to Peter, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xviii. 18). Fellow Israelites to whom I am writing, "spare not," but in your love for souls lengthen the cords mightily, and if one prevail against you in sowing the IDENTITY truth, show how the material benefits are woven with the spiritual. Show how it all redounds to the glory of God. He says, "I will place salvation in Zion for Israel My glory" (Isa. xlvi. 13). "A threefold cord is not quickly broken" (Eccl. iv. 12).

Thirdly, the command is, "Strengthen thy stakes." This means that we are to look after our foundations. These insure security to the whole structure. We are founded on the Rock, Christ Jesus. We are the Stone Kingdom which is breaking in pieces and consuming what is left of the miry clay, the iron, the brass, the silver, and the gold, which represents the vision of empire. Therefore, "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands" (Isa. xlii. 11, 12).

Finally, it is our duty to obey these commands. We should reach out on every hand and seek to gather in the thousands who know not God, who love not God, and who will perish utterly unless they come under His omnipotent covering and protection. We are living in the very day of which the prophet foretold. There can be no doubt of it, this whole prophecy places the responsibility with us as Israelites. Why should people be afraid of us, and say that we have a strange doctrine?

"Thine heart shall meditate terror. Where is the scribe? Where is the receiver? Where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us" (Isa. xxxiii. 18—22).

THE FAMILY OF EDWARD HINE.

MANY readers of the BANNER OF ISRAEL, both at home and abroad, will probably be interested in learning something about the family of Edward Hine, the author of *Forty-seven Identifications* and other pamphlets, and a Lecturer in Great Britain, the United States, and Canada.

We are able to give some particulars concerning his pedigree and family, taken from a chart in the possession of Mr. Isaac Loveland, of Shoreham, Kent, who has wished this use to be made of it.

This linen-lined chart is 23½ inches by 23 inches in size, and was compiled by Thomas Hine, as mentioned on it.

It was "Printed for private circulation by A. Goater, Nottingham." In the centre are profiles of Thomas Hine and Elizabeth Daniel. At the corners are engravings of Coaxdon Manor House, Powerstock Church, Knowle Cemetery, and a jug and arms from Coaxdon Manor House. At the top is a profile of Charles I., and beneath is an old family cup.

Around the central portraits are five concentric circles of names. These circles are formed of tablets bearing the names of the five generations descended from Thomas and

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Elizabeth Hine, 1817. This chart is entitled, "A Radiant Clue to Who's Who of the Descendants of Thomas Hine and Elizabeth Daniel"; and from it we learn that the name was formerly spelt Hyne; and it thus appears as early as 1568 in the Parish Registers of Powerstock, in the county of Dorset. One of this family was Thomas Hine, a yeoman and small landowner at Powerstock, who, from his reputation as adjudicator of local disputes, acquired the cognomen of Judge Hine.

His son was Thomas Hine, his wife's name being Edith. He was born at Powerstock, and had seven children. He was a man of some note as a manufacturer of broadcloth in Beaminster, near Powerstock. His mill was noted for its excellent machinery; and it seems that he imported or sold tobacco.

Their eldest son, Thomas Hine, was born 1741, and died 29th April, 1817. He married Elizabeth Daniel, who was born 1740, and died 22nd December, 1814. A mourning ring, containing their hair entwined, with the above dates, has been preserved in the family, and is engraved under their portraits in the chart. They were of Beaminster. These two were the last who were buried in the private mortuary at Knowle, founded by their maternal ancestor, James Daniel. It is about 40 by 20 feet, and is enclosed with trees and laurels.

Their ninth child was David Hine, of London, born 1780, and died 1858. He married Elizabeth Pearson. They had seven sons, and five daughters.

Their eleventh child was Edward Hine, born 1825, and died 1891, author of *Forty-Seven Identifications*. He married Miss Edwards, who has also died, leaving no issue. Some of these particulars are taken from a square chart about the Daniel family, compiled from Wilson: *Daniel Defoe*, and Jewitt: *The Reliquary*, Vol. XX. It is smaller than the Hine chart, and has engravings, and a portrait of Thomas Hine. This, also, is in the possession of Mr. Loveland.

MARAZION.

LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

BY J. M. LAWRENCE.

LETTER VI.

THE DIVISION OF THE KINGDOM.

MY DEAR SIDNEY AND JACK,—You remember that the King of Egypt illtreated the Israelites, but that at last they escaped under God's direction, and, after wandering forty years in the wilderness, entered the land of Canaan. We must now, however, pass on to the time when David became king—the shepherd lad of the tribe of Judah, whom the Lord chose to reign over His people. When he died His son Solomon succeeded him; he reigned over the whole Hebrew nation as David had done. But towards the end of his reign Solomon was not good, and the Lord was angry with him and said that after his death "the kingdom" should be taken away from his son, Rehoboam. There was a young man named Jeroboam; one day the prophet Ahijah met him, and we are told "Ahijah caught the new garment that was on him, and rent it in twelve pieces." Then he gave ten pieces to Jeroboam; and told him that the Lord would make him king over ten of the tribes of Israel (See 1 Kings xi. 28—37). We must notice that the tribes to be taken away from Solomon's son and given to Jeroboam were called "*the Kingdom*," and also that one tribe belonging to this "kingdom" was to be given, or lent for a time, to the House of Judah; that is, to the two-tribed house not taken away from Rehoboam. After Solomon's death all this came to pass as the prophet Ahijah had foretold. You will read all about it in 1 Kings xii. 1—24. From the time of Jeroboam and Rehoboam this Hebrew or Israelitish nation was divided into two kingdoms, the House of Israel and the House of Judah, and we learn from 1 Kings xii. 24 that this was God's will. "Thus saith the Lord . . . this thing is from Me." From vers. 21—23 of this same chapter we find that Benjamin was the tribe that was separated from "the Kingdom." This tribe had a special work to do, and the reason the Lord gave or lent Benjamin to Judah for awhile as a "light" or "lamp" (1 Kings xi. 36) was because He knew that when the Redeemer came Judah would not welcome Him, but would crucify Him. The people of Benjamin, the light-bearing tribe, were, however, there to receive the Messiah, and after He had ascended to heaven His disciples and Paul—who tells us he belonged to this tribe—(Romans xi. 1), were able to show the "light" and spread abroad the good news that Jesus, "the Light of the world" and the promised Saviour, had come. Had this work been left to the Jews we should never have heard

"The old, old story
Of Jesus and His love,"

because they did not, as a nation, believe that He, who was the Light to lighten the Gentiles and the glory of His people Israel, had come (Luke ii. 32).

REMEMBER—

17. God caused the Hebrew nation to be divided into two kingdoms, the House of Israel and the House of Judah.

18. Note that the House of Israel is called "the Kingdom."

19. The tribe of Benjamin, belonging to "the Kingdom," or the House of Israel, was given or lent for a time to Judah that they might act as light-bearers or messengers when Jesus came.

"THE LONG-LOST TRIBE."

A WRITER in the Press having suggested that the Welsh nation was "the long-lost tribe of the House of Israel," the following letter was drawn from a Manchester believer:—

"*To the Editor of the 'Manchester Evening News.'*

"SIR,—Surely the first paragraph in your issue of this date must be intended as a *joke!* It cannot surely be expected to be accepted as a *new* discovery. For more than twenty years past I have been a constant subscriber to a journal* which has held and promulgated this belief, or rather, to be accurate, that the Welsh nation is really *one* of the long 'Lost *Tribes* of the House of Israel'; for I feel it would be little less than an impertinence to suggest that *you* are ignorant of the well-known fact that there were *ten* tribes 'lost.'

"If the mighty importance of this subject at the *present* period of the world's history were more widely known and appreciated it would command a more absorbing and interested attention than either that of the terrible war in the 'Far East,' or the 'Fiscal Policy' of our own Government.

"As, however, I do not know in 'what spirit' the announcement in your columns is to be taken, I refrain from further comment for the time being.

"Yours, &c., D. W.

"Manchester, March 6th, 1905."

* "BANNER OF ISRAEL."

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MISCELLANEA.

FROM THE EAST.—The mistletoe occurs mostly on apple trees, on lime and locust trees, in immense abundance, at Ampthill, Bedfordshire, and very seldom on the oak. Hence it is difficult to imagine how the Druids could have obtained a supply sufficient for their purposes from such a source. There is a very nearly allied plant, the *Loranthus Europœus*, which grows freely on the oak when it occurs; but its most western locality known is the garden of Shoenbrunn, near Vienna. The hypothesis has been started, however, that the *Loranthus* is the mistletoe of the Druids, and that when the Druidical worship was exterminated, this plant, as being introduced into their rites, was extirpated from all those parts of Europe where the Druids were known.—Milner's *History of England*, p. 15.

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DISCOVERY AT LUXOR.—The *Egyptian Gazette* says: "The discovery made recently by Mr. Theodore M. Davis, in the Valley of the Tombs of the Kings, of the tomb of the daughter of Amenhotep III. and the father and mother of his wife, Queen Thy, is of the greatest importance. The mummies of the father and mother had been unwrapped and searched for jewels and gold in ancient times—with this exception, nothing had been disturbed. The tomb was crowded with coffins covered with gold-leaf, chairs carved and gilded, alabaster canopic jars, ushabtis, and religious symbols of the finest quality. There was also a complete chariot with wheels, pole, and neck-yoke, the body of the chariot being covered with gold-leaf. The collection is the most beautiful and extensive ever found.

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THE WELSH REVIVAL.—There would appear to be little, if any, diminution in fervour in the religious revival in Wales. The Bishop of St. David's, speaking at Disserth, near Llandrindod, said that they were very thankful for the great improvement going on. They called it a revival; let them thank God for it. Before it came, and even now, there was a great deal in the state of the country on every side that was very far from what it ought to be. They ought to be thankful for the sincere turn in many a man from the error of his ways. The revival has now some tangible results to show. Out of 82 churches connected with the Monmouthshire Baptist Association 66 require extension, there being no fewer than 3,276 candidates for baptism—not to mention subsidiary signs pointing in the same direction. Additional accommodation for 6,700 persons is absolutely needed.

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"A LION AMONG THE BEASTS OF THE FOREST" (Micah v. 8). "Beasts of prey are the princes of the animal world, and, all our Continental envy notwithstanding, the Englishman is a prince amongst us all in the force of character which makes for world dominion. But he is an admirably trained beast of prey when occasion demands. This he shows by his genial attitude during the swarming of his kind in the Riviera—genial as long as all others tacitly admit his princely superiority by arranging the whole basis of fashionable society a l'Anglaise."—*Berliner Tageblatt.*

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THE HONEST GERMAN.—Advices from Tokio (Japan) state that several German firms are taking advantage of the increased tariff to issue invoices from home at the wrong value. If the shipment be valued at, say, £100, in Europe, it is invoiced at £70, upon which amount import duty is charged. In this way the German firms are undermining British trade.

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POPULARITY OF THE BIBLE.—The demand for Bibles still continues at all the large publishing depôts. The largest orders come from Wales, but there is a marked increase in the purchases from all parts of England. The British and Foreign Bible Society report that during the last quarter nearly four times as many Bibles were ordered as in the corresponding periods of the last two or three years.

* * *

QUITE BRITISH.—Yesterday, at a City hotel, a number of private citizens met to consider how they could best promote the prosperity of a territory equalling in size about one-half of Europe, which has only been in British possession for fifteen years. Up to that not distant date, Rhodesia was sparsely inhabited by unreclaimed barbarians, who enslaved and slaughtered one another without let or hindrance. No roads, even of the roughest kind, had come into being; a semblance of order was maintained by a military despotism of the cruellest character; the rich resources of the enormous area, agricultural and mineral, were virtually left to self-development. The sole industry which had attraction for the male population was war; women and children had to see to it that the warriors were kept supplied with food. And so on; a country of infinite possibilities for the well-being of mankind at large was shunned as an inheritance not worth possession. Then there came forth the man endowed with clear, forecasting brain; thanks to him, the British South Africa Company took charge of the derelict territory; the Mashonas and Matabele were forced to accommodate their ferocity to the prescriptions of civilisation; tranquillity replaced anarchy, and Rhodesia, the untamable, learned at last that peace is more profitable than war in the long run. It is a wonderful story from first to last.—*Globe*, October 11th, 1904.

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KING EDWARD AND THE JEWS.—The death of Mr. Reuben Sassoon, who enjoyed in a marked degree the friendship of King Edward, recalls that his Majesty has been conspicuously partial to members of the "scattered people." One of the King's closest friends was the late Baron Hirsch, who was always a favourite at Marlborough House and Sandringham, and inspired what might be called feelings of affection. Baron Hirsch was not only a Hebrew, but a foreign Jew into the bargain. In addition to Baron Hirsch, King Edward, as Prince of Wales, was a frequent companion of the late Ferdinand de Rothschild, and at the present day Lord Rothschild and Mr. Leopold de Rothschild are to be counted as of the select circle of his Majesty's intimates. Sir Edmund Cassel, who is also a Jew, is in the same position, and it is not long ago that King Edward visited Lord Burnham (whose father was Mr. Moses Levy, of *Daily Telegraph* celebrity) at Wycombe.

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COLONIAL COMMERCE.—The Commercial Intelligence Committee of the Board of Trade have decided upon the early despatch of a commercial mission to Australia and New Zealand, on lines generally similar to the missions which have been undertaken in recent years to South America, South Africa, Siberia, and Persia, and appointed Mr. R. J. Jeffray to conduct this mission on their behalf.

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"THAT THE SCRIPTURE MIGHT BE FULFILLED."

By Douglas A. Onslow.

(*Continued from p.* 134).

Continuing, the Bishop said, "The Church is set to bless the nation, Christendom, and the world. First, she is set for the formation of the national character. . . . The recent Coronation service had brought home to them the true and lofty conception of kingship as a Divine office. She was a living protest against the materialism of the age." That the established religious organisation known as the Church of England has been "set to bless the nation," we may be all inclined to assent to, as our previous explanation of her origin agrees with it; but in what sense are we to understand—from the Bishop's point of view—that she has been set "to bless Christendom, and the world"? If we look at it as the religious organisation of Israel redeemed, pardoned, and under the new Covenant—therefore Christian—we can understand how she is set to bless Christendom and the world; for this is to be Israel's function, under the covenant made with Abraham at Mount Moriah, and confirmed to Isaac and Jacob and their lineal seed for ever. Now this function and privilege was not promised to, or accorded to, any other people whatever, as God's Word is true. Hence, I say, either the Church of England is the religious organisation of Israel, to justify the Bishop's contention, or he has no right to assign to her the function of blessing Christendom and the world! But what about the pretensions of the Church of Rome, or the Greek Church? Are they likely to admit the Bishop's claim for the Church of this nation? This question does not require answering, for it goes without saying that it would not be entertained for one instant by either, which would be the only possible justification for the Bishop's otherwise somewhat arrogant claim.

The allusion to the recent Coronation service is most suggestive, when our present King was crowned in Westminster Abbey, sitting over that mysterious old fragment of stone known as "Jacob's pillow," and called by the late Dean Stanley "the palladium of the Empire." The word palladium being used by him to indicate "the protection and safety" the possession of this wonderful stone gives to our kingdom and Empire, did Dean Stanley really think it, or did he merely use that expression, in describing the stone, as voicing the legend connected with it? As to this I am not in a position to give an opinion. The subject, however, of the Coronation of our King, and the wonderful service accompanying that rite, as well as the legend and history attached to that battered old fragment, cannot be passed over in silence. The ceremony of the Coronation—we maintain—relates directly to the glorious promise made by the Lord, the God of Israel, to David, through Nathan the prophet. Incidentally, and before proceeding with this episode and its bearing on the Coronation of King Edward, let me say that, some years ago the Venerable Archdeacon Hanan and I called upon the late Dr. Bradley, Dean of Westminster. We asked his permission to be allowed to closely inspect the stone, as ordinary visitors to the Abbey are not permitted to get near enough to the chair to properly see it, there being a railing fixed around it to keep the public from approaching too close, or from being able to touch it. After explaining to the courteous old Dean the object we had in view, and our reasons for desiring to make a close inspection, which seemed to afford him considerable amusement, he very good-naturedly gave the necessary permission, and accompanied us to the Abbey. There, in his presence and to his manifest interest, we carefully examined the old relic, and obtained all the information we wanted. Dean Bradley though—as custodian of this mysterious stone—jealously guarding the treasure committed to his keeping, did not share our views as to its origin, or the share it has in the great destiny belonging to our throne, Empire, and dynasty.

The result of this very interesting visit was put into the form of a paper by Dr. Hanan, entitled, "The Worn Rings," which appeared in *Covenant People*, Vol. V., p. 232, though, strange to say, Dr. Hanan makes no allusion in that paper to our visit to the Abbey. The object we had in view in getting a close inspection of the stone was to examine the rings which are at either end of the stone.

What connection, then, has this old stone with the throne and dynasty of this great Empire? For its history, and the traditions and legends attached to it, I must refer my readers to the article already mentioned by Dr. Hanan, and to Mrs. Albert Rogers' most fascinating book on "The Coronation Stone," published by Banks and Son, Racquet Court, Fleet Street. All I can say here is that, since Edward the First brought it from Scotland and placed it in Westminster Abbey, it has been the throne seat of this Empire. All our kings and queens—with the exception of the Roman Catholic Queen Mary—with great pomp and ceremony, partaking strictly of an Israelite character, have been crowned sitting over that stone. There is a tradition connected with it which ascribes it to be the very stone on which Jacob laid his head to sleep when shut out of the city of Luz. Upon that stone Jacob poured oil and dedicated it to God, calling it "Bethel," *the house of God*, and this stone was to be evidence of what had occurred to Jacob on that occasion. The legend attaching to it is, that the nation possessing it will have universal rule. At any rate, there is the stone; connected with it is its wonderful history, running back into the dim and distant past. There is the legend, and much as the super-wise may scoff, the fact remains that the possessors of that wonderful stone are drawing rapidly on to—what promises to be—universal rule.

Now as to the Coronation service bringing home to our people "the true and lofty conception of kingship as a Divine office."

Possibly the learned Bishop intended this as applying to all kings and rulers, having in his mind Prov. viii. 15: "By Me kings reign, and princes decree justice," or as Paul puts it to the Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordered of God" (xiii. 1).

In this sense the Divine office of kingship is general, but we want to make it in our own case, and in relation to the Coronation of our monarchs, *particular* and *specific*.

The particular case that I intend to connect with the Divine office of this nation's dynasty is the everlasting gift to David, expressed in the words of Nathan the prophet, by command of the Lord God of Israel: "And thine house (David's lineage) and thy kingdom (the kingdom of the House of Israel) shall be established for ever before thee: thy throne shall be established for ever." This is a familiar passage to all believers in our Truth, but I do not think Dr. Chavasse will agree to apply it to the throne, kingdom, and dynasty of this country. Nevertheless, as God is true and faithful, this unconditional promise—for it is unconditional, and made absolute to David for ever, in its threefold aspect—necessitates the existence of David's throne,

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his kingdom of Israel, and his lineage, in intimate association from the day the promise was made until now, and onwards through the ages. If it is not so, How can the Scripture be fulfilled? The airy way in which opponents to our belief brush aside the stern requirements of this promise is astonishing. This is a distinctly literal promise, requiring an equally distinct literal fulfilment. When opponents tell us that the promise was fulfilled in Christ, as the Son of David—ignoring the fact that from Zechariah's time until the Lord was born there was a period of 588 years, when neither the king, the throne, nor the kingdom can be located by them; and the further fact that neither the throne nor the kingdom were given to Christ when on this earth—is it surprising that we have unbelief stalking the country from end to end, and that many of our very Bishops, Deans, and Canons, cease to believe in the integrity of our Scriptures? If Dr. Chavasse believes in the "Divine office of the kingship," "*a fortiori*" should he believe in the necessity for the existence of David's kingship, Divinely instituted with a triple promise of eternal existence and continuity! We claim for our monarchy the fulfilment of that Divine appointment. The ceremony of the Coronation, as shown by Mr. Folkard in the *Covenant People*, September, 1902, is one that will here well bear repeating, for it shows at once our recognition of the kingship as "a Divine office."

The Coronation, which was postponed in consequence of the King's terrible illness, took place on Saturday, August 9th, 1902, when King Edward VII. and his gracious Queen Alexandra were crowned with all possible pomp and solemnity in our dear old Abbey of Westminster. King Edward was seated in the old chair, which encases the stone we call "Jacob's Pillow." The Queen sat in a somewhat similar chair beside the King. Mr. Folkard refers to some words used by Lord Rosebery when describing the ceremonial. He said: "It is not only that the King and the Queen are crowned, though that in itself is sufficiently notable and remarkable; it is that at that moment we consecrate our kingdom. We lay our crown upon the altar, and ask the Divine sanction for our Empire, our power, and our dominion. For the King is the head—representative of his people—and in performing the solemn acts at Westminster he was acting on behalf of every one of us, amid the symbols and ceremonials which have been consecrated by the usage of a thousand years." Remarkable and significant words these used by Lord Rosebery!

But let me complete what Mr. Folkard has written on this great ceremonial of the Coronation. He says: "There is in the Coronation ceremony, as it has been perfected through many centuries, a peculiarly suggestive symbolism. There is no detail of the service, as a writer in *Blackwood* has pointed out, which is not a symbol of kingly duty and honour. The anointing with oil, which carries us back to the sanctification of the Hebrew kings, is appropriate to the titular head of the Church. The venerable Archbishop anointed the king in the form of a cross on the crown of his head, on his breast, and on the palms of both the hands. To quote the words of the service:—'As Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed and consecrated king over this people, whom the Lord your God hath given you to rule and govern.' Then the spurs, with which his Majesty's heels were touched, are the emblem of knighthood; and the sword which the king received from the altar is presumed to be used for the terror and punishmet of evil-doers, as well as for the protection of those that do well. 'With this sword,' said the Archbishop, 'do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that doing these things you may be glorious in all virtue.' The *armilla* and Imperial mantle typify 'the robe of righteousness,' 'the garments of salvation,' while the orb, set under the cross, is to remind the king that 'the whole world is subject to the power and empire of Christ, our Redeemer.' Then the king was invested with the ring, 'the ensign of kingly dignity, and of the defence of the Catholic faith.' The sceptre, with the cross, was delivered by the Archbishop into the king's right hand as 'the ensign of kingly power and justice'; and into the king's left hand was placed the sceptre with the dove, the 'rod of equity and mercy'; and at each investiture the duties of the king were made manifest. Finally, the king, being seated in King Edward's Chair, the Dean of Westminster brought the crown, and the Archbishop, taking it of him, reverently placed it on the King's head. Thereupon the people, with loud shouts, cried 'God save the King!' the peers put on their coronets; the trumpets sounded, and the great guns at the Tower were shot off.

"Thus was Edward VII. crowned king and solemnly consecrated to the service of his people and his Church. That he appreciated to the full the sanctity and impressiveness of the ceremonial we may rest fully assured, for he has himself told his people that he looked forward to his coronation as to one of the most solemn moments of his life. But before the Archbishop of Canterbury, the Princes of the blood, and the Peers of the realm made their homage to their sovereign, the Holy Bible, taken from off the altar, was presented to his Majesty. 'Our gracious King,' said the Archbishop, 'we present you with this Book—the most valuable thing that this world affords. Here is wisdom; This is royal law; These are the living oracles of God.'"

The words quoted from Lord Rosebery; the solemnity of the ceremonial with its curious symbols, and the Archbishop's reference to the coronation of King Solomon by Zadok the priest and Nathan the prophet; the anointing with oil, as always practised when the kings of Israel were inducted into their kingly office; the fact that the king sat over the stone in King Edward I.'s chair; the blowing of the trumpets; the shouting of the people who cried "God save the King," though not proofs of our Israelitish descent, are strongly suggestive that we are connected with that people. Taken in connection with other matters to be alluded to, they become links in the strong chain of evidence, which go to prove that this nation is that "great and mighty nation" God promised to Abraham; and that our throne and ruling dynasty are David's throne over that same nation—his kingdom, and Christ's kingdom—with one of his lineage occupying that most exalted position!

(To be continued.)

Correspondence.

MR. J. T. EDWARDS, OF DURBAN.

To the Editor of the "Banner of Israel."

SIR,—British-Israelism in Natal has just sustained a great loss by the death of Mr. J. T. Edwards, of Durban. Some of our friends may recollect that it was in our deceased brother's house that the well-remembered Col. Senior died some six years ago. Strange to say, too, Mr. Edwards died of the same complaint as did the colonel—heart failure—and in the one case, as in the other, death came when loved ones were

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absent. Now the same cemetery holds the ashes of both. Mr. Edwards was an enthusiastic Israelite, well read, and able, in a convincing way, to plead our cause, as demonstrated in a lengthened newspaper discussion several years since. In losing him, we have indeed lost a teacher in Israel.

Faithfully yours, W. CHRISTISON.

Natal, January 25th, 1905.

THE CAUSE IN AMERICA.

To the Editor of the "Banner of Israel."

DEAR SIR,—Out from one of "the cities" of "the wilderness" of Isa. xlii. 11 a daughter of Manasseh sends greeting to the brethren of Israel in "the isles" beyond the sea.

It is sad to have to say that in this whole broad land of Manasseh there are but comparatively few scattered ones whose hearts are yet attuned to "sing unto the Lord a new song" of praise for *lost* Israel so wonderfully brought "by a way they knew not," and finally gloriously *found* in the Anglo-Saxon race. Indeed there seems to be as yet but a very small number here who do not either commit a worse than Esau-act in repudiating (sometimes even angrily) their birthright, or else, while stoically admitting that it *may* be theirs, regard it with utter indifference, or grievously disparage it with the ever-ready "*Cui bono?*" In all this broad land there is not a single periodical publication (of which the writer is aware) which is devoted to the subject of "the Identity" or even clearly sets forth its truths. Several small publications have, in recent years, been launched upon the sluggish tide of American general apathy regarding Bible truth, only to float becalmed awhile, and then, as if suddenly engulfed, disappear from sight with their precious burden. But their "burden" was also "the burden of the Lord," and the service of no diver has been needed to raise it again to the surface. Behold, like the iron of 2 Kings vi. 6, it has risen to float once and again, but not yet permanently. It may be, in our zeal to establish the Identity and divinely-appointed position and calling of the *Ten* Tribes that there has not always been a corresponding interest and loving consideration manifested for the *two* tribes, and not enough earnest effort to re-establish with them the true sense of that brotherhood which was broken so long ago (see Zech. xi. 14). God knows! But in His good pleasure there has been some reason, thus far, why He has not seen fit greatly to prosper our "Identity" publications. It may even be that we, who have received the Anglo-Israel truths, have been wont to set forth too prominently our brother Judah in the light of "the black sheep of the family," or a kind of scape-goat to bear away upon his head all the curses belonging to the whole House of Israel, and that with such doings God has not been well pleased. If possibly this has been in any way the cause of blessing being withheld from the Identity work here in the States, there now appears a gleam of hope of better success for its glorious truths in this land.

Mr. B. A. M. Schapiro, the able Editor of "The People, the Land, and the Book," is an educated Christian brother in Judah and, best of all, is an earnest believer in the Identity of the Anglo-Saxon race with his brethren of the Ten Tribes. The magazine has now been published for over four years as a quarterly, devoted to carrying the Gospel of Christ to the Jews, and to bringing about a better understanding between them and the people whom they now consider "Gentiles," and, in the later issues, several articles bearing strongly on "the Identity" have appeared and been well received by its patrons.

It is now the aim and earnest desire of the Editor to issue the magazine monthly—if sufficient encouragement and support be forthcoming, and to devote each month several pages exclusively to the setting forth of Anglo-Israel truth.

Gratefully realizing that, since we are all members of one family, the "Identity" truths are common cause with our brethren in Israel beyond the sea, and seeking only the wider promulgation of those truths, the writer of this communication presumes to take the liberty of mentioning this matter to the BANNER OF ISRAEL (to which she has been a most appreciative subscriber for over seven years), and to bespeak from its Hon. Editor, and its many readers, whatever encouragement they may be led to give, in word or deed, to our brother in Judah, in his efforts to bring once more into close and conscious fraternal relationship "the House of Judah" with "the House of Israel." The subscription price of the magazine for a year is *one dollar* in North America, and 25 cents. more in all other countries included in the Postal Union, and beautiful premiums of Holy Land souvenirs are given also. Anyone interested may obtain further information by addressing the Editor at *138, Bible House, New York City, U.S.A.*

Very sincerely yours in the interests of the special truths of Saxon-Israel Identity, always so dear to all such as receive them into true and honest hearts. M. E. C. HATLINGER.

Everett, Mass., U.S.A, February 15th, 1905.

[We commend this letter to our readers all over the Empire, and trust they will show their sympathy with our American fellow-believers in the way suggested by Mrs. Hatlinger. Personally, we shall certainly do so. Apart from its Identity teaching the magazine is well worth the money.—ED.]

AN OPENING.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the course of a few months, many Members of the "British Association," a great company (about 300) of the most scientific, professional and learned men that our British Islands can produce, will take a holiday trip (for such it will be, combined with scientific research and enquiry) to this land of Africa; they will reach here about (D.V.) August 15th, therefore leaving England towards the end of July. They will go through various parts of Africa, as far as the Victoria Falls, and return, by which time they will have learnt and seen many things new, one of which will be that there is another nation of Britishers outside of the "Islands of the West" in which they usually reside, and were they to travel to other parts of the globe similar nations from the same parent stock would also be found.

In a passage of say twenty days on board steamer, passengers have much spare time for reading, and very often welcome a change of literature. Would this not be a favourable opportunity to place before them a parcel of Identity literature? This could be sent to the reading-room of the steamer, and I am sure, given the opportunity, by literature or otherwise, Miss Rush would very willingly co-operate in this work, which might be the means of enlightening many scholars of high attainments who perhaps have never heard of the subject before. Yours truly, JAMES H. MORLEY.

Port Elizabeth, Cape Colony, February 20th, 1905.

[This is an opportunity that should not be lost, and if some friend will send Miss Rush a few shillings as a special donation we can certify that she will dispose of them to the best advantage.—ED.]

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Rev. J. Idrisyn Jones, in writing respecting "Israel's Redemption Near," has overlooked certain Scriptures bearing upon this subject, viz., "The Book of Revelation," and although certain parts of it are in symbolic language there are other parts plain reading.

There are three distinct dates given in the Book, each bearing out the year-day theory, one date especially being a prominent landmark in our national history, as the following passages of Scripture will abundantly prove. With reference to the Book of Revelation we read there is a three-fold blessing attending those who read and hear and keep those sayings contained therein. "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."

Now the first date we find recorded in Rev. xi. 1, 2, "And there was given me a reed like unto a rod; and the ange

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stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall be trodden down forty and two months."

In the year 638 Jerusalem fell into the hands of the Turks, and taking a year for a day and dividing the forty-two months into days we have 1,260. Add 638 to 1,260, and we get 1898. We were told in the BANNER at that date that the Sultan of Turkey was willing to hand over his Revenues to the British Government, and to come under British protection. Also at that period Jer. xxxi. 38—40 began to be an accomplished prophecy: "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever."

To-day houses are being built in Jerusalem with the ashes out of the valley, which were part of the refuse left from the sacrifices where the Temple service was maintained before Jerusalem was overthrown.

We find the next date in Rev. xii. 6, "And the woman fled into the wilderness, where she had a place prepared her of God, that they should feed her there a thousand two hundred and threescore days."

The year-day theory applies with equal distinctness to this date also. The woman here referred to is the representative of the House of Israel. "Son of Man, there were two women, the daughters of one mother. And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah."

Yours respectfully, J. S. STEPHENSON.

20, Ravensworth Terrace, Westoe, South Shields.

BABYLON.

To the Editor of the "Banner of Israel."

SIR,—In the interests of a progressive interpretation of Holy Scriptures, but with all due respect and deference, I am bound to contradict nearly all the statements made by the Rev. A. B. Grimaldi concerning Babylon, &c., in BANNER, Feb. 22nd, 1905 p. 96). Beginning backwards with the ninth of these statements or paragraphs, it is utterly impossible that a full and perfect fulfilment of this prophecy concerning Babylon's final destruction contained in Isa. xiii. can have yet taken place. The reasons for this argument are valid, and must be apparent to all who read that prophetic vision of the latter days. Thus—Belshazzar's kingdom was not *destroyed*, only *divided*, when given to the Medes and Persians, even allowing that the Medes under Darius and Cyrus were captive Israelites—to which view I assent, and add also the testimony of the Rev. R. Douglas. In his "Darkest Britain's Epiphany" (p. 18), he writes: "The cities of the Medes appear to have been the centre of revolt against the Assyrian rule, and the exiled Israelites were probably at the bottom of it." Daniel further states that Darius the Mede was made king over the *realm of the Chaldeans*. Referring now to the eighth statement —Babylon certainly enslaved Judah, and they were released by Cyrus the Persian when he took over half the kingdom of the Czars, but nowhere does it state that the final destruction took place at that time. Isaiah's vision was future, when the earth should be removed at the taking of Babylon. Jeremiah states surely that it was to be made a perpetual desolation after seventy years, but his following words, xxv. 13, 14, intimate that the land will be ruled over for a time by other nations, but will rise again, for Sheshach (Babylon) is to drink the wine-cup of wrath last of all (ver. 20), therefore her destruction and desolation is still future. Now take the seventh statement and compare it closely with what the Lord says concerning the disorganised state of the universe at the taking of that wicked city of Babylon; the spiritualizing of the commentators concerning the stars and constellations cannot stand before it. "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" (Isa. xiii. 13). "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations" (Jer. l. 46). Is it possible that any thoughtful interpreter of prophecy can assert that this *great thing* has happened, and that the great day of the Lord's vengeance is past and gone, and the world has not known it? Further, the fact that the declarations made concerning the heavenly bodies at the destruction of Idumea have not taken place proves also that Idumea, which is Edom, never was destroyed by Nebuchadnezzar. This great event is also future; it is fully given in detail by Obadiah, also by Isa. xxxiv. and Jer. xlix. Also Ezek. xxv. 14, "I will lay My vengeance upon Edom by the hand of My people Israel." The name of Nebuchadnezzar is never mentioned by any one of these prophets, Isaiah, Jeremiah, Ezekiel, or Obadiah in connection with this destruction of Idumea, or Edom, in the day of the Lord's vengeance, the latter days; and time, scene, and place are the same as those given for Babylon's destruction by the sanctified ones, or My people Israel. The account given by Jeremiah in his vision of Edom's destruction (xlix. chap.) has been by all commentators connected with the ancient monarchs of Babylon, instead of which they refer to their descendant who sits (or will sit) upon the throne of Russia, revived Babylon; note ver. 19, which only speaks of a mysterious *he*, not Nebuchadnezzar—a future king—the *cockatrice* mentioned by Isaiah, and tallying with Daniel (xi. 41). The cockatrice regained *undoubtedly* the throne of the Czars, and now reigns over that vast dominion which once stretched from India even unto Ethiopia, but which has in the course of years become diminished. Take again Mr. Grimaldi's fifth paragraph, and carefully compare it with the fifth verse of Isa. xiii. It states that these sanctified ones—the battle-axes—will come from a *far* country, even from the end of heaven. Now if, according to Kimchi, Dr. Clarke and others, the *end of heaven* meant only the east of Babylon, that could hardly apply to the *far* country mentioned in the text—a far country would mean one further off from Babylon, and the terms would exactly fit those *far* Western Isles of Europe where Israel now dwells, and mentioned in this fifth statement. Media being near Babylon would not be called by the prophet a far country. We come now to the first four paragraphs, which can all be refuted together. The gifted compilers and translators of the Authorized Version of Holy Scriptures give even the headings of this chapter (Isa. xiii.) as in the future—a threat—not an accomplished fact—a threat to be distinctly carried out in the future. Again, this prophecy cannot refer to any destruction of Babylon by the Medes or Israelites under Cyrus, because at that time they are still captives—still transgressors—and the Lord would not have called them "My sanctified ones, who rejoice in My highness"; also they were few in number then comparatively, and not "a great people" (ver. 4); they were not even a nation at that time. In the fourth paragraph Mr. Grimaldi says, "The details of this prophecy support this view." Of a past fulfilment? Nay, surely of a future tragedy, when the earth will remove at the taking of Babylon. This paragraph adds, "The Medes were to be the instruments of Babylon's fall, but there are no longer any Medes, so that the prophecy would refer to the past, when the Medes existed, and not to a future when they would not exist." Here is a most extraordinary contradiction of things, for if the Medes were Israelites they (or their descendants) must be in existence now, only not in Media, but in that far country alluded to, even these Isles of the West. Again, Babylon was *never* destroyed; the Government passed into other hands, the kingdom was divided, other nations served themselves for a time (Jer. xxv.), but Sheshach was to drink of the wine-cup *last*, Babylon was the golden *head* of the image, the stone was to begin its work of destruction at the *feet* of the image, hence Rome (politically) is gone; Greece is fast following; Persia will go next, and Babylon, the golden head represented under the modern name of Russia, will fall last of all. Those who are looking for the *re-building* of Babylon will look *in vain*; let them look to Russia, and there they will see Great Babylon.

Faithfully yours, ALEXANDER GAUNT.

March 7th, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

PAGE
Ruling the Waves. By the Rev. Leonard Hills..... 147
"That the Scripture Might be Fulfilled." By Douglas A. Onslow..... 148
The Coming European War. By G. J. Vince..... 150
West London Association..... 151
Miscellanea..... 152
Letters to the Children on British-Israel Truth.—VII. By J. M. Lawrence..... 153
The Day-Year Theory. By William Bowling..... 153
Obituary, 154. Anglo-Israel Distribution Fund..... 154
Correspondence: Esperanto *v.* English. The Britons and Christianity. The Stone in the Wilderness..... 156

RULING THE WAVES.

BY THE REV. LEONARD HILLS.

"BRITANNIA RULES THE WAVES"; so says the song, and up to the present nobody denies it, but for all that there seems to be an uncomfortable feeling abroad that very soon this state of affairs will no longer obtain, for one of two reasons. Either we shall, in the near future, resign our position as mistress of the seas, or it will be forcibly taken from us by the ever-increasing navies of the other Great Powers. The object of this article is to endeavour to speak to that spirit of unrest and uneasiness with some authoritative statement, which, if not convincing up to the hilt, shall at least so present facts of to-day in their true light and proportion to each other that the pessimist will acknowledge that there is another more hopeful, and equally if not more reasonable, point of view than his own.

To the question, "*Why* does Britannia rule the waves?" the average answer is, because she's got the biggest navy. On the face of it, it looks as if a simple question has been fairly met and answered, and that there was nothing further to be said. Surely such a simple question simply suggests so obvious an answer. Obviously. But, like much else that is obvious, it is obviously wrong. At first glance it may appear that undoubtedly the possessor of the greatest number of effective ships, effectively manned, must necessarily hold supreme command of the seas. But a moment's reflection will suggest that it *is* possible for another vital factor to have to be taken into account, which, on first glance, does not appear; but without which no navy, however powerful otherwise, could hold the supremacy of the seas for one hour.

France and Germany are both busily engaged in building a great navy, and are vying with each other as to which of the twain shall be the better. Our brethren in America, for the past four years, under the magnificent leadership of President Roosevelt, have been steadily pursuing this great idea of a larger navy, and at the last Presidential Election that nation affirmed its belief in Roosevelt's policy thus: by re-electing him to continue another four years at least in the same policy. Just before the war in the Far East, Russia was building ships "for all she was worth," to use a familiar expression; and it needs not that one should be a prophet, or the son of a prophet, to state that as soon as the war is over, end when and how it may, her tremendous exertions in this direction will re-commence with all the vehemence of fury and haste of bitterness that the experiences of the war have thrust upon her.

And then? Will Great Britain go under? Will she be able to hold her own on the seas if Russia disputes it? Yes, and more. Without building another ship Great Britain to-day is in a position, not only to hold her own against Russia, but against ANY POSSIBLE COMBINATION that could dispute her title on the waters. This sounds very big and inflated, jingoistic, and what not, but it is the word of truth and soberness, nevertheless. Proof! We give it in one word; and that a very common, homely, household word: COAL. We hold the coaling-stations of the world: the GATES (Gen. xxii. 17, xxiv. 60), and this in itself is a tremendous fact that not even John Wilkinson himself can dispute. The other nations of the world have next to none. In times of peace we open our coaling-ports to all comers (and pocket the profits), but should any serious occasion arise, our Government could, with a stroke of the pen, render practically every other nation helpless at sea by closing our coaling-stations. During times of peace this great factor is overlooked, but the fact remains that all other navies are alike helpless at a little distance from their own shores, except Great Britain condescends to supply coal. We own the coal and the coaling-stations, and the navies of the world are at our mercy, though possibly neither they nor we are fully alive to it.

Since writing this article, an eminent French critic has

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delivered himself of the following statement, which goes far towards enabling us to "see ourselves as others see us":—

"There can be no doubt in the mind of any competent student of naval history and of modern naval development, that the redistribution of the British Navy is the finest piece of defensive organisation that the world has yet seen. Anything more far-reaching and complete could not be conceived. No great leader of old time ever accomplished anything like it. The more closely one examines the new organisation, the clearer it becomes that no possible contingencies have been overlooked, and no chance missed of adding to Britain's magnificent control of the sea. Britain, so far as naval warfare goes—and we all know now how very far that is—has by this achieved the proud position in which she may await, without fear, whatever complications the future may have in store. The redistribution of her fleets has crowned Britain's prestige and solidified her power as mistress of the seas in a very remarkable manner.

"The redistribution amounts, as I see it, to this: That Britain has encircled the world in a fine-meshed net, so admirably disposed that mobilisation at any given point could be attained with telegraphic swiftness. A master mind has directed this disposition to a great navy. The holders of Gibraltar, with its marvellous defences, and recently completed docks, have no fear with regard to the Mediterranean. Hence the transfer from south to north, and the splendidly complete defence achieved of England itself and the Channel.

"The cost may be heavy, but the result is a kind of freedom unknown to the subjects of any other European country. The consequent benefits to commerce, to all the arts of peace, and, therefore, to the general welfare of the British people, are great beyond calculation."

This will pay for reading over more than once or twice, for remember it is the utterance of a Frenchman, and is the unconscious recognition of truths held by British-Israelites, who see the proofs of our greatness in every continent and on every sea. The world's water-ways are guarded by our fortresses, dominated by our citadels, and kept open by our treasure.

"Our trading stations, fortified naval stations, coaling ports, are everywhere mighty links of a chain, links consisting of six vast empires [company of nations], or nuclei of empires, amongst them continents of gold, corn and cattle, circling the globe" (*vide Westminster Review*, 1879), and being welded together by the Hand that wrote and fulfils the prophecies concerning the people Israel.

The answer, then, to the query, Why does Great Britain hold sovereign rule over the the seas? is, not the biggest navy, but the possession of the coaling-stations the world over; and the *reason* why we possess these gates is not for self-aggrandisement, or the defiance of other Powers as such, but that a highway may be made and kept open and secure for the swift ships to take the glad tidings of salvation to all the earth, that we may "build the old wastes and raise up the former desolation and repair the waste cities, the desolations of many generations" (Isa. lxi. 4), that our "seed shall be known among the Gentiles and our offspring among the people, all that see shall acknowledge that we are the seed which the Lord hath blessed" (Isa. lxi. 9).

When we give thanks to Almighty God for our national privileges and blessings, let us not forget that He it is who has given us this power to get wealth, and to use that wealth in the proclamation of the good tidings of great joy to all people; and soon may our prayers be answered in the coming of the day when Israel shall not ONLY, as now, rule the waves, but realize *why* it is she holds the keys of the world's water-ways—yea, the keys of the world's peace—at her girdle, and give thanks to the Covenant-keeping God who will cause "the House of Judah to walk to the House of Israel and come *together* out of the land of the North to the land that He has given for an inheritance" (Jer. iii. 18).

"THAT THE SCRIPTURE MIGHT BE FULFILLED."

By Douglas A. Onslow.

(*Continued from p.* 144).

When King David was old he abdicated in favour of his son Solomon, and he gave instructions to Zadok the priest and Nathan the prophet to take him down to Gihon "and anoint him there king over Israel: and blow ye with the trumpet, and say, God save King Solomon." Further on we read, "So Zadok the priest and Nathan the prophet . . . . caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the Tabernacle and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon" (1 Kings i. 34, 38, 39). We see from this that the anointing, the proclamation of Solomon as king of Israel, the blowing of the trumpets, and the shouting of the people, "God save the king," are all precedents, strictly followed—with increased ceremonial in the course of ages—by our nation when our monarchs are crowned. The ritual allotted is Hebrew in character, and deeply suggestive.

When Solomon was anointed and declared king, David gave instructions that he (Solomon) should sit on his throne. This throne seat we say was on, if not over, Jacob's Stone. For evidence of this I must refer again to Mrs. Albert G. Rogers' book, already alluded to.

Associated with this promise of perpetuity to David's house, throne, and kingdom, is the promise of a place appointed for Israel where God would plant the nation, that they might have a *place of their own*, and whence, after settling there, they should *move no more*, and where their enemies *should no more afflict them*. The promise of the *throne*, *seed*, and *kingdom*, and the *appointed place* is all one. They were all indicated as absolutely connected, and—if my readers will think of it—it must be so. If David's kingdom of Israel was to be perpetuated, his throne perpetuated, and his lineage perpetuated, these conditions involved the necessity of their co-existence. Can anyone suggest a fulfilment of these promises without the combination I claim as essential? Taking the promises in their literal meaning—and I say there is and can be no other—then it follows that David's throne, David's seed, and David's kingdom of Israel—by the terms of the covenant—*must* have always been intimately associated; and, from a certain date, must have been transferred to the *appointed place* which Nathan told David God would provide for Israel.

This *place* is to be Israel's *own*. When they get there they are to remain. It becomes their headquarters, the home of the nation. In that *place* they will be safe from their enemies, who, previous to their arrival there, have afflicted them. Am I exaggerating the meaning of the language employed by the prophet when the promise was made to David? Judge for yourselves; here it is: "Moreover I will appoint a place for My people Israel, and will

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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 . . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." So much for what Nathan told David, when "the word of the Lord came unto Nathan, saying, Go and tell My servant, David, thus saith the Lord."

This is what the 89th Psalm has to say about this promise: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with My chosen, I have sworn unto David My servant. Thy seed will I establish for ever, and build up thy throne to all generations."

Is that language sufficiently clear and explicit? Is there any ambiguity about it? Does it suggest that for a period of 2,493 years, which is the length of time that has elapsed since Zedekiah, the last *known* descendant of David, ceased to rule over any portion of Israel, was dethroned and led away captive to Babylon, by Nebuchadnezzar, until this year of grace 1905, there should be no throne and no kingdom for the perpetual seed of David to occupy and reign over?

If anyone has that idea—and all our bishops, archbishops, and the whole hierarchy of the Church of England, with a comparatively few honourable exceptions, hold it and teach it—then hear what the same Psalmist says about it in the same 89th Psalm: "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven."

"Thy faithfulness shalt thou establish in the very heavens!" How? By the existence of the sun and moon in the heavens, that His faithfulness to David—His sure mercies to David (Isa. lv. 3)—has not failed, for there they are, and have ever been, since Nathan made the promise to the king, at God's command. This 89th Psalm was written by Ethan the Ezrahite, who is mentioned in 1 Kings iv. 31. He was evidently one of the learned and wise men in Solomon's time, about the year 1014 B.C. Since that time the sun and the moon have been in the heavens, and are likely to remain there, and established to attest the certainty of the promise, and the continuity of the throne, lineage and kingdom of David.

Zedekiah, the last king of Judah, was dethroned in 588 B.C., the kingdom of the House of Judah was broken up, and all Zedekiah's sons were slaughtered before his eyes by the cruel Babylonians, and the dethroned king was carried off a blinded captive, in brazen fetters, to Babylon! Since then there has been no visible throne, kingdom, or acknowledged royal house of David. What has become of them?

The sun and moon have never ceased to shine in the heavens. The promise has continued to be recorded in the sacred Scriptures, and stands there, silently witnessing to God's oath to David, and can be read, and is often sung, in our churches.

"Do we believe?" has been the standing head-line to something more than 200 columns of the *Daily Telegraph*, from October 1st to December 31st, 1904. These columns were supposed to contain hundreds of letters wherein people expressed their views, showing that they either had hazy notions of Christian doctrine, or none at all, or did not believe. But where were the letters calling attention to the covenants of Israel and David? The teaching of those letters was clear enough. Those who expressed their belief, with very few exceptions, had but a sentimental and not a sturdy, sound faith in the Scriptures. Many wrote absolute rubbish. Others wrote scientifically, dilating more or less learnedly on the devil-distilled doctrines of Darwin, Wallace, and their followers. But there was not a single letter admitted into those columns, under that heading, which stated that any writer believed because God has been faithful to His covenants made with Abraham, Isaac, Jacob, and David! This is a remarkable fact, but *fact* it is, for no such letters appeared, though I know that many were written to this effect, but the Editor did not allow them to appear!

Then how do the spiritual guides of the nation, who profess to believe—as has quite recently appeared in the columns of one of the halfpenny morning daily papers, where the Bishops were alleged to be lacking in faith, which charge was resented by some of them—account for this hiatus of 2,493 years? They have the audacity, for it is nothing short of this, to say that the promise has been fulfilled in Christ!! That He, being the Son of David, as rightful owner of the throne and ruler of the kingdom, took them when He was incarnated as the Son of Mary, and that from that time, the throne, the seed, and kingdom are in heaven!!

Now, however easily people may be gulled by this nonsense—for it is nothing else—this explanation does not account for the gap between Zedekiah's deposition, and consequent break up of the kingdom, and the date of our Lord's birth—a period of 588 years! To get over this difficulty some of the super-subtly wise have suggested that the sceptre remained with Judah until Christ took it. Can fatuity proceed further than this? Had the Jews any throne occupied by one of David's lineage, or any kingdom over which such hypothetical person ruled, during the time of this people's captivity in Babylon—a period of 70 years, during which time they were captives and not rulers, or ruled by any other than the Babylonians?

Away with all such God-dishonouring prevarications. If they would search the Scriptures—these men who propound such pretended explanations—they would find that God foretold by His prophets that the throne and the seed of David should be transferred when removed from the kingdom of Judah to the kingdom of Israel. That they should be established in that place appointed of God, where the people of this kingdom of Israel should be gradually assembled, being gathered out of the nations amongst which the Lord in His wrath had scattered them for their sins. This appointed place, the Scriptures also tell us, is in the Isles of the Sea, or the Isles of the West. It is in the north country—north of Palestine, where the prophet was when the prophecy was written.

This transference, we contend, was effected two or three years after the overthrow of Zedekiah's throne and kingdom, by the prophet Jeremiah taking one of that king's daughters and accompanying her—with Jacob's stone, the throne seat, God's house of Jacob—to Ireland. This island of the Western Seas became then the headquarters of Israel's kingdom. By slow and somewhat intermittent stages the scattered people of Israel—not the Jews—were gathered into these islands, and eventually, when all were assembled here, they found rest. These islands became the established home of that portion of the wandering race of Israel. Eventually the seat of government was established in the larger island.

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Steadily the nation from that time onward has developed, under the direct guidance and care of the God of Israel, into the present great and mighty Empire of Great Britain. The Lord promised to this people of Israel—whom we claim to be—that He would bring them into the wilderness of the people. That there He would be to them as "a little sanctuary." That there He would plead with them, and bring them into "the bond of the covenant." This covenant can only be the Christian covenant.

Which is the more rational explanation? Which accords most with the dictates of common sense? Which fulfils with most absolute precision and literality, and enables us to look the sun and the moon in the face without doubts as to the faithfulness of God's promises to David and His covenants with Abraham and Israel. This view, or the hazy ideas of the spiritualisers, which satisfy none of the conditions of these great oath-given promises of God?

In answer to this I unhesitatingly exclaim with Paul, "Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." God's witnesses to the truth of our contention are the sun and moon—the faithful witnesses in the heavens—and they cannot and do not lie.

As sure as they are there, so sure is David's kingdom of Israel on earth; and so sure also must one of David's line be ruling that kingdom on his throne. As sure also must they all be together located in the Isles of the Western Seas. If this be denied, let those who deny it upset the testimony of the sun and moon—God's witnesses—if they can, and if they dare!

(*To be concluded in our next.*)

THE COMING EUROPEAN WAR.

By G. J. Vince.

For some few weeks I have been going to write out my thoughts on the coming European war in answer to J. R. White in the Banner for 1st of February, and Ben Levi of the 1st of March. What I advance, however, may not be quite current opinion on this important subject, but may prove interesting to your readers. Let me first ask a few questions in hopes that some may answer, and perhaps all see clearer.

How is the Anglo-Saxon or Israelite to get back to Palestine? Russia wants Palestine, also Germany, and these are the opposing Heads of their respective Alliances. Does anyone suppose that if the three Heads of Europe all want Palestine, each believing that the one which obtains it will rule the world, that the Saxon could take possession of it without war? And mark, Israel must be in possession of it, the land of unwalled villages, according to Ezek. xxxviii. 11, 16, living at rest, peace, or in safety, previous to the battle of Armageddon, the last conflict before the millennium. Can anyone tell us how they are to do this before the enemy can use the language of the 13th and 14th verses of same chapter? Europe is an armed camp, and has been so for some years, divided into two parties, bitterly hostile to each other. Jesus once expressed Himself in these significant words, "There shall be five in a house divided, three against two, and two against three." It would puzzle both lawyers and divines with many letters at the end of their names to say what house in Palestine, or anywhere else, He meant, of enough importance to call those significant words from His lips. But for some twenty years or so, the Continent of Europe has been and is composed practically of five in a house, and divided exactly in that way; three against two, and two against three; notice not two against three, and three against two; Scripture is exact. The Triple Alliance was formed and announced first, and led to what is called the Dual Alliance. This great combination and division might well call forth the Saviour's words—such a marvellous phenomenon in the course of present-day events.

But, leaving these thoughts for a moment, let us look at others. A gentleman asked me some time ago if I did not think that universal peace would be enforced by all these armed hosts. I answered him in this way. If three in a home all wanted their own way, or in a Church membership, would, or could, there be peace? He said he did not think there could. There are three Heads in Europe, all wanting to rule the world and have their own way. There is the German Emperor, or head of the Triple Alliance. He wants to rule the world. There is the Russian Emperor, the Head of the Dual Alliance, and he wants to rule the world; and both of them can see plainly that Palestine is the place of rule. Then there is the great Anglo-Saxon Alliance. It, too, needs Palestine, and, as Israel, it is the heir and will obtain it. What must happen? A great fight over this, it strikes me. The Triple and Dual Alliances, or the two great Gentile Heads, must meet sooner or later in deadly conflict, and one Head in that battle of Titans, as the late Philo-Israel used to call them, must go to the wall. The struggle between them will act as a sledge-hammer on the white-hot irons of the Colonies, the United States, and mother country, welding them all into one whole for mutual self-defence. Then, watching outside the combatants, they will take the Sublime Port, the Gate of gates, and the land, into their possession; or, it may be, the Triple Alliance, fighting our battle, will yield it up to us, or make it easy for us to obtain it. Now, instead of three, there will only be two Heads. If Russia is the power to come against the land of unwalled villages, then the German Head will fall, however powerful, and Russia, without opposition, will go on gathering together the various peoples into one great horde to oppose Israel on the mountains of Palestine, according to prophecy; and Ezekiel tells us plainly that he will fall, and none shall help him. Then only one Head will be left, and universal peace will be the consequence.

But will the Saxons, or Israel, be in that war of Giants? I think not; for whichever side they might take, it would at once destroy the balance of power. If we took the side of the Triple Alliance, Russia would be defeated, and so prove Scripture false, for she could not then perform her *rôle* on the prophetic page. It would also be impossible for us to take the side of the Dual Alliance. Then they must fight it out alone, and the Anglo-Saxon, watching the scene, gain the commerce of the world and safe-guard all round. The Tariff Reform business would be adjusted at once, for the trade of the world would be thrown into our hands.

But perhaps you say, Does Scripture bear all this out? I think it does. Read carefully the 63rd chapter of Isaiah. A question is asked in verse 1, "Who is this that cometh from Edom [Mr. H. H. Pain, in his book "Englishmen Israelites," identifies Edom with Turkey] with dyed garments from Bozrah; this that is glorious in His apparel, travelling in the greatness of His strength?" And the answer comes, "I that speak in righteousness, mighty to save." Another question is put by the seer, "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?" The answer again comes: "I have trodden the winepress alone; and of the people

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there was none with Me; for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. [I think this represents God stirring up jealousy as a man of war.] For the day of vengeance is in My heart, and the year of My redeemed is come; and I looked, and there was none to help; and I wondered there was none to uphold; therefore My own arm brought salvation unto Me; and My fury, it upheld Me. And I trod down the peoples in Mine anger, and break them in pieces in My fury, and I brought down their strength to the earth." Turn to Isa. xxxiv. and read the first eight verses. It depicts the same scene. His fury on all their armies. They fall down as a leaf from the vine, and as a falling fig from the fig-tree. God's sword shall come down upon Idumea or Edom, for the Lord hath a sacrifice in Bozrah and a great slaughter in the land of Edom. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion (the Eastern question).

In the next chapter we have the people called the ransomed returning to Zion with songs, and everlasting joy upon their heads; with no lion there, or ravenous beast, to stay the triumphal progress to the land of their fathers. Then the Jews, turned out of the nations, will walk to Israel and be taken back as part of the ransomed as a present to Jehovah, according to Scripture. In that great Titanic war, the combatants, worn out by the fight, will have no power after it is finished to withstand or intercept Israel, or even keep her from returning to her long-left home, there to wait until Russia gains strength by gathering all the discontents around her for the final scene between herself and them. Russia has long been in the far East concentrating her strength and energies where she could not fulfil her *rôle*. Japan is God's instrument, "putting a hook in the nose and turning her back" (as the *Daily Telegraph* said in its first leading article at the beginning of the war) to the near East, to concentrate her efforts there for coming events. She, having lost her prestige, must gain it somewhere else, and, like a bear robbed of her whelps, one cannot tell what she may do.

But you say—that is all very well; there may be these Alliances now, but they may not stand; they will alter in the coming years. Let us look again. Those Alliances were God's means of safeguarding us in our going out and coming home from our baptism of blood in South Africa, although perhaps few thought or noticed it. God has set such jealousy between France and Germany—one in the Dual Alliance and one in the Triple—that neither could move to touch us in our going and coming, or touch our home while our soldiers were absent. So great is the hate that next time they fight it is "war to the knife, or sucking one another's blood," as a German paper wrote some seventeen years ago. There is Austria in one Alliance, and Russia in the other, watching each other, Austria knowing well that it is death to her if Russia stops her right-of-way in the Dardenelles, as her river runs through Vienna into the Black Sea, and all her commerce must come through the Straits. By these Alliances God safeguards His people on every side. They can sware at us, and write and vent their rage in the papers; but, like Pilgrim's lions, they are chained and cannot hurt us. At the same time these Alliances will be their own undoing. No doubt the terrible conflict and our safety at the time will be the great means, in God's hand, of bringing us to know who we are, of opening our eyes, and realizing that we are Israel, to God's glory. But perhaps once more you will ask me, where and how will this deadly conflict begin? I can hardly say! But one can hint. Turkey is called the sick man of Europe; when he dies he, I suppose, will be the carcase, and Jesus said, "Where the carcase is, there will the eagles be gathered together," and I believe most of those five nations have double-headed eagles on their standards. I hope I have made my thoughts plain on this momentous question, whether right or wrong.

But Mr. White asks for literature on this subject. I can tell him where it is to be found. In Vol. xi. (year 1887), page 222, of the BANNER he will find a most interesting paper, read before the Clerical and Lay Association of Bristol and Clifton by the late Philo-Israel, "On what would be England's duty in the event of a great European war." It was written when I first had my eyes opened to the fact that we were Israel, recorded on page 518 of same Volume. I have not seen anything written yet by anyone to shake my faith in that article on the subject in hand. In the same Vol. see also page 21, subject: "The infirm and tottering peace of Europe." Page 69. Page 85: "Israel's commercial interests during the great earthquake war woe." Page 134: "Saying Peace! Peace." Page 453: "The war of Giants." Page 509: "Yonder ill-consolidated Europe." In Vol. xiii.. pp. 341, 349, are two pieces giving more light. Vol. xiv., pp. 69, 309. Vol. xv., page 177, "On the coming storm." At the time these articles were written, it appeared as if the great event was at hand, and many wrote and spoke concerning it. As time wore on, that view faded out of the mind, and the danger seemed to diminish. I think subsequent events prove the present time more ripe for such a catastrophe than ever. I may be wrong; but news this morning is to the effect that France will not lend her partner any more money unless she stops the present war. The immense amount she has already lent binds France closer to Russia, even if she felt inclined to break the Alliance. God knows best how to adjust the chains that bind these Alliances together for His people's sake and to carry out His purposes. But if any will read the various papers I have alluded to, if not read before, they will reap an hour or two of profitable and instructive diversion, and at the close they will know much more about Europe and its dangers, and God and His marvellous workings, giving them something to think about for the rest of the year at least.

WEST LONDON ASSOCIATION.

ON Tuesday, the 21st inst., Douglas Onslow, Esq., delivered the first of the free public lectures in the West of London. A large company gathered in the Shepherd's Bush Tabernacle, among others being the Rev. A. E. Bull, the Rev. R. G. Pope, R. R. Saunders, Esq., Jesse Westwood, Esq., President and Chairman, and Mr. Norman Cole, Secretary. The Secretary briefly referred to the good work of Mr. Westwood in sowing the seed, and expressed his gratitude on behalf of the Association for the kindly help of Mr. Onslow, the Rev. A. E. Bull, and the pastor and deacons of the premises in which they met. After the chairman's speech, Mr. Onslow gave an interesting and concise exposition of the beliefs of the British-Israelites, in his own inimitable style. His concluding words had reference to the identifying marks of Britain with Israel. Mr. Bull having spoken, Mr. Pope, the pastor of the Tabernacle, expressed his pleasure in hearing Mr. Onslow, and after votes of thanks the meeting closed with prayer. The Secretary had the pleasure of enrolling a number of new members. He will be pleased to receive donations, applications for membership, and gifts of literature, &c., towards the work and expenses of the next meeting. Address: 312, King Street, Hammersmith, W.

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MISCELLANEA.

THE WELSH IN PATAGONIA.—There does not appear to be much likelihood of the Welsh Colonists in Patagonia having to look far for a new home. Already a certain amount of competition to secure their services is being evinced. The possession of such a homogeneous and experienced body of settlers could indeed prove to be only an acquisition to any unexploited territory. The offer of 300,000 acres of uplands by the Rhodesia Consolidated (Limited) seems, on the face of it, to be eminently suited to the requirements of the voluntary exiles. The vast undeveloped region which the genius of the Colossus has bequeathed to the Empire is badly in need of skilled agriculturists, and the opportunity now presented would warrant even more generous conditions being made to the Colony.

* * *

GENERAL BOOTH IN PALESTINE.—General Booth concluded his visit to Jerusalem by addressing an influential meeting at the Hughes Hotel, when he expounded the guiding principles of the Salvation Army. The British Consul presided at the gathering, a vote of thanks to General Booth was moved by the American Consul, and most of the other Consulates were represented. It is freely admitted that thereligious rivalry so prominent there has received a check from the tone and representative character of this meeting. Three striking efforts at religious propaganda have been led by General Booth in the Holy City, the tactics followed being those adopted in England, and the result has been an agreeable surprise to many who had hitherto been sceptical as to the utility of Salvation Army methods. Twenty-two persons have publicly avowed their eagerness for salvation. At the last meeting addressed by the General three Jews came to the penitent form, amidst a great display of enthusiasm, saying: "We know Christ. We have offended God, and supplicate His Mercy." After the General's service at Jaffa, something in the nature of a revival followed. No fewer than forty souls wept at the penitent form, and scenes were witnessed hitherto unknown in those parts.

* * *

NEW JEWISH MOVEMENT.—A remarkable movement is taking place among the Jews of Russia, who have suffered unspeakable things for generations. At present they are making common cause with all the Liberal elements of the nation, and are regarded by these as allies, pursuing identical aims, and entitled to identical rights. A petition, signed by 6,050 prominent Jews in Russia, will shortly be published, beginning: "We hereby state that we regard as fruitless every attempt to satisfy and tranquillise the Jewish population by merely partial reforms. We expect equal rights." This demand they make, not because it would benefit the nation, nor as gratitude for the Jewish blood shed in torrents on the Manchurian millet fields, but because, despite all coercive measures, the Jews of Russia have cultivated a sentiment of their own dignity, and are self-respecting citizens of the empire. Therefore, they will not be satisfied with gradual concessions, but demand full and equal rights, civil, political, social, and religious.

* * *

"IF."—"If the secret of British rule is to be summarised in a phrase, perhaps none better can be found than Sir Mortimer Durand's statement that the power which upholds the British Empire is not force but justice."—*Morning Post.*

* * *

"PICTURESQUE ANIMATION."—They are agitating in Paris to make Sunday a compulsory day of rest, but a report has been drawn up on behalf of the Chamber of Commerce, saying, "Some callings do not permit of the cessation of work on Sundays, such as agriculturists, where it is necessary not to miss any fine days. On railways, tramways, steamboats, and other traffic, Sunday work cannot be stopped, while the closing of cafés, restaurants, pastry-cooks' shops, etc., would substitute the dulness of the English Sabbath for the gay and picturesque animation of the Parisian Sunday."

* * *

DIAMONDS IN THE DOMINION.—Dr. Ami, of the Geological Survey of Canada, in a recent lecture, referred to the rock formations of Northern Ontario, and said that geologists have reason to believe rich diamond-bearing fields are to be found in those remote regions.

* * *

TOO GOOD TO THE NATIVES.—The principal Pan-Germanic organ, "Leipzeiger Neueste Nachrichten," makes a vindictive attack on Lord Milner, but concludes by stating: "Milner's great mistake was in showing too great consideration for the natives. The mistake will cost bloodshed in the future. What is happening in German South Africa will happen later in British South Africa. Natives under British rule will combine in a great rebellion, which, like all such risings, will be characterised by savage cruelty, and when the victims of the future negro insurrection die their last words will be a curse on those responsible for the policy of pampering the natives."

* * *

THE TEMPLE OF DIANA.—On March 13th Mr. D. G. Hogarth, who is acting as agent for the British Museum in the excavation of the site of the Temple of Diana at Ephesus, left London to resume operations at that most interesting spot. The site of the Temple of Diana is the property of the Trustees of the British Museum, and is looked after by a caretaker when there is no one at work upon it. The Austrian archæologists have been working close to the British boundary wall, and it is hoped that now Mr. Hogarth will clear the whole British site, and settle the few remaining questions as to the extent and character of the temple.

* * *

CONGO COMMISSION.—The arrival of the Congo Commission has created a grave disturbance in Congo commercial circles. Although the report is favourable to the Government, most serious revelations against the commercial companies are expected. All Congo shares are suffering by the reports that are current. King Leopold's Commissioners state that the English Congo missionaries appeared to be most conversant with the actual situation, and their testimony was accepted in preference to all others.

* * *

THE GREATEST HUMAN GENIUS.—"Do you know this bust?" said Voltaire to an English visitor in his house at Ferney (1776) as they passed the Frenchman's little memorial of Sir Isaac Newton. "It is the greatest genius that ever existed. If all the geniuses of the universe were assembled, he should lead the band."

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LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

Letter VII.

ISRAEL AND JUDAH.

My dear Sidney and Jack,—I will write down the names of the Tribes again to show how they were divided:

The House of Israel, King Jeroboam.	*The House of Judah, King Rehoboam.*
Ephraim	Judah
Manasseh	Levi
Rueben	Benjamin
Simeon	
Dan	
Naphtali	
Gad	
Asher	
Issachar	
Zebulon	

I should like you to copy this. Note there is the *House* of Judah and a *Tribe* called Judah.

Ephraim, having the "birthright," was considered the head of the Ten Tribes, and sometimes, in the prophecies, the House of Israel is spoken of as "Ephraim."

When we read the Bible we must not forget that the two houses, Israel and Judah, are quite separate, and that the prophecies about Israel are quite different from those about Judah. The kingdom of Israel had twenty kings; they and the people were wicked, and at last God sent the King of Assyria to fight against them, and he took them all away to Assyria and Media, nearly 1,000 miles from their own land. The Lord was also angry with Judah, and the King of Babylon came and carried most of them to Babylon, but after seventy years they were allowed to return to Jerusalem. The people of the House of Israel never returned to Palestine; they are often spoken of as "the lost Ten Tribes," and Jesus calls them "the lost sheep of the House of Israel"; thus you see the children are the "lambs" whom it is said "the good Shepherd" will gather with His arm and carry in His bosom.

"Little ones to Him belong,
They are weak, but He is strong."

Israel and Judah have never again been united, though they will be in the future (Ezek. xxxvii. 15—28). When we hear of the Jews we know they belong to the House of Judah, and we believe the House of Israel is now found in the British Empire and the United States. We are not Jews, but Israelites.

Now look at a map of Asia and draw a line from Syria towards the Caspian Sea. It was in this direction that the Israelites were taken by the King of Assyria. But, you will ask, How did they get to Britain? After some time they no doubt escaped, as Esdras, a Jewish writer, tells us that they crossed the Euphrates and travelled for a year and a half until they came to a place called Arsareth (2 Esdras xiii. 40—46). This country was on the north-west of the Black Sea, and if you look at the map again you will see that they could in time have easily crossed Europe and then passed over to Britain. But all this you must read about when you are older. Of course, you know that after the Romans left Britain the Saxons came from Europe, and, after fighting for some years, they divided the land into seven parts, called the Saxon Heptarchy. The Saxons, it is known, came from a place to the north of the Black Sea, not very far from where the Israelites once lived, and it is very probable that the Saxons, Danes, Angles, Jutes, &c., were all tribes belonging to the House of Israel. If so they were descended from Abraham's son, Isaac, and thus were Isaac's sons; and if we take away the "I" and write "Saac's sons," it is exactly the same in sound as "Saxons." Benjamin is not with Judah, or the Jews, now, and there are reasons for thinking they escaped from Palestine, as Jeremiah told them to do (chap. vi. 1), and, as the Normans, joined the other tribes in Britain.

Remember—

20. The Ten Tribes of Israel were taken away from their own land and never returned.

21. They have never since been united to the House of Judah.

22. It is highly probable the Israelites crossed Europe and landed in Britain as Saxons, Danes, Angles, Jutes, and Normans.

THE DAY-YEAR THEORY.

By William Bowling.

In your issue of March 1st is an article by Mr. Jones, in which he attacks those who hold the "Day for a year" interpretation of certain prophecies. With your permission I will state some of the points on which we hang our faith. Numbers xiv. 34 is as follows: "After the number of the days in which ye searched the land, even forty days—each day for a year—shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Ezekiel iv. 5, 6—"For I have laid upon thee the years of thine iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the House of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the House of Judah forty days: I have appointed thee each day for a year." Between the first event and the second event probably 900 years elapsed. There is no evidence in the Scriptures that this God-appointed method was abrogated.

In Daniel viii. a record is given of a wonderful vision seen by the prophet. At verse 13 it is said, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Nearly 570 years after this Jesus Christ refers to it as follows: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." So Jesus Christ put the end of the 2,300 days as being still in the future.

In chap ix. (ver. 24) the figure is altered, but the principle is maintained. "Seventy weeks are determined upon thy people and upon thy Holy City, to finish the transgression, and to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem

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unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the Sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." The 70 weeks are 70 weeks of years, or 490 years—history confirms this.

The Book of the Revelation begins as follows:—"The Revelation of Jesus Christ, which God gave to him, to show unto His servants things which must shortly come to pass."

In chap. xi. ver. 2 is the following: "But the court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the Holy City shall they tread under foot forty and two months." In chap. xiii. ver. 5 we read: "and power was given unto him to continue forty and two months." If we read ver. 4 to 9 we shall be satisfied that it would be an impossibility for the work to be done in less than four years. From the beginning to the end the principle is maintained, for God changeth not.

The term seven times, as recorded in Dan. iv. 16 applies, not to Israel, but to the times of the Gentiles, which originated with Nebuchadnezzar, whom the Scriptures assert was the head. Babylon, Media, Persia, Greece and Rome occupied Jerusalem in their turn, until the last of them were ousted by Omar in 636 A.D.

Our contention is that the phrase 1,260 days are 1,260 years, and that they ended when the Mahommedan Power took possession of what was formerly the kingdom of Israel, and, under this new order of things, commenced the second portion of the times of the Gentiles, referred to by our Lord as having been prophesied by Daniel—the works of the fourth kingdom—or the fourth beast which he saw in his vision in the first year of Belshazzar's reign.

The Mahommedan Power has held with a tight grip, for a period of time equal in length to the first four kingdoms, the land of Palestine, and it is the nation or power that comes nearest to the description given by Daniel, and the time and the length of time harmonise with the revelation given by Jesus Christ on the authority of the Father. We also see the "Signs," and we note them, being assured that the time appointed by the Father when the end shall be cannot be far away, and this nearness causes the signs to be visible.

Obituary.

A RORKE'S DRIFT HERO.

THERE passed away at Gloucester, on the 13th of March, Sergeant Henry Hook, V.C., aged 54 years. He was employed at the British Museum, and became well known to the readers in its magnificent library during the twenty years he held the post, resigning only last December on account of the state of his health. He took a great interest in our grand Truth, and was a constant reader of the BANNER OF ISRAEL. He leaves a widow and two little daughters. Born at Churcham, a village near Gloucester, in 1851, he served five years in the Militia, and then enlisted in the 24th Regiment. He was a conspicuous figure in the historic fight made by a handful of British soldiers against thousands of Zulus at Rorke's Drift about twenty-five years ago, when the enemy, outnumbering the British force by 30 to 1, and glutted by the victory at Isandhlwana, made a desperate attack on this military depot. In this terrible struggle, which lasted thirteen hours, 17 of our soldiers were killed and 15 wounded, 350 Zulus being buried next day. Hook was one of the bravest of the half-dozen defenders of the hospital, where, sick and wounded, he lay, shooting and bayoneting the enemy as they tried to pass him, until the doorway was blocked with their dead bodies. Finding the defence impregnable, the Zulus fired the hospital and retired. Hook remained with his regiment for some months in the neighbourhood of the encounter; and, on Lord Wolseley arriving there from England, he had the unique distinction of having the Victoria Cross pinned on his breast within sight of the spot where his conspicuous bravery had secured it for him. At a special parade Lord Wolseley passed upon Hook some of the highest encomiums a British soldier could receive. Thus is prophecy fulfilled in the words of the Psalmist: "I have wounded them, that they were not able to rise; they are fallen under my feet. For Thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me" (Psa. xviii. 38, 39).—*From an original member of the British-Israel Association.*

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND FIFTY-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 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

Very gratefully have the Subscriptions and Donations, which are printed below, been received during the past month,—from Feb. 11th to March 18th:—

	Subscriptions. £ s. d.	Donations £ s. d.
Mrs. D.	0 5 0	0 4 0
Miss H.		0 10 0
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J. B. (Southport)	0 5 0	
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Total, £19 14s. 0d.

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

Watford, March 18th, 1905.

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GIFTS OF LITERATURE.—Mrs. G. Albert Rogers has very kindly sent 18 of her book, "The Coronation Stone." Mr. Peter Marshall has similarly helped us with 30 copies of Edward Hine's "Forty-Seven Identifications," and Mr. Isaac Loveland has generously followed suit with 18 of the "Identifications," 7 of "The Nation Warned," 7 Cards of "The Ten Commandments," and 1,000 Leaflets. These gifts have been most welcome, and have been gratefully acknowledged.

Friends who are arranging for Lectures or Meetings may be glad to know that the Bath Broadsheet can be specially printed for distribution; it has been so made use of in Bath, Dublin, Dumfries, &c. It lends itself admirably for the purpose, the outer side being available for the title of the Broadsheet itself and the name of the Association, the reverse bearing the particulars, if required, for advertising Lectures or Meetings, Time, Place, &c. Within is the admirable presentment, *on the one sheet*, of "Our Identity" claim, signed by the Ven. Archdeacon Denis Hanan, D.D., Rev. E. J. Wemyss Whittaker, Rev. Col. V. F. Rowe, Rev. Com. L. G. A. Roberts, R.N., Louis E. de Ridder, Douglas A. Onslow, J.P. The matter of this broadsheet was first printed in the *Bath Chronicle*. Enquiries for it should be made of Louis E. de Ridder, Esq., Newbridge Towers, Weston, Bath. Associations in the Colonies and the United States would, I believe, be greatly helped if they would take notice of the above, and diligently distribute the Broadsheet. It will also doubtless create a demand for literature. E. M. RUSH.

SOWING THE SEED.

THE distribution of Journals and Literature since the Feb. Report has been as follows:—Of the BANNER OF ISRAEL, alone, 863; of the COVENANT PEOPLE, alone, 64. The parcels of literature, in some of which journals were included, numbered 72 large, and 145 small.

This year we have placed on our list a Mariner's Home, where a sower circulates the BANNER OF ISRAEL and other literature, and is able also to bring the question of our origin before others, not resident. A correspondent, writing from the Home, tells of the hearty appreciation of the BANNER, now regularly received. One can well imagine the pleasure it constantly gives those seamen who are God-fearing and know something of the wide dominion and power which the Almighty has given to His people.

In still another Home, one for Incurables, our literature is doing good work, providing a cheer that many other publications cannot so well afford, increasing Faith, and surely inducing patriots to rejoice; there also the BANNER makes its way regularly, and within and without the Home I have good reason to believe the subject of our being Israel is brought to the front.

I will now make some quotations from a letter received from an English correspondent:—"I have had a Press correspondence with two opponents, but my work is principally with individuals in travelling, which I do four or five days a week, and few days pass without interesting someone; I suppose I must have influenced in this way some hundreds of people, during the last few years, to look on the subject of our origin with a new or revived interest. I have heard several people say, at the close of a conversation, 'Why don't the preachers tell of these things? they make the Bible a new book.' A Wesleyan minister who had been a missionary in Western Africa was interested, and I think, impressed. I asked him, before letting him know my belief, how he thought the British and German methods of colonization and government in West Africa compared? 'Compare?' he said, 'there is no comparison.' 'How?' I asked. 'Well, just for an instance: I have known a German official shoot a native, for small provocation, as he would shoot a dog, and the body was dragged off and buried like a dog, and nothing said of it. On the other hand, a British officer, a captain, who had ordered a native to be flogged for provoking disobedience, and whose order had been too drastically executed, resulting in the man's subsequent death, was *tried for murder and sentenced to death*, and though the sentence was afterwards commuted to imprisonment, the impression on the native mind is such that neither German nor any other Government compares with the British for impartial justice.' Of course I asked why did he think our methods and laws should be so much better, and this led to my statement of our views. I lent him some books, and hope he is studying the matter. I have, during the past few years, interested several of our University students who help in the Sunday-school, and as these are spiritually-minded young men, and future clergymen, I am in hopes that the seed thus sown will bear future fruit, by God's blessing."

Here are a few words from a sower and subscriber in the far north-west territory of Canada, who wrote a short time before he left just lately for the United States:—"Your two parcels of books to hand, which I have lent to such as I think will make good use of them. Others I have sent to different parts of Canada by request of some people resident there. I find the Church of England people very careless on this subject, so I have gone among the Scotch Canadian Presbyterians, and have gained two new members from that Church, and now they want their relations to know the grand truths that have been hid so long from them; not that they blame their ministers altogether, but think that they do not study the Bible as they ought. I have had a talk with the Presbyterian minister, and pointed out to him that God has not cast Israel away. He promised to look into the matter, so I gave him some books, also a few leaflets for the Sunday-school, and a few to the Church of England Sunday-school scholars."

Our correspondent mentions that a clergyman, *one of our sowers*, was then in the neighbourhood, and adds, "He has just gone off for a month to visit the Indians and the gold-miners on the creeks; his journey will be a delightful trip, as he will sleep out and have the snow for a bed. As long as one has plenty of blankets it is all right; then in the morning build a fire, fry bacon and beans, make coffee and soda bread. This, three times a day, is how we live on the trail and in the camp. All who follow this life must come to this way of living, and we, who are accustomed to it, live a clean, healthy life."

Our sower, the clergyman, is hard-working and devoted, fearlessly facing danger, and there are real dangers, so that he may reach and minister to perhaps only "two or three gathered together" in a lonely hut far away from all others.

I have been greatly pleased lately to come into communication, through a sower in South Africa, with a young Jew who has become a convert to Christianity, and who, at about the same time, came to the knowledge of the British people being Israel. The following quotations from letters will give an idea of some of his thoughts upon this great question. The first letter was to his friend who sent him some of our publications.

"Will you kindly accept my grateful thanks for your exceeding kindness in sending me Anglo-Israel works, which have been a great source of pleasure and instruction to me? In professing myself entirely in accord with the subject-matter, I may say that, to an impartial mind, it presents the most striking vindication of the British nation's policy and aspirations of to-day, as revealed in prophecy, so as to make one approach the prophets, as it were, with more than ordinary every-day reverence. It appears to me that the whole trend of the Bible turns upon Israel inheriting the world, and now, after so many centuries have gone by, surely it is not too soon for the present age to try to discover that particular nation in our midst which so faithfully tallies with every prophecy recorded of it. Was it fate or destiny, call it whatever we like, that caused England to send an expedition to that unknown and mysterious land, Thibet? And how then did Christian England make use of her victory? Is it not recorded how, before returning, Colonel Younghusband was blessed by the oldest monk, who, with tears in his eyes, thanked the Colonel for his goodness in not interfering with the native monastery and, to them, sacred monuments and tombs of their ancestors. So shall Israel, by virtue and moderation, gain the whole world to witness to the greater glory of God's Kingdom here on earth, and in heaven."

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The next words are from a letter I have received from him, and they prove how God blessed the efforts of our South African sower to give light to the young Jew. He wrote:—"I should like to say that I am particularly grateful to Miss S., who, without revealing her identity, posted to me regularly a copy of the BANNER OF ISRAEL, and I, having a good knowledge of God's Word as set forth in the Bible, was immediately convinced of the truth of Anglo-Israelism, and became an enthusiast in the good cause. Then we met, and it was very pleasant to both of us to know that the truth had triumphed, and that the bread cast upon the waters had returned, bringing fruit. This incident took place about the same time that I was being instructed and prepared for the rite of Holy Baptism in the faith of our beloved Lord Jesus Christ. Being an Anglo-Israelite at the time, I did not at all feel like an interloper in the Church, but that I was being drawn into spiritual kinship with a nation—Israel—who are predestined to receive those of the House of Judah who walk unto them, and who are even now receiving the House of Judah when persecuted and driven from all parts of Europe. I sincerely trust that in time to come an Anglo-Israel marked Bible may be published, and the headings of the chapters altered in many cases, so as to truly summarise and interpret the real meaning of God's Word therein, in a literal sense, instead of trying in a roundabout way to annex all prophecies relating to literal Israel and make them point to a spiritual Church, which of course tends to confusion and a stifling of the truth, largely used in the making of those who do not believe that the Bible is inspired. In regard to your offer of literature, I would be very grateful for some, as I am almost out of it, having sent up and down the line to those whom I know would value it."

So the claims of our country's position and responsibilities continue to be put before our people in many lands, and we are encouraged, knowing that we do not plead in vain for the continual vindication of the honour and truth and faithfulness of our Heavenly Father, that He may be glorified thereby.

March 18th, 1905. E. M. RUSH, *Hon. Sec.*

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECTS for praise and prayer during Sundays in April: Praise for our blessings and advantages, as God's own people Israel, fulfilling the promises of His Word.

Prayer, that we may have eyes to see the connection, and give Him the glory. Also that a spirit of repentance may be poured upon us as a nation, in view of the many sins which are so unworthy of God's people.

That the Lord may revive His work among us, in just wrath remembering mercy.

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford. Cards of Membership, 6d.

Correspondence.

ESPERANTO *v.* ENGLISH.

To the Editor of the "Banner of Israel."

DEAR SIR,—With reference to the article in the BANNER, of Feb. 22, on "The Coming Universal Language," and having studied the text books of the artificial language, Esperanto, now being pushed so vigorously in England, I admit its good points, but must agree that English is briefer and plainer in many cases. But future development, as English comes in contact with dying languages, is necessary in the direction of uniformity. The good point of Esperanto, which a future English academy of authority should follow, is the abolition of synonyms, a dictionary of a few leaves taking the place of the ordinary huge volumes. But its (Esperanto's) author has not always chosen the shortest possible roots, nor made sufficient use of compound words, arbitrary prefixes and affixes being too frequent. As an instance of the folly of adding plurals to adjectives, etc., may I instance "granda hundo" (big dog) in the nominative becoming "grandan hundon" in the objective, and "grandaju hundoju" in the objective plural. Plain Saxon English will be the future language, with many compound words, but no foreign prefixes and affixes; shorter roots will be admitted from other languages from time to time, pruning off old synonyms.

I am, dear sir, yours faithfully, F. MOORE.

5, Morris Road, Farnborough, Hants, Feb. 22, 1905.

THE BRITONS AND CHRISTIANITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—You will see from my address that I am abroad, and have been staying in Rome for the last ten days. I thought the readers of the BANNER might like to hear the following little piece of blind evidence, so have embodied it in the form of a letter. There is a Dr. Russell Forbes, Archæological and Historical Lecturer on Roman Antiquities, who conducts parties of tourists to the most interesting spots in Rome, and there lectures to them. I have just had his book given me. In it, on page 258, he advises us to go and see the oldest Christian Church in the world; it is a little, bare, white-washed room, and existed in the time of Paul, underground. It is the original house of Pudens. A modern Roman Catholic Church has been built over it, but this little Christian oratory still remains. Dr. Forbes says: "St. Paul, writing to the Romans, says in chapter xvi. 13, 'Salute Rufus chosen in the Lord, and his mother and mine.' This Rufus was Aulus Rufus Pudens, who held an official position in the southern province of Britain, and married Claudia, the daughter of Caractacus, the British chief. The apostle, writing to Timothy from Rome (2 Tim. iv. 21), says: 'Eubulus greeteth thee, and Pudens, and Linus, and Claudia.' Linus was the second son of Caractacus, and was the first bishop ordained by St. Paul. From Cyllinus, the eldest son of Caractacus, descended Constantine the Great, born and bred and proclaimed emperor in Britain. Thus the first Bishop of Rome and the first Christian emperor were undoubtedly Britons of Royal British blood."

I am, yours very truly, GERTRUDE SMITH.

Hotel Geneve, Rome, March 13, 1905.

THE STONE IN THE WILDERNESS.

To the Editor of the "Banner of Israel."

DEAR SIR,—There is an intelligent Jew in this city who frequently attends the meetings of our British-Israel Association. He is not a believer in our Identity, though he says he would very much like to believe it; but he makes our meetings sometimes quite interesting, and gives us much valuable information concerning Judah's branch of our people. He says that the Talmud tells of a stone brought by the Israelites out of Egypt; or, at least, carried by them during their sojourn in the wilderness. He says it was that stone which gave them the water; that it was in the care of Miriam, and that the water ceased to flow when Miriam died; hence the second smiting. Could not some of your writers consult the Talmud, and give us through the BANNER what it really says about that stone? Though I have read a great deal about our Identity I have never seen anything quoted from the Talmud. Sincerely yours, J. H. BALCOMBE.

Halifax, N.S. Canada, February 20th, 1905.

WE deeply regret to hear of the death of our highly-valued contributor, MR. WILLIAM SHAW CAVILL. Some details of his life will appear in a subsequent issue.

ANGLO-ISRAEL DISTRIBUTION FUND, March 29th, 1905. Received this day from "N.E.V." £5. Very gratefully it is acknowledged and best thanks offered for the continued very kind remembrance, and the good words expressed. May strength be given to "N.E.V." for the burden of life day by day.—E. M. RUSH, *Hon. Sec.*

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

	PAGE
A Pure Race. By Joseph T. Wheeler	157
"That the Scripture Might be Fulfilled." By Douglas A. Onslow	158
Association Notes	161
Letters to the Children on British-Israel Truth.—VIII. By J. M. Lawrence	162
Miscellanea	163
The Divine Calendar. By Augusta Cook	164
Lectures	165
Correspondence: The British in India. Work at Southampton. Is Israel's Redemption Near? Three Tribes of Jews	165, 166

A PURE RACE.

By JOSEPH T. WHEELER.

A CERTAIN author marvels at the sight of "England and France, two countries so near together, with constant intercourse between them, an intercourse which has existed for centuries, and yet with people still so entirely different, different apparently with a fundamental difference that never tends to disappear," * and that this difference continues to exist.

"Yea, is it not strange?" says the Identity student. "It is even more than strange—it is a standing witness that the English are Israelites."

The way this matter is viewed by different writers is certainly interesting. Here is a quotation from President Roosevelt † :—

"When the Romans conquered Gaul and Iberia they did not in any place drive out the ancient owners of the soil; they simply Romanized them, and left them as the base of the population. By the Frankish and Visigothic invasions another strain of blood was added, to be speedily absorbed; while the invaders took the language of the conquered people and established themselves as the ruling class. Thus the modern nations who sprang from this mixture derive portions of their governmental system and general policy from one race, most of their blood from another, and their language, law, and culture from a third.

"The English race, on the contrary, has a perfectly continuous history. When Alfred reigned, the English already had a distinct national being; when Charlemagne reigned, the French, as we use the term to-day, had no national being whatever. The Germans of the mainland merely overran the countries that lay in their path; but the sea-rovers who won England to a great extent actually displaced the native Britons. The former were absorbed by the subject-races; the latter, on the contrary, slew or drove off or assimilated the original inhabitants. Unlike all the other Germanic swarms, the English took neither creed nor custom, neither law nor speech, from their beaten foes. At the time when the dynasty of the Capets had become firmly established at Paris, France was merely part of a country where Latinized Gauls and Basques were ruled by Latinized Franks, Goths, Burgunds, and Normans; but the people across the Channel then showed little trace of Celtic or Roman influence. It would be hard to say whether Vercingetorix or Cæsar, Clovis or Syagrius, has the better right to stand as the prototype of a modern French general. There is no such doubt in the other case. The average Englishman, American, or Australian of to-day who wishes to recall the feats of power with which his race should be credited in the shadowy dawn of its history, may go back to the half mythical glories of Hengist and Horsa, perhaps to the deeds of Civilis the Batavian or to those of the hero of the Teutoburger fight."

This has been a long quotation, but we cannot refrain from giving another from the same author :—

"It is of vital importance to remember that the English and Spanish conquests in America differed from each other very much as did the original conquests which gave rise to the English and the Spanish nations. The English had exterminated or assimilated the Celts of Britain, and they substantially repeated the process with the Indians of America, although, of course, in America there was very little, instead of very much, assimilation. The Germanic strain is dominant in the blood of the average Englishman, exactly as the English strain is dominant in the blood of the average American. Twice a portion of the race has shifted its home, in each case undergoing a marked change, due both to outside influence and to

* "My Tour in Palestine and Syria" (F. H. Deverell).
† "The Winning of the West," Part I., Chap. I.

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internal development; but in the main retaining, especially in the last instance, the general race characteristics." *

The Scandinavian origin of our race seems to us more probable than the Germanic, but that is not why we present these quotations. Our topic is the purity of our race, and to that end these independent witnesses bear valuable testimony.

Here is one from a German source:—"There were no reasons of State to lead the German conquerors in Britain to follow Roman traditions, as in the other provinces of the Empire. There was no native population permeated with Roman culture and ready to communicate this culture to the immigrants." †

"In the mouth of two or three witnesses shall every word be established." Let us have an abundance, hence the following:—

"The Teutons that had crossed the North Sea and settled in England were of far purer stock than the tribes of the West and South and the East Teutons of the period of migrations. The Romans, after an occupation of three hundred and fifty years, had evacuated England, leaving behind buildings, walls, inscriptions, and other material evidences of their occupation, but no permanent institutions that outlived their departure. Roman rule in Britain had always borne the character of a military occupation, maintained by the aid of a few legions. England had not, like Gaul, become permeated with Roman culture that outlasted the fall of the Empire. Accordingly, when the Romans left Britain, the British (Keltic) population was thrown practically into a state of anarchy, and was left defenceless against the Teutonic incursions. Even as late as the time of the Emperor Honorius they in vain besought protection from Rome against these invaders.

"Invasions of seafaring Teutons began as early as the fourth century. The Viking expeditions run parallel with the migrations, though they cover a by far longer period. No permanent settlement, however, was effected in England until the British king, Vortigern, in one of his feuds with his neighbours, was ill-advised enough to call in the aid of the Saxon chief, Hengist. Hengist and Horsa remained in the land where their arms had proved victorious (449). They were followed for about a century by constantly fresh streams of Teutonic immigrants from the peninsula of Jutland and from the mouth of the Elbe. From Jutland the Jutes came, who settled in Kent, from Sleswick the Angles, from Holstein the Saxons. These tribes established small kingdoms along the entire eastern coast of England, pushed back the Keltic population ever further to the west and north, and constantly extended their dominion.

"With good reason Freeman has pointed out the great difference existing between the Anglo-Saxon settlement in England and the Frankish in Gaul. While the Franks became wholly Romanized, taking on the language and civilisation of the antique world, no such heritage fell to the lot of the Anglo-Saxons; nor did the conquerors intermingle with the native Keltic population. They pushed them back, and the downfall of the British has been depicted in vivid colours by Gildas (560). The struggle with the Britons and Scots covered a long period, and broke out ever anew. As late as the year 603 the Northumbrian Saxons were compelled to drive back the Scots at Degsastan. The Keltic element has, of course, not been exterminated everywhere in England. In the western districts, such as Devonshire and Somerset, it is more widely represented than in the eastern. In the main, however, the Anglo-Saxon conquest involved the supplanting of one people by the other." *

It is plain that the historians all recognise the purity of our race, but they would not have such a hard time trying to account for it if they only knew that this blessing comes to us by virtue of the promise in God's holy Word.

Moses, in his prophetic blessing of our ancestor Joseph, says:—"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. 17). Never should we forget that we owe all this to our God. "Thou art my King, O God: command deliverances for Jacob. Through Thee will we push down our enemies: through Thy name will we tread them under that rise up against us" (Psalm xliv. 4, 5).

"Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee: but I will correct thee in measure" (Jer. xxx. 10, 11). The same promise is found again in the 46th chapter, 28th verse.

* Ibid., Chap. I.

† B. ten Brink, "Geschichte der englischen Litteratur," I., p. 12.

"THAT THE SCRIPTURE MIGHT BE FULFILLED."

By Douglas A. Onslow.

(*Concluded from p.* 150).

But to return to the discourse of Dr. Chavasse:—"The Church of England was set to be a reconciler of Christendom. (By whom, and when?) The desire for the re-union of Christendom was implanted by God Himself." The prophet Amos asks this question:—"Can two walk together, except they be agreed?" (iii. 3). Is it likely that the Church of England will walk with the Church of Rome or the Greek Church? Is there much evidence of agreement between them? The Bishop himself answers my questions, for he says, "Union with Rome they must sadly but decisively confess, as Rome was at present, would postpone indefinitely the re-union of Christendom." The motto of the Church of Rome is "*Semper eadem*" (always the same). Her boast is that she never changes; never will change. Then what chance is there of re-union with her, unless we change? That there are many in this country and in the national Church who desire this change and submission to Rome is only too true, but this desire cannot surely be implanted in their hearts by God Himself as Dr. Chavasse said. Have any of the Banner readers read "Union with Rome," by the late Chr. Wordsworth, D.D., Bishop of Lincoln? He asks, "Is not the Church of Rome the Babylon of the Book of Revelation?" and he answers the

* "The Religion of the Teutons," P. D. Chantepie De La Saussaye, D.D., of the University of Leyden; translated from the Dutch by Prof. Bert J. Vos, of Johns Hopkins University Chap. VIII., pp. 149-150.

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question, and proves it up to the hilt that she is, and none other!

If this be so, only madmen would desire re-union with that Church, the awful and sudden destruction of which is revealed to John, the beloved disciple, by the Lord Jesus Himself. Can we desire union with the Greek Church? Do we agree? And yet, mark you well, Dr. Chavasse says, "The Church of England maintains that the Revelation of our Lord Jesus Christ is final; that the faith once for all delivered to the saints is complete." And *that* Revelation tells us that Babylon is to be utterly destroyed!

Paul also tells us in 2 Thess. i. 7—9, that at the Second Advent "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Can anyone, believing this, desire for the union of our Church with Apostate Christendom? I will leave you to think it over.

"Nations and Churches," the Bishop continues "had their vocation as well as men. England (by this he means the nation and kingdom of Great Britain in its entirety) and the Church of England were certainly called to play a leading part in the work of preaching the Gospel to every creature (the Lord gave this command to His Israelite followers and disciples). Our flag floats over a large portion of the earth's surface. Our ships plough every sea. Our sons were the pilgrims of commerce, and press into every known quarter of the globe. We were brought into contact, and into responsible contact, with every race and with every civilization."

The following description of the Empire of Great Britain was written by the late Cockburn Muir, and appeared in the *Messenger*, Nov., 1886. The paragraph was headed, "Britain in the Bible."

"The Empire is four times the size of the Roman Empire, the last and greatest of the four ancient monarchies. To traverse the territory it possesses in North America alone takes a week, travelling night and day by express train. Its whole territory is a fifth of the habitable area of the whole world. Its whole population is nearly a fourth of the whole world. It is conspicuously the most influential political organization of any age, admitted by all men to be the exemplar of harmonized justice and freedom. It is in contact at some point with every considerable State, civilized or uncivilized, throughout the world, so that no considerable State can wholly escape its influence. It has grown mainly by trade and by colonization, only incidentally by the sword. Whereas the outer provinces of all other empires have tended to break away, the tendency of all the provinces of the British Empire is towards continually closer and more compacted union. Moreover, its expansion is continuous; it goes on always growing. During the queen's reign the population has doubled, the territory has increased four-fold, the trade five-fold, the shipping ten-fold. This expansion has been going on almost unperceived during the last ten years of comparative quiescence. . . . What the Empire must grow to in this continuous process of expansion, which is inherent in the very conditions of the case, passes the wit of man to conceive."

In the *Daily Mail* of January 27th I read the following little paragraph, which distinctly bears upon what the Bishop says about our flag:—

"A TRIBUTE TO BRITAIN.

"Of all the great deeds of Great Britain, none is greater than this: that practically single-handed and alone she has brought about the safety of the oceans. Alone among the nations she has consistently had the naval equipment to carry on the ocean patrol. On both coasts of the Americas, and in Asiatic waters, the vessels of the English Navy have stood for international law and order.—*Harper's Weekly*, New York."

Balaam, prophecying of Israel in the latter days—in which we are now living—said, "His seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." While the writer of the 89th Psalm, speaking of David and his kingdom at the same period of their history, says, "I will set his hand in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him My first-born, higher than the kings of the earth."

Do the extracts from Dr. Chavasse's address, and from *Harper's Weekly*, suggest possible realizations of Balaam's prophecy and the prediction in the 89th Psalm; or are they merely coincidences? Is it not rather that they are actual fulfilments of those predictions? Search history, ancient and modern, and is it possible to find anything that more literally fulfils these two prophecies?

Has Israel yet to arise, whose children shall be in many waters all over the globe; whose king shall be higher than the King of England and Emperor of India; and whose kingdom is likely to be exalted above the great and mighty nation of Britain and her companion Colonial nations and appenages? Does common-sense suggest the probability of anything of the sort? Is it probable that the scattered Jews can ever achieve this?

The Bishop says further, "Through no choice of our own, we are at this time impressing English law and English modes of administration on vast tracts of Africa, Asia, Australia, America." He evidently does not think that we are a land-grabbing race, as we are not doing all this of our own choice. It is a historical fact, repeated over and over again in the course of our history, that the necessity of acquiring immense areas of territory has been forced upon us against the wishes of the nation and the direct instructions of the Governments of the day. The Empire grows and grows, the trade increases, our area of influence, rule, and control is ever expanding. The Imperial Government gets more and more anxious at the immense responsibilities thrust upon it as the Empire enlarges. The only governing bodies that I know who are, like Oliver Twist, "eager for more," are the Russian, the Germ.n and the London County Council! The horse-leach *alone* can be compared to them.

On January 13th, Mr. Chamberlain made a short speech at Liverpool, in which he is reported to have said:—"On one occasion a foreign monarch stated to me: 'Of all the things connected with your British history, the one I admire most is your Colonial policy,' and I said to the monarch, 'Sir, I think you do us too much honour. We have never had a Colonial policy, but somehow or another we have been allowed to blunder into the best parts of the world.' I meant that in respect of these great possessions there was not much credit due to any policy initiated by statesmen, or to any special foresight on our part."

Why is it, then, that "not of our own choice," we are doing what Dr. Chavasse has said of our race? Is it by

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accident, or design? It would be puerile to suggest the former; and if the latter, it can only be by the predestination of the Almighty. Accepting this alternative, which is alone the rational one, the sole conclusion we can possibly arrive at is that we are doing all this "that the Scripture might be fulfilled." Those Scriptures are written, in their prophetical character, of Israel alone.

"The recent centenary of the Bible Society reminded them," continued the Bishop, "that we hold in our hands nearly four hundred versions, or translations, of Holy Scripture. Our past history, our wealth, the adventurous spirit of our people, our vantage ground in every quarter of the globe [which the Scripture calls 'the gate of our enemies'], our open Bible, the apostolic purity of our creed, marked us out as called by God to be a missionary people and Church." This part of the Bishop's address elicited cheers from the audience.

But what does all this wonderful description of us imply? I say it distinctly points to the fact that we are Israel under blessing. Isaiah says that the Houses of Israel and Judah are God's witnesses, and that ISRAEL, under the new covenant, is to witness to Christ, and *they* are His true missionaries. The Word of God prophecies of no other people than Israel being His witnesses that He is God!

I should like to know what Dr. Chavasse means by saying that "England and the Church of England are certainly *called* to play a leading part in the work of preaching the Gospel to every creature"! I read in Isaiah li. 1, 2 that the people who "follow after righteousness," and therefore followers of Christ, Who is our righteousness, are exhorted to "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I *called him alone*, and blessed him, and increased him." Now, if we turn to Amos iii. 1, 2 we read, "Hear . . . O children of Israel . . . the whole family which I brought up from the land of Egypt, saying, *You only have I known* of all the families of the earth," confirmed again in Deut. vii. 6, Psa. cxxxv. 4 and Psa. cxlvii. 19, 20.

The people of Israel *alone*, on the testimony of the Scriptures, are *called* to be God's missionaries, His witnesses, His servants. Therefore it is I ask upon what authority the Bishop says England, and the Church of England, are *called* to play a leading part in the work of preaching the Gospel. Someone may say, on behalf of the Bishop, "The reason is obvious. We *are* doing that work. We *are* taking the leading part." Then I say, that being admitted, as the revelation of God's servants in the Old Testament makes known to us that *Israel alone* are called, and Israel *alone* are His witnesses to His truth,—then we must be doing that work because we are Israel, AND "That the Scripture might be fulfilled." For if some other people are doing that work which God destined Israel to do, and assigned to them, and they are *not* doing it, while others *are*, then the Scriptures are not being fulfilled, and the prophets have prophesied falsely.

Now Jeremiah tells us, "The prophet which prophesieth of peace (or any other matter), when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." What the prophets have foretold has come to pass; therefore they have spoken truly, and what they have spoken was spoken of Israel.

GOD'S STEWARDS.

Dr. Chavasse spoke of the people of this great nation as "God's stewards" in the following remarkable language:—

"Could it be reasonably supposed by those who believe in God, and who have studied the history of the past, that the British Empire had been brought to its extraordinary power and wealth merely that they should be as a people great merchants, travellers, sportsmen, discoverers, rulers? Were they not God's stewards, messengers, merchantmen, raised up to sound out the Word of God, with which they had been entrusted, wherever an Englishman sets foot, and to claim an offering for God from all the nations of the earth? Was it not part of our mission to lead them to bring their glory and honour into the Church of God? The patience of the Chinese [who some of our political friends tell us we are now enslaving in the mines of South Africa], the subtlety of the Hindoo, the cleverness and gentleness of the Japanese [the Russians do not quite appreciate their *gentleness* just now], were all meant to contribute their part to illuminate Christian doctrine, and to enrich the city of the Most High."

Let us go back to the prophet Amos, and hear what he says; that may assist us in forming a reasonable decision about this work that the Bishop, very rightly, says Englishmen are doing; aye, as he says, also are given to do. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" (iii. 7, 8).

Now I boldly say that if this work, that if this wonderful work which this nation is doing, has been given us to do by God, the prophets have been told of it by the Lord God; and if they have been told of it, they must have prophesied of it. We search the Scriptures in vain; and all those who believe in God may search them, but they will not find that any nation other than Israel has been called to perform these duties which the Bishop says our great merchants, travellers, God's stewards and His messengers, are doing. And yet he is as blind (one of the stewards and one of the messengers) as the Hindoos themselves as to the true reason.

Moses told the people of Israel that they were to remember the Lord their God, "For it is He that giveth thee power to get wealth, that He may establish His covenant, which He sware unto thy fathers" (Deut. viii. 18).

Compare what Dr. Chavasse told his audience in Liverpool with what the Scriptures foretell of Israel's wealth, Israel's witnessing functions and duty, etc., and see whether Great Britain is not doing that work because God is establishing His covenant with Abraham and the fathers, and David and his seed, "that the Scriptures may be fulfilled." "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but My servant? or deaf, as My messenger that I sent? Who is blind, as he that is perfect, and blind as the Lord's servant?" The Bishop claims to be God's servant. He says the people of this nation are God's stewards and messengers; yet upon this subject of Great Britain's enormous wealth, her expanded Empire, her witnessing duties, the cause of her immense wealth, her unique position in the world, her ever-expanding proclivities, "through no choice of our own," the bishops and the clergy and the great bulk of our people are as blind as bats and moles!

The Bishop told his hearers that our people had been entrusted with the Word of God! The 147th Psalm tells us, "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." I must leave BANNER readers to reconcile history with Scripture.

These are the final words of the learned Prelate, "It was

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the work of the Church of England to see that in the entrancing vision of wealth, and power, and pleasure, our people did not lose the vision of God, *nor fail to fulfil their destiny*, and that they tempered and illuminated with faith and self-sacrifice and love their national energy, enterprise and endurance. It was the work and welfare of this historic Church, so loved and honoured by them all, with its great past and its glorious future, which they were met together to promote. Let them speak and let them listen as her loyal and devoted children." And he finishes his address with the following quotation from the 122nd Psalm: "Let the prayer of your hearts be 'Peace be within thy walls and prosperity within thy palaces.'" Strange, is it not, that the Bishop cannot get away from Israel?

The exhortation of the learned Bishop, in his concluding remarks, is excellent, and I might say much about the Church's duty, which the Bishop says is to see that our people "do not lose the vision of God, nor fail to fulfil their destiny." If we have this great and glorious destiny, which I do not question for one moment, it must be God-given. If it is God-given, which again I do not question, the Bishop should be able to tell us where we are to find it foretold in the Word of God—the only revelation He has been pleased to make to His creatures.

When we search that Word, we find that there is only one people whom the Lord God has *called*, and whom He has sworn by His Own great Name to develop into a great and mighty nation. His Word tells us that these people are also to be a nation and a company of nations. That He will give them abounding wealth. That He will give them "the waste and desolate places of the earth," which, under His blessing, they shall make to "blossom as the rose." That He will "set their hand in the sea and their right hand in the rivers." That they shall mightily expand and "blossom and bud and fill the face of the earth with fruit." That their "king shall be higher than Agag (this word meaning Gog, which we find from Ezekiel xxxviii. represents the ruler of Russia), and that his kingdom shall be exalted."

That their throne, kingdom and dynasty are to endure for ever, and that He has established the sun, moon and stars as witnesses to the faithfulness of His promise—made nearly 3,000 years ago—and that they should continue as certainly as those witnesses. This is the condition in which, the Word of the Lord tells us, these—His separated people—are to be found in these, the "latter days."

There is such a people existing, and only one, that can, by any reasonable pleading, be said to answer the description, and who undoubtedly are fulfilling that wonderful destiny. It is the nation of whose Church Dr. Chavasse spoke in such glowing terms.

Let me sum up all that I have written in this article, to explain this nation's unique and wonderful position in the world, that it is in strict accordance with what our Lord told His disciples, that "every jot and every tittle" of the law and the prophets will be accomplished, in order "THAT THE SCRIPTURES SHOULD BE FULFILLED" (John xix. 36).

ASSOCIATION NOTES.

MANCHESTER AND SALFORD ASSOCIATION.

THIS Association has again provided a good programme for its fortnightly meetings, which are held throughout the year, summer included, at the Imperial Buildings, 20, Cross Street, Manchester.

We should have been glad to have given publicity to the whole course if the information had reached us earlier, but the remaining lectures to the end of 1905 are as under:—

May 9.—The Lost Sheep of the House of Israel (Matt. xv. 24). Mr. Gandy.
„ 23.—The Sabbath Day. Mr. Thomson.
June 13.—Whit-Tuesday.
„ 27.—Truth: the World's Need. Mrs. Henderson
July 11.—Britain v. Russia. Mr. Prescott.
„ 25.—The Division of the Two Houses. Mr. Sanderson.
Aug. 8.—Bible Reading: Is Turkey Esau-Edom? (Obadiah). Mr. Wallis.
„ 22.—Stones: What they are Saying. Mr. Woodruff.
Sep. 12.—Are we Israel? Mr. Dillon.
„ 26.—Egypt, My People. Mr. Gandy.
Oct. 10.—Redemption. Mrs. Worsley.
„ 24.—The Signs of the Times. Mrs. Cochrane.
Nov. 14.—Heraldry. Mr. Gandy.
„ 28.—The Tribe of Benjamin. Mrs. Henderson.
Dec. 12.—Dominion (Dan. vii. 21). Mr. Spiller.

The Manchester card contains much more than a list of meetings. It is, in fact, equal to a tract on the Identity, and in that way is a model syllabus. The following condensation of our argument is taken from it:—

Our belief hinges on the 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, xviii. 18).
2. Under a new covenant and therefore Christians (Hosea i. 10, ii. 23; Isa. xlii. 4—6, 8, 16—19, xliv. 21, 22; Jer. xxxi. 31, 34; Heb. viii. 8; Zech. x. 9; Ezek. xi. 16).
3. The chief of nations. Ephraim-Israel (Jer. xxxi. 7; Deut xxvi. 19).
4. Manasseh—Israel to be "a great people," but Ephraim-Israel to be "greater than he," and is to become "a fulness of nations" (Gen. xlviii. 19; Rom. xi.).
5. 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; Hosea i. 10).
6. In "the Islands of the Sea" (Isa. xi. 11, xxiv. 15).
7. 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).
8. Observing the Sabbath, thus showing that they possess the "sign of the Sabbath," given only to Israel as a sign between the Lord and the children of Israel for ever, for a perpetual covenant (Exod. xxxi. 13, 16, 17; Ezek. xx. 12—20).

NORTH OF ENGLAND COUNCIL.

The annual conference in connection with the above Union is to be held at the Hotel Metropole, Forster Square, Bradford, on Easter Monday, April 24th, and the proceedings will begin at 12.30. Luncheon may be had in the hotel at noon, and there will be tea at six. The Conference is only for believers, all of whom from anywhere are welcome; but at 7 o'clock there will be a public meeting, when addresses on the Identity are to be delivered by Messrs. W. Prescott and W. Wallis of Manchester; T. W. Plant, of Doncaster; Theodore S. Hill, of Birkenhead; and probably others. The Report for 1904 records much work and many lectures; and the following few paragraphs from it show that the Council is a "live" organization:—

The Council, in presenting the Twelfth Annual Report, have confidence that the work is advancing satisfactorily, and desire

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to acknowledge the hand of God in giving such encouragement in every effort made to spread the truth which it endeavours to promote.

The secretary has visited most of the active working Associations, and is glad to report that they are steadily progressing in Manchester, Liverpool, Hull, and Halifax districts. During his visits to various towns he finds there are a number of believers who are not members of their own local Association; these, the Council would urge to become members of our Union, so that we may keep in touch with them, and that their influence may be given to aggressive operations.

It is hoped that at the Bradford Conference we may be able to establish a ladies' auxiliary in all the principal towns in the north of England. This should be a work of great value, and ought to commend itself to our Anglo-Israel sisters.

The Hon. Secretary is Mr. Daniel Parker, 19, Industrial-road, Sowerby Bridge, and he will be glad to give any further details respecting either the Conference or the Council.

LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

Letter VIII.

PICTURES OF BRITISH-ISRAEL.

My dear Sidney and Jack,—Now let us find some more pictures of what Israel was to be in the latter days, as God has given them to us in the Bible. You will perhaps ask, How was it the Saxons, when wandering across Europe, did not know they were Israelites? There were over 1,100 years between the time when the King of Assyria carried Israel away and the Saxons landed in Britain, and it was part of God's plan that they should forget for a time who they were and where they came from. While they were being punished for their wickedness they were not known as God's people, but were to be called "by another name" (Isa lxv. 15). Hosea says, "Israel shall not find her paths"; they were to be "swallowed up" and "sifted" among the Gentiles, and become "wanderers among the nations" (Hosea i. 9, ii. 6, viii. 8, ix. 17; Amos ix. 9), all of which is true of us, as Saxons. We are told, too, that God would speak to Israel "with stammering lips and another tongue" (Isa. xxviii. 11), and hence we have forgotten Hebrew, the language of the Israelites, and learnt gradually to speak English. In several passages Isaiah speaks to Israel as in "the islands of the sea" or "the isles" (xi. 11, xxiv. 15, li. 5, lx. 9, and others); and from Jeremiah and Hosea we learn they must be in the north-west (Jer. iii. 18, xxxi. 7, 8; Hosea xi. 10). And so these British Isles, north-west from Palestine, is the "place" God appointed for us, His people Israel, that we might dwell in "a place of our own," separated from Europe by the English Channel, where our enemies should no more trouble us. You know no foreign foe has landed in England since the Normans came, whom we believe were the Benjamites. Read 2 Sam. vii. 10.

As the people of Israel were to become very numerous, they would naturally find their island home too small for them, and Isaiah pictures them as saying, "The place is too strait (or small) for me; give place to me that I may dwell"; and the Lord says, "Enlarge the place of thy tent (or dwelling-place) and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes (or make new homes for the people); for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. xlix. 20, liv. 2, 3). Is not this exactly what the British have done, and are doing, many people going every year to help fill up the Colonies—Australia, New Zealand, Tasmania, South Africa, and Canada? These were once "desolate" lands, which God kept for us, till we, as British-Israel, were ready to "break forth on the right hand and on the left." Should we not say with David, "O sing unto the Lord a new song; for He hath done marvellous things"? (Psa. xcviii. 1).

It was promised to Israel, "Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6), all of which is true of Great Britain.

We read in Exodus xxxi. 12—17 of another sign or mark by which Israel should be known, namely, the Sabbath. The Lord says, "The children of Israel shall keep the Sabbath. . . . It is a sign between Me and the children of Israel for ever." Ezekiel also refers to it in chapter xx. 12—20. The British, the Americans, and the Jews, are the only people who observe the seventh day as a day of rest, and no doubt if we kept it as we should do, God would pour out upon us still greater blessings. Read Isaiah lviii. 13, 14.

Isaiah says, "Israel shall blossom and bud, and fill the face of the world with fruit"; they were to be God's "witnesses" and His "servants," a blessing to other nations; carrying the Gospel to the heathen, as the British and American people do. See Isaiah xxvii. 6, xliii. 1, 10, 11, 12, 15, xliv. 1, 8, 21, 22, xlix. 3. It is a great honour to be called God's "servant," because Christ was called so too (Isa. xlii. 1, liii. 11). He was the greatest "Servant" of all, who "went about doing good," and

> "Died that we might be forgiven,
> He died to make us good,
> That we might go at last to heaven,
> Saved by His precious blood."

Don't you think that with all these wonderful promises and blessings given to us we ought to try and be good, and ask Jesus to teach us how to do the work, and help others, as He would have us do?

When you are older, and can read all the Bible, you will find many more promises and pictures of British-Israel. But we must not be proud and stuck-up because we belong to this great Nation. We do many things we ought not to do, and we have done nothing to deserve all these blessings, but we have them because the God of Israel is faithful to His promises and the covenant He made with Abraham, Isaac and Jacob. "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods." "Praise ye the Lord" (Psa. cxxxv.)

Remember—

23. Israel was to be called by "another name" and learn another language.

24. Israel was to be found in "the isles" north-west from Palestine, dwelling in a "place of their own."

25. Israel should find this "place" too small for them, and spread abroad into other lands.

26. Israel was to "lend to" and "rule over" many nations.

27. Israel must be a Christian Nation, and keep the Sabbath.

All communications intended for the Editor to be addressed—J. G. Taylor, 2, Leazes Terrace. Newcastle-on-Tyne.

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MISCELLANEA.

THE INSINUATING LANGUAGE.—In our "Miscellanea" for November 9th last we drew attention to the crusade of a French newspaper against the use of English words and phrases which, it seems, is putting the French language in peril. The Italians are apparently faced with a similar problem, as the *Academy* remarks in its issue of March 18th: "Italy is growing somewhat concerned at the ever-increasing English flood, which threatens to undermine the pure Tuscan speech."

* * *

CAMEROONED.—Our friends the Germans are beginning to learn by experience that it is not so easy as it looks to run a Colonial Empire. They are still busy enough with the Hereros and Hottentots, but more work seems to have arisen for their mailed fists in a serious rising in the Cameroons. That is the news given by the *National Zeitung*, which speaks of the situation as "extremely critical," and an official denial does not seem to have reassured anyone. It would be easy enough for us to remember the malicious enjoyment in Germany of our troubles in South Africa, and to find a sort of satisfaction in seeing how severely a much smaller business embarrasses and taxes the German Government. But in Africa the white man's troubles with the native races are poor sport for other white men, and our sympathy (if necessary, our help) should be readily extended to the German Colonists and the German Government. It would be an evil day in which native West Africa was set ablaze. And to prevent such a disaster it is time the fire engines got to work.—*Evening Standard.*

* * *

SCENTING DANGER.—The Revell Company will publish at an early date "The White Peril in the Far East," by Sidney L. Gullick, who has had a long residence in Japan. The author puts forward the suggestion that peace will never come to the East until Great Britain or the United States singly or jointly establish a protectorate of Eastern Siberia or Manchuria, and make of it a buffer State.

* * *

COAL FOR THE WORLD.—A glance through the Report of the Royal Commission on Coal Supplies will serve to prove that the United Kingdom supplies the greater part of the world with coal. Tahiti is a thorn in the side of British coal merchants, for no coal is used there. The Republic of Monrovia does not consume two tons of coal in a year; but Italy, Portugal, Spain, Norway and Sweden, Greece, and South America are almost totally dependent on the United Kingdom for their coal supply. Even in Paris one-fifth of the coal used for the railways comes from Great Britain. Though Egypt is almost entirely supplied from the same source, civilisation, in the shape of coals, has not yet penetrated to Somaliland. England supplies coal to St. Petersburg, but Japan and the United States are independent of us.

* * *

CANADA WON'T HAVE MORMONS.—The mounted police of the North-west Territories are endeavouring to compel Mormon settlers in the western districts to leave the country. The police have given the Mormons in Alberta the choice of departing or of being prosecuted as polygamists. The Mormons have been coming into Canada for some time past from Utah, and are endeavouring to found settlements for themselves in several desirable districts. Public opinion is very much opposed to their immigration, and the action of the mounted police is expected to result in the compulsory retirement of the polygamists.

* * *

OUR JEWISH SOLDIERS.—More than 2,000 Jews were in the ranks of the British Army which fought in South Africa, and on March 20th, at the Central Synagogue in Portland-street, W., Earl Roberts unveiled a memorial to those who fell in the war. Paying a tribute to the fallen soldiers' worth, Earl Roberts said: "Each soldier fought for his King and country, and the Jewish soldiers fought as valorously as did their comrades of another faith."

* * *

A KINGDOM OF PRIESTS (Exod. xix. 6).—The appearance of a general officer on the active list of the army in the pulpit at St. Edmund's Church, Lombard-street, London, drew an unusually large congregation. The occasion was the first of the sermons to men, and the speaker was General Sir Charles Warren, who was robed in a white surplice. He took for his subject the responsibility of the Church in reference to national life. The following are some of his points:—The Church's connection to the State impaired its self-governing powers. People ought to make up their minds never to treat drunkenness as an amiable weakness. All parents ought to recognise that they were priests in their own families.

* * *

REVIVALISM IN JAPAN.—From letters received by the Church Missionary Society from Japan it seems, says the *Daily News*, that the severe trial through which the island-empire is passing is finding expression in greater earnestness in the performance of heathen rites. A recent three days' festival in honour of a "looking-glass" god, which attracted thousands of reverent worshippers in a city whose Government offices were closed for the occasion, is sufficient proof that Japan, with all her chivalry and progress, still needs spiritual enlightenment.

* * *

THE PENALTY OF POWER.—In his latest speech the German Emperor has been talking about his dream of "a German World-Empire," an Empire which shall be regarded as "a quiet, honest, and peaceable neighbour." It is, indeed, a dream. It is a confused attempt to reconcile things which are by nature contrary. Empires never can be looked upon as "quiet, honest, and peaceable neighbours," any more than a man who has made himself rich by taking away the property of others will ever be regarded as a worthy and estimable fellow by other men. We think it hard that other nations should be so prejudiced against our Empire. But just recollect how the British Empire became great. It increased its size and its power by the process of swallowing up territories which other people wanted. How can we expect those people to look upon us as quiet, and honest, and peaceable neighbours? You cannot both become great at the expense of your fellow-creatures and also have them regard you as a desirable neighbour. That is asking for your bread to be buttered on both sides.—*Daily Mirror.*

* * *

A COVETED SHOE.—A shoe, which it is said was worn by Queen Elizabeth and has been at Horham Hall, Thaxted, Essex, since the time she was staying there, has been sold to Captain F. J. A. Skeet, of Bishop's Stortford. Captain Skeet purchased it as certain citizens of the United States had designs upon it.

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THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

III.—THE FIRST FOUR SEALS.

THE fact that none but the slain and risen Lamb of God in the midst of the Throne could be found worthy to open the Divine Calendar clearly emphasises two points: 1st. That the unveiling of the future pertains alone to Divine omniscience, and that therefore all speculations of things to come, apart from the revealings of the Divine Word, are presumptuous and sinful. 2nd. The power to unseal the Roll and reveal the history of ages, possessed only by the Lamb, shows us the *preciousness* of all He sees fit to unveil in view of the fact that it is here shown to us as among those countless blessings purchased for us by the death and resurrection of our Lord, and that without that atonement we should all be in absolute darkness concerning the things of this world and the next. If the first point teaches us humility, the second should stimulate us to increased zeal in the search after the treasures of prophecy purchased at so tremendous a cost, and should lead us to value pre-eminently all that He has unsealed for our instruction and comfort. If Christians realised this second point, they would not be so neglectful of the prophetical portions of God's Word. And if all people knew the first, they would not be so driven about with every kind of vain doctrine, but would hold only by that which accords perfectly with the revelations of the written Scriptures.

In my former articles I led the reader to seven preliminary subjects for introductory study of the Apocalypse. Let us now turn our attention to the mysteries themselves. What mean the pre-figurements of the first four Seals? Whatever events they foretold, they were to begin to come to pass immediately in those days. This is evident from the following expressions:—

"Behold I come quickly."
"The time is at hand."
"The things which are and the things which shall be hereafter."

The last phrase embraces the two grand divisions of the prophecy, and shows that "the things which shall be hereafter" (viz., future to John, who lived in the first century) should immediately, without any interval or parenthesis, begin to be fulfilled at once, when "the things that are" (viz., the present to John) were past, that is, without any delay whatsoever. No sooner was the Roll unsealed than its symbols began to find accomplishment in the history of those days, that is, in the first and succeeding centuries.

Having thus identified the time of the fulfilment, we next enquire the significance of the prefigurements. The best plan to adopt for the elucidation of prophetic mysteries is, 1st, to interpret their meaning by the light of other *Scriptures*, and, 2nd, by the light of *History*. In doing so we should bear in mind that just as contexts and references in Scripture give us clues to the right answers, even so various direct, or indirect, hints to places, customs, peoples, etc., will serve as keys to unlock the hidden secrets, and will enable us to fix the locality, chronology, etc., of prophetic occurrences.

1st. *What saith Scripture?* We there find that heathen nations are represented sometimes as *wild beasts*, showing their persecuting character (such as in Dan. vii.), and at other times as *domesticated animals*, in reference to their peculiar and respective national history (such as in Dan. viii. 20, 21).

In the prophecy before us the first four Seals also reveal animals, viz., four *horses* with their riders. Now, *the horse and his rider* is often used in Scripture to designate a *heathen military power* (such as in the following passages):—

"The horse and his rider hath He thrown into the sea" (Exod. xv. 21)—(*the overthrow of heathen Egypt*).
"Horsemen riding upon horses" (Ezek. xxiii. 6)—(*heathen Assyria*).
"The horses and their riders shall come down" (Haggai ii. 22)—(*heathen enemies' overthrow*).
"With thee will I break in pieces the horse and his rider" (Jer. li. 21)—(*destruction of heathen nations*), etc.

From the above we gather that the four Seals, which exhibit four horses and their riders, are to be understood as symbolic of four phases in a *heathen military power*, which held a prominent place in the first and succeeding centuries.

2nd. *What says History?* The great heathen Power of those days was the Roman Empire. Does history further testify that the horses with their riders could, in a historical point of view, be taken as then apt figures of that empire? Yes! we find that they claimed Mars—the god of war—as their father, to whom they consecrated *the horse*, exhibiting this animal annually for several centuries in their festivals, and offering it in sacrifice, as the creature sacred to their fabled parent. And just as the Persians and Macedonians adopted the ram and the goat as national emblems on their coins, so also the Romans emblazoned the war-horse on their coins, and on their standards, frequently associating it with the rider, who was often shown with the insignia of crown, sword, or balance, in designation of his official position.

Now, students of the Book of Daniel determine the significance of the ram and goat (chap. viii.) as symbolic of Persia and Macedonia, by the fact that those animals were the national emblems of those countries (a ram being stamped on the coins of Persia, and a goat on those of Macedonia). In like manner it is not difficult to determine that the horses and their symbolic accompaniments are signs of the Roman Empire, especially when we know that this conclusion is amply borne out in other ways.

Though each Seal reveals a horse, yet the colouring (either the pleasing *white*, the sanguinary *red*, the mournful *black*, or the *livid* hue) emphasise a corresponding phase in the history of the Power signified; while the marked characteristics of each rider (either bearing a bow and wearing a crown, or a sword and killing, or a balance and weighing, or as death and destroying) help also to determine unmistakably the particular period signified.

In what centuries was the then prominent heathen empire characterised by the white of prosperity and the crown of victory, by the red of murders and the sword of carnage, by the black of despair and the balance of injustice, by the pallor of decay and the mission of death? History replies that such was the lengthy catalogue of the experiences of the ancient Roman Empire from the first century (the time when the Lamb unsealed the Roll) until the fourth, when it passed through eras exactly foretold by this portion of the Divine Calendar. To prove this statement let us examine each Seal separately.

(To be continued.)

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LECTURES.

INTERESTING ANGLO-ISRAELITE LECTURE.—The members and friends of the Local Association heard an able and instructive address on Monday at the Protestant Hall, King Cross, Halifax. The speaker was Mr. James Paylor, of Leeds. His subject was "The Restoration of Israel in two Distinct Companies to the Land Promised to Abraham and his Seed for ever." He showed that there were two sets of prophecies in reference to the restoration, and that it was necessary for Israel to fulfil both. The lecture was vividly illustrated by several maps, progressive diagrams, and models, to show that it will be from the southern end of the Promised Land that the real restoration will come. This Promised Land will reach from the River Nile on the west to the River Euphrates on the east; also from the Mediterranean Sea to the Persian Gulf, north and south respectively. One corner of this immense Promised Land is situate in India, the second in British Somaliland, the third in the Sahara Desert, and the fourth is situate near the Black Sea. The British Empire holds sway over a large portion of this square, the land originally promised by God to Abraham; and the lecturer's Scriptural quotations warranted the expectation of a British Colony soon being established in the south of Arabia. Many other passages of Scripture were quoted which, to the ordinary Bible student, simply meant mystery, and indeed are very difficult to understand or locate by believers in the literal interpretation of Scriptural prophecy. The lecturer gave Biblical evidence for all his statements, extending from the time when God placed Adam in the garden of Eden to the period after the millennial age, when the world will be the Lord's for ever. The whole lecture was designed to show that the power of God is ever present, working out His purpose for the final restoration of all things. After a vote of thanks to the speaker, President Barnes closed the meeting as usual.—*Halifax Evening Courier*, March 14.

SECRET OF BRITAIN'S GREATNESS.—This was the subject of an interesting address delivered in St. George's Hall, Dumfries, on Wednesday afternoon to a moderate attendance, by the Rev. S. J. Deutschberger, M.A., F.R.G.S., general secretary of the British-Israel Association. The Rev. H. A. Whitelaw, Townhead United Free Church, Dumfries, presided. The lecturer began by saying that Great Britain at the present time occupied a more important place in the council of the nations than ever it had done before. The general rule of the student of history was that when a nation had risen to the zenith of its power, it began to decline and go down. Great Britain was a contradiction. And why was it that Great Britain increased in strength and power, and spread all over the face of the earth, and refused to go down into history as a nation that was vanishing? The reason of Great Britain's might and strength was that God had made this nation an unconditional and everlasting covenant. God promised Abraham that he should be the father of a great nation, and that his seed should become as the stars of heaven and as the sand upon the sea shore. God was the author of Britain, and preserver and keeper of the Empire, and in every age of its history we found God's interference. We were the chosen of God, and His special and peculiar people. God promised Abraham that his seed should possess the Gate of his enemies: Britain fulfilled this covenant, for its Gates twice circle the entire globe. Then again, Israel was to be the chief of nations: Britain was at the head of all nations. It also fulfilled the covenant of being a blessing to all the nations of the earth. Then again, the national emblem was to be a lion and unicorn. Israel was to become a maritime nation: the Anglo-Saxon race corresponded to this. The secret of Britain's greatness was therefore that they were God's everlasting people. Questions were invited, but none being forthcoming, the meeting was brought to a close by a hearty vote of thanks to the lecturer, on the motion of Mr. Whitelaw; a similar compliment being paid the Chairman on the call of Mr. Deutschberger.—Dumfries *Courier and Herald.*

THE letter rate from the British Isles to Australia is now 1d. per ½oz., but from Australia, 2d. per ½oz.

Correspondence.

THE BRITISH IN INDIA.

To the Editor of the "Banner of Israel."

DEAR SIR,—You will be glad to see Truth vindicated by enclosed critical review of a previous writer in *The Outlook*, a New York weekly magazine of large circulation. The review has a ring of Anglo-Israelism. The other clipping is from editorial columns of same paper. As an Identity student I have been interested in agitation for fiscal reform in the mother country from its beginning, and was pleased with reply of an English gentleman a few months since to a question relative to this subject. He said, "I am a Chamberlain man; his policy may not carry at first election, but it is bound to win." (MRS.) M. M. NICHOLS.

Boulder, Colorado, N.S.A.

To the Editors of "The Outlook."

Some weeks ago you published a communication from a Hindu barrister, residing in London, containing so many incorrect and misleading assertions that a statement of the facts is due to your readers. Similar mis-statements were made by one of our most respected clergymen, who was actually in India for some months. Without doubt, some clever and unscrupulous Hindu misled him into making them.

Every well-informed Englishman is well aware that not a penny of the revenue of India is touched by the British Government, or is selfishly appropriated by any individuals in England. Every penny of the vast revenues is spent for the benefit of the inhabitants of Hindustan itself. Your own Hindu informant is clever enough to name nearly the exact sum which is yearly sent to England—namely, about £30,000,000; though he is also astute enough not to state the reason why. The debt alone of the Indian Government to England is about £123,000,000, and the interest on this, owed entirely to private individuals who lent the money, is, of course, paid promptly, year by year. Imagine the unfairness of pretending that England robs India of this!

When the British Government took charge of India after the mutiny, it of course took upon itself all the obligations of the East India Company. It paid all the pensions which were already established, and liberally pensions its own public servants after twenty-five years in India. The Indian civil service is a monument of noble striving for India's benefit, and no one acquainted with the facts would assert that, after a lifetime thus spent, the civil service pensions are too much. These aged and worn-out public servants spend their old age in England, and their pensions are sent to them.

It is, of course, much cheaper for the Indian Government to get all the supplies for its army—cannon, rifles, ammunition, etc., etc.—in England, and these, being an honest Government, it has to pay for. If any war material was ever purchased directly from the British Government itself, and any profit was made by that Government, what a lively scene would be made by the Opposition in the House of Commons!

Your Hindu barrister is especially eloquent about famines, and ridicules the notion of their being caused by deficient rainfall. The Indian weather records for about one hundred years were investigated by scientific men some years ago; and it was shown that at or near a maximum of sun-spots, which had occurred ten times in the period, there had never been a famine in India, while at or near a minimum there had been eight famines and two droughts. This warned the Indian Government to provide in years of plenty for years of scarcity. The first requisite was intercommunication. Railroads had to be built as speedily as possible. At first, to induce capital to come from England, the Indian Government had to guarantee five per cent. net profit. But that Government has so completely won the confidence of the whole commercial world that it can now borrow money on the same terms as the United States. It had also to borrow a large amount of money to build railroads that would be unprofitable as investments, and, being honest, it has to pay interest on

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all the money it has borrowed. Altogether, by public and private enterprise, more than £300,000,000 was spent in railways up to December, 1899. Some years ago, the special commission on the prevention of famine announced that the railroad system was fairly complete, and that increased expenditure must now be given to irrigation. Our clerical brother informed the Government of India that this ought to be done, being unaware that its own commissioners had given the same information some years before, and that their recommendations had been carried into effect. Your Hindu barrister complains bitterly that only a pitiful £25,000,000 have been spent by the Government on irrigation. The city of Manchester, he says, had already spent £2,000,000 on its water-supply, and petitioned the House of Commons to be allowed to spend £3,000,000 more, £5,000,000 in all. Taking this as a basis, he calculates that the Indian Government ought already to have spent on water-supply for the 300,000,000 of Hindus more than £2,000,000,000; which sum, as it exceeds the English national debt considerably, the Indian Government might have had some little difficulty in borrowing! It is pertinent to remark that Manchester did not ask the British Government to spend the money for Manchester's water-supply; Manchester only asked permission to be allowed to spend its own money on itself.

The Indian Government has had war, pestilence, and famine to contend against during the last thirty years; and this at a time when the tremendous fall of silver, reducing the rupee to three-fifths of its face value, rendered its financial problems unusually difficult, as it had always been on a silver basis.

The famine of 1876-78 cost the Goverment £11,000,000; the Afghan War of 1878-1880 cost it many millions; the famine of 1896-7 cost it £17,500,000; the bubonic plague, 1896-1900, cost it vast sums; the famine of 1900 cost it £13,000,000; the fall in silver cost it many millions. Nevertheless, in spite of these colossal misfortunes, all its financial difficulties have been honourably met, and India is now on a gold basis. Is it too much to say that, in this, England has given to the whole world the first great experiment in governing a dependent people (numbering 300,000,000) solely for the benefit of the governed?

There are a good many disgruntled Hindus of the younger generation, who have been educated in the schools and colleges founded by the British Government, and who feel that they are quite capable of governing British India themselves. They are clever enough, quick-witted enough; they only lack courage and character. To-day British bayonets keep the peace of India. If such Hindus had their way, and the last British soldier had departed, "in six months," as Lord Roberts has curtly put it, "the tiger would be on the top"; meaning by "the tiger" the 50,000,000 of Mohammedans, the most warlike of all the natives of India, who to-day are kept off the throats of the Hindus themselves by the strong arm of the Government. S. R. CALTHROP.

Syracuse, New York.

WORK AT SOUTHAMPTON.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER of March 8th, page 116, some "Good Advice" is given, which I am now endeavouring to follow, though as yet we are not an "Association," but hope to be soon.

During the five years I have been in this part I have never let an opportunity escape of bringing before everyone possible the cause of the Identity. I have succeeded to a great extent, being permitted several times to give lectures to the members of the Mutual Improvement Society. I shall be sending you another of these papers in a few days.

Thinking that it would be well for the Cause to have some more powerful agent to help push forward the work, I obtained the help of our esteemed friend, the Rev. J. Idrisyn Jones. We well advertised the meeting, and though there were not so many present as I had hoped for, still there was a goodly gathering of deeply-interested listeners to the lecture, the subject of which was, "Who are the British People?" Much good, I hope and believe, will result from this visit. Already it has brought to the front several sympathisers, unknown to us before, and strengthened the few who were known to renewed activity. One case is especially noteworthy. A man came with several passages culled from the Bible to refute (as he thought) Mr. Jones' teaching; but when Mr. Jones had only just begun, he closed his Bible, for the lecturer had completely taken the wind out of his sails; he felt he could not argue with him, for he (the lecturer) was right.

I found Mr. MacKenzie's large posters very useful and attractive. I had one of them placed by a friend in the printer's window, and quite a group of people were at times gathered round it. I have one placed in my own hall, so that everyone coming into the house has the opportunity of hearing a little Identity before leaving.

Individually we cannot do much, but the more we use the light God has given us the greater will be the supply given. I have just thought how some of our fellow-believers might help us here. Southampton is an important town; many are visiting it. I should be glad to accommodate any British-Israelite requiring home comforts on a journey.

I fear I have trespassed too long on your space, so close.

Yours sincerely,

(MRS.) M. J. CRAMPTON.

Inglefield Cottage, Obelisk Road, Woolston, March 26, 1905.

IS ISRAEL'S REDEMPTION NEAR?

To the Editor of the "Banner of Israel."

DEAR SIR,—When sending you my article on the above question, I intimated to you in a private note that the subject would probably lead to an interesting correspondence; so I was prepared for such letters as appear in to-day's BANNER. It is desirable to have some discussion on so important a matter, providing it is carried on in a friendly spirit, as by your correspondents "A. B. W." and "D. W." I never care to reply to those who write in a bitter tone; the rule should be to hit each other's arguments with the sturdiest blows we can, but to deal with persons in a courteous spirit.

As your correspondent "D. W."—who I trust will soon regain his health—intends to write more fully, and as it is also probable that other criticisms may reach you, I think my best way will be to reserve my defence of the views I have advocated till later on.

Yours most truly,

J. IDRISYN JONES.

Russell Cottage, Kenilworth.

THREE TRIBES OF JEWS.

To the Editor of the "Banner of Israel."

SIR,—I proved in my letter that Benjamites, both in and out of Palestine, were called in Scripture Jews. Mr. Tartas argues that only a portion of Levi belonged to the kingdom of Judah—as if this made any difference. Only a small portion of Judah returned from Babylon, yet they are called the tribe of Judah. I am sorry Mr. Tartas thinks *Scripture* truth of so little importance as to consider its discussion as no better than "straw-splitting." For myself, I consider even the "jots and tittles" of *Scripture* important. However, it's a mere question of choice. I have proved that *Scripture* considers Benjamites and Levites, as well as racial Jews, to be Jews. So BANNER readers can take their choice between *Holy Writ* and Mr. Tartas. A. B. G.

IT is suggested that a short memoir of the late Edward Hine would be of interest to many who learnt the truth of Israel through his writings and lectures, and it is proposed to print such a memoir; so will any persons having either facts or incidents connected with his life kindly forward them to Mr. Isaac Loveland, Shoreham, Sevenoaks, Kent.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
"The Good Old Times"? By the Rev. Leonard Hills	167
A Few Notes Upon the Life of Edward Hine	168
The Divine Calendar. By Augusta Cook	169
British Colonial Administrators	171
Miscellanea	172
Letters to the Children on British-Israel Truth.—IX. By J. M. Lawrence	173
Inspiration and Revivals. By John Scott	173
A New Canadian Province	174
In Memoriam.—W. S. Cavill. By Hecla	175
Correspondence: The True Church. "Judah Shall Walk to Israel." Brighton Beach Work. A Suggestion	176

"THE GOOD OLD TIMES"?

BY THE REV. LEONARD HILLS.

THERE are still some folks left in the world and in this part of it who, as Shelley reminds us,

> "Look before and after,
> And sigh for what is not";

and upon close investigation we can come to no other conclusion than that the sighing most aptly describes the attitude of those who look back upon the past as an ideal state of existence, and forward towards a world getting more and more askew (so they imagine) and talk morbidly of the "good old times of 60 years ago." According to these good people—for to deny them their own goodness would be to invoke untold calamity upon ourselves—the progress of the world, and especially the Anglo-Saxon portion of it, is a progress downward, to darkness and despair. The teaching of this school is that the golden age was somewhere about the reign of George IV., there or thereabouts, and we are told till we weary of hearing it how good, and pure, and brave, and noble, and self-sacrificing, etc., etc., Society was; how single-hearted our legislators, how learned and godly our divines, how skilled our mechanics, etc., etc. We cheerfully admit all this, but when such admission is also to imply the degeneracy of the present in all these and other matters we respectfully and emphatically decline to admit it, and deny the assertion as one utterly unworthy the thought of any who profess to believe that "all things work together for good to them that love God," etc.

What a miserable doctrine this pessimistic "old-good-times-never-see-the-like-again" is for our children to hear. Thank God, we who know Him as the faithful Covenant-keeping Jehovah of Israel have a brighter outlook, and more cheerful doctrine, and as we shall go on to prove in this article, a more reasonable, God-honouring, and accurate belief, than the whining, inverted, stinging-nettles-and-vinegar, "plunged in a gulf of dark despair," down at heels, out at elbows, infidel-inviting and suicide-manufacturing creed of religious pessimism. But we must be gentle with those whose only happiness is to be miserable, whose only idea of holy joy is to respond with a lugubrious "Ah!" to the song of young life looking outwards and upwards with high hope. Make every charitable allowance you can for all whose vision, befogged, only allows them a grey, grey, earth and a leaden sky. Perhaps it's a touch of liver, after all. But let the cause be what it may, the idea is as wrong as can be. "God's in His heaven, all's right with the world." "He that watcheth over Israel neither slumbers nor sleeps." Good old times, forsooth!

When 70 years ago you could, with an infinitude of care, forethought, and expense, get from London to Edinburgh in about 14 days, when steam and gas were unknown, when the Thames Embankment was a sewer and worse, Kensington gardens a cabbage patch, *plus* cats and kittens alive and dead, the cross roads embellished with a gibbet and the gibbet swinging grimly with its ghastly burden; all this, mark you, as recent as the last reign. Good old times when the poor man had neither vote nor voice, when a University settlement was Utopian in its extreme and absurd unlikelihood, when the children were so many encumbrances, and no Dr. Barnardo or National Refuges, or N.S.P.C.C. to care for their interests. The children had no interests in the good old days. Anything and a rod was good enough. Dark, ill-ventilated and worse lighted schoolrooms; books in vile type on coarse paper with nightmare pictures. No County Councils to care whether they were clad, fed, or taught—a generation of untaught and uncared-for. Good old times of commerce precarious and depending on the changing wind to blow our cumbersome wooden vessels hither and thither. Not that we would here under-rate those wooden walls. We thank God that we had them and men to man them efficiently in our hour of need, but we thank God for "some

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better thing, and a more excellent way" now. We have shown in a previous article how Great Britain's supremacy on the sea is secure by virtue of our possession of the coal and coaling stations; let us here thank and praise the Lord Jehovah of Israel for the supremacy now as in those days when coal was not the tremendous factor it now is in shipping and travel. So far from going behind or standing still, the truth is that we as a nation have in "arts, in arms and song" gone ahead in a fashion unparalleled in the history of the world. Old systems, hide-bound, have gone under and that for ever; our windows open to the sun; no longer do we resist with conceited insularity new ideas; we welcome every man's message and give it a hearing—not always a patient hearing, and sometimes not a very fair one, as some exponents of British-Israel truth can bear witness to; but on the whole, the man who states his case intelligently and dispassionately is more likely to get a fair hearing now than in the good old times when whatever was was right. Science, discovery, invention, have come down upon the dry-as-dust notions with all the force of Euroclydon and with all the systematic revolution of a devastating army.

America is no longer a foreign country, "far, far away"; it is within call. Education is no longer the preserve of the rich; its highest honours may be and have been the possession of the son of the soil who cares to reach up for them, as witness the East End Universities Extension, the opening of Oxford and Cambridge to unattached students, the reduction of fees; in fact, the total revolution of educational ideals from bottom to top. Medical and surgical knowledge has become scientific and humane. Chloroform, with all its merciful oblivion, was unknown till as recently as 1848, and not till 1860 had humanity any of the incalculable benefits of anæsthetics. Never let it be forgotten that, almost without exception, all the great medical discoveries of the past 70 years have been British.

The desire for knowledge is not only rapidly on the increase but means for the meeting that desire are multiplied in due *ratio*. Both our lines of defence have undergone marked changes in an upward direction. The abuses and grievances of our Jack Tars, as portrayed by that inimitable story teller, Captain Marryat—the delight of our schooldays—no longer exist, whilst the position of Tommy Atkins, though still leaving very much to be desired, is not to be compared with the hardship of his lot 50 years ago, whilst as a profession it is now self-supporting, except perhaps in the Guards. The officers are and have to be educated up to their work; preferment no longer goes by favour, and the private may rise to general; in fact, promotion from the ranks is more and more the rule, whereas till quite recently it was the exception. Club life is becoming more rational and commercial, and less and less the byword for vicious idleness. Our museums are becoming of vast educational value instead of mere conglomerations of *omnium gatherium* for ignorant nurserymaids and their curious charges to spend a wet afternoon in.

The working classes in every locality now find it easier to live cleanly, godly, and sometimes even comfortable lives. All the necessaries, most of the comforts, and many of the superfluities of life are within reach of the very poorest. Wages are higher and food cheaper and better. The millennium is very far off yet, and the writer, who knows the pinch of poverty, would be the last to paint everything rose-red and reeking with richness; but if the history of the good old times of 50 to 70 years ago is as true and patent as the history of to-day, I, for one, for the life of me, cannot bring myself to wish those good old times back or myself in them. Gentlemen no longer settle their differences with pistols for two, coffee for four, as was actually the case of the great Duke of Wellington and Lord Winchelsea no further back than 1829. Every child in this kingdom now has the opportunity of all that free education can give. Free libraries are becoming actually a drug in the market—and as plentiful as blackberries. The aged, imbecile, idiot, cripple and helpless are all looked after, and no longer with the iron hand and heart of Bumbledom; but, thanks to Christianizing influences, the Hospital, Asylum, Refuge, institutions for the blind, etc., etc., are the handmaids of our Churches, as becomes a kingdom of priests. The Royal House itself becomes a servant to the poor, and the cry of the helpless to the rich and powerful no longer goes into deaf ears. While agriculture is still in a very, very depressed condition—and we have no object in disguising any facts, be they pleasing or teasing—yet the growth of our fresh industries and the amount of attention the question of the land is receiving is a sure token that it is not possible for distress to exist very long in this favoured isle without a mighty effort being put forth to remove or ameliorate it. Our race is growing taller and stronger, thanks to the recognition of the laws of hygiene and careful supervision of all matters sanitary; the death-rate declines year by year and the population goes up by leaps and bounds. Space will not let us in this article touch upon architecture, sport, colonial questions, the growth of philanthropic and religious effort, but we cannot close without just a passing reference to the mighty victories of the Cross during the past half century: to the London Missionary Society, with its magnificent trophies in the southern seas and its splendid educational work in China, India, and Africa; to the doubling of the income of the oldest missionary society, the Society for the Propagation of the Gospel, and the *trebling* of that of the Church Missionary Society. The income of that truly Israelite society, the British and Foreign Bible Society, has doubled, and its power, work and influences multiplied beyond all estimate during the reign of her late Majesty. No, thanks! No good old times to go back to or mourn over, when we live in a day that has brought our brethren, both of Judah and Manasseh, closer to us nationally than ere before. A day that has given us Joseph Parker, Liddon, Dale, Booth, A. P. Stanley, C. H. Spurgeon, Price Hughes, John Henry Newman, W. T. Stead, Benjamin D'Israeli, Edison, Marconi, Father Damien, Tolstoi, Charles Beresford, Kitchener, Barnardo, Agnes Weston, etc., etc., etc. Praise God for these good *new* days, the times we live in, the land, the people, the Book, and the Promises. O, House of Israel, praise ye the Lord.

A FEW NOTES UPON THE LIFE OF EDWARD HINE.

It is now some fourteen years since the death of Edward Hine, the author of the *Forty-seven Identifications of the House of Israel with the British Nation;* and as no biography of him has as yet appeared, the following few notes and memoranda referring to his Writings and his Lectures have been put together, in the belief that there are many both at home and in the Colonies who, having obtained their knowledge of being Israelites from his writings or his lectures, would be glad to have some account of his various undertakings.

An account of the family of Edward Hine has already

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appeared in the BANNER OF ISRAEL, No. 1474, p. 141, and need not therefore be repeated here. But for the following notes use has been made of *Life from the Dead*, 3 vols. (1874 to 1876), the *Glory Leader*, 4 vols. (1875 to 1877), his three pamphlets, and 2 vols. of Press cuttings concerning his lectures and his visit to Canada and the United States, belonging to Mr. Loveland, of Shoreham.

It will be most convenient to mention first the few details that are necessary to notice in connection with his private life, and, having stated these, to pass on at once to his public life in connection with his writings, editings, lectures and conferences, &c., and thus the two aspects will not be confused.

Edward Hine was born 10th February, 1825, it is believed in London, where his father had for some time resided. When about 12 years of age, or in 1837, he became an apprentice, it is said, to Miss Crusoe, who was established as a stationer in Little Britain, near St. Martin's-le-Grand, London. In 1839, when about 14 years old, he attended at the Witness Hall, in Aldersgate-street, in the City. That evening John Wilson, the learned and pious author of *Our Israelitish Origin* and numerous other writings, was lecturing upon Israel. The special part of the subject he was dwelling on at that lecture was the great importance of the distinction between Israel and Judah.

Edward Hine, having been brought up to read the Bible, was greatly impressed with what he heard. It took a great hold upon his mind, and he accepted the teaching at once. He never heard or saw John Wilson again; but he was so profoundly convinced of the importance of the subject that at a later period he wrote, that this great teacher ought to have a statue erected to him in every town in England. From that time, though he did not read Wilson's writings, yet he devoted a large part of his life to the close and continuous study of this question. Afterwards, to assist himself and facilitate the discovery of everything concerning the matter, he procured a large-sized Bible, and perused every portion of it with great care, and then marked with distinctive colours the portions that severally referred to Israel, Judah, Gentiles, David, &c. This Chromatic Bible is described in the BANNER OF ISRAEL for March 1st, 8th, 15th, 1905. As he explains himself: "I found myself in possession of light that I had received in boyhood, which had taken so firm a hold upon my mind as to be always present with me, and under the influence of which I invariably read the *Word of God*. The matter grew upon me until, in the course of years, I clearly saw that the Identity of the Lost Ten Tribes of Israel was the one grand, great essential of the age." During this period he was, of course, at work in business engagements; thus, at one time, he occupied the post of managing a bank.

Edward Hine, at a suitable age, was engaged to Miss Edwards, and in due course they were married. There never, however, was any family from this union, and his widow survived him about five years, dying in 1896. It would seem that during his lecturing tour in the American Continent, Mrs. E. Hine was residing at 2, Orchard-street, Kensington. His first residence was at 73, Little Britain, in the City. But it was while in the coffee-room of an hotel in the West of England that he received the idea of publishing anything upon Israel. He there met a gentleman whom he got into conversation with, and then took the opportunity of explaining his views upon lost Israel. The stranger became deeply interested, asked many questions, and yielded his convictions to the arguments. Before parting, however, he remarked that such extraordinary light upon a Scripture subject should not be hid away or allowed to perish; that a pamphlet ought to be written at once, so that all Christians might know the truth.

Edward Hine had not hitherto thought of publishing his views, but the matter being put before him in this manner, he determined to bring the question before the public generally.

His first lecture on Israel was given in a wooden building used as a chapel, called the Ark, in a poor part of Rotherhithe, in November, 1869, and created considerable interest. In the same year he wrote five letters on "The Lost House of Israel," which appeared in the *Bermondsey and Rotherhithe Advertiser*.

In 1870 he published his first pamphlet, entitled *Seventeen Identifications of the English Nation with the Lost House of Israel*. This had an immediate sale, and was soon exhausted.

In a volume of English newspaper cuttings belonging to Mr. Loveland are these entries:—"Wednesday, June 1st, 1870; July 6, Aug. 3, Sept. 7, Oct. 8, Nov. 2, Dec. 7. First Wednesday in each month. Saturdays: May 28, 1870; June 25, July 23, Aug. 27, Sept. 24, Oct. 22, Nov. 26, Dec 24." These dates for this year may be the appointments for lectures and meetings upon the Israel subject.

In 1873 he commenced his monthly magazine, entitled *Life from the Dead*, and by the end of the year about 10,000 copies had been issued. He was still residing at 73, Little Britain.

By 1874 he had received 10,000 letters, he mentions, upon Israel, and had answered seven-eighths of them. In this year he wrote a leaflet on Israel, entitled *God's Full Glory Depends upon the Identity and Restoration of Lost Israel*. This was No. 1 of an intended series, and was published by W. H. Guest, 54, Paternoster-row. It seems to have appeared in August.

He attended a drawing-room meeting at Mrs. De Bergue's in Kensington Palace Gardens, and another at Dr. Frampton's at Hyde Park. He attended another drawing-room conference by particular request, in consequence of the first being so vastly appreciated. In August he attended a drawing-room conference at Mrs. De Bergue's. He received some assistance from the Anglo-Israelites at Hull. He mentions that "We have the whole Bible marked out." So his Chromatic Bible was finished before this. On October 10th another drawing-room conference was held at Mrs. De Bergue's.

MARAZION.

(To be continued.)

THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

FIRST SEAL.

"*And I looked, and behold a white horse! and he that sat on it had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*"

We have already identified the *Horse* as emblematical of the Roman Pagan Empire. Its rider must there personify the emperor, dynasty, or body politic for the time being. The first horse being *white*, naturally infers a period of prosperity, in contrast to the other horses which foretell internal troubles and decay.

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There are three points concerning the *Rider* on the first horse which call for attention, and which are three distinct marks of identification, enabling us to fix unmistakably both the *locality* and the *chronology* of the prefigurement.

(*a*) He had a bow.
(*b*) A crown was given him.
(*c*) He went forth conquering, and to conquer.

(*a*) THE BOW.

As already observed, the use of distinct national emblems in symbolic prophecy can infallibly aid the student in determining the true significance. Now, is the *bow* generally to be found in the hands of Roman Emperors, as depicted on medals and ancient monuments? By no means! The *sword* is often seen; more frequently the *javelin*, but the *bow—never*. Let us then look elsewhere. Was there at that time any land remarkable for the use of the bow, and where the bow was a national emblem? Yes! We find that an island lying to the south of Greece, and which was made a Roman province in B.C. 66, was noted for the skill of its archers. The name of the island is CRETE. With regard to its early inhabitants, we learn from ancient authors the very interesting fact that they were emigrants from a part of Palestine which lies on the Mediterranean coast. They were known, in Hebrew, as the *Crethim*, being noted archers, and were employed by David as his bodyguard. They are mentioned in the following passages, where the word rendered *Cherethites* is in the original *Crethino* (see 2 Sam. viii. 18, xv. 18, xx. 23; 1 Kings i. 38; 1 Chron. xviii. 17). They are considered to be some of the Phœnicians who migrated into Asia Minor, Greece, etc.

Now, these *Crethim*, or Cretans, who gave their name to the island of Crete, were famous for archery, while the yet earlier inhabitants claimed to have learnt the art from the god Apollo. Hence he is depicted on their coins with a bow in his hand; and likewise is the goddess Diana portrayed on their medals as the huntress with quiver and bow. Not only were the Cretans noted for their skill as military archers, but they were also known as manufacturers of *bows*, which at that time were unrivalled and unequalled in Europe. Need we wonder, therefore, that the *bow became the national and distinctive badge of Crete?* A bow sculptured on a tombstone in any land, in those days, would have been sufficient to signify that the deceased was a Cretan.

In view of the above facts, what other conclusion is it possible to draw than that the rider on the white horse was a Cretan, seeing he had a *bow* in his hand? Thus it would have been understood at that time, and thus no doubt John saw its significance.

But was the prophecy fulfilled? Had the Cretans anything to do with Imperial Rome? Did a Cretan, or a Cretan dynasty, sit as rulers upon the white horse of the Roman Empire during an era of prosperity?

Yes! that is exactly what happened! All the Emperors of Rome until Domitian inclusive, were of Italian extraction, most of them being Romans. But after Domitian a new line of Emperors came to the throne. The first of these was Nerva, of foreign extraction. After what I have already stated in the above, my readers are prepared to expect that this new line of rulers was of *Crétan* extraction; and so indeed it was! Nerva's ancestors were *Cretans*. The four Emperors which succeeded him—Trajan, Hadrian, Antoninus, Aurelius—were each respectively adopted by his predecessor. The Roman law of adoption created the legal relation of father and son, just as if the adopted one had been the real child of the adoptive father, and thus becoming entitled to the name and social standing of his new parent. Now, Nerva the Cretan thus adopted Trajan; and as his three successors followed in the same method of adoption, these five Emperors (from Nerva to Aurelius inclusive) were regarded, according to Roman law, as of the same family as Nerva, and consequently *Cretans*.

(*b*) THE CROWN.

The reader of this prophecy will notice the significant fact that the crown is said to be "*given*" to the rider with the bow, suggesting what we know to be a fact, that the Imperial crown was, for the first time, bestowed—"given"—to one of foreign blood.

Notice also that it is called a *crown*—not a diadem. This significant detail tallies perfectly with the *time* of the Cretan's accession to the throne. During the first two and a-half centuries the *laurel crown* was the badge of Roman Emperors. The diadem did not become so until the close of the third century. Thus, while the *bow* fixes the *Imperial line*, the *crown*, by pointing out the exact period, further emphasises the same truth. We now come to the third-mentioned characteristic.

(*c*) WENT FORTH CONQUERING, AND TO CONQUER.

Does this also synchronise with equally remarkable exactitude? Yes! History establishes the fact that during the reigns of the Cretan Emperors a golden age of triumph and prosperity shone upon the Roman Empire. The historian Gibbon (whose "Decline and Fall of Rome" proves itself to be often a justification of the prophetic history of the Revelation, by unconsciously bearing testimony to the accuracy of the significance of the Apocalyptic symbols) says: "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus"—viz., during the reigns of the five Cretan Emperors, or until near the end of the second century. As Gibbon points out, this was an age of prosperity, civil liberty, and good government at home, with almost uniform triumph in war abroad, whereby the Empire was extended.

Lastly, it is noteworthy that the very imagery employed in the prophecy of a rider going forth to war and being presented with a crown, is the exact kind of illustration stamped on the Roman medals to celebrate victory. For example, Claudius celebrated his triumphs in Britain by a medal exhibiting himself going forth to war on horseback, with Victory, crown in hand, preceding him.

And here I would ask the reader to pause and carefully weigh all the above facts, and he cannot but be struck with the remarkable fulfilment of the metaphors of this first seal—every detail precisely foretold. Indeed, it is the remarkable accomplishment of details throughout the Revelation that fills the reverent student with adoring awe as he realises how every iota is known beforehand to Him who is the sole Arbiter of our destinies, and the Overruler of the minutest fraction in the history of nations and individuals.

SECOND SEAL.

"*And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*"

A horse is still before us. It is "another" horse in vivid contrast to the first, but the same Empire is signified, though another totally different phase in its condition (just as the

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seven fat kine and the seven lean kine of Gen. xli. depicted two different conditions in the same land).

Gibbon, commenting on the prosperous era of the five Cretan rulers, describes it as "unstained by civil blood"—such was the pure white of the first horse. But the *red* of the second animal leads us to expect a period absolutely the opposite—a period of bloodshed. And that this state of things reigned in the Roman Empire during the administration of the Emperors which succeeded the era of prosperity, is a mere matter of history. The hieroglyphsiof this second seal are as exact as the first in setting forth the historical facts. Of the rider on the red horse we notice three points: (*a*) he took peace away (the peace portrayed by the second seal); (*b*) which resulted in their killing one another (viz., civil wars); (*c*) "a great sword" was given him. Let us now examine these separately:—

(*a*) PEACE TAKEN AWAY.

So imperfectly did Commodus follow in the footsteps of his Cretan predecessors that his reign is marked by bad government. Before the close of the second century he was assassinated. Then followed a long period of civil wars and slaughters.

(*b*) KILLING ONE ANOTHER.

This calamitous era lasted for about ninety years, during which time, says Sismondi, in his "Fall of the Roman Empire," thirty-two emperors and twenty-seven pretenders to the empire alternately hurled each other from the throne by incessant civil warfare. Probably there is no record in the history of any empire which presents such a sanguinary picture of internal disturbances and murders as that here depicted in prophecy and fulfilled in history.

But what was the agency of this murderous policy? The answer could not be better stated than in the language of the seal: "there was given unto him" (viz., to the rider)—

(*c*) A GREAT SWORD.

In those days a *sword* was the badge of *military profession*. The description of the sword being a "great" one naturally infers a conspicuous and undue increase in the power and authority of the armies, together with an unusual use of the weapon. And this is exactly what occurred. History records that the civil wars were caused by *military* rulers who rose to power by their sword and perished by the same means. During the prosperous era of the first seal the power of the military sword had been in abeyance, but with the accession of Commodus began a fatal change. Armies contended for the supremacy, and the chief of the victorious party became Emperor, while the authority of the Senate was crushed, the people despised, the soldiers alone being enriched; in fact, the ruling Sovereign was the power of the sword. The terrible social and political evils, the murders and bloodshed which resulted, were a marked phase in the rapid decline of the Roman Empire, and one of the emphatic causes of its dissolution.

The statement that a sword was given to the rider refers to a well-known Roman usage—that of delivering a sword to the Imperial lieutenant and to the Prætonian Prefect on their appointment to office. But so highly did the Emperors prize the prerogatives of the sword (viz, that of military and civil jurisdiction) that to none did they delegate its power except to these two officials. It was to this military authority that Paul referred: "He beareth not the sword in vain" (Rom. xiii. 4). But in the period depicted by the second seal the power was abused and unduly increased—it was, in fact, become "a great sword."

(To be continued.)

BRITISH COLONIAL ADMINISTRATORS.

A DISTINGUISHED French "Colonial" who is at present travelling in the Far East has paid a visit to Burmah, and has sent home to a friend an appreciation of the British official in that part of our Indian Empire. The letter does not appear to have been intended for publication, but extracts from it have been allowed to appear in one of the leading French colonial journals, which commends the observations to the careful consideration of all French colonial officials in Asia and in Africa—more particularly those stationed in French Indo-China. The French traveller begins by declaring that there is much to be learnt in Burmah which would be useful in the French Colonies. The British official, he declares, is "less intelligent" than his French confrére, but this is almost the only depreciatory word which the critic has to say of the British official in Burmah. Proceeding to catalogue the virtues of our officials, he declares that they work harder than their French colleagues, are more conscientious, less given to improvisation and to trusting that things will turn out all right somehow. They work eight full hours a-day; are active, constantly moving about on tour, watchful, and keep their subordinates in good order. While the lower officials are thus efficiently carrying out their duties, the higher are occupied with the large problems of administration. They give the people good laws suited to their requirements, judges who know the people, who speak their language, and have learnt their manners and customs. They don't care a straw about separation of functions, and bother their heads little about principles; but they try to be good officials, conscientious, hard-working, zealous, and anxious to do good work. Bullies, braggarts, and busybodies have no occupation in Burmah. Not that the British officials are effeminate. They ride like centaurs, and most of them have in their houses the skins of some ten tigers they have killed. The result is that the population is loyal to the British rule. The natives do not "seriously"—this word is underlined—want the British to leave. They all feel that they have got a wise government and an honest administration. After pointing out how many different codes of law there are for the different races, the writer states that all the officials speak the Burmese language, as well as the local dialects of the districts in which they are stationed. They are encouraged—and, indeed, compelled—to become proficient. They speak the native language and dialects as readily as Frenchmen speak French—not perhaps always grammatically, but fluently. In this way they are able to dispense justice without the employment of interpreters. But after these eulogistic observations, the writer proceeds to point out what appear to be certain blemishes. Education is very inferior. There are too many "avocats," both British and native, and justice is expensive. The moral, economic, and financial interests of the country are well cared for, and the only serious complaint that can be made against British rule is that the British do not like the natives. On the whole, it is not a picture to which we can take exception—though there are many officials who would very seriously dispute the final statement of their friendly French critic.—*Glasgow Herald.*

READERS are reminded that the Annual Meetings of the British-Israel Association will take place on Thursday, May 4th, at Exeter Hall, as advertised, and it is hoped there will be a good attendance.

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MISCELLANEA.

BIBLE OF A NOTED ISRAELITE.—The account of Mr. Hine's *Bible* naturally calls to mind a *Bible* in my possession which formerly belonged to the Rev. F. R. A. Glover, M.A., the highly respected, talented, and well-known author of *England the Remnant of Judah* and other writings. The former is in the possession of Mr. Loveland, since the decease of its first owner; and the latter came into my possession soon after the death of Mr. Glover. The volume is one of Bagster's valuable publications, in small 8vo. size, about 6½ by 4 in. The *Book of Common Prayer* occupies the first part of the volume, printed in double columns, and containing the services for Gunpowder Plot Day, and for Charles I. death, and of course the old Lectionary. Then follows the *Old Testament* (Oxford, 1845) in double column, being the English Version of Bagster's Polyglot series, with his genealogical table, dates, and references. Then follows the *New Testament* (Oxford), double column, with maps, dates, and references. Following this is Bagster's Cruden's *Concordance*. Then an *Index of the Scriptures*, and the *Psalms* in metre of the Scotch Kirk. The volume is strongly bound in dark morocco, gilt-edged, with two silver clasps. On the inside of one is engraved in Gothic type: "Susan Murray, from," and on the other, "her affectionate Godmother, Susan Countess Dunmore." There are no MS. notes in the volume.—A. B. G.

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"MOSES IN THE PAPYRUS."—One of the pictures at the forthcoming Royal Academy Exhibition which will attract much attention is "The Finding of Moses," by Sir Lawrence Alma Tadema, R.A. It is easy to imagine the exclamation that will fall from the lips of thousands of persons who will see the picture at Burlington House. After a moment's gaze everyone will say, "But there are no bulrushes." Sir Lawrence Alma Tadema's Moses is being carried in a glorified white cradle (nominally an ark), peacefully sucking his thumb, and oblivious of the fact that there is not a single bulrush to be seen between him and the Pyramids. In order to ascertain why the bulrushes have been left out, I called upon Sir Lawrence Alma Tadema today at his beautiful house in St. John's Wood. "Why have I left out the bulrushes?" said Sir Lawrence, with a grave smile. "Well, if you look in the 'Century Dictionary,' you will see why. You will find that the word bulrushes really meant in Egypt 'papyrus,' which was made from reeds. It has been wrongly translated. The translators of the Bible came across a word which meant papyrus, and they said, 'Oh, what is the nearest? Let's say bulrushes.' But there are no bulrushes in Egypt. What Moses's mother did was to make an ark of papyrus and rub it over with the white Nile mud. It is that ark of papyrus that I have painted. One person has one idea; another has another. That is mine. I studied the subject in Egypt, and I like to paint things as they really were."—*North Mail*, April 1st.

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SEEING AHEAD.—American newspapers print an interview with Lord Charles Beresford at New York, and give much prominence to this statement: "If we two nations, American and British, get together there is no doubt we will control the peace of the world." Many distinguished Americans have given utterance in recent years to the same sentiment.

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"RIVERS IN THE DESERT" (Isa. xliii. 19, 20).—Advices from Cairo bring the important news that the great problem of the development of the western oasis of Egypt has been solved. The expedition organised by the Corporation of Western Egypt has discovered a plentiful supply of water at a depth of 145 feet by the aid of Keystone drillers. It has further been established that on the large area of land lying twenty miles north of Kharga a copious supply of water flows freely a few feet below the surface.

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"A PRINCE OF PEACE."—An eloquent tribute to the King, the Queen, and the Royal Family was paid by Count Bernstorff, First Secretary of the German Embassy, at the dinner of the German Benevolent Society on March 25th. "It is in no spirit of convention," he said, "but with heartfelt sincerity, that we pay homage to the wise ruler of this powerful Empire, who has not only shown at all times a graceful interest in the efforts of our Benevolent Society, but who has won with his own people, as with all the nations of the world, the name of a Prince of Peace. King Edward is incessantly endeavouring to bring nations more closely together, and to clear away misunderstandings between them."

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REVOLT IN THE DUTCH EAST INDIES. — The *Nieuwe Courant* has received the alarming intelligence that the Goanese natives on the Island of Celebes are revolting and making for Macassar, the capital of the Dutch settlement, where there is a garrison of some hundreds. The paper fears that if the rising is not checked immediately the movement may spread amongst other tribes in South Celebes and Boni, whose attitude towards the Government has been rather hostile lately.

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PENNY POST TO AUSTRALIA.—The Postmaster-General announces that arrangements have been made for the reduction of the letter postage to Australia to 1d. per half-ounce. The change will take effect from April 1, and from the same date the postage on letters from Australia to the United Kingdom will be reduced to 2d. per half-ounce. At present the charge for letters to the Antipodes is 2½d. per half-ounce. The reduction, so far as the outward arrangement is concerned, brings Australia within the Imperial Penny Postage Scheme, which is now practically complete, the only excepted countries being Rhodesia and the not less remote Bechuanaland, where the old rate will continue to be charged. In explanation of the circumstance that Australia still continues to charge 2d. per half-ounce to England, it is pointed out that the only colony of the Australian Federation which has ever made a profit out of its post-office department is South Australia, all the others running at a loss, in spite of the fact that the inter-State postage has been 2d. a half-ounce, and postage to England and foreign countries has been 2½d. This is ascribed to the fact that some of the mail routes are long and expensive, far away from the railroad and served occasionally by coaches, but more often by relays of horses. For this reason the Australian Government has never seen its way to reduce the inter-State charge below its present price, and they consider it would be an anomaly to make the postage less to England than, for instance, from Melbourne to Sydney.

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LETTERS TO THE CHILDREN ON BRITISH-ISRAEL TRUTH.

By J. M. Lawrence.

Letter IX.

THE ROYAL ARMS.

My dear Sidney and Jack,—The Tribe of Judah (not the House or Kingdom of Judah, but the *Tribe*) had a special blessing, and it was that of this tribe should come "the chief ruler" or king (1 Chron. v. 2). King David belonged to Judah, and the Lord promised him that one of his family should always reign over some part of the Hebrew Nation. Read 2 Sam. vii. 16—29; Psalm lxxxix. 35, 36; Jer. xxxiii. 17. But we know that the Lord Jesus was also of the Tribe of Judah, and related to David's family, and that He is the true King of Israel, who will one day come to "reign over the House of Jacob for ever" (Luke i. 32, 33), when the wolf and the lamb, and the calf and the lion will all lie down together (Isa. xi. 6, 7). Will not that be a glorious time? Meanwhile, until the Saviour comes, our kings and queens reign over British-Israel as His Vicegerents, that is, they reign in Christ's stead. It is said that the descent of our Royal Family can be traced to David, and, if we are Israel, this must be so, because of God's promise to David (see above).

Now you know what the Royal Arms are like—a Lion standing up on one side and the Unicorn on the other, holding up the shield, while above is a smaller lion standing on the crown; besides this there are seven lions on the shield. But perhaps you have never thought that the lion and unicorn are mentioned in the Bible as emblems of Israel. Micah tells us Israel was to be among the nations "as a lion among the beasts of the forest," and Balaam says, "he hath as it were, the strength of an unicorn," and "He couched, he lay down as a lion, and as a great lion; who shall stir him up?" Read Micah v. 8; Num. xxiii. 24, xxiv. 8, 9; Gen. xlix. 9; Deut. xxxiii. 17.

We must not forget that our Royal Arms belong really to our rightful King, the Lord Jesus, who is called "the Lion of the Tribe of Judah" (Rev. v. 5). I know you are fond of asking questions, and perhaps you will say, "Why does Jesus, as King of Israel, have the lion and unicorn for His Arms? and why is He called "the Lion of the Tribe of Judah"? I will try and explain this. When you are older you will learn all about the twelve Signs of the Zodiac. These Signs are very important, and are often referred to in the Bible; they have some rather curious Latin names, and among them we find Aries, the Ram; Taurus, the Bull; Leo, the Lion. Each of the tribes of Israel had one of these twelve Signs for an emblem or standard; thus, Gad's flag would have on it a ram; Ephraim's, a bull; Judah's, a lion; so you see our British Lion comes from Judah and was on the standard used by King David many, many years ago. As Christ belonged to Judah, the lion must be His emblem, and that is why He is called "the Lion of the Tribe of Judah."

The Messiah is also connected with another Sign, called Sagittarius, the Archer; it is pictured as a horse, with a man's body and head, and he is shooting an arrow from a bow. This is represented by our Unicorn, which is like a white horse, except that it has a different tail and one horn. When St. John writes about the Lord Jesus coming again to reign as "King of kings," he pictures Him as riding on a "white horse" (Rev. xix. 11).

Thus the Lion of Judah and the Unicorn of Israel are the emblems of our King; they represent the two Houses, and, when Christ comes again, Israel and Judah will be united, and He will reign over all the tribes as did David and Solomon; "and the Lord God shall give unto Him the throne of His father David: and He shall reign over the House of Jacob for ever: and of His kingdom there shall be no end" (Luke i. 32, 33).

"All hail the power of Jesu's name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all!"

Remember—

28. Of Judah was to come the "chief ruler," or king.
29. Christ and David were of the Tribe of Judah.
30. The lion and unicorn are mentioned in the Bible as Israel's emblems.
31. Our Royal Arms are the Arms of the Lord Jesus, who, as "the Lion of the Tribe of Judah" and the Rider of the "white horse," will "reign over the House of Jacob for ever"—"King of Kings and Lord of Lords."

INSPIRATION AND REVIVALS.

By John Scott.

The Bible may be justly termed a Hebrew Book; not, however, a Jewish Book. Our preachers and theologians, while admitting the oracles of God were given to the Jews, fail to see that in the time of Moses the twelve tribes of Israel were the people of God, and Judah was only one of the tribes. Moses, in exhorting them to obedience, said: "Now, therefore, hearken, O Israel (not Judah), unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I commanded you" (Deut. iv. 1, 2). The Old Testament only is accepted by the Jews who, through rejecting Christ, are still under the law, and in refusing to see the fulfilment of prophecy even now in these enlightened days, it must be said of them they are slow of heart to believe the Old Testament. If, therefore, there is no Israel in existence to-day but the Jews, what are we to understand by the adding unto the Word or diminishing from the Word of God? Dare we say Gentiles gave us the New Testament? for we certainly dare not say the Jews are responsible for the teaching of the words of Life as revealed by Christ Himself. Did they not deliver Him to the Gentile Romans, who on their behalf crucified Him? Yes, and to this day we see in the Jews the fulfilment of Scripture, "His blood be on us and on our children." We need "rightly to divide the word of truth," for no book has been worse treated than the Bible by its own friends; Identity light, however, enables us to proclaim God's faithfulness to all His promises to Israelites, Jews, and Gentiles.

Were it true that the Spirit of God dictated the exact words of Scripture to the different writers, it does not prevent misunderstanding, as time goes on and languages change in sense. Gradually words become obsolete, and our Revised Version has discarded some old words for this reason, but our forefathers had to use these words, and were sometimes misled by them. Intense difficulties have arisen in translating the Scriptures into Chinese, for they have no word

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quite suitable for the sacred name of God, and a great dispute arose among the early missionaries as to which term should be employed. Among some barbarous races there is no term that does not convey an idolatrous meaning, and they have sometimes to invent a name to get free from degrading ideas. The idioms of language also differ widely, and sometimes a literal translation is an untrue one. Thus, in China, it is said the left hand is the seat of honour, and so it is misleading to say, "Jesus sat down at the right hand of God." We must not therefore depend altogether on the verbal inerrancy of Scripture, but we can truly say, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. iii. 16, 17).

In watching the signs of the times we should bear in mind that "no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but man spake from God, being moved by the Holy Ghost" (2 Pet. i. 20, 21). "The Great Revival in Wales," report of which is in the *Christian Herald* of 16th inst., should stir us up to good works in spreading God's Truth under the influence of God's Holy Spirit. We read of the wonderful works of Mr. Evan Roberts in our newspapers; and the *Christian Herald* gives some information as to his "seven days' silence." On the fifth day it is said he wrote: "I have been very near to God this afternoon, so near as to make me sweat. I must take great care, first, to do all that God says, commands, and that only. Moses lost himself here—struck the rock. Second, to take every matter, however insignificant, to God in prayer. Joshua lost himself here: he made a covenant with the Gibeonites, who pretended that they lived in a far-off country, while they were living close at hand. Third, to give obedience to the Holy Spirit. Fourth, to give all the glory to Him." Then came this entry in the book: "Here am I, an empty vessel; take me, Lord!" And following this was the expression of a desire to go to Palestine, and I give it because the same book contains a striking sequel to it: "I want to go to Palestine," it read. "If it is the Lord's will, I shall go." On the sixth day was written: "You remember I said I would like to go to Palestine. Yes. Well, you know I said that I should have no money to go. Well, a lady has written me to-day offering to give me £20 towards 'one of the delightful' trips to Palestine." On same day at 5.21 he wrote: "Voice: 'Take thy pen and write': Lo, I am the Lord, who hath lifted thee up from the depth. I have sustained thee thus far. Lift up thine eyes and look on the fields, and, behold, they are white. Open thine hand, and I will fill it with power. Open thy mouth, and I will fill it with wisdom. Open thine heart, and I will fill it with love. Look towards the west, and call thousands; towards the south, and say, 'Come'; towards the north, and say, 'Draw nigh.' Look towards the east, and say, 'Let the sun arise and shed forth its warmth. Let life spring up. Let the nations which have rejected My name, live. Did I not sware by the Prophet Isaiah: 'I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow?'" (Isa. xiv. 23).

On the first day Mr. Roberts had written in his book: "On the Tuesday, at 4.22 p.m., I asked the Lord for a message, and received the answer, 'Isaiah liv. 10.' A voice spoke plainly in English and Welsh. It was not an impression, but a voice. There was at this time a struggle going on in my mind as to what the people would say to this."

Now, as British-Israelites, we know the value of chapter liv. Isaiah, with its contrast between the House of Israel and House of Judah, and the misleading headlines of "the prophet for the comfort of the Gentiles, prophesieth the amplitude of their Church, their safety," &c., &c. Verse 10 reads: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee (Israel), neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." It seems therefore strange that Mr. Roberts, who does not appear to teach Identity truth, should in any way apply this text to himself; unless in some way God is raising him up to visit the Holy Land, and so put into the minds of His people the fulfilment of prophecy. The literal interpretation must surely be true respecting Israel. Is God preparing Mr. Roberts to be useful in His service, in fulfilment of Ezek. xxxvi. 37—"Thus saith the Lord God: I will yet for this be enquired of by the House of Israel, to do it for them: I will increase them with men like a flock; as the holy flock, as the flock of Jerusalem, . . . and they shall know that I am the Lord"? Is it by chance that General Booth has visited the Holy Land, and been allowed to preach Christ? May we not rather say the times are significant for us to be found faithful in our duties to God and man, in season and out of season? Let us pray for a Revival among the British-Israelites throughout the world, that the outpouring of God's Holy Spirit may influence us all to be more useful in His service, for all praise, glory, and honour belongs to Him.

Crumpsall, Manchester.

A NEW CANADIAN PROVINCE.

For some years past there has been an agitation for full Provincial rights in the North-west Territories, and the news that Sir Wilfred Laurier and the Hon. F. W. G. Haultain, the Territorial Premier, are discussing the terms of the much-desired change of constitutional status will be welcome not only in the chief towns—Regina, Calgary, Edmonton, and Prince Albert—but also in nearly all the lesser settlements of that vast area. Several reasons have been given by the Federal Government for deferring the concession of Provincial autonomy; it has been suggested, for example, that the majority of the electorate were not in favour of the change, that the question of whether or not there should be two Provinces ought to be settled beforehand, and so on. The real reason, however, seems to have been the anxiety of the Laurier Administration to avoid a recrudescence of the Manitoban Separate Schools question, which might conceivably have led to renewed friction in Quebec between the Liberal party and the Roman Catholic hierarchy. The hope, often expressed in French-Canadian journals twenty years ago, that the Territories would become a species of "Greater Quebec" has not been fulfilled, since the habitant has not the faculty of looking westward. But the Roman Catholic Church is numerically stronger in the Territories than any other denomination, and its members, the majority of whom are Metis and French Canadians, could be persuaded without difficulty to oppose a Government which threatened to open a door to distasteful innovations. Moreover, the north-western bishops *in partibus* could easily pull the political wires in Quebec and cause an agitation out of all proportion to the real importance of the controversy. Now that the general election is over and the Liberal

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party is in power with an overwhelming majority those considerations may be safely ignored, and Provincial autonomy will shortly be conceded to that which is the most important section of the Dominion.

For two hundred years the Canadian North-West was governed by the Hudson's Bay Company, and the marks of that long and singularly effective occupation are still evident on the face of the social system. Thus it may be taken that the Law of England as it stood on the 2nd of May (Old Style), 1670—the date of the Company's charter—subject only to such ordinances as were enacted in reference thereto by the Hudson's Bay Company, obtained there when the country was transferred to the Dominion by the Queen's Order of June 23, 1870. This fact accounts for many of the peculiarities of the Territorial legal system. The evolution of the constitution of the North-West Territories, which have been well defined as Canada's Crown Colony, has been gradual and attended with but little friction. At first the country was governed under the administration of the Lieutenant-Governor of the Province of Manitoba. In 1880 a Lieutenant-Governor and Council nominated by the Dominion Government assumed the authority; a year or two later it was arranged that part of the Council should be elected. In 1888 the place of the old Council was taken by an "Advisory Council" of four persons selected from an elected Assembly of twenty-two members. In practice this Advisory Council was a Cabinet with a legal standing—a curious innovation, seeing that in the constitutions of the mother country and of all the self-governing colonies the organism known as a Cabinet has no *de jure* existence. Finally, in 1897, the Territorial Constitution assumed its present form, and the affairs of the four districts—Assiniboia, Alberta, Saskatchewan, and Athabasca — were administered by a Lieutenant-Governor, an elected Assembly, and an Executive Council supposed to be selected by the Lieutenant-Governor and re-elected on taking office by the people. The assembly at present numbers thirty-five members, each of whom receives a sessional indemnity as payment for his services.

The wishes of the people in regard to the details of the grant of full provincial autonomy will, no doubt, be ascertained by means of a plebiscite, the use of which device may now be regarded as established both in the provincial and federal spheres of politics. But it is highly improbable that the people of an area which has for so many years been administered as a whole and from the "made capital" of Regina will ask for a division into two provinces or for a transference of the capital. If, as it has been reported, two Provinces are to be erected, Assiniboia and Saskatchewan would be thrown together to form one of them, and Alberta, with or without Athabasca, would form the second. The real point of the change will be the concession of the right, possessed by all Canadian Provinces, to borrow money on the sole credit of the community. If the immigrants now flocking into the country are to be disposed of to the best advantage, and effective arrangements are to be made for sending out the grain crops of the future at a minimum cost, the Territorial Government must be able to borrow money for public works and to pledge its credit for the purpose of improving the transportation system. Manitoba has been able to do these things, and the "railway policy" of her present Premier has considerably cheapened the cost of "handling" the crops for every farmer in the Province.

The areas of the four districts which, with the possible exception of Athabasca, will be included in the new Province are as follows:—

District.	Area in Square Miles. Water.	Land	Total.
Assiniboia	600	88,279	88,879
Saskatchewan	3,772	103,846	107,618
Alberta	362	101,521	101,883
Athabasca	8,805	243,160	251,965
Total	13,539	536,806	550,345

According to the census of 1901 the population of these districts was 211,649, or greater than that of the Province of Prince Edward Island or that of British Columbia. The growth of population by immigration has been so great since then that the territories now include, in all probability, more inhabitants than the Province of New Brunswick, which had 331,120 in 1901. In a very few years the new Province, assuming there is no division, will be inferior only to Quebec and Ontario in point of population. In area it will be first if Athabasca be included.—*Morning Post.*

In Memoriam.

W. S. CAVILL.

ONE by one we miss from our ranks the earlier pioneers of our British-Israel Bible Truth—men who have dared to maintain their earnest convictions in the teeth of violent and unjust opposition from superficial miscalled scholars.

Such a one was William Shaw Cavill, who passed peacefully to his rest on Sunday evening, Feb. 19th, at the age of fifty-eight. From his earliest years he was a Bible student, and thoroughly devoted to Sunday-school work in the parish of Norton Woodseats. For over thirty years he was Secretary to the Norton Christian and Mutual Improvement Association in the same parish, and took every opportunity of bringing before the Association the grand subject of Anglo-Israelism.

Along with other friends, an Anglo-Israel Association was formed by him in the Norton Woodseats parish, in which Mr. Cavill took great interest. For some years weekly meetings were held, and deputations visited the surrounding villages, bearing the grand truths of the Almighty's faithfulness to His people. In every one of these mission labours Mr. Cavill took an active and prominent part. He was a ready speaker, and a good organizer, and always prepared with some apt quotation to back up his own arguments or those of a friend. For some years he was closely connected with the Sheffield Anglo-Israel Association, and gave several lectures on the subject in Sheffield.

As a writer, his articles were well-known by BANNER readers, and carried their due weight of Scripture testimony. Many will miss his familiar signature, and his memory will not be easily erased from the minds of those who, like himself, valued the truth for truth's sake. Like him, may we who remain in the front of the fighting line hold with the same tenacity, through good and evil report, those sublime truths which exalt a man and a nation when fairly and honestly upheld.

With God's help we must go on and prosper. With everything around us making rapid progress towards the final development of Jehovah's mighty plans of salvation and restoration, we must hold fast with faith the grand teaching committed to our charge by the Almighty God of Jacob; and, as the ranks are thinned by death, we who remain must close up, and stand shoulder to shoulder in full determination to hold by the Word of God, which is now as ever the true lamp to our feet, and the light to our path.

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Farewell, for a brief time, to him who falls
Upon the field of battle with his face
Firm set toward the foe. The trumpet calls,
And we must on. Another fills the place
Of our lost comrade: may he fitting fill;
As strong and faithful to the Master's will.

Rest, rest, in peace, old friend; for thee is past
The bitter sorrows of man's lot below.
Faith points the road where we shall meet at last,
Where the pure waters of salvation flow.
May we united be in that bright land,
And grasp in triumph each old comrade's hand.

HECLA.

Correspondence.

THE TRUE CHURCH.

To the Editor of the "Banner of Israel."

SIR,—I venture to address you on a subject in which I have always felt a deep interest, and from a point of view which I do not ever remember that any of our able and accomplished exponents have touched in their writings. In doing so, I entirely disclaim original thought or ideas, as it can be assumed that others will also rightly claim to have followed the same train, and merely broach it as a suggestion or reminder. Amidst the fierce controversies of the present and of past ages as to the claim of this or that Church to be the true Church of Christ, it is not at all a matter of surprise that the great mass of the people should be in entire darkness as to the truth. The more the varied claims are looked into and sifted, the more perplexing is the result in the mind of the searcher for the truth. Our Lord Jesus Christ, addressing the Jews, told them that "the kingdom of God shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof." The kingdom of God must be an earthly, divinely holy one.

Of Himself (Christ) He said: "I am not sent but unto the lost sheep of the House of Israel," and to the apostles He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel."

Now, as our Lord's grand mission was the redemption of "His people Israel," it is reasonable to conceive that His ambassadors in the work could not have been Gentiles, who were strangers to "the commonwealth of Israel" and the covenants, and who, from every possible point of conception, would have been perfectly unfitted for the great undertaking, and it therefore follows that He would only instruct duly authorized and specially-taught representatives of the people ("His people Israel") to be redeemed. Taking this thought as a basis for arriving at a definite conclusion, it may not unreasonably be assumed that His ambassadors (the apostles), whom He instructed, and who were, therefore, the first recipients of the Gospel message, were Israelites, and no doubt they would be clothed with the necessary powers to appoint and ordain their immediate successors to continue the work among their own people. It is entirely beside the question, therefore, as to which of the ancient Gentile nations (of that or any later period) first received the Gospel; the fact that the great Master directly instructed Hebrew apostles (and not Gentiles), who again directly transmitted it to their own people, precludes the idea of a Gentile nation setting up its Church as the true Church, and that consequently the Hebrew Church is the true Church of Christ in the world, and its pastors the legally ordained successors of the apostles. And if, as we believe, the British people are the lineal representatives of God's ancient people, the lost Ten Tribes of the "Kingdom" of Israel, then it follows that as with the nation so with the British Church, which must be the true Church. It is no satisfaction that Joseph of Arimathea is said to have brought the Gospel direct to this country within a short time of the crucifixion, as other nations may have been in possession at the same time. The transmission direct by the apostles to their own people is, I think, a sufficient answer to all and every claim made by or for any other people or peoples.

I am, Sir, yours faithfully, W. ROBSON.

8, Birkley Square, Norton, Stockton, 29th March, 1905.

"JUDAH SHALL WALK TO ISRAEL."

To the Editor of the "Banner of Israel."

DEAR SIR,—Here in Hull on Sunday evening, April 2nd, 1905, an almost unique thing in the history of our grand Anglo-Israel movement occurred, when both Houses had a meeting under the same roof at the Oddfellows' Hall, and at the same hour. The Jews had met to consider what steps could be taken to provide for a large influx of Jewish immigrants with respect to shelter, food, and other requirements. We shook hands with several of them and did not forget to tell them that we were their long-lost brethren of the other House; when one of them said, "Yes, I know that." How this must show all thoughtful people that we are nearly at the end of this age and dispensation, when the Lord is breaking in pieces the oppressors of His people the Jews, and paralyzing the arm *of their persecutor*. It is another command of the Lord to His enemies: "*Let My people go that they may serve Me.*" It is likewise a solemn warning to the House of Israel; as our Lord has told us, "When ye see the fig tree (Judah) putting forth her leaves, lift up your heads for your redemption draweth nigh." This should surely stimulate all believers to renewed energy, but I am sorry to note so many sit at ease and do so little. We are living in days of revival; we cannot do better than use Hosea's prayer, "Revive us again, O Lord." The greatest revival that has to come is Israel's national manifestation as the sons of God, when Judah's fountain is opened *and Israel's abomination (idolatry) ceases*. For this let us all pray in earnest and give our Lord no rest till He pours us out the blessing.

Yours in the hope of Israel, R. WILSON.

26, Lorne Street, Hull, April 3rd, 1905.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—I find I missed out of my report 10s. from Mrs. Hannaford, so the balance due to me should be £2 8s. 6d., not £2 18s. 6d. as printed in your issue of March 15th. I trust all my kind helpers have read my report, and again I appeal for help that this year may be another year of sowing the good seed. I shall be hard at open-air work ere this is in print. All literature will be thankfully received, and I trust my friends will send the needful funds, and I am sure no one could do more with the cash than is done by my method of working. I can only give time and strength, but the cash I am forced to ask others for; and I depend on free-will offerings. I never ask a soul for money unless they tell me to remind them. I can decide what to do when I see what I have got to do it with. And may God for Christ's sake open many hearts to this truth. I remain, yours faithfully, H. A. MARCHANT.

171, Waldegrave Road, Brighton.

A SUGGESTION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I feel—as a worker in our cause—led to say how desirable it is that the article in last week's BANNER on "Racial Supremacy" should be printed as a leaflet (after the style of Philo-Israel's "Thoughts for the British"). This could be well taken in hand by the London British-Israel Association. The writings of the author, the Rev. Leonard Hills, are at once straight to the point, short, pithy, striking, and of the deepest interest. The great want of our time seems to be those "true shepherds" whom God promises to raise up for us (Jer. xxiii. 4), and He is doing it now.

Yours very truly, THEODORE S. HILL.

Birkenhead, March 30th, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

Forecasts and Facts; or, Britain in the Bible. By W. H. Mason 177
The Religion of Outcast Israel. By Rev. A. B. Grimaldi, M.A. 178
Signs of the Times. By William Bowling 179
Notes Upon the Life of Edward Hine 180
The Envoy of England 181
Miscellanea 182
The Divine Calendar. By Augusta Cook 183
Lectures by Mr. Henry G. Looke 184
Correspondence: The Return. Our Coal and Foreign Designs. Manchu Stone of Destiny. Ammon and Moab 185, 186

FORECASTS AND FACTS: OR, BRITAIN IN THE BIBLE.

By W. H. MASON.

AMONG the notable facts in our island history which correspond so evidently with the forecasts of the prophets of Israel concerning the future of that people as to assure us that we are that most highly favoured though most unworthy race, are the facts connected with the Gates or ports of our island home and the Gates of the lands of our enemies. With regard to the former we are assured by Jehovah, through David, that in the land of our own which He would give us, the children of wickedness should not afflict us any more, and by Isaiah God assures us that our "Gates shall be open continually, they shall not be shut day or night (for what purpose?) that men may bring to us the wealth* of the Gentiles," &c.; while with reference to the latter we have the well-known promise of Jehovah to Abraham: "Thy seed shall possess the Gate of his enemies."

That we may better appreciate the wonderful nature of these facts and forecasts let us look a little more closely into them. To do this we must go back to the gathering of our fathers into this God-given "Home of our own," as related beforehand by Ezekiel in chap. xx. 31—37—a wonderful forecast of terrible facts, which, terrible though they were, were the means employed by Jehovah for laying broad and deep the foundations of our nation, our empire and our Christian faith, by which we were ultimately to bless all nations.

It will be well to give here in full for ready reference the passage referred to. In reply to the elders of Israel, who had come to enquire of the Lord, though persistently rejecting His counsel and commands, this terrible announcement is made by the prophet:—

"As I live, saith the Lord, I will not be enquired of by you, and that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

This message was not sent to Judah, to whom a separate message is delivered at the close of the chapter, and who have never been gathered together into any land or brought under the bond of the covenant. Therefore if the message was sent to the Jews, it has utterly failed of realisation. Can the purpose and promise of Jehovah thus fail? If not, then must there be an Israel distinct from the Jews who could have gone through this terrible process. Moreover, this must have been done in Christian times, else they could not be brought into the bond of the covenant, as this can only mean the Christian covenant. Into this covenant Judah has not even yet entered, but remains still under the Mosaic yoke, or rather a corruption of it. As therefore this terrible gathering is evidently not of Judah, the Jews, and yet is of Israel, Israel, the Ten-Tribed House must have been kept apart and in separate existence, and have been thus welded into a nation and Christianised. Where is she? We have no record of a Christian nation having been blotted out of existence; therefore this nation, having

* Margin, Isaiah lx. 11.

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gone through this terrible experience, must be a living Christian nation to-day.

Do we know of any nation which has passed through such an ordeal from Paganism to Christianity? Yes, there is a nation which was formed and brought under the bond of the Christian covenant by just such a terrible process, carried on almost without intermission for a period of about seven hundred years.

Through all those long centuries our pagan forefathers were being gathered into these islands and welded by perpetual and fierce war into a nation, and ultimately Christianised; the words of Ezekiel most fitly and exactly describing the process by which Jehovah converted paganised Israel into Christianised England, and while during this process every successive invading horde had free access by any and every port or Gate, no sooner was the nation completed by the accession of our Norman brothers than the Gates were closed, and for the future no foe was able to storm a Gate or set foot upon our soil, while yet the promise by Isaiah above quoted has been literally fulfilled; and, while our gates are safe closed against the foe, they are open continually, day and night, to trade and commerce, that the wealth of the Gentiles may be brought for our enrichment, and the carrying out of the purposes of our God for the welfare of the nations by our instrumentality.

Thus far our ever open yet invulnerable home Gates. What about the "Gate of our enemies"? Note, not the Gate of our enemy (singular) but the Gate of our enemies (plural), the Gate of *every* enemy.

Is not this promise fully realised by us and by no other nation present or past? It is even a fact that the number of our possessions of this nature in various parts of the world would have been much greater than it is, to the mutual benefit of the nations and ourselves, but for the sometimes shortsightedness and sometimes pusillanimity of our rulers. Still, whichever ocean route we travel and whatever shore we touch, there Britain holds a Gate or Gates giving her free access into the lands of our enemies; for a full account of which see the admirable little work of our late beloved Philo-Israel, entitled, "The Geography of the Gates." Here we can only give an instance or two, showing the great value to us of these possessions, scattered as they are over every continent and ocean. Is a British man-of-war or a whole fleet sent on a mission to the very farthest spot on earth, whether it go by Cape Horn, by the Cape of Good Hope, or through the Straits of Gibraltar and the Red Sea: by Pacific, Atlantic, or Mediterranean route, on each and all it meets with these Gates, where it can at all times refit, coal and revictual, or water. Compare in these respects the voyage of our Prince, in which, travelling over 16,000 miles and landing on many shores, he never set foot on any but British soil all round the world, or had to ask supplies from any foreign Power. Compare this wonderful and unique national journey with that of Prince Henry of Germany, who could never have reached the German possessions in the East had we not allowed him to coal and get supplies at our ports, our Gates, *en route;* or, look at the present Russo-Japanese war.

Russia has no ports or coaling stations on the route to the East, and is obliged to engage colliers (coal-carrying ships) at great expense; to first get coal from our Welsh collieries and then meet her fleet at appointed places, out at sea mostly, involving great loss of time and consequent increased expense, besides risk of capture by the Japanese. If the war were ours our fleets would load direct in our home ports and go right away on their journey, assured of finding coal and all other necessaries at any of our Gates *en route* whichever way they went. The immense advantage we thus enjoy over our foes is readily perceptible to the thoughtful reader, who cannot but perceive that the gift of the Gate of our enemies was not the small matter some people affect to think it, but one vital to the existence and maintenance of our mighty and beneficent Empire. As an instance of their value as places of entrance into the lands of our enemies, and at the same time an instance of the shortsightedness of our rulers, take Delagoa Bay. In the Boer war the possession of this Gate would have been invaluable to us, saving us millions of money and thousands of lives, with a great shortening of the war and all its terrible miseries. The place was offered to us some years ago by its Portuguese owners for £12,000, and declined; and now we could not get this Gate, invaluable to us in times of either war or peace, for as many millions.

One more instance must show how *literally* the promise is fulfilled. All our readers are doubtless aware that with Normandy our Norman kinsfolk brought a large portion of France under the English sceptre; so much that at a subsequent period our kings claimed the title of King of France. All this territory was, from various causes, gradually lost to us, until by the time of Charles II. and by his act we lost the very last bit of our French possessions—except the Gate, the Channel Islands. These stand, as it were, with one foot on the threshold of the country, so close are they to the mainland; but though the French have made many and the most strenuous efforts to capture them, they have completely failed, and the Gate of our once great foe remains still in our hands, according to the promise, "Thy seed shall possess the Gate of his enemies"; while on the opposite side of the Channel our own Gates remain ever open, by day and by night, safe and secure from every foe. Thus both promises have been fulfilled to us ever since the nation was completed by the accession of Norman (Benjaminite) Israel and the unification of Anglo-Israel.

THE RELIGION OF OUTCAST ISRAEL.

By Rev. A. B. Grimaldi, M.A.

It is often objected by rejectors of the truth of Israel that our Saxon forefathers could not have been descended from the Israelites of Media because of their religion. It is said they were gross idolaters, ignorant image worshippers, and that they had no more knowledge of the true God, or of any of the truths of religion, than so many cannibals of New Zealand, or low savages of Australia.

It is well, therefore, to have on record a refutation of these calumnies and perversions of truth; and the following facts are set forth by an independent witness, and therefore highly valuable for this purpose. They will be found in Cutts' *Turning Points of Church History*, p. 25.

"The following is a brief sketch of the religion of the Saxon, who, far more than Briton, Roman, Dane, or Norman, is the ancestor of the Englishman and of the widespread English-speaking race. It is not difficult to trace in the mythology of the Scandinavian races the remnants of an earlier and purer religion. This earlier religion taught (according to Tacitus) the existence of a Supreme God, Master of the Universe, to whom all things were submissive and obedient. The ancient Scandinavian mythology calls Him the Author of everything that exists, the Ancient, the Eternal, the living and awful Being, the searcher into

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concealed things, the Being that never changes. It attributes to Him an infinite power, a boundless knowledge, and an incorruptible justice. His worshippers were forbidden to worship Him under any corporeal form, or to worship Him within the enclosure of walls. From the Supreme Being were sprung an infinite number of inferior demons or genii, who inhabited and ruled each part of the visible creation.

"To serve the Divinity with sacrifices and prayers, to do no wrong to others, and to be brave, were the moral consequences they derived from their belief.

"Lastly, they believed in a future state of happiness or misery, dependent on their conduct in this life. The worship of Odin or Woden, and his twelve æsir or princes, was a later addition. They believed in the immortality of the soul. The time would come when the earth, and sun, and stars, should be consumed in a vast conflagration, and then the eternal heaven and hell would be revealed, a new earth would spring from the waves, where sorrow shall be unknown, and where, in a palace, more shining than the sun, the righteous shall abide: whilst far from them was Nastroud, where the evil were confined.

"They had three festivals in the year, from which many customs have descended to our Christmas festival; the second at the beginning of spring; and the third at the first quarter of the second moon in the year."

It is evident many of these teachings are quite different from mere Gentile pagans. They are similar to the doctrines of the Hebrew Church, and could only have come from that source, thus confirming and illustrating their Israelitish descent.

SIGNS OF THE TIMES.

By William Bowling.

Luke, continuing his narrative of our Lord's work in the Acts of the Apostles, says, "When they therefore were come together, they asked Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power. . . . And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." From this Scripture it is clear, first, that the kingdom of Israel shall be restored; second, that our Lord shall have a second advent. And men are anxious to know when and how these two events will occur.

We gather at our local railway stations to be in readiness when our train shall come, because its time has been appointed. But, being there too early, we are not surprised to see the express pass; its time has also been determined, but it is not timed for our station. There may be cases where trains were never intended to come so far as to reach us. This principle obtains in the Scriptures. Prophecies were made which have run their course; the history of nations confirms their truthfulness. There are others which we affirm are for our day, and there are others, which, like mighty expresses, rush on and by us; some having their fulfilment in the resuscitated kingdom of Israel; others in the second advent of our Lord; others when the end of times shall have been reached, when God makes all things new. Said Jesus Christ, "But of that day and hour knoweth no man, no, nor the angels of heaven, but My Father only."

God in His wisdom hath made certain promises to several men in the clearest language and in the most deliberate manner; and said He: "I am not a man that I should lie." So it would be a travesty on God to harbour the slightest doubt of His promises or on His ability to fulfil these promises. Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets. Said our Lord to His disciples: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." Having our Lord's testimony to the fact that Daniel was a prophet—and further that his prophecies were true and that we are enjoined to read them in order that we may understand them—let us examine his prophecies.

The interpretation which he gave to the king of his dream is only the beginning of his wonders. The image which the king saw represented four kingdoms. We have the name given to the first of them, but not of the other three. Years afterwards Daniel had a dream. He remembered it very well and wrote it down, but he could not understand it. The dream was a vision in which he saw four great beasts arise out of the great sea. In the king's dream Daniel said that there was a fifth kingdom which the God of heaven should set up, and the same principle obtains in Daniel's dream. The king had lost his dream and remembered nothing of it; but Daniel brought the dream back to his memory and then gave the meaning of it. Daniel remembered his dream but could not understand it, and that knowledge he had to seek from another. The four great beasts were four great kings that should arise, and a fifth should follow. But said he to Daniel, "The saints of the Most High shall take the kingdom and possess it."

Two years later Daniel had another vision, and in this he saw two animals fighting, one of which killed the other and tore its carcase to pieces, so vindictive was it.

The answer given to Daniel when he enquired as to the meaning of these two animals fighting was that they represented the two kingdoms of Medo-Persia and Greece. In these we get the names of the second and third empires in the king's dream, and the first and second in Daniel's vision. No name is given to the fourth power of the king's dream, nor is a name given to the third or fourth of Daniel's vision. But Rome followed Greece in its possession of the Holy Land, so we affirm that Rome was the fourth empire in the one and the third of the other. The question becomes germane, which of the world's kingdoms is the fourth kingdom referred to in or by the vision which Daniel saw? In 636 the Saracens took by force Jerusalem, destroyed the authority of Rome, and finally drove Rome out of the Holy Land, setting up in its place the rule and Church of the Mahomedans, and this is the fourth kingdom of Daniel's vision. For some 800 years European nations had governed Asia; there had been, and at the close was, a homogeneity between Greek and Roman; the Gospel had been preached to both and each had accepted it, but with the advent of the Mahomedan power European government ceased and a new form of government ensued.

Said Daniel: "Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails brass; which devoured, brake in pieces, and stamped the residue with his feet." In Isaiah viii. is the following: "Now, therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the King of Assyria

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and all his glory, and he shall come up over all his channels and go over all his banks. And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." The Saracens came from the country of the Assyrians; they overflowed the Holy Land and filled the country; they reached to the Bosphorus and passed over to Greece. History connects this Scripture to the operations of the Mahomedan power. In its vastness of territory it exceeded any nation of the past: in its richness and might it excelled all. But for the direct interposition of the Almighty, the probability is that it would have exterminated or brought under its sway the whole of Christendom. Its successes were marvellous. In a comparatively short space of time it overran Asia, and whilst the followers of Mahomet were laving their feet in the Red Sea, the horses of their cavalry were drinking the waters of the Oxus on the borders of China. Gradually, yet surely, it pressed into India until the Court accepted the teachings of Mahomet. Surely their conduct has been cruel, and they are well described as having teeth of iron.

But said John in the book of the Revelation, "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." We see Turkey so dried up that it would be a very easy task for European armies to ford her. Her power is at an end; she exists, as it were, until the jealousy of the nations can find a way to its development. In the year 636 the Saracens took Jerusalem, and for 1,260 days—or according to our theory 1,260 years—that Power was to keep possession of it until the times of the Gentiles were fulfilled. When half the years were accomplished, the Christian Church, which dominated the European nations, sought to oust them from possession, but miserably failed in their efforts. But now, when the fulness of time is near, how easy it would be to accomplish it. You see the signs of the times because the time appointed by the Father is at hand. Says Paul, "For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles come in." The Turkish power is the last of the nations referred to by Daniel; and, according to the angel, its drying up or ceasing to exert its power, is that the way may be prepared for another power designated as the kings of the East.

At the close of the period of time covered by the king's dream, the God of heaven was to set up a kingdom. At the close of the period covered by Daniel's vision the time came for the saints to possess the kingdom.

"Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God. Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding" (Isa. xl. 28). "Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak; let us come near together to judgment. Who raised up the righteous power from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He" (Isa. xli. 1—4).

From this Scripture we learn that in the east beyond the Holy Land, God has been raising up a Power to be ready when the times of the Gentiles are at an end, to take possession of the territory known as the Land of Promise. The operations of the East India Company had been for years on such a vast scale that the people of these Islands were appalled at the responsibilities which were surely being thrown on to the Empire. This unrest culminated in an inquiry at the Bar of the House of Commons, and amongst the witnesses examined was Mr. R. Jenkins, who for twenty years had been the Company's political agent at Nagpur. In his evidence he said: "The rise and progress of our power in India have been rapid and marvellous. Unlike other empires, ours has been in a great measure forced upon us—built up at almost every step against our own deliberate resolution to avoid it, in the face, I may say, of every opposition which could be given to it by the legislature of his Majesty's government, and by the Court of Directors."

In the government administered by the Company the most striking feature is that military force by which their extensive dominion was originally acquired and is still held in submission. Its composition is perhaps more remarkable than that of any army ever levied; India is subjected to a foreign yoke by her own troops, paid with her own money. My ways, saith God, are not your ways, nor are My thoughts as your thoughts. India is part of the British Empire, the King of Great Britain is the Emperor of India. I can find no history that coincides so closely with Isa. xli. as the history of India since it became British. All the other Powers who previously had conquered India went by the way that they subsequently returned by—their feet; we entered by way of the Bay of Bengal, then ever pressed on by a way that we had not previously trodden, until all India became British.

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from p.* 169).

In January, 1875, Edward Hine gave lectures on the Identity at South Shields, West Hartlepool, Barnard Castle, and Consett, and appears to have had good meetings. On February 10th of this year appeared No. 1. of his second periodical, entitled "*Leading the Nation to Glory*, By our Identification with Lost Israel: a weekly journal, edited by Edward Hine." It consisted of 8 pp. post 8vo, published at one penny. He lectured this month at an Anglo-Israel Association meeting at Clapham Hall, on the Common. He notices that "a large section of our people in Ireland are becoming intensely interested." In March he mentions that "We continue to receive the most kind assurances of sympathy and interest in our work—our correspondence continues to increase." He attended an Anglo-Israel Association meeting at Mrs. Cubitt's, Connaught Square, Hyde Park, being a drawing-room conference, with a very large attendance; and on the 19th he attended a meeting at Mr. Laurence's, Clapham Common, when a Clapham Auxiliary was formed. This month he lectured at Leeds, at the Church Institute, at 8 p.m., when nearly 3,000 assembled; and attended a conference at the same place lasting till 10 p.m. At this period he mentions having attended many drawing-room meetings. On the 24th he attended at a tea and public meeting at the Ark, Rotherhithe. In April he lectured at Woolwich and Rotherhithe, and he notices that he "received very high commendations regarding the

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Scripture portions of the *Glory Leader*." In May he lectured at Peterborough, and attended, on the 14th, a meeting on Israel at the Anthropological Society's Rooms in London. During the remainder of the year he gave lectures or attended meetings at Rotherhithe, Liverpool, Birkenhead, Bootle and Everton, and took part in various conferences. He also, in the end of this year, held meetings at Woolwich and Newcastle-on-Tyne, and in the Euston Road, London.

In January, 1876, Edward Hine received applications to lecture at Hepworth, Richmond, Darlington, Harrogate, Halifax, Barnsley, Bishop Auckland, Bradford, Malton, Scarborough, and other places.

About this time he appears to have lectured at South Shields, West Hartlepool, Barnard Castle, Consett, Crook, Stanhope, Leadgate, Kendal, Sanquhar, Liverpool, Birkenhead, Chorley, and other places.

At this period he is said to have lectured before 14,000 people, and it is reported that much interest was excited; that everywhere the closest attention was observable. He also received many invitations to continue his labours in the North of England. Many places, also, recently visited, desired a second visit. During this month his address was 41, Clipstone Street, Great Portland Street London, W.

In February, 1876, he removed to 40, Chesnut Grove, Wavertree, Liverpool. In a special notice in the *Glory Leader* (No. 51, Vol. I., p. 416, for January 26th) he gives as a reason for this change that the moving power in matters of the Identity should come from the N.W., and that those in the N.W. were the first to be powerfully affected by the Identity; he was desirous of being near those who were foremost to move, and the return must be from the N.W.

He gave notice also that he was prepared to make arrangements for lecturing in the N. or W. at a uniform rate of two pounds. He mentioned also that he esteemed conferences on Israel, but did not favour discussion after lectures, as he found side issues were brought in, and warm tempers exhibited; so the good effects produced by the lectures were in danger of being destroyed.

He attended at this time a committee meeting of the Liverpool Identification Association. He received numerous applications for lectures spread over a wide area.

In March of this year he attended many drawing-room meetings, and published a new Identity leaflet. He lectured twice at Belper, in the evening to a large attendance, a charge for admission being made. At Sheffield he lectured in the evening at the Temperance Hall to a very large assembly, who paid for admission. At Barnsley he attended a conference and tea-meeting from 5 to 10 p.m.

In April he gave a second lecture at the Town Hall, Woolwich, when increased interest was exhibited by a large and overcrowded attendance. On a later day he attended at Mr. Sisson's school-room to hear his lecture against the Identity, but was not allowed to reply. He made engagements for Rotherhithe, Clapham, Blackheath, Shaftesbury Hall, St. Mary Cray. On March 19th he attended a meeting at Clapham Common, at Mr. Laurence's house, to form a Clapham Auxiliary. During the rest of this year he lectured at Darlington, Saltburn-by-the-Sea, West Hartlepool, Barton-on-Humber, Lichfield, Epworth, Keighley and Richmond, and held several drawing-room meetings.

In the year 1877 we find him lecturing at Hull, Mirfield, and Dumfries; and giving Biblical addresses at Durham and Carlisle. In March he visited Ireland, and lectured at Belfast.

In March he mentioned having "lectured, with much appreciation, before 40,000 people in the last three months only, and have had to decline several offered engagements." Speaking of future arrangements, he remarks: "We purpose returning to London (if it be the Divine will) this March twelvemonth, when we intend, for a year, to confine our attention to London and the South of England, not allowing ourselves the privilege and enjoyment of visiting the North again. After a year's residence in the South we meditate a tour through Canada, America, New Zealand, Australia, and other of our Colonies. We know, when we return from this labour, the nation will be found willing to acknowledge us, and that matters will be ripening for the climax of glory." He delivered a course of lectures at Portadown and other places in Ireland; and in the fall of the year returned to the mainland, and gave lectures in Scotland, at Killearn, Campsie, etc. MARAZION.

(To be continued.)

THE ENVOY OF ENGLAND.

WHERE the Russian Bear stirs blindly in the leash of a mailed hand,
Bright in the frozen sunshine the domes of Moscow stand,

Scarlet and blue and crimson, blazing across the snow,
As they did in the Days of Terror, three hundred years ago.

Courtiers bending before him, envoys from near and far,
Sat, in his hall of audience, Ivan, the Terrible Tsar.

(He of the knout and torture, poison and sword and flame,)
Yet unafraid before him the English envoy came.

And he was Sir Jeremy Bowes, born of that golden time
When in the soil of Conquest blossomed the flower of Rhyme.

Covered he stood in the Presence, and the courtiers whispered low,
"Doth Elizabeth send us madmen, to tempt the torture so?"

"Have you heard of that scurvy Frenchman?" Ivan the Terrible said,
"He came before me covered—I nailed his hat to his head!"

Then spoke Sir Jeremy Bowes: "I serve the Virgin Queen—
Little is she accustomed to veil her face, I ween.

"She is Elizabeth Tudor, mighty to bless or to ban,
Nor doth her envoy uncover at the bidding of any man.

"Call to your rascal Cossacks—do with me what ye please,
But ye shall answer to England when the news flies over seas!"

Ivan smiled on the envoy—the courtiers saw that smile,
Glancing one at the other, holding their breath the while.

Then spoke the Terrible Ivan: "His Queen sits over sea,
Yet he hath bid me defiance—would ye do as much for me?"

. . . . .

Still in the Kremlin's shadow, where whiskered Cossacks are,
Walks the spirit of Ivan, the Terrible Russian Tsar.

Still the Bear and the Lion, by the Black or the Yellow Sea,
Dream of a mighty conflict for empires yet to be.

LAMPREY.

New York Times, Feb. 24, 1905.

LORD CROMER'S Annual Report as British Agent and Consul-General in Egypt is now issued. In it reference is made to the revenue of the Soudan, which realised in the past year £E576,000, although the estimate only came to £E469,000. This shows the progress made since the re-conquest of the Soudan in 1898 to have been even more rapid than was expected. Sound administration on British lines with low taxes is the reason for this prosperity.

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MISCELLANEA.

ANOTHER GIFT TO JOSEPH (Deut. xxxiii. 13—16).—A telegram from Egg Lake, Alberta, published in New York says: "Oil, which is declared to be of the highest quality ever discovered, is now gushing from the earth in the Canadian North-West. Practically all the country to the north of Montana is one vast rich oil well. In the extreme south-western section of Alberta, five miles from the American boundary line, a thriving town has sprung up within the past few weeks, populated almost entirely by oil prospectors and those interested in the developments of recent discoveries. The valley wherein these oil wells lie is described by geologists as an enormous crevice, caused by volcanic eruption, cross-cutting the formation of the Rocky Mountains, and forming a basin into which the oil has gathered, until it has formed enormous lakes underlying the rock formation at a depth of 1,000 ft. The oil is said to have been made by the distillation of the large coal bodies lying to the north, as surface indications of oil in large quantities have been seen throughout Alberta for a number of years. The Great Northern Railway is building a spur line from the south to the new camp of the oil city, and the Canadian Northern is extending a branch south to the same point."

* * *

A BLOODLESS VICTORY.—The important official announcement is made that the mission to the Amir of Afghanistan under Mr. Louis Dane, C.S.I., has left Kabul, having concluded an agreement with his Highness. There can be little doubt that the efforts of the mission, the members of which have been cordially entertained by the Amir for the past two months, have succeeded in securing concessions which will conduce to the greater security of India from aggression by Russia. The chief points of the agreement are said to be: the renewal of the treaty with Great Britain concluded by the late Amir Abdurrahman; the extension of railway and telegraph lines to Afghanistan; the purchase of arms and munitions of war; and the training of Afghan troops by British officers.

* * *

ONE OF THE "COMPANY" (Gen. xxxv. 11).—In cabling the thanks of the Government to Viscount Milner, Mr. Lyttleton said: "During the eventful years of your administration you have confronted with steadfast courage the issues of war, and, scarcely less momentous, the problem of ensuing peace, and your arduous and unflagging labours during that period have laid deep and strong the foundation upon which a united South Africa will arise to become *one of the great States of the Empire.*"

* * *

THE LAST ENEMY IN NORTH NIGERIA.—The last great hostile Emir of Northern Nigeria—the Emir of Hadagia—who did not give in on the fall of Sokoto and Kano in 1903, has now submitted. His attitude had caused some concern to the authorities, more especially as his chief town, which is some seven days' journey to the north-east of Kano, in a little-known portion of the Protectorate, is near the French boundary and on the main caravan route from Kano to Tripoli. His submission, while, to a certain degree, the result of the impression made upon the people of the benefits of British rule, is also a direct outcome of the journey made by General Sir Frederick Lugard, who only recently returned to Zungeru from a four months' tour to Lake Chad and the more remote provinces of the Protectorate. On the British High Commissioner's arrival at Katagum, on his way back to headquarters, the Emir of Hadagia sent an Emissary tendering his submission to the British and asking for a Resident to be sent to his capital. General Lugard thereupon despatched Captain Phillips, D.S.O., from Katagum as Resident and sent a garrison with him.

* * *

JUDAH AND THE EMERALD ISLE.—In giving an account of the Pectoral for Aaron (Exodus xxviii. 10—18), Moses says that the second row began with an emerald; and in speaking of the stones on the shoulders of the High Priest, he says that the names of the Hebrew Tribes were engraved on them in order of birth. This order being the same on the Pectoral stones, Judah being the fourth son, and the emerald the fourth stone, the emerald would be Judah's stone. Clarke comes to this conclusion (*Commentary*, vol. i., p. 460). Mr. Glover worked out the view that the Royal Remnant of Judah settled in Ireland B.C. 580, and so Ireland became the headquarters of Judah (*England the Remnant of Judah*, 1881); and there was planted the flag, stone, and emblem of Judah. But Ireland has long been called the Emerald Isle, thus curiously synchronising with the Emerald Pectoral stone of Judah, who settled there. In the Jewish *Rabboth*, the emerald is given to Judah; and it is also in the Jerusalem *Targum* (Clarke iii., 893.) Maimodes says the order of the stones upon the ephod and the pectoral was the same (*Tract. Cele Hamikdash*, c. 9, s. 1,7,9). The banner of Ireland is a green flag, and her emblem the green shamrock. The Nationalist Daniel O'Connell, in 1844, used a green badge and a green cross, and the Dublin *Review* is covered in green. There was formerly the party of Irish Green Boys; and in 1856 was published the *Green Book*, about Irish agitations, by J. C. O'Callaghan, Boston. An old Irish song refers to green as the national colour:

> "What colour should be seen
> Where our fathers' homes have been,
> But our own immortal green?"

(Quillinan: *Edinburgh Tales*, i. 242). Jewish Rabbis have said that the colour of the Hebrew banners (Numbers ii.) corresponded to those of the stones in the Pectoral. In this case Judah's banner would be a lion of gold on a flag of green.—A. B. G.

* * *

STILL MURMURING.—Mr. John Wilson, M.P., preaching in Rhosymedol Chapel, declared that we were a nation of fault-finders, and that he believed if Gabriel were on earth at the present time some people would find fault with him.

* * *

COLLAPSE IN FRENCH CONGO.—Reports received from Brazzaville, in the French Congo, indicate the failure of commercial and industrial enterprises owing to the practical state of bankruptcy of the companies. The natives are steadily gaining the upper hand of the whites. In spite ruses to maintain the confidence of shareholders, sufficient money cannot be obtained to feed the agents and employés, among whom actual distress reigns. The position of the colony may be considered as a absolute failure. It is alleged that in several instances the companies are so poor that they prefer to allow their valid agents to die at their posts than incur the expense of sending them home.

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THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

THIRD SEAL.

"*And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine.*"

The red of bloodshed has now turned to the black of distress, signifying a yet further phase downward in the decline of ancient Rome. We notice two points concerning the rider; (*a*) he has a pair of balances in his hand; (*b*) a Voice from the Throne is addressed to him in his representative character.

(*a*) A PAIR OF BALANCES.

What did these signify? Again we refer to the Roman coins and medals of those days, which now afford us a timely answer. There are still extant numbers of medals of almost every Emperor and every province bearing the device of a *pair of balances*, thereby signifying *justice* and *equity*. In John's time it would have been thus understood. Moreover, it became the symbol of those officials to whom was committed the administration of justice. Thus, for example, the provincial governors used sometimes to have a balance over their chairs in high office, while others had coins struck showing a device of a balance, with an ear of corn, or a Roman measure, signifying that the work of gathering the provincial taxes—which were often in kind—devolved upon them. This judicial authority was, of course, delegated to them by the reigning Emperor, in whom centred the chief financial and military powers. Opportunities for unjust extortion often opened out to the tax-gatherers—hence the warning Voice from the Throne in the midst of the Living Creatures.

But this Voice, together with the dismal colour of the horse, naturally infers a period in which the administrators of justice overstepped conspicuously the bounds of equity. And this, says history, is exactly what happened. The Emperor Caracalla (212 A.D) issued a memorable edict by which the Roman city was made co-extensive with the entire Empire, thus admitting the provinces to the privileges of the metropolis. But this was not an unmixed blessing—if blessing it were at all. From henceforth those living in the provinces were compelled to pay, not only the provincial taxes, but also those imposed on Roman citizens. Thus the weight of taxation became oppressive and intolerable throughout the Empire. The age already noted by the red horse had not run its course, and the soldiers were the real masters. They required to be satisfied at any cost; thus the resources of the Empire were drained to satiate their avarice. One Emperor, Alexander Severus, who vainly struggled to mitigate the evil, paid the penalty with his life. None but a chief ready to lavish, gratis, upon them the treasures of the Empire could please the military despots.

(*b*) THE VOICE FROM THE THRONE.

It must be noted here that the literal translation of the words of the Voice are as follows:—"*A chœnix of wheat for a denarius; and three chœnixes of barley for a denarius, and see that thou wrong not in regard to the oil and the wine.*"

The taxes consisted largely of the very commodities mentioned here, corn, barley, wine, and oil, which were collected from those provinces which best produced them and by those provincial authorities whose badge of office was "a pair of balances." The people were long discouraged and exhausted by a series of oppressive taxation. Gibbon describes the fiscal evil as "a noxious weed of luxurious growth darkening the Roman world with its deadly shade." How well has the inspired prophecy described that period in representing the mourning Empire by the simile of a "black horse."

The Voice from the midst of the Throne was from Him whose weight is a just balance, and whose eyes run throughout the earth noting all things and meting out retribution to the extortioners and the unjust. The wonderful exactitude of these prophetic details is further emphasized by the fact that in the era particularised by the Voice, "a chœnix of wheat for a denarius" was the average market price—viz., at that time when Alexander Severus, as already noted, was vainly attempting to mitigate the evil of oppressive taxation. By his time the silver denarius had become so adulterated by the admixture of other metal that it sank to one third its original value—thus but one chœnix could then have been bought for a denarius. The fact, also, that three chœnixes of barley were worth but the same poor coin, further shows us that a time, not of scarcity, but of plenty is implied. But excessive extortion from unscrupulous tax-gatherers played an important part in the decay of the ancient Empire, and famine and disease soon followed in its train, as we shall see by the symbolism of the

FOURTH SEAL.

"*And I looked, and behold a pale horse: and his name that sat on him was Death and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*"

The time of plenty could not be enjoyed for ever under the above system of unjust administration: famine and death followed as the natural consequences of a people discouraged and whose energies were paralysed by injustice and oppression. In this Fourth Seal we see the rider is no longer a representative emperor with laurel crown (as in the first seal), nor a personification of military despotism (as in the second), nor of the provincial extortioner (as in the third); but gaunt Death himself is now the ruler, bearing the decaying empire to its dissolution. His badge is not the prosperous crown, nor the powerful "great sword," nor a pair of balances; but ghastly Hades is his companion, following, shark-like, to devour the victims of the grim slaughterer (see Isa. v. 14, where a similar metaphor is used to describe the approaching judgments on rebellious Judah).

What, then, can the Fourth Seal predict but that period of which Gibbon says: "The ruined empire seemed to approach the last and fatal moment of its dissolution." The symbol of Horse and Hades following him was one which appealed to any Roman, or to those understanding Roman customs. Games and sacrifices were held at certain periods to ensure the prosperity and perpetuity of the empire. When the 1,000th year of Rome was celebrated, solemn offerings were made to the god *Hades* (the Greek appellation of *Pluto*). But this celebration, instead of securing the greatness aimed at, rang but another death-knell in the downward path of ancient Rome. The mortality prophesied began its distinct phase in the 1,000th year of the old empire; and the agencies of its destruction were those

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specified in the Scripture before us. We see that the rider, Death, was given power to kill with *sword, famine, pestilence*, and *wild beasts* (A.D. 248—292).

With regard to the "sword," barbarous invaders afflicted every province. As to the second, the natural outcome of rapine and oppression was a general *famine*, and this produced a furious *pestilence*, when 5,000 died daily in Rome, and many provincial towns which had escaped the inroads of the barbarians fell victims to the terrible plague. And as the Roman "earth" became depopulated, the evil of "wild beasts" multiplied and became a serious menace in many parts. (Here the reader will note an example of the blending of the symbolic and the literal--the horse is seen to be metaphorical, while the agencies of judgment are literally stated. In other parts "beasts" are significant of worldly and ecclesiastical powers (chap. xiii.), but in the passage now before us, in order to secure a harmonious interpretation, we must understand "wild beasts of the earth" as we interpret the other three agencies of destruction with which it is here associated, viz., *literally*.)

Not least among the noteworthy points clearly brought out in this Fourth Seal is the statement that sword, famine, pestilence, and wild beasts, carried on their devastations "over the *fourth* part of the earth." Gibbon considers that a half of the human race inhabiting the confines of the empire were consumed. Niebuhr numbers the victims at a lower rate, viz., one-third. But if one-fourth be the correct rendering of the original MS., these statistics are exaggerations. However, Daubez, Mede, Elliott, prefer to follow Jerome's version of this passage, which reads: "power was given him *over the four parts* of the earth."

History is in favour of this translation: the Roman "earth" was divided, in Diocletian's time, into four partitions, viz., Italy, Illyricum, Eastern and Western Provinces. This division, adopted and authorised by Diocletian, is conspicuously emphasised in the prophecy, if Jerome's rendering of "*over the four parts*" be accurate; the devastations described extended over the four partitions of the Roman earth.

It was during these troublous times that the Christians were charged as the cause of these evils. Cyprian, a Christian of the third century, cheered the falsely accused Christians by reminding them that all things—even Death—was theirs, and that Death would but take them to be with Christ. He saw plainly, what to his fellow-believers must have been also apparent, that those national calamities were Divine judgments against the hardness and impenitence of the great pagan empire (See his Treatise, "*De Mortalitate*").

And so, in perfect accordance with the Divine prediction, the great stronghold of heathenism—which through ages had seemed invulnerable—approached nearer and nearer its downfall. In John's time it had been like the white horse, manifesting strength and vigour; now, two centuries later, it was of livid hue, consumed by Death, and ready to be devoured of Hades.

We have seen how the Four Seals covered a period of two centuries (from end of first to end of third century). Reader, consider how aptly, how graphically, how accurately, and yet how concisely, has the history of this long period been summed up into a short series of only four distinct living pictures, the description taking up but eight verses out of a chapter. It is only the Divine Author of the Divine Calendar Who can thus so fully epitomise in so small a compass.

ISRAEL'S PLACE IN THIS PROPHECY.

Those who give the Revelation the close and reverent study it demands, cannot fail to receive the blessings promised in the first and last chapters. Who can grasp the potent fact that every detail has found its fulfilment without a feeling of adoring wonder to Him Who knows all things from the beginning? We have, as yet, but barely started the elucidation of the symbolic mysteries—yet have we not, even in these opening visions, found ample to stimulate our faith in the truth of the revealed Word, and to quicken our zeal in the search after the deeper secrets of the immutable counsels of Jehovah? Every detail is full of importance—every inference has some bearing on the subject. *Where, then, is Israel's place here?* What had the Roman "Horse" to do in those days with the chosen people? Is there any context in Scripture prophetic of any occurrences between them?

Does not the invitation issuing from the living creatures to

"*Come and see*"

suggest that Israel was not left out in this portion of the Divine Calendar? We have seen in a former article that the living creatures were representatives of the twelve tribes. The fact that they called the Apostle—and in him all Israel—to special attention to the four seals, leads us to expect that Israel, at the time prefigured, was playing some important part somewhere.

Seven centuries before, Daniel had stood in the Court of Babylon interpreting to Nebuchadnezzar the meaning of his dream. He showed him that the "great image" represented four universal kingdoms destined to run their proud and mighty course; and yet, that in the days of those empires God Himself would set up a kingdom. "*In*" the days, viz., while those four Powers were developing and waning again one after the other, this kingdom of God should be in process of being set up—a Stone cut out without hands, and yet preserved for world-wide sovereignty. Since Nebuchadnezzar's time three of the empires had come and run their course, while the final stages in the history of the fourth comprise much of the subject-matter of the Apocalypse. If Israel be destined to out-rival them all, it is no wonder that the Living Creatures, in their representative character of the twelve tribes, and in their position of appointed guardians to them, should have drawn peculiar attention to the first unfolding revelations of the Divine Calendar, seeing that they deal with the decay and dissolution of the last of the four universal empires. But how and where was "the kingdom" in process of being set up?

(To be continued.)

LECTURES BY MR. HENRY G. LOCKE.

PLAISTOW.—An appreciative audience listened to Mr. Henry G. Locke's lecture on April 5th, at the Salvation Army Barracks, on "The British Empire Found in the Bible." Many interesting dissolving views were shown to illustrate the fulfilment of the promises given by God to Israel, the lecturer pointing out that the material blessings given to us as a Nation entailed responsibilities and were conferred upon us that we might act as God's "witnesses" and "servants" to His honour and glory. A hearty vote of thanks was accorded to Mr. Locke for his instructive lecture, and the hope was expressed that he would come again. Much interest appears to have been aroused, and many of those present will no doubt make the good news known among their friends. A good deal of literature has been distributed in the neighbourhood, for

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some of which we have to thank Miss Rush. In preparing the way for the lecture several persons were met with who believe the British are Israel, one gentleman saying he had worked it all out himself before he read anything on the subject. A lady at the close of the lecture came forward to thank Mr. Locke, and said she had known Edward Hine; while another said she had heard from a friend who lived sixty miles away that the lecture was to be given. We trust the seed thus sown may bring forth fruit to the praise of Israel's Redeemer.

CAMBERWELL.—"*The British Empire found in the Bible*" was the subject of a lantern lecture given by Mr. Henry G. Locke, the hon. secretary of the Camberwell, Peckham, and Dulwich Branch British-Israel Society, at the Salvation Army Barracks at Camberwell, on Monday, 10th April, before a good audience, which would have been larger if the weather had been more favourable. The lecturer, with the aid of numerous slides, showed that "the great and mighty nation," having the company of nations, possessing the gates, or strategical strongholds in the ocean's highways, and being a blessing to the world, could be clearly discerned in the British race and in none other. Therefore, Great Britain represented Ephraim-Israel, and America Manasseh-Israel. Various other marks of identification were illustrated on the sheet, *e.g.*, ships, army, foreign loans, missions, David's throne, etc. Mr. Locke emphasized the necessity of preaching Moses and the prophets from a British-Israel standpoint, which demonstrates interpretation and revelation, as well as being a powerful adjunct to salvation, proving without question—if rightly understood—that the Almighty architect of the universe was not only a covenant-keeping God, but a Father to Israel, His dear Son Jesus the Saviour and Redeemer of Israel, and the Holy Ghost the Consoler and Sanctifier of Israel. In addition to the propagation of our truth, a member of the audience came to the penitent form to decide for Christ—a new feature, which no one appreciated more than the lecturer himself.

Correspondence.

THE RETURN.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. G. J. Vince asks in the BANNER for April 5th, How is the Anglo-Saxon or Israelite to get back to Palestine?

Our popular Monarch, King Edward VII., went a short time ago on a visit to the President of the French Republic, and established good relations with the French nation. Since the war between Russia and Japan has been raging, Russia has threatened to bring her fleet out of the Black Sea in defiance of the Treaty of Berlin signed by the Powers of Europe after the Crimean war was over, and Russia solemnly declared she would not try to pass her fleet out of the Black Sea (at that time she had no battleships like the present fleet). The other Powers that signed the Treaty are not interested in maintenance of the command of the sea as we are, and we are told that Russia has a secret treaty with Turkey to allow her (Russia) to send her Black Sea fleet through the Bosphorus, and to the seat of war if necessary. Lord Lansdowne sent a message to the Sultan of Turkey that if he allowed the Russian fleet to come through the Bosphorus, the British Mediterranean Squadron would "rush" the Turkish Forts in the Dardanelles and hoist the Union Jack at Constantinople.

Last year the Mediterranean Squadron was in Grecian waters ready to proceed to Constantinople, and a dispatch boat was kept on the look-out to send information from the Black Sea respecting the movements of the Russian fleet at Sebastopol. The rigours of winter prevented their leaving, and the English fleet left Greece. Now that the war party have again gained the day in Russia, it will be our duty to watch the movements of the Russian Black Sea fleet and what their actions lead to, as the teaching of "The Great Pyramid," by W.E.S.T. (R. Banks and Son), tells us that in the year 1906 the first pioneers will go out from this country to work the mines and oil wells which the Palestine Exploration Society have discovered in Palestine. Russia in her present condition can offer very little opposition to us in Palestine, and the Powers are not likely to interfere, as we are on friendly terms with Italy, King Edward having paid a visit to the Italian Monarch; and also lately partook of the waters of a certain continental spring, which made it easy for Francis Joseph, Emperor of Austro-Hungary, to pay him a visit and cement the good understanding between Austria and this country.

The *Daily Mail* said the action of the British Government had spread consternation at St. Petersburg. Let us watch their movements in the Black Sea this spring. Trusting this will be of interest to British-Israelites,

I remain, dear sir,

Yours most respectfully,

J. S. STEPHENSON.

20, Ravensworth Terrace, Westoe, South Shields, April 3rd, 1905.

OUR COAL AND FOREIGN DESIGNS.

To the Editor of the "Banner of Israel."

SIR,—In your issue of April 5th, the Rev. Leonard Hills, in his article on "Ruling the Waves," seems to be of the opinion that Great Britain will, on account of her holding the chief coaling stations of the world, be able to defeat "any possible combination" of powers disputing her right to rule the sea. In some part I agree with him, but I fear the rev. gentleman forgets that *Germany in particular* and other powers in general are buying up large quantities of best Welsh smokeless steam coal and storing it carefully in their naval yards. This acquired coal, carefully placed at convenient places, on board colliers, would to a very large extent serve the enemy as coaling stations.

Myself I feel strongly that our Government ought to forcibly, if necessary, *restrict* the sale of this specially *God-given* coal to foreigners. Here has God given us, His chosen people, the finest coal the world produces, and we allow the enemies of Israel to rob us of it.

This coal, sir, is worth a fleet to whichever nation possesses it, and Germany knows this well. In our next naval war we shall be severely punished for our folly, and to us it will be all the more awful because of our *sin*.

But there is another phase of our national danger I would lay before my fellow-Israelites. How many of them are aware that there are in this country *thousands* of Germans, each man a *trained* soldier and a spy!

Just consider for a moment what this means.

There will be no need for the German Emperor to land a large invading army on these shores. Why? Because "Wilhelm's army is here already!" These are the words of a German barber (and spy) in the West of London. I can if necessary give the name and address of the gentleman to whom they were spoken. Then, seeing we have these thousands of trained German soldiers in England—Artillery, Cavalry, Infantry, Engineers, Sappers, Transport and Commissariat Experts—it only needs the German war department to ship arms (maybe as pianos, etc.) to these coasts, and they could be met by Germans, and distributed, and there you are!

I fancy some of you smile, but more than this. If an invading army were landed on our coasts, every man could carry *two* rifles, one for himself and one for his unarmed companion already here.

These men have all been through the army in Germany, and the address of each one is kept in the German War Office. When the call to arms is sounded every man responds (and every man a trained soldier) to fight for his fatherland. Over against this contrast the untrained, unskilled, unwary, Englishman of average ease, and what is there to smile at? How many Englishmen if handed a rifle could shoot to kill?

Remember this—God works through men and He expects them to use every human agency for their defence.

Is there any danger? any truth? any lesson to be learnt?

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How is this? I was told that the other day an English barber wanted an assistant. Hearing this, a German agency in London offered to supply one for him in return *for his food and bed only, and to learn the language!* (Spy). Yet another case. A city firm advertised for a clerk at a salary of, I think, £3 10s. per week. Five Germans applied, one offering to come for 16s. per week! These cases are their own sermon.

The more Germans that settle in this country, the greater the danger, for I sincerely believe that our next war will be with Germany, and it is imperative, even to the utmost, that we leave nothing to chance, to fortune, to luck, but that we do all in our power to preserve and hand down to our successors an Empire wide as the world and glorious as creation, unfettered, unsoiled, united and supreme.

My greatest joy is this—that I am a Britisher and an Israelite; therefore, I wish my country well, and I have felt bound to express myself in the foregoing manner. If I have opened the eyes of some to our duties, to our responsibilities, then my service is success, my prayer answered. "God and my country!"

Believe me, Sir, yours ever in His Service,

NORMAN COLE,

Hon. Sec. West London British-Israel Association.

April 4th, 1905.

[We are sorry to think that any conscious Israelite should entertain such alarmist views as those expressed by Mr. Cole. God has "appointed" us a "place" where we may dwell safely; He has separated us from Europe, and bestowed on us the command of the sea, which quite absolves us from turning every man into a soldier. The notion that "Wilhelm's army is here already" is a myth, and reminds us of the threats that used to be indulged in by French colonels, who were continually conquering England on paper. There were great numbers of Germans in France at the outbreak of the Franco-German war, but no attempt was made to supply them with rifles. They went home, and that is what "Wilhelm's army" would have to do, if they got the chance. The West-end barber may be skilful at his particular profession, but he knows little of history or prophecy. Concerning coal, it cannot be said that foreigners rob us of it. They buy it, and by selling it we are exercising our God-given "power to get wealth" (Deut. viii. 18). Even if foreigners possessed mines of this steam coal themselves we should be no worse off than we were in the days of Drake, Blake and Nelson, when coal played no part in warfare, and when we won our naval supremacy against the far superior forces of the enemy. Our "Gates" are much more than "coaling stations"; they are strongholds, points of vantage, and places of arms. They were "Gates" of this kind long before steam came into use for navigating purposes, and they will remain "Gates" when steam has become obsolete.—ED.]

MANCHU STONE OF DESTINY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Enclosed I beg to hand you a cutting from the *Daily Telegraph* for March 10th, on the Manchu Talisman, the "Black Stone of Mukden." Not having heard of this episode of a stone of fate in connection with the destiny of an Eastern Empire before I thought it possible that some other readers of the BANNER might find the extract of interest. Can any of your readers account for the origin of the tradition attached to this particular stone of fate?

I remain, dear Sir, yours faithfully,

R. C. JACKSON.

11, Selborne Road, Handsworth Wood, Birmingham.
April 1st, 1904.

"There is only one thing in Mukden which is of surpassing interest—something that distinguishes Mukden from every other town or city in the Celestial Empire. It is not conspicuous, and a man might pass it by again and again without observing it—might even fail at once to recognise it after his attention had been called to it across the road. But just before the chief gate of the Imperial Palace, nestling under the left hand jamb of the gigantic portal, there is a little old pedestal of black rock, eighteen inches high and octagonal in shape. On each side of it is carved the seated figure of Gautama, now worn almost down to the rock surface with age. On two of the faces of the pedestal there are also cut inscriptions which are now illegible. It is surmounted by a kind of wooden cage, about six feet in height, and rudely daubed with raddle. The back is solid, the front is composed of wooden bars, and a Chinese roof surmounts the whole. It protects, blunt, octagonal, and ugly, the great 'Black Stone of Mukden.'

"This is an ordinary shaft of black basalt, come from heaven knows where, but venerated in the curious way in which some one single stone seems to reach the heart of most of the nations in the world, whether it be the Omphalos or the Golden Milestone, the obelisk of Milan or London Stone itself. This stone is to the Manchurian race the mascot and the talisman of their Imperial position, and the superstition runs in the capital that, when the Chinese dynasty loses possession of the 'Black Stone of Mukden,' it will lose possession to its captor of the Dragon Throne as well. The legend has penetrated far into the very heart of Pekin itself. Technically, Manchuria will perhaps remain for many years a Chinese province, but the old belief takes on a serious meaning at the present juncture. For if, as seems inevitable, the ultimate fortunes of Pekin are to be eventually guided, or even influenced, either by Japan or Russia, the transference of authority in Mukden to-day may mark the change."
—From the *Daily Telegraph*.

AMMON AND MOAB.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am travelling in this part of Australia, and get the BANNER forwarded to me, in which I find letters and references to Moab and Ammon.

There was a lecture delivered in Exeter Hall, London, on December 12th, 1901, and published in *Covenant People* of February and March, and replies to it in April, August and November of 1902. I think it would be interesting at this juncture to publish this in the BANNER. Since 1901 we have had developments in the Far East which certainly demonstrate the contention of this paper.

Yours faithfully in Israel,

W. ROWFANT.

Grand Hotel, Zeehan, Tasmania, February 26th, 1905.

[We are unable to reprint the articles mentioned by our correspondent, but those who want more information on the probable fate of Ammon and Moab will have little difficulty in consulting the *Covenant People*.—ED.]

THE JEWS AND THE FATE OF RUSSIA.—A striking comment on the fall of Port Arthur appeared in the New York *Sun*. An important part in the contest, this journal says, will be played on the Bourses of Europe. The fall in the Russian and the rise in Japanese securities can neither of them be measured in advance, nor can the consequences of their movements be predicted. Those most of all concerned are the Jews, especially that inscrutable, wonderful group in Berlin, towards whom both the Tsar and the Emperor William must now turn in perplexity and anxiety. These Jews, whose genius has put them in control of the finances of all Europe, have the fate of Russia in the hollow of their hands. What motives will control their action? What will Kishineff count for, and the countless unspeakable outrages that their race has suffered at ruthless Russian hands? There must be an end, and it were better perhaps that the end should come in Manchuria than in St. Petersburg or Moscow. If there is delay, the end will come in the West, and then, indeed, Russia's sins will have found her out, and dire will be her fate.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
Hosea's Parabolic Prophecy. By Hecla	187
"We See Not Our Signs." By the Hon. Mrs. E. A. Gordon	188
Five-Fold Mission of Christ	189
Notes Upon the Life of Edward Hine	190
Israel's Redemption	191
Miscellanea	192
The Divine Calendar. By Augusta Cook	193
Anglo-Israel Distribution Fund	194
Correspondence: The Spirits in Prison. Circulating Library of "Identity" Literature. Is Israel's Redemption Near?	196

THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

HOSEA'S PARABOLIC PROPHECY.

BY HECLA.

JEZREEL, Lo-ruhamah, and Lo-ammi—What children for a wedded wife to bear:

> "Fire and sword,
> Red ruin and the breaking up of laws."

Under the grand illustration of these children of iniquity, Jehovah, by the mouth of His servant Hosea, depicts the downfall of Israel.

A beautiful illustration is given in the 16th chapter of Ezekiel, showing how the Almighty chose out Jerusalem, and compared her to a woman brought out from the Canaanites, in her uncleanness, and espoused unto Him. The spirit of such an illustration shows with what great love God loved Israel. The Almighty God loved Israel, cleansed her, and espoused her to Him, but she was an unfaithful wife. Ever ready to seek foreign alliances, looking to Egypt, Assyria, and Babylon, the great idolatrous countries of that time. From them and others she learned the most abominable customs of the heathen, and, as she sowed, so she was made to reap.

Names with the Hebrews were given sensibly, that is Sanscrit, or sense writing; lessons were taught in the names of mountains, trees, rivers, seas, countries, cities, and provinces; in children's names, in the changing of names. In this line of thought much of past history might be made plain. The names of some of the leading features of Europe might help us in discovering the track of Israel westward. Sufficient has not been made of this; no doubt there is a wide field of discovery to be opened out on this track. It was a custom taught to Israel by the Almighty, and so far we have degenerated in not following it up. But our object here has to do with the importance of these sense names, Jezreel, Lo-ruhamah and Lo-ammi, for in these we have a grand testimony against "The Higher Critics."

Jezreel means God's seed, God's sowing; "Israel sown as seed." It is wonderful to contemplate how good is made by the Almighty to come out of evil, and yet the punishment for the evil is made the means. We have not time to give illustrations of this, but it will be quickly seen by every true Bible student.

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The sins of Jeroboam, Ahab, and Jezebel inoculated Israel, and the sin disease was terrible. And the bow of Israel was broken in the valley of Jezreel. This was the fate of the first son typified under the name Jezreel—an early page or chapter in the history of Israel. Under the rod of a broken covenant Israel was chastened, and a further chapter in her history is depicted under the name of the daughter, Lo-ruhamah, "Not having obtained Mercy."

Spasmodic attempts at reformation under Jehu were of no avail to obtain mercy; the sins were too deep-rooted. The prophets prophesied falsely, the priests bare rule by their means, and "My people" loved to have it so, and in the reign of Hoshea came the end thereof.

The third child of ruin was Lo-ammi, "not My people." In Halah and Habor, by the River Gozan, and in the cities of the Medes, Lo-ammi was their lot. Cast off, cast out, without a king, without a prince, without a sacrifice, without an ephod and teraphim.

In the wilderness of the peoples, like the Prodigal Son, they were sent into the fields to feed swine, and they fain would fill their bellies with the husks that the swine did eat. And yet the mercy and the truth of God hovered o'er them. And the numbers of the children of Israel became as the sand of the sea, which cannot be measured or numbered. Such were our forefathers, and such a chapter or two of their history, and onward still the tide is flowing, until all be consummated and "the kingdoms of the world become the kingdoms of the Lord and of His Christ, "When the British and the Jews shall 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."

O that our King and statesmen could see this, and understand it, that they might not any more commit adultery with the foreigner, to bring down God's judgments upon us. Surely we and our fathers have suffered our deserved punishment for so long that our eyes should be opened to the truth of God, "spoken before it came to pass," that we might know that it was He when it did come to pass.

We are taught to be hospitable to the stranger, but we must not let the stranger lead us away to Papal Rome, or any of the mysteries of the heathen, nor be led by aliens to doubt our own history so fully shown out in the Word of truth, the Bible, which ever will be the test book of the true Israelite, and by which we shall be judged at the last.

We cannot think those words of our Church Prayer Book a mockery, nor the answer to them a mere ceremonial set phrase:

"O God we have heard with our ears, and our fathers have told us of the noble works which Thou didst in their days, and in the old time before them.

"Answer:—O Lord arise, help us, and deliver us, for Thine honour."

"WE SEE NOT OUR SIGNS."

An Address Delivered before the B'nei Zion Association at King's Hall, E.

BY THE HON. MRS. E. A. GORDON.

MY JEWISH FRIENDS,—You have conferred on me a great honour by asking me to address you to-night, and I cannot well express the thrill with which I read the words attached to your invitation, "With Zion's greetings!"

I must beg your kind forbearance, also, for not only is public speaking a novel experience to me, and one from which, as a woman, I naturally shrink, but in this assembly I feel I labour under the still further disadvantage of being "only one of the Goyim," or, as the Chinese call us English people, "a Western barbarian," that is to say, "a foreign devil"; a threefold combination which will demand, therefore, all your patience in listening to me!

But I pray you not to look out for things which may offend you—not to be, so to speak, "on the heresy-hunt"; but if, perchance, some thoughts new to you, or possibly some old truths presented to you in a new light, do somewhat jar and even irritate you for the moment, please put away from you the idea that it is said with any intent to annoy you, or to entrench on your susceptibilities; for, although I am truly of the Goyim, and belong to a faith which the *Jewish Chronicle* has lately described as "a Jewish heresy," my mission is not to try and wile you away from the grand old faith of your fathers Abraham, Moses, and Daniel (which I also share), but rather to build you up in that holy faith by showing you from the sacred writings of the Jewish heretics (viz., the Christians) what we, in common with the oppressed sons of Israel, are expecting, and (like watchers on a tower), as we observe the herald-streaks of dawn in the Far East, call to the watchmen of your Zion also to "keep wide awake" for the "signs" which we of this far western isle set in the northern seas descry in you eastern skies; and the promises which you, the children of the prophets in the old Land of Promise, have been taught from infancy to await, are now being fulfilled before our eyes, and "the sun is indeed rising upon Hebron"! therefore, "Arise ye and let us go up to Zion, unto the Lord our God" (Jer. xxxi. 6).

To the words of your Hebrew Psalmist (Psa. lxxiv. 9), "We see not our signs," I would add those of the later Jewish Prophet of Galilee, Jesus, or Joshua ben Miriam, who, when the Jews came to Him asking that He would show them a sign from heaven, answered them thus: "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. Ye can discern the face of the sky and of the earth, but *how* is it ye cannot interpret the signs of these times?" (Matt. xvi. 1—3; Luke xii. 54—56, R.V.).

Turning to the pages of the prophet Daniel (iv. 3), we read that after the faithful Hebrew children emerged from the seven-fold heated furnace through which Nebuchadnezzar of Babylon had, with his own eyes, beheld the great Covenant Angel marching step by step beside them 'midst its flames, that heathen king exclaimed: "*How great are God's signs!*"

Now, my Jewish friends, it seems to me (albeit a mere Gentile) a very remarkable fact that throughout the unparalleled history of your people ("for what other nation has had God so nigh to them as hath Israel?") it seems, I repeat, a very remarkable thing that such "*a spirit of stupor*" (Rom. xi. 8, R.V.) has always been possessing you as if you were bewitched, or as though a wave of chloroform had stifled your sensibilities, or the mountain-mists had caused you to lose your way-marks (Jer. xxxi. 21). "*We see not our signs*" is indeed the cry of every seer of your nation, at every stage of your history—as true to-day, March 25, 1905, as it was some 3,500 years ago, when, overawed by the marvels wrought by the Divine Rod in the hand of your great Saviour Moses, even the Egyptian magicians cried out: "*This is the finger of God!*" but "our fathers *understood* not Thy wonders in Egypt" (Psa. cvi. 7), and Israel "*saw not* that great hand of Jahveh" *until* she had herself passed

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unscathed through all the plagues wrought upon Egypt in her behalf and been brought "dry-shod" through the waves of the Red Sea, in which she had beheld her oppressors engulfed (Exod. xiv. 31, marg.). Just as for a year past *we* have been privileged to behold, in the continued triumphs of little Japan over the mighty Russian armies, that "for every Kishineff the living God has His Port Arthur," and His "Vladimir Sundays" for every modern Pharaoh! "Whoso is wise will *observe* these things, and they shall *understand* the lovingkindness of our God" (Psa. cvii. 43).

This strange, fateful "*blindness*" led to the stoning and doing to death and heart-breaking of your truest-hearted deliverers in all ages. But it is a "blindness" of which one Saul of Tarsus (a Pharisee of the Pharisees, who was brought up at the feet of your own revered teacher, Gamaliel), told the Roman people to whom he wrote, that "blindness in part is happened unto Israel until the fulness of the Goyim be brought in: and so all Israel shall be saved, for there shall come out of Zion the Deliverer and turn away ungodliness from Jacob" (Rom. xi. 25, 26; *cf.* Isa. lix. 20). There is a *limit*, then, unto this blindness, thank God. There are many amongst us Gentiles who rejoice to know, by certain well-defined "signs of the times," that this period, when the mist which veils your Jewish eyes will be removed by a Divine hand and by the clear shining of the Sun of Righteousness, is close at hand.

Many thinking souls amongst Jews and Christians rejoice when, conversing together, we find that the veil which divides us is so very thin as to be almost imperceptible. Your own prophet Isaiah speaks of it as "gauze"! That thin dividing gauze alone prevents our seeing each other face to face and heart to heart; but, "there shall come a day" when "the watchmen upon the hills of Ephraim shall say, Arise, let us go up unto Zion, unto Jehovah our God"; and, when Jahveh "bringeth back His outcasts to Zion," then indeed we shall see "eye to eye," for so He hath promised by His holy prophets (Isa. lii. 8; Jer. xxxi. 6).

I want to try to-night and gather out a few stones of stumbling, and as Jeremiah bids us do (xxxi. 21), "Set up the waymarks, make guide posts, and turn your hearts towards the highway," for, as Isaiah says (xxvi. 11), "Jehovah, Thy hand is lifted up, yet they see not."

The highway to Zion is being rapidly prepared, but you, dear children of Abraham, behold not "the waymarks." Like wanderers in the desert, or travellers lost in the snow-fields of Siberia, you see not "the guide-posts," which, to the thoughtful readers of the daily newspapers, Jews as well as Gentiles, are very plain to-day.

First, let me draw your thoughts to the fact that the holy Land of Palestine (just 200 miles in length from Dan to Beersheba) is only a little part, a kind of sample, of the glorious territory which God promised to your forefather Abraham. A territory which, according to Gen. xv. 18, is to extend "from the river of Egypt," the Nile, "to the great river" Euphrates; and (according to Ezekiel) from "the great sea," the Mediterranean, on the North, to "the uttermost sea" (Ezek. xlvii. 18; Exod. xxiii. 31; Psa. lxxii. 8; Deut. xi. 24); *i.e.*, the Indian Ocean on the South; thus embracing Syria, a large part of Egypt, the whole Nile Valley, and the entire Peninsula of Arabia, now inhabited by those other sons of Abraham, Ishmael's descendants—your own first cousins, the Arabs. Let me read what Sir Harry Johnston recently wrote to one of your leading Zionists:—

"You ask me as to my views regarding the general question of the future before the Jewish race? I still hold to the Palestine ideal, still believe that politically, strategically, and sentimentally, we should prepare ourselves for an eventual Jewish State in Southern Syria and Palestine, a State which might possibly include the Sinaitic Peninsula and extend eastwards to the Euphrates. The Jews, in my opinion, ought once more to resume their civilising work in Arabia, a work which was interrupted by the conversion of that country to Islam.

"As a halting-place by the way, the East African Scheme, within the limitations now agreed upon, is at any rate an unobjectionable device *for the strengthening and gathering up of more or less outcast Jews into a nation physically strong and thoroughly self-reliant.* Assuming that the objectionable features of the scheme have been removed, I wish it the fullest measure of success. I can certainly testify to the fact that you are being offered a healthy part of East Africa, possessing every good feature from an agriculturalist's point of view, and yet a tract of land wherein at present there are no rival claims for settlement to be considered."

(To be continued.)

FIVE-FOLD MISSION OF CHRIST.

OUR readers will be interested in the following letter, which was addressed by our co-worker, Mr. de Ridder, to a clergyman of his acquaintance:—

DEAR REV. ——,—Since I have been down here a new thought has come to me, viz., that the death of our beloved Saviour was a five-fold sacrifice, and, in accordance with His witness of His work: "I have finished the work that Thou gavest Me to do."

1. The sacrifice for the re-betrothal of the kingdom of Israel unto God as the Lamb's Bride. The kingdom (not Judah) was divorced by God; and in Hosea (iii. 14—23) we have God's promise to re-betroth Israel "The Kingdom." It was part of Christ's work to fulfil this promise of God.

2. The sacrifice as the Mediator of the new covenant with God's Kingdom Israel to confirm the covenant unto the kingdom for ever, as promised by God (Jer. xxxi. 33, 34). This was also part of Christ's work given Him by the Father.

3. The sacrifice for the redemption of the kingdom—or re-nationalization of Israel as God's kingdom on earth, in accordance with God's covenant (Jer. xxxi. 35, 37). This was also part of Christ's work, given Him by the King of Israel.

4. The sacrifice of the covenant of the circumcision, which Christ, in His own flesh, carried with Him to be a witness before God for the kingdom of Israel for ever. This was also part of Christ's work, given Him by Abraham's Friend and God.

5. The sacrifice for the salvation of the world through the ministry of God's kingdom of priests and holy nation—His ministers, servants, and witnesses (Isaiah xliii. 1, 10, 12, 14, 15, 21, 22, xliv. 1, 3 (new covenant promise), 6, 8, xlv. 11, 16, 17, 21, 25, xlvi. 6). "I the Lord have called Thee (Christ) in righteousness, and will hold Thine hand, and will keep Thee, and give Thee *to the covenant people* for a light of the Gentiles." Read Isaiah xlix. 6, 8. Here Christ is given to the covenant people to be a light to the Gentiles, and to carry God's salvation to the ends of the earth, and to establish the earth. This is referred to by Simeon, and he understood it in that sense (Luke ii. 30,

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31, 32). "A light to lighten the Gentiles, and the glory of Thy people Israel." Israel was God's light-bearer to the world—God's lamp—from which should shine "The Light" —Christ. And the work God gave Christ was to re-covenant the kingdom of Israel back to their chartered position as God's established, chartered, and endowed Church on earth—His kingdom of priests and holy nation, to carry His salvation to the whole world. And to begin this work He chose twelve Hebrew men (not Gentiles) as His apostles and to represent the twelve tribes of Israel. The Apostle for Judah rejected and betrayed Christ, and so did the tribe of Judah, but the kingdom did not reject Christ. Another apostle was afterwards elected to take the place of Judas; and from these men went forth the Gospel of Salvation to the whole world, as it is doing from the British Nation and race to-day; blindly, but effectively, and thus fulfilling, in their blind denial of their origin, Hosea i. 10; so that the time for the fulfilment of verse 11 is close at hand.

Can you follow me?

Yours, very faithfully in Israel,

Bournemouth. LOUIS E. DE RIDDER.

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 181.)

BEFORE continuing any further mention of the writings and lectures of Edward Hine, it may be well to mention a few more particulars of his own life. These will be gathered from various sources, and one of these is a MS. of 48 pp. 4to., written by himself, which he left behind him. It is thus headed: *Passages in the Life of Edward Hine, the Discoverer of the Lost Ten Tribes of Israel.*

In his childhood he was sedate. He remarks he was the thirteenth of the family; of these, his sister Bessie had always been dear to his memory. Before he could read he filled his pocket by constantly carrying in it Boston's *Crook in the Lot*, a book far too intricate for any child to understand, which, however, was taken by him from his father's library, and was in his possession many years afterwards, when it was much read by him.

The only book given to him before he could read was presented by Rev. John Blackburn, and entitled *The Lost Sheep*, when visiting the good man's study, at six years of age. Rev. Doctor Mortimer, of the Church in Amwell-street, Pentonville, when calling at his father's, particularly noticed him, and on leaving solemnly placed his two hands on the child's head, saying, "God bless the lad." When of sufficient age he was placed under the tuition of his cousin Prill, whom he greatly loved; but outgrowing this domestic tuition he was sent to the Mercer's School, College-hill; and at a later period removed as a pupil to the Rev. John Neave's School at Portsea, his usher being Mr. Thomas Vickery, of Southsea, for whose memory he retained the deepest respect.

The household then removed to Kensington, and Edward was required to leave school early and commence entering the world. On his father speaking to him as to his vocation, he expressed a wish to become a minister, or else a missionary, or else a farmer, but circumstances prevented either of these wishes being carried out.

At the age of thirteen therefore he became a serving lad in a Cheapside warehouse, and was only able to visit his home on Sundays. He was not long there, but shortly after was transferred to the establishment of Messrs. Foster, Porter, and Company, and at fourteen years of age was still in this service.

It was at this time, as he says, "that he was privileged to hear some lectures by Mr. John Wilson, who was advocating the Identity of the Teutonic or modern nations of Europe with the Ten-Tribed people of Israel. Edward was deeply impressed with the clear distinction Mr. Wilson showed of the Ten-Tribed people, or House of Israel, from the two-tribed people, or the House of Judah. This was riveted upon his mind."

He in consequence subscribed to the expenses of Mr. Wilson's periodical called *The Time of the End*, and as he remarks, "was honoured by being asked to correct some of the printer's galleys." There was some hitch in bringing out the number; the money had got into wrong hands, the printers declined to deliver without their payment, so the money had to be re-collected.

Mr. Davis and Mr. Angus solicited Edward Hine to contribute, and though at the time only in the receipt of fifteen shillings a month, he was so interested in the subject that he gave a sovereign; and he remained under the impression that by this means he saved the issue.

From this time the Identity question became the all-absorbing power of his mind, the main topic of his conversation, the pastime of his pen, and so rooted itself in his soul and brain that it became impossible to uproot or dislodge it. The moral effect of the Identity was to give sedateness to his character and soberness to his mind, which attracted the attention of those around him.

His family were at this time connected with the Church at Horton-street, which had the Rev. Dr. Vaughan for its minister, his father being one of the Church officers.

As an example of the hold the Identity had at this time over him, it may be mentioned that at one of the services he was pressed to engage in public prayer, and consented to to do so. But the Identity was the topic of every petition, the burthen of his soul's intercession. This was his first public attempt, and it was to him a prayer to be remembered.

He now became conscious that having received this light he was bound to impart it to others, and he made up his mind to introduce it to his first minister, the Rev. John Blackburn. But this attempt of a boy to teach a minister in years required some courage, and three times he laid in wait for him, and twice his heart failed him; only on the third attempt was it that he succeeded in speaking, and with much stammering and humility, explained his mission as best he could.

The good man took the boy by the arm, saying: "Edward, I am delighted you are interested in this subject, but if I believed in it I should be obliged to believe in the personal Second Coming of the Lord, for the one must lead to the other; and as I could not believe in the latter, I must decline to accept the former!" Then shaking hands and hurriedly parting, he damped the ardour of his youthful friend, but only for a time.

While still a youth, Edward Hine attracted the attention of Robert Watson, Esq., the well-known solicitor of Hammersmith, who urgently pressed him to join the Sunday-school, to which he consented, and in the afternoon of the first Sunday he undertook the teaching of a class of seventeen children, and was duly installed as a regular teacher.

He was, however, naturally fond of children, especially little ones, so he was not satisfied, and earnestly pleaded for the use of a disused ground floor room, pledging himself

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by energy to establish a Sunday Infant School. This Horton-street Institution was, for a Sunday-school, a rather aristocratic and strictly-conducted establishment, and so the request was regarded as a rather radical movement; but his earnest pleadings prevailed, and his request was somewhat condescendingly granted.

For some years this infant school, with three hundred children on the muster roll, was his field of labour. It was so successful, in fact, that it was selected by the Sunday School Union as a sort of model school, and visitors from the country were referred to it. In referring to this period he remarks that: "It was certainly in this sphere that Edward Hine was tutored into the use of simple language, which afterwards proved so effective upon the platform before some millions of people whom he has addressed upon the Identity."

In consequence of this school experience he was constantly in requisition to address the children of large Sunday-schools, far and near, and it ultimately led to his being appointed secretary and officer to one of the auxiliaries and western division of the Sunday School Union, as well as superintendent of his own school. This office necessarily forced upon him the constant study of the Bible, and to examine it as well as read it.

Referring to having been first taught the truth of Israel by John Wilson, he remarks: "There is much cause for thankfulness that he was the means of interesting Edward Hine in searching after them; and giving him the distinction of Israel from Judah was giving him the key to all research."

From the fact, therefore, that the Sunday-school compelled him to studiously study the *Scriptures* in order to be faithful to his duties, this golden key became in constant requisition, and enabled him to carry on and complete his views and conclusions on Israel. He expresses his feelings at this time by remarking that as a youth he was ever conscious "that a warehouse life, surrounded by the giddy and fast of the many employed," was not suitable to him, though it introduced him to London commercial experience.

It was at this period that the firm got into some difficulties with the London Custom House, and he, with many more, was required to leave the business, though he had been retained for some months from the peculiar nature of the circumstances, with literally a complete cessation of business, and having nothing to do.

He next entered a stockbroker's office, and so got an insight into Stock Exchange matters and into another branch of the profession dealing with foreign bills. He remarks that by these connections "he became acquainted with the monetary affairs of all Gentile nations, as well as the ins and outs of loans, an experience most valuable when dealing with the affairs of Israel in the British." In this calling he came in business contact, he remarks, "with all the leading merchant princes of the City, and in the stock market with titled personages and wealthy gentry."

He remained in this office many years, passing through the period of "King Hudson's reign"; and he only left to enter the service of a London bank with the view of bettering himself. He found, however, that his bank duties enabled him to give certain services to his old employers, which were made remunerative, and did not in the least degree interfere with the fixed duties required by the bank. This double duty was not known to the bank authorities, who would have objected to it, though it was carried on for years, but it prevented promotion in the bank to offices whose extra emoluments were more than equivalent for the stockbroking remuneration.

He therefore considered it wise to end the connection, and afterwards he quickly obtained promotion in the bank service, passing from stage to stage, till he was appointed deputy-manager to a branch bank.

But soon after this, a crisis came in the bank business, and a brilliant future was suddenly swept away. His services, however, were afterwards retained by the Court of Chancery and by the Court of Bankruptcy. This banking business lasted seven years, and he always considered this experience most valuable and providential, thereby becoming acquainted with National monetary transactions which could not be acquired in the other office.

MARAZION.

ISRAEL'S REDEMPTION.

ON Monday, Mr. Joe Turner (Brighouse), addressed the Halifax Anglo-Israel Association at the Protestant Hall, King's Cross, on the plan of God for restoring man to the position he held before the fall in Eden. He showed how Satan had compassed man's estrangement from God, through want of faith, followed by disobedience; also, how Satan had repeatedly endeavoured to destroy the effects of God's redeeming work. After the cleansing of the world by the flood, Satan worked through man in leading him to build the tower of Babel. His design, however, was frustrated, and God commenced a new plan which He confirmed on oath and made sure by covenants with His selected instrument, Abraham and his seed through Isaac. The miraculous birth of Isaac was a further proof of God's promise, and a guarantee of what was to follow. From this date onward the history of the world was clearly shown in the pages of God's Book, right on to the days in which we now live. Many times in the history of God's chosen people had Satan tried to upset the Almighty's plans, but the evil design had invariably been utilised for their furtherance. For instance, the idolatry of Solomon, which was induced by the allurements of strange wives, brought to pass the division of the twelve tribes into two distinct kingdoms, and afterwards the continued idolatry of the people ended in their being cast out of Palestine. Like the tangible witness of God's presence which their forefathers had in the desert when led by Moses, so they found, according to Scripture, that though Solomon's sins did lead to disruption of the people God's promises of redemption followed them. Jesus Christ came to redeem Israel, and for the salvation of the world. It was through His sacrifice that Israel's redemption was purchased. God used the interference of Satan to forward His own plans. The mission of Israel was being performed by the Anglo-Saxon Race (sons of Isaac), and for the complete accomplishment of God's programme they had been given the necessary power, wealth, and possession of the gates of the earth. These God-given advantages enable them to spread the Gospel of salvation to all the families of the earth—witnesses for God and for His Truth. Discussion followed, and a short address by President Barnes.—*Halifax Evening Courier*, April 11th.

WEST LONDON ASSOCIATION.—In order that our many friends who come up for the May Meetings can have the opportunity of inspecting this new Branch, a public lecture will be delivered by W. Weller, Esq., on May 10th, 1905, in St. Andrew's Hall, Leysfield-road, Shepherds Bush, W. The Society is growing, and promises soon to be a very influential body in the British-Israel world.

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MISCELLANEA.

A MUCH DISCUSSED GATE.—The surrender of Port Arthur calls attention to the terms of the lease on which the neighbouring harbour of Wei-hai-wei is held by Great Britain. The lease granted by China on July 1st, 1898, gives to this country possession of Wei-hai-wei "as long as Port Arthur is held by the Russians." Apparently, therefore, the lease is determined by the capitulation of General Stoessel to General Nogi. When interrogated in Parliament last session as to what would happen to Wei-hai-wei if the Japanese became masters of Port Arthur, Earl Percy declined to answer "hypothetical questions." The hypothesis is now a fact, and the British are still at Wei-hai-wei, and likely to remain there. It may be recalled that the convention which placed Wei-hai-wei at our disposal declares that the territory is leased "in order to provide Great Britain with a suitable naval harbour in North China and for the better protection of British commerce in the neighbouring seas." Those purposes are as valid to-day as when the Convention was signed, and although the intention to fortify the port has been abandoned, the excellence of its harbour remains and there is a great commercial future before it. The term of the lease might well be altered by granting Wei-hai-wei to England so long as Japan occupies Port Arthur—which would give us a tolerably long tenure. —*Pall Mall Gazette.*

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BEFRIENDING THE BLACK.—The Supreme Court of the Transvaal has ruled that the old enactments prohibiting natives from holding fixed property in their own right are now inapplicable and inoperative, and that there is therefore nothing to prevent the natives from acquiring land.

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"PRECIOUS THINGS OF THE EARTH" IN BORNEO.—Smokeless coal has been discovered at a place called Jambongon, on the north-east coast of the British North Borneo Company's territory. Investigations are in progress.

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CIRCULATING LIBRARY.—In our correspondence columns a letter appears from Mr. Aug. A. Tartas, hon. secretary to the infant Circulating Library of Identity Literature, and we are very glad that he is now in a position to report progress —progress which is largely the result of his own unflagging zeal. The letter should appeal to the instincts of all believers. It cannot be doubted that many British-Israelites are unable to buy the more expensive and educational books upon our subject, and consequently they are not so thoroughly grounded in our arguments as they need to be if they are to meet successfully the sophistries of opponents. But a library such as Mr. Tartas has formed, or wishes to form, would bring the best works within the reach of the poorest. The subscription during the first year is 2s., but we look forward to the time when this will be reduced to 1s. or 6d., and this time would soon come if our readers would join it whether they wish to borrow books or not. Gifts of standard volumes on British-Israelism would also be a valuable help.

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THE GREAT PYRAMID UNTOUCHED.—An extraordinary thunderstorm which broke over Cairo is reported in the "New York Herald" Paris edition. The storm-cloud burst directly over the town, and a torrential downpour began. In five minutes the streets were like running rivers. The axles of carriage wheels in some places were actually under water. An impressive incident occurred at the Ghizeh Pyramids. The smaller pyramid was struck by lightning at the apex, and the shock must have been of tremendous force as several enormous boulders were wrenched away from their settings and thundered down the side to the desert.

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"MADE IN ENGLAND."—When the British column, under Colonel Younghusband, arrived at Lhasa, in Thibet, an English-made bicycle was discovered in the chief palace. It must have been carried over heights of nearly 17,000 ft.

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RHODESIA ADVANCING.—All former records for output of gold in Southern Rhodesia were beaten last March, the return being 34,927oz. The highest figure previously reached was 32,531oz. in January of this year.

***

THE BIBLE IN RUSSIA.—The Committee of Ministers has decided to abolish the existing restrictive measures against the publication of the Bible in the Ruthenian (Little Russian) language, but at the same time adopted a declaration by the Metropolitan Antonius that every issue of the Bible in that language must first receive the benediction of the Holy Synod.

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RUSSIA SHOCKED!—The *Novoe Vremya* has been devoting a good deal of attention to the Western Australian Government's inquiry into the reported ill-usage of the aboriginals by the settlers. "In the name of our common humanity," it says, "should not Russia make some protest against this continued infliction of unnameable tortures on the remnants of an unfortunate aboriginal community?"

***

WHAT THE KAISER SAW AT GIBRALTAR.—Gossip from Gibraltar reports that the Kaiser's visit was much shorter than he had intended to make it. The naval authorities, according to the *Chronicle*, hinted that it was not convenient to entertain him any longer. Instead of showing him the fortifications, they showed him the naval hospital. Then he understood that his room was considered better than his company, and sailed away, not in the best of humours.

***

ANCIENT EGYPTIAN SHORTHAND.—Recent excavations in Egypt have revealed a bond of apprenticeship of a slave for two years to the "semiograph," to be taught to read and write shorthand, or "the signs that your son Dionysios knows," the teacher receiving in all the premium of 120 drachmæ. This was dated about A.D. 100.

***

METHOD IN HIS MADNESS.—One of the two remaining Boer prisoners who refused to take the oath of allegiance to King Edward prefers living in Holland to returning to South Africa as a British subject. The other irreconcilable remains in Ceylon. He declares he can never be true to the King, and asks, "How can I make myself a false man?" No method can be suggested, but we hope this patriot is earning his own living. If free board and lodging continue to solace his wounded heart, he may fast from oaths of allegiance for a very long time.—*Evening Standard.*

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THE DIVINE CALENDAR;

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

(*Continued from page* 184.)

THESE studies of the Revelation are not written with the object of teaching British-Israel truth, but are rather intended for those who are well versed in the subject, with the view of leading them to see the place which Israel occupies in the symbolic prophecies of this closing book of the Bible.

It is not necessary, therefore, to dwell on the facts—well-known and proven beyond all doubt to British-Israelites—of Israel's entire removal out of their own land into captivity; the Ten Tribes being deported into the cities of the Medes and Persians, while the Jews were carried to Babylon; the return of the latter to Jerusalem and their rejection of Christ; the other tribes remaining dispersed in large numbers beyond the Euphrates. We know also from the Apocrapha (2 Esdras xiii.) that they wandered on through the Euphrates and settled in Arsareth, to the north-west of the Black Sea, about 650 B.C.; and were known under the name of the *Scythians* (the history of their migration, and locality of their settlement, at the same period being so *identical* with that of the Ten Tribes, that it is only possible to conceive that they were the same people). *Scyth* is like *Scoth*, or booths, used by Israel in their wanderings. In Hebrew the dwellers in booths are *Scuthi*, or *Scoti*.

The Scythians, or Israelite dwellers in booths, were noted for their immense prowess in war; all the four heathen empires of Nebuchadnezzar's dream experienced the indomitable power of this nomad race. As early as 628 B.C. they invaded Media and became masters of Asia; even Babylon for nearly thirty years was subservient to them. In 508 B.C. they overcame the armies of Persia. The aggressions of Greece and Rome met also with disastrous results. Thus "*in*" the days of the four empires God was setting up a kingdom.

Our Scythian ancestors did not for ever remain in the region of the Black Sea. They wandered on from the Danube and the Don to the Elbe and the Danish Straits, and then to Britain. They came here under different names, but they were all "brethren of the stock of Abraham." Among the tribes who wandered here, *Dan* appears to have been the pioneer. They arrived in Ireland as early as 1200 B.C., and are known in Irish history as the *Dannans*, or *Tuatha de Dannan* (tribe of Dan). Keating tells us they were a highly civilised people, skilled in arts and sciences.

It will be seen that if they landed in Ireland 1200 B.C., and if the captivity of all Israel was not accomplished till six centuries later, the Tuatha de Dannan were in Erin long before Israel was carried away. This fact is easily understood when we bear in mind that Dan was a nautical tribe, of whom nearly 1300 B.C. it had been said, "*Dan remained in ships*" (Judges v. 17). Dan had an inland country and a coast country in Palestine. Thus while the inland "Dannans" reached our shores overland, the coast people among them must have come in their ships. That maritime intercourse between the sea-ports of Palestine and the Isles of the sea was undertaken before the captivity is evident from Isaiah xxiii. 2. Joppa, whence Jonah sailed, was a chief sea-port of Dan, and there is reason to believe that Tarshish, whither the ship was bound, was England (see "The Fulness of the Nations," pp. 188—193, by Dr. Aldersmith.)

It is, therefore, easily understood that Dan "in ships," at an early date, migrated to our shores and settled in Ireland as the "Tuatha de Dannan," or tribe of Dan. And as all British-Israelites know, when Judah was carried away captive, the daughters of Zedekiah, with Jeremiah their grandfather and Baruch his scribe, were among those taken to Egypt (Jer. xliii. 5—8), and they were evidently among the small number that escaped from Egypt (Jer. xliv. 28), in order that God might fulfil His purposes and promises made to Jeremiah, that he and *his remnant* (Jer. xv. 11), escaped from the royal line, should take root downward and bear fruit upward (Isa. xxxvii. 31), that thus the charge given to Jeremiah "to build and to plant" might be fulfilled (Jer. i. 10).

Old Irish chronicles tell us that in the land of the Thuatha de Dannan there arrived at this period in history a prophet, a princess from Egypt, and a scribe named Brach, or Baruch, and that they brought with them the "Stone of Destiny," which remained in Ireland for 1,000 years, was taken to Scotland, and now reposes in the Coronation chair in Westminster Abbey. The prophet known as Ollamh Fodhla was not only a teacher, but became also legislator, and cleansed the land from all connection with the worship of Baal, and established the religion of the true God; while the princess—whose charms became the theme of poets—was married to Heremon, the King of Dan (or the Tuatha de Dannan). Thus David's royal line was "planted" in the Isles of the West, and Jeremiah carried out his commission of "building" the kingdom. Thus, in a wondrous way, was Ezekiel's prophecy brought to pass: the young, tender twig (Zedekiah's daughter, Tea Tephi) was planted in Britain, where it has become "a goodly cedar," under whose shadow dwell "fowl of every wing" (Ezek. xvii.); the royal house of Britain is David's royal line, bearing the sceptre till Shiloh come, and God has set up the kingdom to which is promised perpetuity and universal dominion, and which embraces beneath its shelter various races of the world.

Now, the Tuatha de Dannan, or tribe of Dan, has played, as we all know, a conspicuous part in bringing the Divine counsels to pass. Is there any prophecy concerning them which points out their place in the Apocalyptic visions of the Four Seals? which, as we have seen, represented the last of the four heathen empires—the Roman—in its final stages of decay.

Concerning Dan, the tribe located in the British isles when the Roman Empire was passing through the processes of development and dissolution, Jacob said:—

"*Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for Thy salvation, O Lord.*"—Gen. xlix. 16-18.

The remarkable connection of this prophecy with the seals of Revelation is best explained by the Rev. H. Marriott, M.A., in his "*Horæ Propheticæ*," Vol. I., p. 167. He says: "Strange as it may seem to those who are not familiar with the prophetical writings, it is nevertheless perfectly plain to my own mind that these words set forth the retirement of the Romans, established under Agricola A.D. 84, from the British Isles, after being subject to the Roman yoke, more or less, from the year B.C. 55 to about A.D. 420, being 475 years in all. The horse is Rome, as proved in Elliott's exposition of the first seal. The rider

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is the Roman Emperor. The heels of the horse are the extreme limits of his reign (both as to time and distance from the centres of government), see Dan. ii. The biting is the emblem of those endless incursions of the Picts and Scots, the latter being the Danites from Ireland, which at length so much harassed the Romans as to compel the emperors to fall backward from this advanced post, as they themselves were intensely occupied in the nearer incursions of other Asiatic tribes, viz., the Goths of the Lower Danube. It further appears, from the concluding words, that in this free State, delivered from the oppressive temporal dominion of Rome, Britain, with all her Kelts, Khumri, and Saca, remoulded into one great nation, would thus and then continue to develop until the salvation of Jehovah be manifested; in other words, Jacob declares: 'The yoke of Rome, the mistress of all the world, shall fall off; while Jacob shall be preserved, awaiting Thy salvation (viz., the restoration to Palestine or Eden), O Jehovah.'"

This exposition manifests the exquisite harmony of all Scripture. But the picture is not complete without mention of the

WHITE HORSE OF CHAPTER XIX.

(Rev. xix. 11, 21). There we see the "salvation" in its fullest sense for which Israel waits arriving triumphant.

On this the Rev. E. B. Bickersteth remarks (see his "Commentary"): "As in this prophecy (the Revelation) we have two cities set before us in vivid contrast, Babylon and Jerusalem; two women, one the mother of abominations, the other the Bride, the Lamb's wife; two armies, those of hell and of heaven; two thrones, that of Satan and of God; so at the close we read of another White Horse and its Rider, the true King of kings and Lord of lords."

As already noted, in the Old Testament horses and their riders are several times employed to symbolise heathen military Powers and their rulers. There are also about three passages in the Old Testament (in the minor prophets) representing, as if in vivid contrast, the Lord Himself riding upon a horse. As for example, in Zech. i. 7 He is shown among the lowly myrtles, signifying His presence with Israel in their time of affliction, while the other horses walking through the earth may figure the heathen nations, remaining proud and at ease, the foes of the chosen people (9—12). This vivid contrast is again seen in Zech. x. 3, where Judah is spoken of as "His goodly horse in the battle," fighting against their enemies, which also are represented as "the riders on horses" (ver. 5). Also in Habakkuk the Chaldeans are described as "horsemen," with horses swifter than leopards and fiercer than wolves (chap. i. 8); while the Lord (in chap. iii.) is shown as riding upon horses in anger against them. "Thou didst walk through the sea with Thine horses. . . . When He cometh up unto the people, He will invade them with His troops."

Thus, in perfect harmony with Scripture, we have in Revelation the same vivid contrast depicted: in chapter vi. the enemies of Israel are represented by horses and their riders; in chapter xix. the Lord and His armies are revealed also as riders on horses, going forth to war and to final victory. Note also, that those enemies in chapter xix. are again exhibited as "horses and them that sit thereon" (ver. 18). These enemies are the same as those depicted under the four seals—the Roman. But in the interval eighteen or more centuries have elapsed, and the same Power overthrown in that last conflict at the second Advent is not Pagan, but Papal Rome.

Reader, pause here and view the wondrous symmetry of all Scripture, the faultless blending of Old and New Testament prefigurements, and the refulgent light thrown on the hidden significance of the secrets of prophecy by the comparison of texts and their contexts.

The failure to take into consideration all these contexts has led some to give a different interpretation to the first four seals, viewing them as significant of the visible Christian Church, its early purity, and subsequent apostasy. But as Rev. E. B. Elliott, in his immortal and exhaustive *Horæ Apocalypticæ* (Vol. I., appendix ii., fifth edition), after a lengthy review of this scheme of interpretation, says: "Thus, on the whole, our close examination of this scheme of the seals has issued, I believe, in seeing its total failure; a failure, not as regards one seal only, but every seal; nor as tried by one test only, but by multiplied tests; and, if I mistake not, without one single strong point of evidence in its favour."

In Mr. Elliott's day the most important exponent of this counter-scheme was the Rev. E. Birks, author of "The Mystery of Providence," etc.; but after a close and unprejudiced study of the elucidation which regards the first four seals as prefiguring successive stages in the history of the Roman Empire, he entirely abandoned his former view. Certainly, when both the different expositions are microscopically examined, one cannot but see that Birks' first theory is, at the most, but a very imperfect solution of the problem, while the exact fulfilment, even to its minutest details of the other (as so exhaustively set forth in Elliott's "*Horæ*," and briefly stated in this article), must fill the reverent mind with adoring awe for Him who knows all things from the beginning, and Whose Word of prophecy is fulfilled to its every jot and tittle. "I have told you before it come to pass, that when it is come ye might believe."

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Fifty-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).

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The following list of Subscriptions and Donations give the amounts received between March 18th and April 15th. These welcome gifts have been very thankfully received:—

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

Watford, April 15th, 1905.

Correction of Report, April 6th—F. G. (Seattle, U.S.A.), should read as a donation from P. J. (Seattle, U.S.A.)

GIFTS OF LITERATURE.—Mrs. Thompson, of Dumfries, has very kindly sent us some more of the Purse Calendars for this year, which we are very glad to have for many who will still welcome them, also some Broadsheets left over at the time when a Lecture was delivered in Dumfries, and some of her "Leaflets for The Young"; and Miss Lawrence has presented a welcome gift of her "Letters to the Children on British-Israel Truth," just reprinted from the BANNER OF ISRAEL. They will be very helpful to all teachers of young people who will make use of them.

SOWING THE SEED.

THE distribution of Journals and Literature since the March Report has been as follows:—Of the BANNER OF ISRAEL, alone, 726 Book-post packets. COVENANT PEOPLE, alone, 54. Packets—General Literature, with or without Journals, 171. Large and small packets. The following new places, or where new Correspondents reside have been visited by our Fund this year; others have been supplied as usual: —

ENGLAND.—Attleborough, Bayswater, Birkenhead, Birkdale, Bromsgrove, Crowborough, Doncaster, Durham, East Dereham, Hammersmith, Hampton Hill, Leeds, London, North Benfleet, Peckham, Penge, Plaistow, Reigate, St. Just, St. Leonard's, Sutton-on-Hill, Wallington, Watford, West Hoathly.

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WEST INDIES.—Bellville. (Barbadoes).

UNITED STATES.—Boston, Denver, Princetown, Seattle.

CANADA.—Whitehorse. (Yukon Territory).

People are always glad to hear that the truth we endeavour to put before the public is really spreading, and it does, there is no doubt about it, and more surely than some have any idea of; small wonder, too, when we find others working after the fashion of the writer of a letter I will quote from; it came from Victoria, Australia. My correspondent is writing specially of his work with us in connection with our Fund, not giving details concerning his teaching of all other vital Scripture truths. Our Sower sent a contribution to our Fund, and not a very small one, which was most welcome, but he explains:—"My expenses are considerable in the work, therefore I am prevented from sending a bigger donation. You will see how opportune the COVENANT PEOPLE and other things you may have are, and how helpful to me as you may be sure I have over and over again to address the same people. There never passes a Sabbath without my having an opportunity of spreading the news, and often during the week I lecture. Let me give you August as a sample, although I should choose another month for an average, as it was a record month and a little over the average. I preached twelve sermons, lectured four times on week nights (never spoke at lecture under two hours), travelled over two hundred and eighty miles. Every sermon not only referred to British-Israel Truth, but went right into the middle of it. Besides the above, I taught in my school twenty-three days in August."

The above Report may well be an incentive to us all especially when we remember what I know is the case, that our Sower's health is not of the best, nor therefore his strength of the strongest.

I give now some thoughtful words from a correspondent at home which also should be helpful to others:—

"What should we have done but for the staunch men and women who stood up for the Reformation? And we must now stand up for what is nothing else but another Reformation—the belief and faith in God's Word and promises to Israel. The men of the recent past have not believed God or His Word, or they would never have looked for lost Israel amongst the lowest nations and races of the earth, when their God had plainly told them that His kingdom should be amongst the chief of nations, the highest of them all, and it is this fact which those who know there are lost tribes have lost sight of, and have blindly followed the lead of those who have made the mistake of not believing God or His Word. It is this mistake that I am trying to fight with all my power, and to make those of our ministers who will listen understand their mistake."

This correspondent makes some remarks on the difficulties he had met with when speaking about our origin to clergy of the Church of England, and then goes on say:—"To-day there was a meeting at P— – of Nonconformist ministers—Spring meeting. I went and stood at the gate of their chapel of meeting with Covenant Leaflet (Bath Broadsheet) and the 'Challenge'; and as they passed in I said, 'God's people Israel—your Covenants.' They took them willingly, so I got rid of all I had, and only wished I had more; anyway, I saw them reading them. Some said, 'That is right—give me one.' Had I known of the meeting before leaving here for an appointment with the Rural Dean, I should have taken a lot of leaflets with me—a good opportunity."

At this time of the year, when our religious and philanthropic societies will be putting before us their many interesting accounts of work accomplished during the year and giving much good matter in the speeches of leading men at their annual meetings, our friends will have much to read, consequently I will be merciful and supply only a short report, only now requesting that all will do their utmost for the increase of knowledge concerning Israel, as well as for the diffusion of all other precious grains of truth, as revealed to us in the Scriptures, for the salvation of souls and the glory of God.

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

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on Sundays in May: That the laws of our country may conduce to the preservation of our national Sabbath. That God will give us a truer understanding of the blessings and benefits of a holy Day of Rest, and that we may all be kept from using our Christian liberty in this matter, "for an occasion to the flesh."

"I gave them my Sabbaths, to be a sign between me and them" (Ezekiel xx. 12).

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

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Correspondence.

THE SPIRITS IN PRISON.

To the Editor of the "Banner of Israel."

SIR,—As a contribution to the correspondence on this subject, I should like to submit the following to your readers. Mr. J. K. D. Bedwell's letter represents the popular Protestant interpretation of the passage, and is good divinity, but it is hardly the exegetical meaning of the passage, 1 Peter iii. 19—22. In the first place, there is no Scriptural authority for saying that "spirits" represent *dead men*, and until we find such authority we cannot entertain the idea that it does so in this passage. God "maketh His angels spirits" (Heb. i. 7), but men are never so called spirits. The idea running through the passage appears to be the contrast between these "disobedient" spirits in verse 20, with the obedient "angels . . . made subject unto Him" in verse 22 (Bullinger); between our Lord's personal descent into Hades with His personal ascent up into heaven. If the ascent is personal, the descent must be likewise; and the same idea is emphasized by Paul in Ephes. iv. 9, 10: "He also *descended* first into the lower parts of the earth," which is exactly the position of the Greek "Tartarus," which is the word used in 2 Peter ii. 4, R.V. (margin) in referring to the abode of these same disobedient spirits; and one of the portions of our Lord's dominion specified by Paul in Phil. ii. 10.

According to the notes on the passage 1 Peter iii. 19—22 in the "Speaker's Commentary," the preaching of Noah is not an interpretation that will fit the idioms of the Greek text; the expression "in prison" does not mean "in the prison of ignorance," but a state of durance; and "preached" indicates a single act, not a series of admonitions; "sometime were disobedient" necessarily refers to a period antecedent to the announcement. The "spirits" are in custody as prisoners waiting their doom, by reason of a rebellion against God previous to their incarceration. The apostle adverts to the same subject in his second Epistle, chap. ii. verses 4 to 6, in giving examples of the punishment of the ungodly and the deliverance of the righteous. These he draws (1) from the angels who sinned; (2) from the world before the flood and the deliverance of Noah, and (3) from the overthrow of the cities of the plain out of which Lot was saved. Here we see the punishment of the disobedient angels or spirits is not considered the same, but different to the punishment of the "old world" to whom Noah was "a preacher of righteousness."

The "spirits in prison" cannot be the devil and his angels; the devil is not yet under restraint. The same apostle who tells of the spirits in prison, "in chains of darkness" (2 Peter ii. 4), also tells us that the devil is going about like a roaring lion seeking whom he may devour (1 Peter v. 10). Paul tells us that he is the prince of the power of the air (Ephes. ii. 2, vi. 12), and, with his angels, constitutes the principalities, powers, world-rulers of this darkness and the spiritual hosts of wickedness in the heavenly places (see R.V.); for them everlasting fire is prepared (Matt. xxv. 41) when the time comes for them to be bound (Rev. xx. 3, 10); they are not at all anxious to go there before their time (Matt. viii. 29, with Luke viii. 31), "they besought him that he would not command them to 'depart into the *abyss*'" (R.V.).

In Gen. iii. we find the devil already fallen, but in Gen. vi. 1—4 we clearly have another fall of the angels; the term "Sons of God" is only applied to angels in the Scriptures apart from those who are born again by the Spirit of God in this dispensation. Compare Job xxxviii. 7, where the "sons of God" shout for joy at the restoration of order out of the chaos into which God's creation had fallen. In Gen. vi. we have a defiant rebellion against the order of nature established by God promoted by His angels, and Jude in his Epistle classes this rebellion and its punishment along with the sin and doom of the cities of the plain. The punishment of these angels was to be consigned to durance vile; to be imprisoned in chains of darkness, so that they could do no more mischief. The Greek account of Tartarus and its inhabitants points in the same direction, as well as the traditions of the Jewish Rabbis.

Here then are the "spirits in prison," and as our Lord published or advertised His triumphant work among the angels or spirits in heaven, so did He also in His own human spirit proclaim the same tidings to those angels or spirits in prison, so that the whole of His creatures heard and were advised of the success of His redeeming work and the glory of God. We are not told that such proclamation was for their comfort or blessing, and there is nothing in Scripture to show that it had anything to do with their ultimate salvation. It is true all the enemies of Christ are to submit to Him, but that is for the purpose of being His footstool (Psalm cx. 1), which is quite a different thing to sit down with Him on His throne (Rev. iii. 21) in the kingdom of heaven (Luke xxii. 29, 30).

To conjecture that the passage in Peter refers to Christ, during His forty days' temptation in the wilderness, going to preach the Gospel to the Lost Ten Tribes in "the wilderness of the nations," is to entirely miss the point and sweep of the passage, which clearly deals with the inhabitants of heaven and the underworld. J. W. MACDONALD.

CIRCULATING LIBRARY OF "IDENTITY" LITERATURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The issue of books (carriage paid outwards) to members has commenced to Provincial as well as to London members; the *maximum* time allowed for perusal of each volume is eight weeks—*free during the first three weeks* and by a small weekly fine for the further extension of time (see rules). The subscription during the first year is 2s., which it is hoped and anticipated will be maintained and unchanged. Already, through the liberal presentation to the library by sympathisers, over 120 volumes and pamphlets are scheduled (the bulk appearing in the "preliminary" catalogue—copies 1½d. each); also of cash donations towards formation expenses, and many more books are promised. Applications for membership, and further gifts and loans of "Identity" and kindred works, also cash donations, are solicited; for it is by such co-operation that the usefulness of the Institution and its permanency can be assured.

I again tender hearty thanks for the many letters of encouragement and of advice received from all parts of the country. Faithfully yours,

AUG. A. TARTAS, *Hon. Sec.*

102, North Side, Clapham Common, S.W.

IS ISRAEL'S REDEMPTION NEAR?

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you permit me to say a few words on the subject "Is Israel's Redemption near?" Using the light God has graciously given me, I believe that as far as God is concerned Israel's redemption is accomplished, and that it took place when the Son of God uttered those thrilling words "*It is finished.*" What was finished? Why, as I read it, GOD'S part of Israel's redemption; but Israel has a part to perform, viz., to *accept* that redemption. In other words, to believe that the Lord Jesus Christ has paid the price of redemption, and to receive the gift with all humility, gratitude and love. When Israel does this then will her redemption be *complete*.

Yours in the hope that this time is not far off,

(MRS.) M. J. CRAMPTON.

Inglefield Cottage, Obelisk Road, Woolston, Southampton,
April 13th, 1905.

CHANGE OF ADDRESS.—Communications for the Editor to be addressed:—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

WE call our readers attention to the announcement of the Annual Meetings of the London British-Israel Association on Thursday, May 4th, at Exeter Hall. We hope friends will note this.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
"When the Mists Have Rolled Away." By the Rev. Leonard Hills	197
Mr. Henry Sulley Answered	198
Notes Upon the Life of Edward Hine	200
Miscellanea	202
"We See Not Our Signs." By the Hon. Mrs. E. A. Gordon	203
Review	205
Correspondence: "Three Tribes of Jews." Who Were the Celts? "Hurrah"	206

"WHEN THE MISTS HAVE ROLLED AWAY."

BY THE REV. LEONARD HILLS.

WHEN sitting down to pen a few thoughts for the BANNER, the meditation was turned into the following channels by the haunting melody sung by child voices in a neighbouring meadow, wind-borne through the open window—

> "We recall our Father's promise in the rainbow of the spray,
> We shall know each other better when the mists have rolled away."

Ay! thanks be to our Lord God, the rolling mists in the valley of this present are already beginning to move, and though movement is not always the sign of progress, yet surely we may take heart in the conscious gladness that the hour is very near now when the mists of prejudice, ignorance and wilful misrepresentation will lift; and then——!

It is worth while considering what developments and changes we may reasonably expect automatically with the recognition of the Israel of God. Space forbids more than a brief outline. When the mists have rolled away, worship, prayer, soul, faith, Bible, &c., will acquire richer, fuller, clearer, and in some instances totally different meanings from those that now obtain through the thick mists of spiritualizing distortions and compromises. The Bible will be no longer a "Sunday" Book out of which to extract texts, consisting of certain well-thumbed favourite passages, and the remaining bulk unread, unloved, as now. Those who only see in British-Israel belief a dangerous heresy or a silly fad, worldly in tendency, unspiritual and "pandering to jingoistic patriotism" (whatever that may mean), we would remind that however dangerous our heresy, however silly our fad, however apparently worldly our faith to those who have never given five minutes' serious thought to it, the fact remains that a believer in British-Israel invariably knows his Bible as a whole to a degree that would utterly astonish some good folks who are so fond of taunting us with their assertion of our position being based on a few isolated passages torn from their context. We claim the whole Book, we demand that our spiritual guides shall declare to us the *whole* counsel of God; one of our fundamental doctrines is that "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 perfected, thoroughly furnished unto all good works" (2 Tim. iii. 17). and consequently we desire the ministers and stewards of the mystery of the Gospel to recognize Jeremiah, Ezekiel, Micah, Zechariah, and Hosea, to be as truly inspired of God and as profitable for doctrine as those other writers of Holy Writ whom they patronize, to the exclusion of all the rest, for their sermon matter. When the mists roll away, and our ministers and preachers see the distinction between Israel and Judah, and the promises concerning them respectively, and praise the faithfulness of the Lord God of Israel who *hath* visited and redeemed His people, and tell forth with no uncertain sound the truth that some of us are being led into day by day more clearly; the horrible muddle of the spiritualizing process which now rends the Word of God and talks glibly of Gentile parenthesis, confounds Israel with Judah, and generally befogs the clearest statements of the prophets, will come to an end for ever.

Little wonder that the infidel cannot see through these misty muddlings; and as one comes face to face with this wholesale explaining away, clerical juggling with Israel, and ecclesiastical conjuring with the promises, there seems to be some little measure of truth in the child's definition of faith as "believing what you know isn't true"; and the way of evasion and procrastination, that is so popular to-day with many preachers, of putting off everything the least bit difficult in the Bible till "The Millennium," reminds one of the reply of the new servant to her mistress' instruction that "In this house, Mary, we've a place for

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everything," Mary responding. "Oh, yes, ma'am, we've got one of them places at home, and we puts everything into it; it's very handy, ain't it, mum?" Everything is so misty to-day to those who will not let God be His own interpreter, that they make the Millennium a "place" within the meaning of the Act wherein to bundle out of the way into the far, far distant future all those things which they will not give God the glory of making clear before their very eyes here and now. When the mists roll away, what a demand there will be for the loan of the British-Israelites' well-marked Bible and treasured literature. May I digress a moment here to urge upon all believers to carefully cherish our literature and, where possible, lend rather than give, for very soon some of the earlier publications will be in such demand as to become priceless to their owners. Meanwhile, prayerfully *mark* your Bibles against the day when they will be needed by an enquiring multitude desirous of being instructed in the whole counsel of God.

When the mists roll away we shall no longer be guilty of teaching our children the absurd nonsense that they *have got a soul.* The writer well remembers a Sunday evening service in Brighton last February when, taking for his text, "He that winneth souls is wise," the look of utter horror and consternation that bespread the faces of some hundreds of his congregation when the opening words of the sermon were, "First of all we must know that *we have none of us got a soul.*" I am positive that much of the unfaith, unreality, sentimentalism, and religious fog, is due to this distorted truth. We have not *got* a soul; we *are* a soul. We have got a body. When the child is taught that the soul is what he IS, and not what he has got, worship will then be the natural outcome and the natural attitude of that soul. This may shock some good people who are up in the clouds, and in (to them) a delightful haze of "glory for me," but the fact remains, that when my soul (what *I am*, not what I have got) doth magnify the Lord, we shall think of His glory, and present our bodies to Him a living sacrifice, our *reasonable* service. Worship, when the mists have rolled away, will no longer, as now, be referred to as something equivalent to hearing a good sermon, "sitting under dear Mr. So-and-So," because the whole act of worship will be set again in the high and holy position that God originally placed it, and from which it was never intended that human weakness and presumption should drag it. At present much of our so-called worship is self-centred and not God-centred. We attend such and such Church, not with the primary object of acknowledging His worth—worthship—but because, as one frequently hears it expressed, "I go to where *I* can get something for my soul. *I* like to be fed." Nay, do not our most treasured hymns run very much on the self-centred lines of *I?* Worthship is not singing hymns, going where our soul gets fed by "sitting under" any particular preacher. Worthship is the recognition of God in the midst, the acknowledgment by His own appointed means of grace of our indebtedness to Him, and the pledging by our gathering together unto Him of our loyalty and service. The cure for the present individualistic, self-centred, getting-something-for-myself notion, is, in the writer's humble opinion (the result of some years of careful and prayerful thought and study of the subject) to be found in the showing forth the praise of Israel's God of Covenant faithfulness, the patient sowing of the good seed of the kingdom, watched by earnest prayer and believing. The mists will roll away, the revival spread, the blind eyes be opened, the glory of the Lord be revealed, and all flesh see together, and worship the Lord in the beauty of holiness; and He shall reign for ever and ever, King of kings and Lord of lords. Hallelujah!

MR. HENRY SULLEY ANSWERED.

THE development and destiny of the Anglo-Saxon Empire are themes to which the BANNER OF ISRAEL is devoted, and we had come to think that this particular study was the peculiar province of British-Israelites. But there is another Richmond in the field, to wit, Mr. Henry Sulley, who has published a book entitled "Britain in Prophecy, or the Development and Destiny of the English-speaking Race"; nor are we sorry that he has taken this step, as it will show the public what a great deal some people can make of a few lines of prophecy. The author is enthusiastic over these few lines of prophecy, and perhaps, therefore, he will excuse us if the issue of his treatise increases our enthusiasm over a truth which rests on the very framework and fundamentals of Scripture. It must be confessed that after reading "Britain in Prophecy" we know no more than we did about the development of the race, and have learned nothing new concerning its destiny except that, in return for our good offices to restored Israel, we are "brought into great distress" and our fleet is destroyed. But as no texts are produced in support of this gloomy outlook, and Mr. Sulley's personal notions can hardly be classed under the head of prophecy, it will be seen that the prophetic light shed upon our destiny is certainly not blinding.

Being opposed to the Israelitish origin of the British, the author, of course, informs his readers that our view is "founded upon the most extraordinary misapplication of Scripture," while his view "is indisputable." His view is that the Tarshish of Ezek. xxxviii. 13 stands for Great Britain, and as we concur in that contention it is only necessary for us to examine the objections he urges against our identity with Israel. He remarks, "The rite of circumcision is not practised by the English; they cannot therefore claim to belong to Jacob or the House of Israel (see Gen. xvii. 14)"—which text declares that the uncircumcised "shall be cut off from his people; he hath broken My covenant." An ill-informed opponent has said that Anglo-Israelism revives Judaism, but the boot seems to be on the other foot. Unless we are much mistaken, the Apostle Paul devoted all his logical powers to the task of proving that circumcision was part of the legal covenant, and that this covenant was abolished by Christ. "I testify again," he says, "to every man that is circumcised, that he is a debtor to do the whole law" (Gal. v. 3). In fact, so far as the Ten Tribes were concerned, the legal covenant was a dead letter centuries before the Advent, they having been given "a bill of divorce" or entire separation (Jer. iii. 8; Hos. i. 9, ii. 2). That Israel has broken this covenant there is not a shadow of doubt; they did so ages ago; but instead of this having cut them off from the Hebrew family it led to the institution of a better covenant:—"Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, *which My covenant they brake*" (Jer. xxxi. 31). A reference to Heb. viii. proves that this new covenant is the Gospel covenant, or covenant of grace, as opposed to the covenant of works, and both Jer. xxxi. 33

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and Heb. viii. 10 indicate that primarily it is entered into with the House of Israel. The threat of "cutting off" had an individual application, fitted to the times, and did not affect the nation as a whole, for the Hebrews abandoned circumcision during their forty years wandering in the wilderness without forfeiting any of their claim "to belong to Jacob." But we need not go back three thousand years for an illustration of this. The penalty of being cut off from the people is also attached to those who neglect to sacrifice the paschal lamb (Num. ix. 10—13), and as the Jews of to-day have no sacrifices at all they cannot (according to our opponent) "claim to belong to Jacob." But they do, and Mr. Sulley admits their claim by styling them "exiled Israel," "the Hebrew race," &c., throughout his book.

It is further objected: "The evidence that Britain is Tarshish is indisputable. Now Tarshish is descended from Japheth, whereas Abraham was descended from Shem; Tarshish, therefore, is of the Gentiles. The British do not descend from Abraham, Israel, or Jacob, and therefore have no claim to the title 'Israel.'" This is quite original, but suppose we treat the numerous biblical allusions to Canaan in a similar way?—"The evidence that Palestine is Canaan is indisputable. Now Canaan is descended from Ham, whereas Abraham was descended from Shem. Canaan, therefore, is of the Gentiles. The Jews do not descend from Abraham, Israel, or Jacob, and therefore have no claim to the title 'Israel.'" It will be gathered from this that to put an ethnological meaning on all the geographical terms used in Scripture would create a hopeless tangle. The guiding principle in such matters has however been very simply expressed by Mr. Sulley himself: "The Bible speaks of lands under their ancient names" (p. 17). We accept his own words, and by accepting his own words we can likewise prove that the Tarshish of Ezek. xxxviii. 13 *is* Israel. For he holds that "the land shadowing with wings" (Isa. xviii.), by whose aid the Jews are replaced in Palestine, is the same as Tarshish, which is also our belief, and the language of Isaiah renders it perfectly clear that the people who restore Judah are Hebrews. "The land shadowing with wings" is thus addressed in verse 2: "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" Mr. Sulley rightly maintains that "the nation scattered and peeled" are the Jews, and that the land which rivers have spoiled is Palestine, so it is difficult to understand how he explains verse 7 on the assumption that the British are Japhetic. Verse 7 reads: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." The precise phraseology describing the Jews in verse 2, is, in verse 7, applied to the people who restore them, excepting the words "scattered and peeled," which are restricted to Judah, and that is very suggestive. It is also a significant circumstance that "a nation meted out and trodden down" has a double value, and may be interpreted "a nation that meteth out and treadeth down," which is more in keeping with the modern character of British-Israel, and strictly in harmony with Mich. v. 8. It is so translated in the Revised Version; but, obviously, that rendering is not appropriate as regards Judah. But from a comparison of verses 2 and 7 it is plain that the Jews and those who help them to Palestine are two branches of the same race, and this is confirmed by other prophecies. In Isaiah lxvi. 19—20, for instance, Tarshish and "the isles afar off" are again mentioned in connection with the return of Judah, the "present" being here called an "offering," and the nationality of those who bring this offering is explicitly denoted in Zeph. iii. 10:—"From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering." The Jews are therefore re-instated by the "daughter" or descendants of God's dispersed—Hebrews without question.

Mr. Sulley further remarks: "Passages which refer to the whole House of Israel are applied to the Ten-Tribed section only, and then, upon the assumption that the Ten-Tribes migrated to Britain, are applied to the British nation!" (p. 58). The belief that Ten-Tribed Israel migrated to Britain is no "assumption"; it is a well-certified historical event, and our critic should have made himself acquainted with this subject before passing judgment upon it. The real "assumption" is that the posterity of Japhet are in possession of these islands, on behalf of which we have never seen a single fact of any force put forward. But apart from that, we apply Israel's prophecies to the British nation for the same reason that he applies the Tarshish prophecies to the British nation, namely, because the British nation fulfils them. This is considered an excellent reason in his case: why not in ours, more especially when the fulfilments are a hundredfold stronger?

It is asserted that the passages of Scripture employed by us refer to the whole people. Now if the promises in these passages were given to the whole twelve tribes, the Ten Tribes must have an undoubted interest in them; but it is not true that they were all addressed to the Hebrews as a whole. In Gen. xlviii. 19 it is promised to Ephraim, the representative of the Ten-Tribed section, that he should become "a multitude of nations," while of his brother Manasseh it is predicted that he would found "a great people." In the next chapter every form of national prosperity is assigned to Joseph, and repeated in Deut. xxxiii., with additional evidence that he should grew into a militant power, pushing its way to the ends of the earth. In. Zech x. Ephraim is portrayed as a mighty State (literally, a "giant"), remembering God in far countries, and so numerous that there shall not be room for them in the Promised Land. Both Ephraim and Joseph are used as synonyms for the Ten-Tribed House, and in Hosea i. 10—11 we again see that House enjoying a vast population while separated from Judah. We do not need to go outside these passages for the purpose of identifying the Anglo-Saxons with Lost Israel, but having accomplished that—having established that the British are Ephraim-Israel, God's Firstborn people (Jer. xxxi. 9) and the heir to the Birthright blessings (1 Chron. v. 2)—we naturally expect to find them inheriting promises "which refer to the whole House of Israel," such as those in Gen. xxii. 17—18; Deut. xv. 6; and we are not disappointed. The Jews will share in these privileges when they enter the New Covenant; but there is not the remotest cause why the Ten Tribes should be penalised or denied the national blessings because of the unbelief of two tribes. It has to be remembered that Israel came under the chastisements seven hundred years before the Jews were rejected. Judah was never punished for the sins of Israel, nor Israel for Judah's; but according to Mr. Sulley's curious logic the two houses should stand or fall together just as if they were Siamese twins.

Again, it is alleged that "the Twelve Tribes of Israel were to remain in a scattered condition until the Restoration," but no texts are supplied for our enlightenment.

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Still, there are more senses than one in which a people may be scattered, and probably Mr. Sulley's mind is dwelling upon a wrong sense. His statement, "It cannot be said that the sons of Britain are in a scattered condition," is exceedingly shallow, for the "sons of Britain" are the most scattered race on the face of the earth, Jews alone excepted. In what continent have they not settled? To what corner of the Universe have they not penetrated? God declared, "I will sow them among the people" (Zec. x. 9), where He would increase and prosper them (verses 7, 8), which He has done to a marvellous degree; and this is the only "scattering" Scripture tells us of concerning the Ten Tribes in restoration days. But while they are thus dispersed "in far countries" it is plain that their headquarters is in a land north-west from Palestine (Jer. iii. 18, xvi. 15, xxxi. 8; Hos. xi. 10; Isa. xxiv. 14, 15), the appointed place of safety (2 Sam. vii. 10), and where they are joined by Judah preparatory to the Return. Mr. Sulley cites Jer. xxiii. 8 to show that Russia is the "north country" of prophecy, but the allusions to isles and islands of the west do not seem to attract his attention—save where Tarshish is concerned, and then they are full of interest. Nevertheless, "Tarshish" also is a "north country," and it being admitted that the ships of Tarshish convey the Jews to Palestine, is it not more rational to conclude that the final assemblage takes place in "Tarshish"? It is preposterous to imagine that Israel's millions will be mustered on the soil of their deadly enemy, Russia; and that British steamers will be allowed to throng the seaports of *our* deadly enemy, Russia, with the object of removing our then allies, the Jews, and setting them up as a nation in the land so jealously coveted by the common enemy—Russia.

There is another palpable defect in Mr. Sulley's interpretation of the prophecies bearing on the Return. Apart from assuring us that the Ten Tribes are not in this country, he nowhere takes them into consideration, and that grand event described by the inspired seers—the union of the two Houses—is never mentioned. It has no place in his plan, and that is sufficient to condemn the plan outright. He speaks of "the Israelitish race" in Russia and elsewhere; but these are Jews, who acknowledge that the Ten Tribes are not among them; nor can they be, for, until the Restoration, Judah and Israel remain separated. And it is not for Israel to join Judah in Russia, however far north that country may be; it is for Judah to join Israel:—"In those days the house of Judah shall walk to" (not with) "the House of Israel, and they shall come together out of the land of the north" (Jer. iii. 18). Hosea also predicts the "gathering together" of Jews and Israelites on the eve of the Return (i. 11); while Ezekiel, in chapter xxxvii., gives a beautiful and graphic picture of the same union. Our author is well acquainted with chapter xxxviii., for it deals with Gog and Tarshish, yet he has not a word to say regarding this federation of Joseph and Judah, so vital to the Return, but exhibits the Jews to us as the "Hebrew race." If Scripture be reliable, they are only a portion of the Hebrew race, and the scheme of Restoration that ignores the essential factor of their alliance with Israel is not worth the paper on which it is printed.

CHANGE OF ADDRESS.—Communications for the Editor to be addressed:—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

THE Annual Meetings of the British-Israel Association was held on May 4th at Exeter Hall, London. A full report of them will appear in our next issue.

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from p.* 191).

AT this period he was solely engaged in the study of the subject, each day producing what he considered to be fresh proofs of the Identity. Throughout all this time, however, he remarks, he continued to believe that the time would come when he would be able to bring the matter publicly before others; though he had not hitherto been able to see his way clearly in what manner it would be best and most suitable to do this. He and Mrs. Edward Hine and a neice, who had lost her parents, and whom he had taken care of for some time, were living at 73, Little Britain. After a time he happened to be at a hotel near St. David's Station, Exeter, where he met a gentleman to whom he expounded his theory, who was so struck with it that he obtained a promise that a work on the subject should be published. It took him weeks and months of labour, and then was issued in 1869 the *Seventeen Identifications*, published by Mr. Stevenson, Paternoster Row.

A little time elapsed, when, publicity being secured, "it made its mark," he observes. Letters of congratulation came pouring in from every quarter. He says that "in very many numbers of cases letters declared the work had converted infidels"; others declared "it had unlocked the *Word of God*." It was at this time that he heard of Miss Wilson (afterwards Mrs. Melville, of Cardiff), the talented daughter of Mr. John Wilson, in reference to whom he remarks that he "had so deep a reverence for Mr. Wilson's memory that at this time he would have done anything he could have done on behalf of a daughter of so good a man."

The *Seventeen Identifications* was the first public work he had been engaged in; and as it met with so much favour it was at once seen by him that the work would require careful revision and enlargement. For this first work he had sought the help of his brother-in-law, who had long been the proprietor of a large school at Clapham, and every alteration in the MS. was studiously adhered to. This he afterwards very much regretted; so in preparing the *Twenty-seven Identifications* for the press this assistance was not sought. He had considered, he says, that it was now necessary to shew that the British sovereign was descended from King David, or the evidence that we are Israelites would be incomplete, according to 1 Chron. xxii. 10, and 2 Chron. xiii. 5, and Jer. xxxiii, 25, 26.

Being in the Baroness Burdett Coutts' market (the Columbia Market at Shoreditch), and mentioning the difficulty to a friend, this person lent him the Rev. F. R. A. Glover's work, *England the Remnant of Judah*, which was quite new to him, and with which he was delighted, being just the key that he wanted; and he now considered that the Identification was complete without a missing link. The *Twenty-seven Identifications* met with much favour, for, though not advertised, yet 100,000 copies sold moderately fast.

Mr. Glover, in consequence of reading this book, called on Edward Hine one Sunday morning, in Little Britain, and afterwards became an immense help and a constant visitor, valued as a sincere friend. Quantities of letters were now received from all parts of the world and were shown to Mr. Glover, and consultations on them taken which continued for over three years at Little Britain, where he and his wife and her neice were still living, the shop on the ground floor being kept by an elderly spinster, who, however, disbelieved in the Identity, and who told a Colonel (? Gawler) when he first

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called that no one in the house believed in the Identity but Mr. Hine, and she seemed to doubt whether he did. His wife did not appear at these meetings, and even Mr. Glover came some three times a week for a year without seeing her.

His next work, *Flashes of Light*, was announced in his first pamphlet, but did not appear till a year after it. Referring to it Edward Hine states that "the publisher has testified, and can testify, that some five applications were made for it for the use of the Queen before it was issued, showing Identity interest in the Royal Household. At a drawing-room lecture a gentleman belonging to this household testified that he had had scores of conversations upon the Identity with the Queen, who was much interested in the subject and was acquainted with Mr. Hine's works. Testimonials to the like effect have been received through other sources."

From this period a good deal of opposition to the Identity began to be manifested, especially from ministers, whom he considered to be referred to in Exekiel xxxiv., and he writes strongly against the view of a spiritual Israel, quoting 2 Samuel vii. 23, 24, Psalm cxlvii. 19, 20, Amos iii. 2. Many pamphlets also were written against the subject, the first known being by Mr. Evans, of Derby; followed by *Musings on Israel* by Mr. Mitton; then Dr. Talbot, of the Jews' Society, wrote a book, and Rev. John Wilkinson, of the Mildmay Jews' Mission, wrote *Englishmen not Israelites*. Professor Rawlinson, of Oxford, afterwards a Canon, wrote in the *Leisure Hour* against it.

Edward Hine, considering the influence that Canon Rawlinson would exert, wrote a pamphlet to refute his attack, entitled *Oxford Wrong*, which in his own judgment he considered his "very best work." To this work the Canon made no answer; but the subject was brought forward in the columns of the *Times*, and *Punch*, the *Saturday Review*, the *Pall Mall Gazette*, the *Daily News*, the *Rock*, the *Sword and Trowel* (by Mr. Spurgeon), the *Mildmay Park*, the *Christian*, the *Baptist*, the *Nonconformist*, the *Evangelical Magazine*, and the *Friends' Quarterly*, etc., etc. A host of country papers also opened their columns to the discussion, while Rev. John Baldwin Brown, Rev. J. Picton, Professor Max Muller, Professor Fairchild, and other celebrities, joined in the general examination of the Identity. Referring to the various objections and attacks, he declares that notwithstanding all, he "stood his ground and has never been answered to disproof to this day."

In 1874 Edward Hine produced his next writing, entitled, *England's Coming Glories*, wherein what he considered the only way in which the British would become a righteous nation and receive the promised blessings, is set forth.

In 1874 Rev. W. Buchan Wright, Vicar of Mansfield, propounded in a local paper his "Anglo-Saxon riddle." This was sent to him and he proceeded to solve the riddle, which seems to have struck the Vicar as correct, so that he published the riddle and the solution, through Hamilton, Adams and Company. The Vicar, however, lost money by the venture, and so passed the same to Edward Hine, who enlarged it somewhat by additions and gave it forth as his fifth work, his first having appeared in 1869.

Public opinion of a favourable kind was now much on the increase, and his services as a lecturer were much in demand, especially in the North of England, where he remarks, "the people were so kind, and everywhere so joyfully received him, that he began for the first time for many a long year to seem to know what happiness was."

It was now that he "conceived the thought and duty of starting a monthly magazine, producing *Life from the Dead*," many of the first numbers of which were compiled in Little Britain, his wife, we are told, assisting in preparing, folding, and arranging the numbers. "Scores of letters daily had to be waded through, visitors to be constantly received, and the publisher to be waited on for instructions in connection with the issues. In the evening the works had to be delivered to the different booksellers according to a plan, one for each evening, along the different omnibus routes of London, including such places as Enfield, Cheshunt, Barnet, Hounslow, Kingston, Richmond, Blackheath, Croydon, Norwood, Mitcham, Greenwich, Wandsworth, Putney, &c. &c., as well as in most places in London proper, as Paddington, Clapham, Blackwall, Knightsbridge, Chelsea, Hackney, and similar districts; often returning too late for rail or bus, and walking all the way to resume work at the desk at home with pen in hand." He however remarks in reference to this time, that "he often prayed he might never pass through the fearful ordeal again, for it was wearing to his body, his health, and his brain."

His monthly *Life from the Dead* brought him a host of new friends; amongst others Philo-Israel introduced himself to notice and became a contributor, "dear old Captain Nichols, the 'old sailor,' Cockburn Muir, Professor Piazzi Smyth, Major Nickle, Colonel Gawler, Professor Tanner, Colonel Larkins, Robert Mimpriss, Savile Tucker, Samuel Bannell, Joseph Spencer, John Young, Robert Polwhele, D. Nicholson, Jas. Simpson, Robert Lamb, J. T. Gott, Philo-Israel, and many other good people."

The Identity now took hold of the Colonies, and many names were introduced as professed friends; and he now left Little Britain and took lodgings in another part of London; his family, at his own birth, having been residents at No. 6, York Place, City Road, London; and he now selected an abode at Regents Park Road.

The expenses connected with these publications were, of course, considerable, and he was now paying on an average eight pounds a week to the printer; while sheets were being constantly delivered at his rooms requiring folding, stitching, and covering, and the removal to a new abode required new machinery so as to cope with the demands that were made, a want felt in Little Britain.

He made the acquaintance of a family consisting of father, mother, and two sons (born in Australia, aged 15 and 16), within two months of his removal from Little Britain, and their services became most valuable, rendering immense assistance in the work. The husband took the outdoor service, taking daily rounds through London and the provinces; the wife undertook the folding and stitching, the lads the packing and delivery of the country parcels, so that things were at last properly done, "and no longer a laughing stock in Paternoster Row, but became a praise and a credit, and an immense strain was removed in manual labour."

One result of this improvement in management was his being able to bring out an enlarged edition of his first work, called *Forty-seven Identifications*, of which he says that it was "vastly superior to the former editions, and that now enjoys a world-wide reputation." Of this, 230,000 copies had been sold, without expenditure in advertising, and it has been reprinted in America, enjoying a large sale there; as well as being reproduced week after week, chapter by chapter, in some dozen of the Colonial papers with fair circulations. It has also, he says, been translated into German, "and run throughout the German Empire."—MARAZION.

(To be continued.)

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MISCELLANEA.

SALT OF THE EARTH.—The results of the Salvation Army's annual Self-denial Week stand high among the encouraging signs of our time. It is cause both for amazement and for admiration that £63,000 should have been collected in this year of scarcity and bad employment from people who are most of the class which feels hard times more keenly than any other. Think what it means to them to give away even the smallest sums. It means that they have to go without something they really need. Those who are well-off can afford to see their names on many subscription lists without denying themselves anything—or, at most, by foregoing some luxury, some pet extravagance. The poor have no margins to their incomes. Whatever they spend on charity or religion comes out of "necessaries," and implies real self-denial. So long as a nation is ready to "go without" in order to contribute towards some object it has at heart—whether it be a just war, or the reform of some unjust law, or a Salvation Army—that nation is in a healthy state. The same thing applies to individuals. Men and women who sit lightly enough to material pleasures to be able to give them up for some good purpose—they are the salt of the earth.—*Daily Mirror*, April 12th.

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WHAT YIDDISH IS.—In its oral form Yiddish is a corruption of the German language, possessing no grammar and idiomatic to the last degree. It dates from the time that the Jews, driven out of Spain, settled in Germany. Those who in later years emigrated to Russia and Poland carried the old German language with them, and in course of time it got corrupted by the introduction of Russian and Polish words. French words in a corrupted form have also crept in, and in Whitechapel the German "Nein" is being gradually dropped, and the English "No" used instead. Written in Hebrew characters, it is the medium of communication of nine-tenths of the Jews of the world.

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STRAWS.—A Welsh lady who is a "Friend," and interested in the Friends' work at Lebanon, mentioned to me recently that she used to make oatcakes when living in Wales, and mastered the peculiar Welsh way of taking a ball of oatcake and pressing it out with the palm of the hand in a rotary manner, adding, "It is done in the same way in Syria also." The Rev. Mr. Frazer Frizell, in a sermon recently at Foye, gave as an evidence of the "Phœnicians" having been in Cornwall that "clotted cream is only raised in the same way in Cornwall and Phœnicia."—*Charles Steele, M.D.*

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MELBOURNE'S 70TH BIRTHDAY.—Melbourne is 70 years old to-day. It is difficult to realise that this great city of half-a-million inhabitants, the capital of a Federated Commonwealth, with a million-pound Parliament House and a variety of other splendid public buildings, has grown out of the gum-tree forest on the banks of the Yarra within living memory. The father of Rolf Boldrewood was one of the earliest arrivals in Melbourne, and the future novelist as a boy was familiar with the place when it was only a hamlet of less than a hundred huts carved out of the bush. Rolf's autobiographical volume, "Old Melbourne Memories," is an interesting account of these pioneer days. Rolf now lives in Melbourne's most fashionable suburb, South Yarra, and is a near neighbour of Lord Northcote, the Governor-General.—*Pall Mall Gazette*, April 15th.

A GOOD "SOWER."—The prize tract distributor of the world is said to be Mr. A. E. Eccles, of Chorley, Lancs, who claims to have circulated 40,000,000 publications on temperance, religion, and politics.

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THE UNIVERSAL BENEFACTOR.—To whom do other nations turn in want or distress but England? From whom do the famine and fever-stricken in all corners of the world obtain relief? England! Where is there any Roman Catholic country that has poured out such limitless charity and pity to all in sorrow as England? And why should the "conversion of England" be so valuable to the Roman Church? Merely because of England's incalculable wealth and power. — Marie Corelli in *Free Opinions Freely Expressed.*

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RUSSIA'S LOSSES.—What her adventure in the Far East has cost Russia is set forth in a despatch from the *Matin's* correspondent at St. Petersburg. He says that the Russians lost in killed, wounded, and prisoners 45,000 men in the affair of the Sha-ho, the same number at Port Arthur, and altogether, up to the fighting round Mukden, 162,000 men. The battles round Mukden cost them 175,000 men in killed, wounded, and prisoners, and to these lists must be added 100,000 invalids who had been sent home up to the beginning of January. This makes a grand total of 437,000 men killed, captured, or incapacitated. As for the pecuniary expenditure, it has been equally tremendous. These, the writer continues, are the material losses in roubles. There was the outlay on the Manchurian railway, 253,000,000. Its defence and upkeep has cost 46,000,000 more. Damages by the Boxers are estimated at 70,000,000. Port Arthur has meant an outlay of 500,000,000. War expenditure and foreign loans have amounted to 570,000,000. The lost fleet is calculated at 160,000,000. There are other items, and the writer puts the grand total of all this expenditure at 1,800,000,000 roubles (£180,000,000). These are eloquent figures.

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A TRANSFORMATION SCENE.—Sir Rudolph Slatin, a high authority, reports that, barring the possibility of encountering wild animals, any individual could pass unarmed through the whole country under the Sudan Government.

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AN ORIENTAL NOTION.—It transpires that the luxurious suite of bedroom furniture in solid silver, which an Indian prince has ordered from a Sheffield firm, is intended for the use of the Prince and Princess of Wales on their forthcoming visit to India. The Indian prince, whose name is not mentioned, some time ago sent his agent over to Sheffield with orders not to leave England without the suite, and the vessel containing the complete suite has left London for India. The bedstead is in sterling silver repousse, and the dimensions are 8ft. by 6ft. by 13ft. 6in. The total weight is 1 ton 7cwts. 23lbs. In the suite there are a cabinet sideboard, a boudoir dressing table, four large pieces of race plate, four occasional and console tables, six easy chairs, six single chairs, two couches and Ottoman divans, and two statuette models.

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"WE SEE NOT OUR SIGNS."

An Address Delivered before the B'nei Zion Association at King's Hall, E.

By the Hon. Mrs. E. A. Gordon.

(*Concluded from page* 189.)

For many years the following extract has been carefully preserved in my Bible, little dreaming that one day I should have the pleasure of reading it to a gathering of the B'nei Zion:

"With regard to the Arabs and Soudanese great events are taking place in Egypt at the present time. The prophecy that 'Egypt is to be smitten and healed, and Israel to become a blessing in the midst of the land' (Isa. xix. 23—25), seems to be in course of fulfilment.

"The land promised to Abraham was 'from the Euphrates unto the River of Egypt' The Euphrates is over 2,000 miles long, in almost a straight line, and the Nile may be considered as nearly parallel to it.

"It is estimated that between these lie 2,738,000 square miles. Aden was acquired in 1839, and is now "the centre of a British Protectorate over the neighbouring Arab tribes from Perim to Ras Sair, which are independent of Turkish rule, and are in subordinate treaty-relations with the Government of India" (Whitaker, page 467, 1889)—"in fact, exactly the same footing as the native States of India, an area of approximately 40,000 square miles. Then there are the Kuria Muria Islands, Perim, Cyprus, Egypt, Somaliland, Sokotra, East Africa, Uganda, and the Upper Nile, Soudan, Muscat, &c., total estimated at 1,250,000 square miles, being nearly *one-half of the Promised Land*, either in possession or under the protectorate of the British."

This, you see, is a vast territory, far larger than our small minds have grasped in the past. The Great God—"the Possessor of heaven and earth"—if we may, with all reverence, say so, "thinks in Continents"—and we, His children, must likewise learn to "think *imperially*," for it is the amount of provincialism in belief and dogma which tends to shatter faith and makes in these days Atheists of the would-be seekers after truth.

Palestine *is* the kernel of the position—the heart of the Messianic Empire—to which we Goyim as well as you Jews are looking as the goal of all the Divine promises, to which "the Desire of all nations shall come," and the peoples, from the north and from the south, from the east and from the west, shall gather to learn the Law of Jehovah!

A Jew has recently written from Jerusalem proposing that a House of Congress should be erected on the Sinaitic Peninsula, where, when Basel in Switzerland has grown too small, the Hebrew Parliaments shall assemble.

But, if the Promised Land be a Divinely-prepared land, it surely needs divinely-prepared inhabitants? The preparation which is essential is two-fold—for the land and for its people—and, still further, we ourselves must prepare the *High Way* of the Lord, and make His path straight, *i.e.*, try to level them, and smooth them out, by gathering out "the stumbling blocks from the Way of His people," for "Blessed is the man *in whose heart* are the Highways to Zion! They shall prosper who love thee, O Jerusalem!"

One of the pioneers in Egyptology last century, Bunsen, the great German Ambassador, and the author of a remarkable book entitled *God in History*, used these pregnant words in a prayer of his:

"Thy *firm path* through the stream of ages I long to trace and recognise as far as may be permitted to me, even in this body of earth!"

This "firm path" is the majestic march of Jahveh—the Eternal—whose "sound" Adam and Eve heard in the silence of Eden's bowers "in the wind of the day"; of which Moses spoke in Israel's desert camp, and which David, the King, heard "in the tops of the mulberry trees" when Jehovah went forth before him to smite the Philistines (Gen. iii. 8, marg., R.V.; Deut. xxiii. 14; 2 Sam. v. 24, R.V.; Isaiah lvii. 14; Psa. lxxxiv. 5, R.V., cxxii. 6). If we *listen*, my brothers and sisters, we also may hear those footsteps even now going before and preparing the homeward way for Israel!

Now, as regards Palestine itself, the Psalmist gives us an unmistakable Sign:

"*The set time* to favour her is come, for Thy people think upon her and take pleasure in her stones" (Psalm cii. 14). For well-nigh fifty years the Palestine Exploration Society, under the guidance of skilled English engineer officers, has been carefully surveying your Holy Land, inch by inch, collecting her precious stones together, and bringing many of her venerable antiquities into the British Museum in London.

The gentle prophet of Galilee, who was "sent to the lost sheep of the House of Israel," told His disciples some 2,000 years ago that Jerusalem should be trodden down of the Gentiles *only* "until the times of the Gentiles are fulfilled!" (Matthew xxiv. 24; Luke xxi. 24).

Thus you see that this "Holy Land is *now being prepared* for the *reception* of the holy people, for the waters of the Egyptian Sea and of the Euphrates, according to Isaiah (viii. 6—8, xi. 10—16), and to another Jewish seer, whom Christians love and reverence as "Saint John the Divine," are being gradually "*dried up*" so "that the way of the kings of the east from the sunrising" may be prepared (Rev. xvi. 12, R.V.). This sign has been slowly, but surely, fulfilling, according to the Christian expositors of prophecy, ever since the year 1820, when the Turkish Empire began to disintegrate, and the Turks' dominion steadily to wane, province after province in Europe being forfeited, until now but little remains to "the sick man at Constantinople" beyond the narrow strip of Palestine—that highway of the nations which is the key to the dominion of the Orient, and which bridges Asia from the Mediterranean to the shores of the Pacific Ocean, and "the sunrise land," Japan.

But it needs that the holy people be also prepared to "possess that good land" when it is ready for their occupation. Jerusalem "in *that* Day," of which Isaiah so often speaks, is to be the spiritual metropolis of the world. From her is to go forth the law of righteousness "as a flame that burneth." To her is to be the gathering of the nations "when Shiloh comes." To the All-Father's House in Zion all peoples are to flock, there to worship Him, "the Great Shepherd of Israel," "in spirit and in truth" (Psalm lxxx. 1; John iv. 23)—"in the Mountain of the Lord's House,"—that "House of Prayer for all nations"—so soon to be restored, please God, in more glorious magnificence than even the temple of Solomon! (Micah iii. 12, iv. 1, 2; Isaiah lvi. 6, 7).

Is Jewry as yet *fitted* for such a *rôle?* Crushed for 2,000 years, trampled under foot by, and barely given leave to breathe amongst, the western nations, as yet she has to *learn* how to wield the sceptre which is to "come out of Judah" (Genesis xlix. 10). Her tender feet have, like Joseph's, been "hurt in the stocks" that they might be

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"equalized" to tread firmly upon those giddy heights of power on which God has destined them to walk "amongst the princes of His people!" (Pss. cv. 17—22; cxiii. 7, 8). Therefore, for a while at least, she must learn the rudiments of government — *self-government* — ere she can wield dominion over the nations of the world! And now, mark ye "the Finger of God," for where can this be done so safely, so thoroughly, as in that glorious "land of far distances," that "land which reacheth afar" (Isaiah xxxviii. 17, R.V.); the "stretched-out land" of 5,000 square miles, which our British Government has, with such imperial magnificence, offered to your modern prophet and (may I not add?) martyr, Dr. Herzl, for the persecuted aliens of Jewry, for whom he lived and died?

Since the days of Cyrus and of Ezra never has such an opportunity occurred in the annals of Jewry! Great Britain offers to Jewry a privilege which she denies to her own sister-land of Ireland—"Home Rule"—*i. e.*, Jewish autonomy, under a Jewish Governor and beneath the protection of the Union Jack—that "ensign of the nations," foreseen by Isaiah (v. 26), which now so proudly floats over the waters of that wondrous inland sea, Victoria Nyanza, the so-long-hidden source of the mysterious river Nile!

That tract of country is actually the southern outpost of the land divinely promised, four millenniums ago, to Abraham's seed. It is the starting-point of the highway—the rising-way to Zion!

Lying near the head-waters of the Nile, it is the back-door of Southern Egypt and all its wealth, as Goschen in olden days lay at its northern door. We British hold "*the title-deeds of the Nile Valley*," and it is you Jews, and no other nation, whom we invite to share this grand Imperial partnership over the world's destinies generally, and, in particular, over the marvellous new and unknown million-peopled world of Central Africa.

This is a territory so glorious, so beautiful in scenery, so healthful in climate, so wealthy in the boundless resources of its virgin soil, that the natives will allow no rival tribe to possess it! A land, of which a lady who knows that country well (to beyond Uganda and Toro, on the verge of Stanley's great primeval forest), told me, last October, that she had noted the following observations in her diary when first she passed through it on the Mombasa-Uganda railway in the year 1900:—

"Here, again, a complete contrast in scenery opened out before us. Dense thickets, forests and jungle-covered hills and plains, and still no sign of human life! It is a rest to the mind and soul to pass these world's natural parks; the deep long silence, unreached by men's babble, carries in its air a breeze from home, and one's whole inward being rises on the wing to its God. I wondered why such miles and miles of land, uninhabited, existed when the Psalmist said, 'God created it not in vain; *He formed it to be inhabited*!'"

There, in that well-watered land—that territory which (as Sir Harry Johnston told my friend, your chairman, Mr. Greenberg) has been "left unoccupied by a series of those *extraordinary miracles* which are continually happening on behalf of the Jewish people"—our Government offers a home to the storm-tossed, Wandering Jew! *There* an empty land lies awaiting occupation by the emptied people who are without a land, without a home—"a people scattered, peeled and trodden down" indeed; against whom even the doors of hitherto hospitable England and America are fast closing.

Now, there is another Sign of these times to which I beg your kind attention—I mean, the Sign of the Budding Fig-tree, which we Gentiles, who are Bible-readers, always believe to be the emblem of the Jewish nation. The prophet Jesus, or Joshua ben Miriam, bade us note that just as when the fig-tree buds it is a proof the "summer is nigh," so, when we see this Fig-tree bud in Jewry, we are to "know" that the end of this age is at hand, and that Messiah is at the doors, "showing Himself behind the lattice" (Matt. xxiv).

I find I can say nothing more startling or awakening to a Christian than by asking such questions as: "Do you know the Jews are packing up? Do you know that the great trek to Zion has begun? That the Jews are going home (80,000 of them now in Palestine)? That Hebrew is is becoming a living tongue—taught in the East End schools of London? Do you know that Judah is a nation once more? For the great 'shaking' has taken place, the 'dry bones' are coming together, 'the Fig-tree' is almost in full leaf, 'and the second Exodus has begun' (Ezek. xxxvii. 7; Isa. x. 11, 16). Why are they startled? Simply because they know that when that Fig-tree buds the "times of the Gentiles"—"the time, times, and half-a-time" spoken of by Daniel the prophet are ringing in; that the "Kingdom of God is at hand," and that the bringing back of the Jews into God's favour and blessing will mean "life to the world" (Luke xiii. 34, 35, xxiv 24; Dan. 12. 7—9; Rom. xi. 11, 12, 15, 25, 26). Many of our most devoted Christian missionaries to the heathen say openly that it is you Jews who will be the real missionaries to mankind.

Another remarkable Sign is that sounding of the Shofar—the jubilee, redemption, or resurrection trumpet (Lev. xxv. 9, 10; Matt. xxiv. 30, 31; 1 Cor xv. 52; 1 Thess. iv. 16), the equivalent of the Sunrise trumpet sounded by the rainbow-crowned Angel of the Covenant in St. John's Apocalypse (chap. x. 1, 7, xi. 15), in connection with which I may mention that the date of Sir Harry Johnston's letter to Mr. Greenberg which I have quoted above, September 29th, is the very date we Christians keep as "the Feast of Michael and All Angels," Michael being, as Daniel tells us, the guardian angel of the Jews who shall "stand up for them" "*at the time of the end*" (Dan. ix. 12, xi. 35, xii. 1, 4, 7, 9; Jer. xxx. 7). A coincidence surely not without deep significance!

This shofar is the equivalent of the blast which the Levites sounded upon the steps of Ascent when, in response to that clarion call—that Sunrise-ery echoing from the loftiest pinnacle of your own beloved temple on Mount Zion—"There is light on Hebron," the priests, prostrating themselves towards the rising sun, exclaimed: "Whilst we worship the Lord our *eyes* are turned towards Him!"

"*In that day*" this great trumpet is to be blown to assemble the outcasts of Israel (Isaiah xxvii. 13).

Again: the Sign of the great Earthquake, or shaking of of the dry bones which (at the memorial service held for Dr. Herzl last summer, on the day when you commemorate the death of Aaron, the High Priest, I heard the Rabbi, Dr. Gastor, explain) "means your own *national upheaval*—the birth-throes of that 'nation which shall be born in a day'" (Ezek. xxxvii. 7—11; Isa. xxvii. 12, 13, lxvi. 8; Matt. xxiv. 7, 8).

The Sign of the Ensign—the universal rallying-flag of the nations (Isa. v. 26, xviii 3). "*When* an ensign is lifted upon the mountains, see ye, and *when* the trumpet—the shofar—is blown, hear ye!" *Listen*! for it is the answer to the weariful cry of the ages, "Wohin? Wohin?"

The Sign of the One Stick, symbolizing the re-union of the

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Lion of Judah with the Unicorn or "wild bull" (R.V.) of Ephraim. Assembling together in these north-lands, like swallows prior to their southernward homeward flight, Israel, too, is on the wing to Palestine as described by Isaiah, Jeremiah and Ezekiel!

Lastly, the Preparation of the Highway by which the outcasts are to return, "*like as in the days* when they went out of Egypt" (Gen. xlix. 9; Deut. xxxiii. 17; Isa. xi. 10, 12, 14, 16; Jer. iii. 18, iv. 6; Ezek. xxxvii. 19—22; Micah vii. 15), and God made "the depths" of the Red Sea "an highway and pasture-land for His ransomed ones (Psa. cvi. 9, R.V., marg.).

But I must forbear to enlarge on these and other Signs and now simply bid you all a sympathetic farewell in the words of the great Indian "Messiah," Siddartha, to his favourite pupil: "Keep wide awake, Ananda!"—and urge you to *watch* for the divine Finger-tips (Dan. v. 5; Isa. xlix. 22) gently rolling away the clouds at dawn and, as you "see all these things *coming to pass*" (Luke xxi. 31, R.V.), my friends, lift up your eyes, lift up your hearts, for your redemption draweth nigh," and the true Light of Asia is about to "arise!" Look! *Listen!* KNOW!

Review.

The Great Pyramid: its Builder and Prophecy, with a Review of the Corresponding Prophecies of Scripture relating to Coming Events and the approaching End of the Age, by Colonel J. Garnier (late Royal Engineers). London: Robert Banks & Son. Price 3/6.

THE apparent object of this work is to synchronize the prophecy of the Great Pyramid and the Scriptures. There are numerous Christians who deride the idea that the Great Pyramid is a prophecy in stone; but this is because they shirk the enquiry. It is not possible to give a sensible reason for its structure and existence, nor solve the problems it raises, except by referring it to Divine inspiration and guidance. There is a type of mind that despises and rejects anything that helps to reveal God, and this type can always find arguments for such rejection; the other type of mind that sees God in everything, so that everything may bring us nearer to God, will find in the Great Pyramid something which will help them on their way.

The writer draws attention to the interior galleries and their structure and grouping, as well as the measurements, which were carefully made by Piazzi Smyth, which, commencing with the flood, symbolize the various dispensations and God's dealings with man in redemption. The only one who has seriously attacked this explanation is Prof. Flinders Petrie, the Egyptologist, who has a scheme of chronology which is directly antagonistic to the chronology in the Scriptures and Great Pyramid. Yet, when his measurements are looked into, there is so little serious difference as to suggest the conclusion that he has made a mistake when we see that he upsets the harmony of the measurements already established. The writer refutes the conclusions of Prof. Petrie, and says, "the wonderful feature of these facts is not merely that they evince a scientific and cosmical knowledge which has only been attained in quite modern times, but that any single geometrical figure, and only one such figure, should exist, which, by combinations of merely two of its simplest proportions, viz., its base side and height, should express in sacred cubits or inches, at one and the same time, so many remarkable and geometrical and cosmical relations without apparent relation to each other. What human ingenuity could have discovered, or even suspected, the existence of such a figure? Even if Mr. Flinders Petrie had proved all the measurements on which these relations are based to be grossly incorrect, it would be even more wonderful that Mr. Piazzi Smyth should have discovered, and discovered through his mistakes, the existence of such a remarkable and unique geometrical figure!" Mr. Petrie's measurements are taken at the level at which a certain pavement meets the face of the Pyramid; but its foundation sockets and casing stones go below this pavement, down to the living rock, and it is at the origin of the structure that Mr. Piazzi Smyth commences his measurements, which are found to harmonize all the others; and when a person has to judge between what makes for a harmonious and sensible scheme and the reverse, one naturally chooses the former. The fact that the advocates of the former sometimes make mistakes does not vitiate the whole; all schools of thought do this, including Professors of Egyptology. Some thought that the dispensation was to come to an end in 1882, and considered that some of the symbolism of the Great Pyramid declared it; while many spiritualists, led by Lady Caithness, also looked to the same year and authority for a new spiritualist development to take the place of an effete Christianity. The fact that both were wrong does not demonstrate that the Pyramid is not a Divine monument. The same attitude is adopted by thousands to the Bible itself as is adopted by Prof. Petrie to the Pyramid.

Lepsius speaks of it as "the Pyramid of Cheops, to which the first link of our whole monumental history is fastened immovably, not only for Egyptian, but for universal, history." Evidence in support of this fact is given in this work, which deals first of all with the builder and his history. There are strong reasons for believing that it was built by Shem, the son of Noah, otherwise known as Melchizedek, King of Salem. To the humble believing student of the Scriptures, the evidence in favour of Shem is greater than for any other person. Shem, known in Greek literature as Cheops, also Khufu, was the leader of the Shepherd Kings who invaded Egypt and destroyed idolatry, put to death Nimrod, the leader of the false worship, and established the worship of the true God. He built the Pyramid under Divine guidance, for a Divine purpose. Isaiah (chap. xix.) deals with Egypt, and verses 19 and 20 refer to the Pyramid and its purpose; no other monument in Egypt answers the requirements of the Prophecy. For 3,000 years its witness has remained concealed from human knowledge, yet the construction of air-shafts, by which it is possible to explore it without dying of suffocation, shows that it was foreseen, and intended that it should be explored and studied; no such care and workmanship have been expended over other Pyramids, which are merely external copies of this one. The portion of this work dealing with it is accompanied by diagrams, explaining its internal features, which features do not exist elsewhere.

Chap. vii. deals with the Chronology of the Bible, where the author discourses on the various difficulties in this subject. He shows that they are not so very formidable, and fairly solvable, and successfully holds that Darius the Mede must have been an independent king, reigning for two years prior to Cyrus. The book of Daniel leaves no doubt about it, and an important argument in support is the fact that in Dan. ix., in the first year of Darius, Daniel is represented as praying for the restoration of his people, proving thereby that the restoration had not then taken place, and therefore it was previous to the first year of Cyrus (Ezra i. 1) in which the proclamation was made restoring the Jews to their own land.

In the interpretation of the prophecies of Daniel and the Revelation, the writer follows the historical (which he designates the *spiritual*) school of exposition, and rightly emphasizes the renewed necessity of recognizing how aptly they describe the Papacy and its domination over the nations. Cogent arguments are produced against the erroneous idea of postponing their fulfilment to the future, which practically limits the value of the "light shining in a dark place." "It would be strange, indeed, if God had taken every care to give elaborate warning of the nature of the evil and the dangers which the comparatively few believers living at the close of the dispensation will have to pass through, and had neglected to give any warning at all of the subtle spiritual dangers which have beset the millions who have lived and died during the past 1,800 years! And this would be stranger still

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when we consider how completely *the world* has been, and is, deceived by the specious but soul-destroying errors and idolatries of the Church of Rome."

Nevertheless, the author holds that there will be yet a literal fulfilment of these prophecies in the future during the last seven years of this dispensation, when the periods of days will be taken literally; that one series of events is the climax and outcome of the former. He also adopts some of the Futurist theories, for which there is no Scriptural foundation, viz., that the Jews are to return to the Holy Land in the immediate future *and rebuild the Temple*, where the final Antichrist is to place the abomination and take away the daily sacrifice (Dan. xi. 31). This theory turns upon the rebuilding of the Temple, and there is nothing in the Scriptures which says the Jews are to do it. This event has always been a very important item in God's dealings with man, and depends upon His fiat. The fate of the Emperor Julian's attempt to rebuild the Temple should make us hesitate at departing from the lines laid down by Scripture. God objected to David building the Temple and directed that Solomon should do it (2 Sam. vii. 13). His instrument for the building of the second Temple was Cyrus (Isa. xliv. 28), and, in Zech. vi. 12, 13, it is emphasized that the temple of the Lord is to be built by the Man whose name is The Branch, *i.e.*, the Lord Jesus Christ (at His Second Advent). Outside of these three references we have no intimation of any building of the Temple, and we have no hint of any re-building by the Jews, on their own initiative, apart from God's direction. In our view, this fallacy vitiates a good deal of the writer's forecast of the probable fulfilment of prophecy. He suggests, rather than asserts, that Great Britain and her Colonies, along with the United States, are the representatives of the Lost Ten Tribes and have an important part to play in coming developments; the idea of the book being to stimualte enquiry into this point, and the fulfilment of prophecy in general, by all Christians. The writer does not think that the Epistle to the Galatians was written to Israelites, but we would point out that according to 1 Peter i. 1 some of them were then to be found in Galatia. The work rather suffers from want of an Index.

J. W. MACDONALD.

Correspondence.

WHO WERE THE CELTS?

To the Editor of the "Banner of Israel."

DEAR SIR,—An article in the BANNER OF ISRAEL of March 22nd endeavours to answer the above question, which in an earlier issue had been asked by Mrs. S. R. Vince, who, failing to find in my little booklet, "A Glimpse at Early Britain and the Israelite Origin of the Celto-Saxon Race," a satisfactory solution of that question, very rightly desires further information on the subject.

The very title of my little book indicates that it does not aspire to do more than suggest the Israelitish origin of the Celto-Saxon race. If, like Mrs. Vince, readers are stimulated by glancing through it to further investigation it will have served its purpose, after which it may well fall into oblivion.

As we may take for grauted, on very good authority (see "A Glimpse at Early Britain," p. 13), that St. Paul's Epistle to the Galatians was addressed to Israelites, we have no difficulty in identifying the Galatæ or Celts of Asia Minor; of Spain, where they are said by Strabo to have possessed western Europe as far as Gades (Cadiz); of those dwelling west of the Rhine and their Gaelic and Cymric representatives in Britain, with the sojourners of the Dispersion, mentioned in 1st Epistle of Peter (see R.V.) as the elect according to the foreknowledge of God, by whose power they were preparing to be revealed in the last days a holy nation, a people for God's own possession to show forth His praise.

As Bible commentators tell us that the Epistle to the Galatians is an Epistle to the Gauls (or Galatæ or Celts), it is interesting to learn that about 280 B.C. the Galatæ pushed forward from Thrace (Constantinople, where the Galata bridge still reminds us that they once inhabited that city) to the Hellespont, thence over to the opposite shore, to spread themselves over Asia Minor, a region in which they are not identified with any great city, but are rather spoken of as though they belonged to village communities. Few wars were undertaken without their co-operation. The kings of Syria paid them tribute, and Herod had 400 of them as a body-guard given to him by the Roman Emperor Augustus (Galatia had become a Roman province 25 B.C.).

There were three Gallic or Galatian tribes, it is said, who still continued distinct in the time of Strabo. Each of these tribes was sub-divided into four parts (thereby representing twelve), and these were ruled over by a tetrarch of its own; *i.e.*, by a governor of its own nationality. The power of the tetrarchs was limited by a senate of 300, before which all capital crimes were tried.*

That the Galatians or Celts should not return to the yoke of Judaism was St. Paul's great desire. His minute references to the Old Testament in his epistle to them, implies, says Bishop Lightfoot, their previous acquaintance with Jewish modes of thought and of the sacred Hebrew writings. This being so, there is no reason why we should not assume that the Gallic or Celtic tribes were of the Ten-tribed House of Israel? Therefore the question at the head of this letter—Who were the Celts?—can receive but one answer, viz., they were Israelites. Very truly yours, E. REEP.

"THREE TRIBES OF JEWS."

To the Editor of the "Banner of Israel."

SIR,—As A.B.G, in this day's BANNER, has unjustifiably placed me in antagonism to *Holy Writ*, I crave your permission to point out that (in my criticism of the Rev. M. Baxter's "Twenty coming events from 1907 to 1929-31," and in my reply to A.B.G's. letter in BANNER, 22nd ult., controverting mine in BANNER, 1st ult.) my arguments are based entirely upon "*Scripture Truth*," and are alone proof of my earnest desire to uphold the integrity of the "*jots and tittles*" of Divine revelatior I find nothing in the letters which I have written to retract, nor need to supplement, and confidently leave BANNER readers to choose between A.B.G's. and my own readings of the Biblical references to Jews; and I would invite their perusal of my letter in the BANNER of 22nd ult.

The Anglo-Israel proverb, "All Jews are Israelites but *not* all Israelites are Jews," is too much lost sight of, even by the shepherds in Israel, and I have also frequently noticed (as in the case under consideration) that the context, or correlative passages, with the Scripture quoted, are very often neglected, much to the confusion of interpretation.

Faithfully yours, AUG. A. TARTAS.

April 12th, 1905.

"HURRAH."

To the Editor of the "Banner of Israel."

DEAR SIR,—I have some recollection of reading some years ago that when the Israelitish army were before the town of Jericho and shouted with a great shout, and the walls fell down, the shout which they raised was the well-known British "Hurrah,"—the word shout being spelt in the Hebrew language as "Hurah" with only one "R."

Could you or the Rev. Mr. Carlyon kindly inform me if such is correct, and also what meaning the word conveys? If you can, in the correspondence column of the BANNER, I should be very much obliged. Yours very truly,

J. R. MITCHELL.

9, Baldslow Road, Hastings, April 25th, 1905.

* See "Ency. Britannica," art., "Galatia."

A SUCCESSFUL attempt has been made to cultivate tobacco in Rhodesia, and the result is very satisfactory.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The One and Only Coloniser	207
A British-Israel Commentary. By the Rev. Leonard Hills	208
Asia Minor and Britain in Apostolic Times. By the Rev. A. B. Grimaldi, M.A.	209
"The Most Vital Highway in the World"	210
The Dumb Ass. By Joseph T. Wheeler	210
Miscellanea	211
Notes Upon the Life of Edward Hine	212
The British-Israel Association Annual Meetings	214
"Action." By R. Mackworth, 215. An Israelitish Enterprize	215
Laus Deo, 216. Zionists and East Africa	216
Correspondence: Pyramidology and How it is Spread. Newfoundland	216

THE ONE AND ONLY COLONISER.

SIR JOHN SEELEY declares that the expansion of the English-speaking race is the great event of history, and he is right. The conquests of Cæsar and Alexander were ephemeral in comparison; for the wide dispersion of the Anglo-Saxon has fixed the fate of the planet on which we live—fixed it racially, therefore morally and religiously. It is incredible that "the great event of history," involving the destiny of our terrestrial universe, should be unnoticed in Scripture. God is the Ruler of this world; He sets the bounds of the peoples (Deut. xxxii. 8), and if He decreed that one particular race should spread abroad and establish itself at the very ends of the earth, as He must have done, there surely will be some record of that "great event" in His Book. Probably it will very much astonish the ordinary "Bible student" to be told that this extension of one people is distinctly predicted, emphasized, reiterated; yet so it is, and, what is equally remarkable, the details given us coincide exactly with the actual development of the British nation. To Jacob at Bethel it was said: "Thou shalt spread abroad to the west, and to the east, and to the north, and to the south" (Gen. xxviii. 14). Of his son, the inheritor of the birthright privileges, it was foretold: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (Gen. xlix. 22). "His glory is like the firstling of his bullock, and his horns are like the horns of the wild ox ['unicorn']; with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). And centuries after this we have the prophets announcing of Israel: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left" (Isa. liv. 2, 3). "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell" (Isaiah xlix. 20). "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1). "I will preserve thee and give thee for a covenant of the people to establish the earth; to cause to inherit the desolate heritages" (Isa. xlix. 8). "I will sow them among the people; and they shall remember me in far countries" (Zech. x. 9). "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).

Here we have the expanding race and the great event of history,—not in hints, or in that obscurity which is popularly supposed to surround prophecy, but in language which could scarcely be plainer or more minute. The texts tell us of a people who find their homeland too small; who break forth on the right hand and the left, occupying the waste parts of the earth, even to the ends of it, and making the desert blossom as the rose. This is precisely what the British have done; they have done it so well indeed that our public men are in the habit of using the prophetic phraseology when describing our colonising successes; and this stupendous fulfilment of prophecy points conclusively to the Hebrew origin of our race, and unveils the long-lost House of Israel.

There is only one world-colonising people in the Bible, and the older the world gets the clearer it becomes that only one people have been gifted with the colonising power. Portuguese, Spaniards, Dutch, French, all had their opportunities during the past two centuries, and did their best, but have left little else than failures on the face of the earth which Israel has to fill; while the more modern nations are equally impotent. There are some among us who evidently think otherwise, as we read a short time ago that Germany and Russia were the two colonisers of the age, in addition to ourselves. Germans certainly emigrate in vast numbers, but they amalgamate as fast as they can with the Anglo-Saxon. They cannot—or at least they do not—colonise,

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and their exuberant emigration simply brings this truth into prominence. As to Russia, the following article, taken from the *Manchester Guardian*, and written before the Russo-Japanese War, indicates the capacity of the Muscovite, and helps us to see still more clearly than heretofore that just as there is but one colonising race mentioned in prophecy, so there is one only in history:—

"The journey eastward from Moscow until the heights of the Ural Mountains begin to show above the horizon contains little that is of interest. A bare plain, sparsely populated and but roughly cultivated, contains the picture. Villages are few and remotely situated, there is neither animal nor any other kind of life, and the desperation of boredom holds one as the days pass and no new feature presents itself. In the distance we see occasionally the outline of a town, or, by the stoppage of the train when renewing fuel and water for the engine, we can remark the dirty and ill-kempt condition of a village. A miserable squalor defaces everything in these wayside hovels, and from beneath the thatched roofs of the tumbledown huts the faces of an impoverished and brutal peasantry look out. Yet, turning from the dull faces of the people to the land itself, it is a wonderful expanse of open country which meets the eye—an expanse, indeed, where the resources of agriculture can be expected to achieve a wonderful development.

"At the moment no step towards this end that is of any consequence has been undertaken, and as a result a treeless waste hundreds of square miles in extent and containing the finest belt of arable lands in Europe is devoted to nothing more important than the grazing of a few herds of cattle and ponies. Animals and pasture are carefully nursed by the women and children of the villages, yet at most the herds are few, and many thousands of acres of grass lands annually are wasted. To a Canadian wheat farmer or to an Australian run-owner there are opportunities that would return a fortune; but with the moujik of the steppes in possession, content with a bare sufficiency for his immediate wants, the corn lands are unturned and the grazing understocked. There is something sinful in such a distribution of these lands, and the irony of ownership becomes the more accentuated when we reflect that in mere surface acreage, with the area of Siberia included, there is an empty space forty times as big again as the United Kingdom of Great Britain waiting for the cultivator, the plough, the harrow, and the farm hand, and comprising the most valuable corn lands in the world.

"Unfortunately there is little prospect of any development taking place. Immigration—*i.e.*, the migration of an ignorant peasantry from the more congested districts—is encouraged, and upon arrival these new-comers are presented with their holdings, given a grant of seed, and lent the implements necessary to their handiwork. Here the old order is once again established, and the idle, dissolute, and slothful villager from Western Russia sinks into his original slough, revealing a condition, after a while, as bad as that from which he and his belongings had been ejected previously. Such a system bodes no good for the interests of Russia in this region; yet there is no doubt that the Imperial Government is concerned about the exploitation of these lands. Unhappily, Russia is a country almost destitute of mental and totally deficient in physical enterprise, and hence, while some attempt has been made to relieve the peasantry in congested districts, there is no principle of selection.

"Villages are removed *en bloc;* the aged, the lame, and the sick are transported side by side with the able-bodied, thus perpetuating in the new country the same abominable conditions which had prevailed in the old. Surely in a country the Government of which had carried through the Trans-Siberian Railway one might expect to find some attempt to raise local conditions to the level occupied by that great work. Yet there is none; there are no central colonies for experimental training in cattle raising, horse-breeding, or cereal farming; there are no practical men who control the work of the new settlements—only the same nerveless effort to exist upon the part of a community already so ignorant and backward that every action in the daily life only sets it more firmly, plants it more deeply in the mud of ages.

"If this is the state of affairs in the warm lands in European Russia and throughout the Siberian region, the descent of the Russians upon Manchuria, itself in the first rank of cereal-producing countries, can be regarded with justifiable apprehension. More by good luck than by any deliberate design, it is the time-expired soldier of the active Asiatic army who is being encouraged to open up those settlements. North of the Amur river Cossack and peasant settlements are equally generously scattered; but to the south, in the districts where settlement has been attempted, it is the Cossack who is in possession of the holding. However, the exchange of the deadening inertia of the moujik for the Cossack only establishes an improvement in individuals and does not alter the fundamental base of the Russian system of colonisation. We, in our great colonies, in Australia, Canada, and Africa, watch over the migration movement, and care for it as carefully as any parent tends its offspring. The principle of settlement, the system of leasing, and the stringent enforcement of the improvement clauses have assisted, each in its way, to foster the creation of a colonial empire wherein the development of land was simultaneous with the growth of population.

"But in Siberia, Russia ignores details. Siberia is large and vacant. Immigrants are admitted, swallowed up, lost to sight, and, by the time that another season has opened, forgotten; without supervision, these immigrants revert to their original plight, but except in rare instances, and that because of some peculiar fortune in their environment, they do not in any way develop the resources of their new country. The population in Siberia to-day is not more than one to two square miles, while 90 per cent. are males. Yet what is the result? These people who pass into a country which, if new to them, is recognised now as standing with the foremost among the most fertile lands on earth, what have they done, how have they improved upon its resources, in what little degree have they added to their own fortunes? In the great majority of instances, certainly in the average of the immigrant population, they have remained just where they were."

A BRITISH-ISRAEL COMMENTARY.

By the Rev. Leonard Hills.

Frequently the question is asked, "Is there any Commentary on the Scriptures from the British-Israel standpoint?" and with a view of giving a few helpful particulars of a valuable work that is not as well known as it ought to be to our fellow-believers, these lines are penned. In 1855 Elliot Stock published "The Gospel Treasury and Expository Harmony of the Four Evangelists," compiled by

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Robert Mimpriss, library edition, large type, demy 4to, maps, cloth, 16s.; half calf, 22s.; calf, 30s.; morocco, 38s.; and it is this book that is a perfect mine of wealth, for it was compiled by one who was a heart-whole believer in our Identity with Israel and every word penned from this standpoint. And yet Mimpriss is remembered to-day as the author of "Mimpriss' System of Scripture Lessons for Sunday Schools," and possibly not one out of the many thousands who thank God for his works know that as early as 1855 the "Anglo-Israelite craze" had the earnest and devoted support of this scholar and saint. For he was both, as will be readily acknowledged by hundreds to whom his memory is still fragrant. This work, which passed through several editions, was originally subscribed to by some 3,000 of the leading religious public of the day, and that it was of sound Protestant and strong evangelical teaching, so notable an opponent of British-Israel as C. H. Spurgeon spoke most highly of it in his "Lectures to Students on Commentaries." In the preface to the 1st edition, wherein Mimpriss gives a plan of the work, he concludes: "Whatever excellence there is in the book, the compiler most unfeignedly acknowledges is due not to himself but to others; especially to the valuable contributions and disinterested and laborious revision and superintendence of a dear Christian brother." In the 2nd edition this clause bears an asterisk and a footnote thus:—

"The flattering and nearly unanimous commendation given to the Gospel Treasury by all who have used it makes it my very grateful duty now to record, with unfeigned thanks, that the dear Christian brother referred to above is John Wilson, Esq., author of '*Lectures on the Israelitish Origin of the English Nation*'; without whose serviceable and almost gratuitous aid and most valuable contributions in Notes, Practical Reflections, etc., the volume would probably have had no existence." Not only does the compiler of this truly wonderful tabulation of comparative studies in the Evangelists show in unmistakable language the force of British-Israel teaching, as for instance pp. 602—611, in a masterly exposition of the parable of the Prodigal Son, but lest there should be any misunderstanding whatsoever on the subject, an exhaustive addenda immediately follows, which treats of our belief in the form of question and answer. For example:—Question I. Where are we to look for the people upon whom more particularly the blessing of Abraham was to come? etc. This addenda, which quotes Wilson's Lectures freely, runs to nearly three pages of closely printed matter. That Mimpriss himself did not let his Identity light be hidden under a bushel may be gathered from the memoir written by one who, while stating his own disbelief in British-Israel teaching in no measured terms, is obliged to admit (pp. 26, 27): "Mimpriss was a decided millenarian and an enthusiastic believer of the modern doctrine that the English people are the descendants of the lost Ten Tribes of Israel" (p. 28). "He often spoke of the theory as the key to the books of the prophets, and its acceptance as necessary to any extensive success in religious work. Indeed, he sometimes went so far as to hint that those who rejected the belief were thereby hindering the spread of Christ's Gospel. . . . This strange doctrine was no recent idea of Mr. Mimpriss. It had become familiar to him through a prolonged acquaintance and friendship with the late Mr. J. Wilson, author of 'Our Israelitish Origin,' and other works on the same subject."

In answer to a most natural enquiry that might arise at this point as to the reason why, if this work is of such undoubted value, it is comparatively so little known, we cannot do better than quote from the "Memoir," p. 72:—

"But the great hindrance to the success of Mr. Mimpriss' noble life-work must be attributed to the principal Sunday-school associations of this country. He complained bitterly of the treatment which he and his works received at the hands of these institutions. Nor was his complaint without reason. For some time the "Sunday School Union" exhibited and sold his books; but after a while the committee of that time intimated that they could no longer do this for him, but that after a certain date he must withdraw his works from their custody. When he sought an explanation of such seemingly strange conduct, a leading member of the committee admitted in unmistakable terms that '*if they continued to sell his works, their own must remain on the shelves.*'" The italics are here written as they stand in the "Memoir." This testimony is of itself sufficient to make the work worthy the careful study of all British-Israelites; and as this is the jubilee year of the publication of the "Treasury," it is a fitting opportunity to ask our friends all over the country to keep an eye on the second-hand bookstalls, where it may frequently be picked up cheap.

ASIA MINOR AND BRITAIN IN APOSTOLIC TIMES.

By Rev. A. B. Grimaldi, M.A.

The connection of Asia Minor with Britain in early times was much greater than is generally noticed. Thus Joseph of Aramathæa, and Simon Zelotes, and Mary Magdalene, could easily have voyaged, after the Ascension, from Joppa to Ephesus, or other port in Asia Minor, and there waited till a merchant vessel was going to Gaul, and so on to Britain. The *Epistles* to the Asia Minor Churches show that they were Hebraistic, and the intimacy between these far removed places tends of itself to a consanguinity of origination. In the *Epistle* to Ephesus the emblems used are the Pleiades (Rev. ii. 1), the same emblem that Amos, the Hebrew prophet, uses to Israel; and these seven stars are in the head of Taurus, the emblem of Joseph. The other emblem is still more Hebraistic, being the seven golden lamps of the sanctuary, which could only apply to a Hebrew people. Mr. Macnaughton, as an independent witness, testifies to this close intercourse between the Israelites in Asia Minor and their kindred in Britain. He says that Paul preached the Gospel in Britain, and for centuries no one disputed the claim of the Culdees in Scotland to have received the Gospel from the Apostle John, if not in person, certainly by his *writings*.

For centuries B.C. vessels traded between Britain and Asia Minor. Herodotus refers to this. During the Apostle John's life, and in the second and third centuries A.D., a considerable trade was kept up between these islands and Asia Minor, Greece, and Alexandria.

Among these traders were earnest Christians, who had learnt under the Apostle John. These islands were well-known and much frequented in those times. In the time of the immediate disciples of John there were already many Churches in the south of Scotland. Several early Christian writers attest this, and hence Britain became called the Isle of Saints (*Gospel in Britain*, 1890, pp. 2, 3).

In Revelation the presiding ministers in the Churches are

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called angels. But Malachi (ii. 1) calls the Hebrew priests angels (Septuagint version), and Paul says he was received by one of the Asia Minor Churches as an angel (Gal. iv. 14). Lightfoot mentions that the rulers of the Jewish Synagogues and the Jewish minister were called angels. In this light, "angels," as applied to religious ministers, becomes a technical Hebrew term, and so not suitable to a Gentile people. All the presiding ministers of the seven Asia Minor Churches are called angels in Revelation.

To the Church or assembly at Smyrna was promised a crown; that is, the zodiacal sign, Corona, or the gold crown around the High Priest's turban, an essentially Hebrew emblem. In the *Epistle* to Pergamos, the sword is the emblem. And in the zodiac, the Hebrew Messiah is typified as a man with a raised sword, called Perseus. The *Epistle* to Sardis uses the emblem of the seven stars referred to by the Hebrew patriarch Job (xxxviii.). And in that to Philadelphia is the exclusively Hebrew emblematic figure of *the Key of David*, with which Gentiles had no concern. Asia Minor lay on the direct route from Media and Palestine to Britain.

"THE MOST VITAL HIGHWAY IN THE WORLD."

It lies before me in the original black letter as I write: "An Act for pauing of the high way betwene the Strond Crosse and Charing crosse." I turn the page, and there, following immediately upon the last of the Act's four short paragraphs, follows the title of the very next bill passed in that momentous session of 1533, that famous enactment forbidding appeals to Rome, which at a blow terminated the middle-ages and sent out uncertainly upon their vast career the baby liberties of the Anglo-Saxon race. It is a mere coincidence, yet as one stands and looks along the turmoil of this aorta of the living tides of London, one wonders whether the principle of the former little Act may not in truth have carried out a principle as tremendous as, and not very dissimilar from, that of the latter—freedom of communication first before all other things, then freedom of life and thought and faith must follow. Nay, it almost seems that with this particular highway liberty is bound up more closely than any other spot of ground in England; not Runnymede can show the claim. Along this ill-paved road, in rainy seasons fetlock deep in the yellow gravels overlying grey London clay—you may see it still when there is a new subway to be sunk—galloped the messengers of the King from Westminster to London demanding money, and more money, and again more money, for the prosecution of enterprises bearing with them seeds of an importance unknown and unsuspected then by King or people. Along this curving road the messengers returned again with the answer of the merchants of London—"Money, but on terms," wherein they laid the foundations of a far greater thing than was to spring even from the idle expeditions in which we have now come to find the source and origin of all we have to-day. The words of the Act run idly in the head—"The common highe waye is verye noyous and foule, and in many places thereof very jeoperdious to all your leige people." If only the good Speaker of the House of Commons of that day could see it now! Maybe he would think it more "jeoperdious" than ever, but, with the sterling plain sense of his generation, he would see that for every purpose of its life it remains the same old Strand as that for which he pleaded so earnestly nearly 400 years ago. The Strand cannot be changed. The building of her wide-avenued double, the Embankment, has but relieved her traffic enough to allow it still to thrust and halt and check its way along the old inevitable route. The Strand has long been, and will probably remain for many years to come, the most vital highway in the world. At either end are the great counter-weights of our progress, Parliament and the City. With these, joined by this narrow and impeded rod of communication, the balance of life and power is maintained for more than for this Empire alone, and no other thoroughfare on earth can claim as much.—*Daily Telegraph.*

THE DUMB ASS.

By Joseph T. Wheeler.

We read in the Scriptures how the dumb ass spoke with a man's voice (Num. xxii.; 2 Pet. ii. 16). We also read that there is a time coming when the tongue of the dumb shall sing (Isa. xxxv. 6). "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field" (Isa. xl. 6).

The people of Israel are a stiff-necked people and it was necessary that they should be humbled, and to that purpose I believe God hid our identity from us. We are to be His missionaries. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid" (Isa. xl. 8, 9).

Our Saviour humbled Himself to be born in a manger. The Greek word *phatnē*, translated manger in Luke ii. 7, 12, 16, occurs also in Luke xiii. 15, where it is translated stall. These four instances are the only places where it is used in Holy Writ. In this last case our Lord uses the ox and the ass for an illustration. "Thou hypocrite," He says. How like Israel! The only man who ever knew God was born where oxen and asses lived. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider" (Isa. i. 3).

However, having lost our identity we were humbled, and now we are fit for the Master's service. Are we doing it? We should be the chief missionary power (Micah v. 7; Gen. xviii. 18, xxii. 18; Isa. xliii. 20—22; Matt. xxviii. 19; Acts ii. 36, 39). Yea, it is our commission (Isa. xlix. 6; Deut. vii. 6; 1 Pet. ii. 9, 10).

What a lesson this is on humility. In Solomon's temple there was no stone seen (1 Kings vi. 18). We are the stone nation, but our identity has been hidden. Again, as individuals, we are built a spiritual temple, but there is no stone seen. The stone was all covered with cedar in the temple, and the cedar with gold. The cherubim (types of redeemed humanity) on the lid of the ark looking at the mercy-seat were beaten out of the same piece of gold. Our Saviour feels every stroke that it takes to fashion us. He humbled Himself to be born in a place where asses fed, for we were like a dumb ass.

The British and Foreign Bible Society report that nearly 5,857,000 copies of the Scriptures were issued last year, and the total issue since the Society's foundation was 192,538,000 complete or in parts, whilst the list of versions now include the names of 390 distinct languages or dialects, 12 new languages having been added during the past 12 months.

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MISCELLANEA.

SENSE OR NONSENSE?—It is very difficult for the people of one nationality to understand those of another, and M. Jacques Bardoux in an article that he has lately written on England's idea of her Imperial mission goes very far astray. Misled, as it would seem, by some Anglo-Israel nonsense, he jumps at the idea that the Imperialist idea is religious in its origin and that we, applying to ourselves the promises made to the Jews in the Old Testament, imagine that we are predestined by heaven to conquer the earth. Among his proofs may be mentioned the alleged fact that a Bible Society at the beginning of the South African war gave each soldier a Bible with the Union Jack on the cover, and that after the entry into Pretoria—he calls this, by the way, "the end of the conflict"—Lord Roberts ordered a service, returning thanks to "the God of the Imperial race." There are not wanting signs that this was written before the *Entente*, and was held over till called for by the dearth of "copy" caused by the Christmas festivities.—*Pall Mall Gazette*, January 14th.

* * *

ISRAEL AT PLAY IN THE DESERT.—A motley assemblage was that which witnessed the regimental sports of the British army of occupation at the Wady Natroun oasis in March. A multitude of Bedouins trooped in from the surrounding desert, arrayed in their gala costumes, the majority armed with a curious medley of old-fashioned but formidable-looking weapons that it would have rejoiced an antiquarian's heart to see. These sons of Ismail came attended by their families, pitching their tents and the "hareem" tents of their women close by the oasis. Other spectators, if anything still more numerous, but of a different colour, were bodies of black-robed monks from the neighbouring Coptic monasteries, all under the pastoral lead of their various bishops. It is not, therefore, surprising to notice the strange-sounding names of Archbishop Godgani, Bishop Din Sorrian, Bishop Baramous, and other ecclesiastics of no less distinction, among Major Pine Coffin's guests, who comprised several English ladies.

* * *

CAPE JEWS.—In thirteen years the Jews in Cape Colony have increased from 3,007 to 19,509. The census returns just published show that in the same period the Christians have increased from 364,509 to 548,027.

* * *

THE "CHRISTIAN ISRAELITES."—This sect, founded in the early years of the last century by John Wroe, the son of a Yorkshire collier, is not very prominent in England at present, but it numbers a good many adherents in America and Australia. The "Beardies," as they are popularly called (it is part of their creed never to cut their hair or beards), are especially strong in Fitzroy and Collingwood, two of the eastern suburbs of Melbourne. John Wroe died in Collingwood in 1863. In America, Denver City is their stronghold. An apostle from Denver has visited Melbourne with the news that the end of the world is at hand, and that all "Christian Israelites" must assemble in Denver and proceed in a body to Palestine. He has met with some opposition, but eighty-six of the Melbourne Christian Israelites have accepted his message, sold off all their possessions, and sailed across the Pacific to Denver.

* * *

PREPARING TO "RIDE UPON HORSES" (Ezek. xxxviii. 15).—Lecturing on army horses in different countries before a meeting at the Royal United Service Institution, over which Major-General Plumer, Quartermaster-General, presided, Major J. Moore, of the Army Veterinary Department, explained that Russian horses had a large infusion of English and Arab blood. Russia could easily supply eight horses for every man in its army; most other countries could supply only two. The British Empire contained only eight million horses, against Russia's twenty-three millions and the United States' seventeen millions. The number was small compared with other Empires or countries. There was a shortage in the Colonies, and he advocated the encouragement of the horse-breeding industry, so that in time of need we should be independent of other nations, and more custom could be given to the Colonies than to outside countries. Our Government could do great good by supervision of the breeding of horses, and supervision was much more necessary in the Colonies than at home.

* * *

FAREWELL WORDS OF LORD MILNER.—At the farewell banquet given to Lord Milner at Johannesburg there was a brilliant gathering of prominent men from all parts of South Africa, representing the military, municipal, and commercial classes, while the company also included the mayors of twenty towns and eight hundred other guests. In responding to the toast of his health, Lord Milner, who was received with overwhelming enthusiasm, spoke for over an hour. He prophesied that South Africa was approaching a period of expansion. A great development was indeed desirable in view of the imminence of a constitutional change. The disastrous consequences of the war were, he was happy to say, dying out, but he warned the Colony not to expect a more rapid realisation of its ideals on account of the grant of self-government. The new constitution was of a liberal character, and was the greatest single stride ever taken in the direction of self-government.

* * *

IDEAS ABOUT THE PHARAOHS.—Professor Flinders Petrie, who has returned to Cairo from his exploration expedition in Sinai, has unearthed some memorials of former rulers of Egypt, and found it had been the custom in ancient times to erect at the top of the mines a picture or an effigy of the king under whose direction the mine was being worked. One of the engravings which Professor Petrie discovered is that of one of the Pharaohs, with typically Soudanese features. From the hieroglyphics under the picture, the date and name of the king have been fixed, and Professor Petrie maintains that he was an Ethiopian. But his most interesting find, says the *Pall Mall Gazette's* Cairo correspondent, is that of a Semitic temple, in an almost perfect state of preservation, forty miles north of Mount Sinai.

* * *

BOERS AND THEIR SCHOOLS.—There is much room for satisfaction in the ending of the educational difficulty in the Orange River Colony. Since the Opposition schools, started by the Dutch Reformed Church as a spoke in the Government's wheel, have fizzled out for want of funds, the Boer leaders, amongst whom were Generals De Wet and Hertzog and Mr. Wessels, have wisely approached the Government in a friendly and reasonable frame of mind. As a result a satisfactory compromise has been arranged; the Boer schools are to pass under the control of the Government, and the best interests of education are in a fair way to be efficiently served.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 201.)

A COMPUTATION of the whole circulation of the 47 Identifications up to that date has been given thus: 230,000 at home, 120,000 in America, 420,000 in the Colonies and Germany, or a total of 770,000; and giving an average of ten readers to each copy, there would be 7,700,000 readers.

It was now suggested by the wife of his friend to start a new work, she having worked so earnestly and so hard in the cause; and this action on her part brought forth the *Nation's Glory Leader*, the "first weekly Identity journal, registered in her own name, and from first to last her own property, the only reward that could be given for her honest fidelity," he remarks.

This paper "became appreciated," and in addition to being a medium to develop the Identity work, it enabled him to go through the Books of Kings, with commentaries bearing on the British Empire. Commentaries also appear in it on Isaiah and the Romans, and would have been continued had not opposition hindered.

The Regent's Park accommodation was found too limited, and greater facilities became desirable, which were obtained in Clipstone Street, where much enlarged work was done. In addition there was a great call for lectures in all directions, but especially from the north. This caused weeks of absence from London, and a waste of time in continuous long journeys; so that after a year spent in Clipstone Street it seemed to be desirable that a residence in Liverpool should be procured so as to render better service to the cause.

By this time Mr. Edward Wheler Bird, of Clifton, writing under the pseudonym of Philo-Israel, had already written continually in the Identity publications and in newspapers, and given himself to the cause, so that there was now a second public champion; and Edward Hine and Edward Bird became the acknowledged leaders of the British-Israel Identity movement.

It was at this period that the late Mr. Cockburn Muir, for the late Mr. Bird and himself, suggested that Mr. Hine should transfer the management of the *Life from the Dead* and the *Glory Leader* to them; but this he declined to do. These two believers in the British-Israel theory both continued to be constant contributors to both the journals for the next three years.

It was while he was still in Little Britain that the Anglo-Ephraim Association was formed, and a clergyman connected with it was constantly visiting him there; so also was Miss Williams, who utilised her visits, he remarks, as prayer meetings, and who "was said to be the acting secretary," while her brother, who was intimate with Edward Hine, was mentioned on the circulars of this Association as the secretary. He was also at this time in correspondence with Professor Piazzi Smyth, the Astronomer Royal for Scotland. He was solicited to advertise a work in his writings, which he did in 70,000 copies, though without gaining any remuneration.

The secretary of the London Anthropological Society threatened law proceedings, he says, but nothing came of it. In consequence of Canon Rawlinson's attack appearing in the *Leisure Hour*, he wished to answer it there, or to reprint the article in one of his publications; but this was refused by the Religious Tract Society. And in Little Britain alone he notices that some £190 were lost to him in promulgating the Identity. It was while here, also, that he assisted in forming the Israel's Identification Association.

It may be mentioned that the *Hine Pedigree* is the property of Mr. Bennett, of West Malling, a cousin of the late Edward Hine, and the owner kindly lent it to Mr. Loveland, who is the possessor of the MS. *Autobiography* already mentioned.

The autobiographical notes from his MS. may be now continued chiefly in his own words and expressions. Some difficulty having arisen at this time, he remarks, "in addition to Philo-Israel and Cockburn Muir, Colonel Gawler very kindly undertook to investigate the matter. Edward always esteemed the Christian action of the Colonel, for he called upon Edward early in the morning . . . he had a long interview, received long explanations; and, as an honourable man, has since declared to many friends that he was perfectly satisfied by his visit."

Lecturing engagements were now frequent, and so much in the North, where large meetings were the rule, in many cases hundreds being unable to gain admittance, that he thought it wise to repair to the North, and he decided to reside there for two years, in Wavertree, Liverpool, with the intention of strictly confining his attention to the North.

At this time also he had to decline hosts of applications from the South and the West, and it became a common thing, as well as editing and writing in two periodicals, to have to be away from home for a month at a time, lecturing nearly every night, and always, he notices, most cordially received.

At one time, for three months he was away lecturing every night, and often holding three services on a Sunday, with the exception of only two Saturday nights. This meant much work, travelling, and fatigue, but he got through it. He was at this time much in Scotland, and at one time spent between two and three months in Ireland. Reckoning all his lecture attendances together, he considered that he must have stood before nearly five millions of people.

He considered that his services were acceptable because they were asked for three, four, five, six, and as many as seven separate times in the same towns, such for instance as Leeds, Hull, Newcastle, Sunderland, Lancaster, Glasgow, Manchester, and other places, and if he lectured once before the people of Liverpool, he must have done so over twenty times.

While in Liverpool, Edward Hine's friend, William Cookson, intimated to him his desire to start a new Identity journal, and he at once readily encouraged the idea, lecturing on its behalf, and so the *Israel's Identity Standard* was started. He however saw, as he considered, from the first, that it required better editing, and therefore suggested that Edward Bird should be applied to for assistance. In the meantime, however, Philo-Israel himself came forward, he says, and offered his own services, without any solicitation being made to him. As was natural, Mr. Bird was accepted, while the journal was still under Cookson's control, and reported Edward Hine's lectures and mentioned his writings, continuing also to write in *Life from the Dead* and in the *Glory Leader*. In his pamphlet, Mr. Bird remarks: "I desire to acknowledge, in the most unreserved manner, my obligations to Mr. Edward Hine for the light he has been the means of throwing upon the pages of the *Word of God* in the various publications he has put forth." This full testimony to Edward Hine by Edward Bird was seen by the former when in Belfast, in the third thousand of the pamphlet by Philo-Israel, which was perhaps attained in a good measure by the advertising of this pamphlet in Edward Hine's writings.

The name of this new periodical was altered by Mr.

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Bird to the BANNER OF ISRAEL, and has so continued to the present time. It however got into some debt at first, and Edward Hine consented to lecture on its behalf, and did so many times in Liverpool, Birkenhead, Seacombe, Egremont, and neighbouring places, for which assistance Cookson heartily thanked him, the lecturer requesting that none of his own writings should be displayed at these lectures for sale, but only the BANNER OF ISRAEL; and he says he never regretted the labour bestowed, as there was room for all, and if managed in a proper spirit, the more the better, as each would have a distinct circle of influence in which to promote the Identity; so be laboured hard that the new journal might succeed, and thus was another Identity periodical commenced.

It was at this time that Edward Hine visited Ireland, and the day after his return Philo-Israel visited Liverpool, and held a meeting on the Identity in Hope Hall, which was half full, and to this meeting therefore the former went, "and when called upon, amid ringing and deafening applause, had great and conscientious pleasure in bidding Philo welcome to Liverpool." In reference to this incident he quaintly remarks: "Philo will never forget the welcome Liverpool gave to Edward on his return from Ireland, either in earth or heaven." The next day he called upon Mr. Bird, at the house of a friend who had held Identity drawing-room meetings for him to attend, and who had followed him about in his lectures, being seldom absent, and who had been lavish in kindness bestowed upon him.

His visit to Ireland had lasted nearly three months, so that business accounts got behind, and the work was in arrear, and money was needed to meet the printer's bills. A London publisher was in account with him for nearly £600; he wrote again and again for at least some part payment, and getting no satisfactory answer, went to London, but only obtained five pounds.

Mr. Cookson, of Liverpool, had by this time incurred expenses which he could not sustain in connection with the *Israel's Identity Standard*, and in consequence sold the periodical to Mr. Guest, of Paternoster Row.

Edward Hine's household at Liverpool consisted of his landlady, her husband, and one of their sons, and all were "knee deep in Identity labour." His landlady undertook the tedious and heavy work of week by week and month by month preparing the addresses for subscribers' copies of the journals, always a work of two days' hard labour, wrapping each copy in its proper label, sorting foreign addresses from the home ones, and despatching them by post. In addition a large number of trade parcels were weekly forwarded by rail and coach, and every copy of the *Glory Leader* had to be folded, each copy requiring three foldings, which was a good hard day's work in itself. Then the pamphlets were received and counted, seldom less than 5,000 at a time, and large and heavy parcels were packed up for the use of booksellers (a carrier calling daily) throughout the kingdom, which was really more a man's than a woman's work, but she carried it out wonderfully.

Then the husband each day had an allotted district given to him, calling upon booksellers throughout Liverpool and its outskirts, and also such towns as Wrexham, Chester, Birkenhead, New Brighton, Rock Ferry, Frodsham, Southport, Ormskirk, &c., &c., and in the same way the son visited on a fixed plan Manchester, Preston, Oldham, Bury, Rochdale, Stockport, and many other places.

These details will show how the Identity work was at this time actually maintained, and illustrate the labour and exertion he underwent to carry on the matter, and also bring into notice the efforts of other labourers in the same cause, working without remuneration or applause for what they held to be the truth. Edward Hine himself was at this period mostly away from home lecturing, and when at home always engaged in writing. It would have been impossible for any one household to have affected more Identity work, and all with their hearts in it.

In reference to some remarks made at this time he here expressly repudiates them. Mr. Harrison Oxley, a voluminous writer in *Life from the Dead*, had said that he thought Edward Hine was "the Joshua before whom the Stone was laid"; concerning which absurd idea he writes that he "had work before him, therefore could not waste time by being pedantic; when once he sent his MSS. to the different printers, he so much trusted to their honour and cleverness that he never asked to correct the galleys, seeing nothing more of them until they were in Magazine form ready for issue, so that, if any mistakes did occur, it was not by his carelessness, but by his printer's oversight. It is a fact that if he had seen the Joshua notion in the course of printing, he would have struck it out, but not doing so he was unable, but he did afterwards disclaim being the Joshua, and said if it applied to any living man it would more properly apply to the Rev. F. R. A. Glover, M.A., and he thinks so now."

Just in the same way, someone else said that Edward Hine was Joseph, *the Shepherd of the Stone of Israel*. Mr. Bird, upon seeing this, wrote to him requesting him to disclaim being Joseph, or he could no longer write for his journals. This however was not done, but Mr. Bird continued to write in them long after.

William Cookson, of Liverpool, having lost money by his *Israel's Identity Standard*, was reduced to great difficulties, and Edward Hine, considering that he had done good service in the cause, stated his case, and also made an appeal for help, which resulted in bringing as much comfort to his home as had been taken away from it.

Though he received a hearty welcome in Liverpool, and his lectures were well attended, and the Identity cause seemed to prosper, yet he mentions that he experienced while there great financial losses. He ascertained "that he had lost some hundreds of pounds through a London failure. For a given house to have become the known channel for sales, and fails, the loss is not only the money owing not being paid, but the losses sustained during the time that other channels for sales can be made and become known, that a loss of £500 in this way would really imply a loss of £800."

Writing of this time he also says that his "lecturing did not pay; he only asked for £2 for each lecture, and then undertook to pay his travelling expenses out of this. But though doing a world of good he was not realising, but a lecturing arrangement he entered upon itself resulted in a loss of over one hundred pounds. These, added to non-payment of accounts from booksellers who went to the bad, gave a total loss during the time he was in Liverpool of much over one thousand pounds."

After being in Liverpool between two and three years, he returned, according to his promise, to London, more expressly to be ready to undertake lecturing in the Midlands, the South and West of England. He was most kindly received, he tells us, by the London public upon his return, and arrangements were made for a series of lectures in Exeter Hall, St. James' Hall, the Memorial Hall, Westbourne Grove Hall, New Cross, Chelsea, Newman Hall Lecture Room, Clapham, Battersea, Lewisham, and other places. MARAZION.

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THE BRITISH-ISRAEL ASSOCIATION.

Annual Meetings.

The annual gatherings of the London Association took place at Exeter (Lower) Hall on Thursday, May 4th. At 2 p.m. the business meeting was held, and was opened with prayer by the Rev. M. S. Bergmann. The Secretary read the Minutes of the previous annual meeting, and also a letter from Mr. Landseer Mackenzie expressing regret that he was unable to attend on account of ill-health. The Chairman (Mr. Douglas Onslow) then read the report of the work during the past year, in which was also embodied a review of the progress of the Identity movement throughout the kingdom. Major J. Fielding and Mr. W. Weller spoke on the report. The financial statement was made by the Treasurer (Mr. F. C. Danvers), the total receipts for the year amounting to £409 and the expenditure to £380. Dr. Heywood Smith, General G. R. Roberts, Major-General Hungerford, Mr. Marchant, and Miss E. M. Rush made a few remarks, and the meeting was then closed.

THE AFTERNOON MEETING

commenced at 3 p.m. with prayer, etc. The Chairman (General Roberts) made a few introductory remarks, and then called on

Colonel Deane, who is a very clear speaker, and dwelt on the mission of our Lord to the lost sheep of the House of Israel. He spoke of the way people too often dealt with the promises made by God to the House of Israel and tried to explain them away; then passed on to the mistakes of expositors in confusing Israel and Judah, and, in conclusion, said the spiritual reign of Christ did not do away with the literal promises respecting David's throne.

Major Fielding spoke next, and said there seemed quite a military display on the platform, with a general in the chair and a colonel and a major as speakers. An Irish clergyman had said that British-Israelism was a fad of a few old, worn-out military men. This, the speaker said, was far from true. British-Israel truth was a fact, not a fad. He went on to say that many were interested in British-Israel truth, but something more was wanted. There were prejudices which many Christian people had that must be overcome, and this can only be done by tact and perseverance on the part of Anglo-Israelites. Let them read books on the subject by all means, but let them not forget the Bible. In his concluding remarks, the speaker said that when the truth became generally accepted, there would be many like Thomas, who would only believe on the most certain evidence; but blessed are they who believe on reasonable evidence without waiting till they must believe, whether they like it or not.

The next speaker was Mr. F. C. Danvers, but his address will appear in detail in next issue, it giving a fresh light on the subject which should be before our readers.

After Mr. Danvers, the Rev. Marcus Bergmann gave a short experience he had had that day, and the meeting was then concluded.

During the interval between the afternoon and evening meetings, tea and coffee were served, and friends met one another, compared notes, and in other ways passed the time.

THE EVENING MEETING

commenced at 7 p.m. in the usual way with a hymn and prayer. The Chairman (Mr. D. A. Onslow) first spoke for a few minutes on the recent declaration of 101 clergymen respecting the Higher Criticism, and then went on to the recent attacks on the Bible.

Rev. A. E. Bull next addressed the meeting. He said there were more believers in British-Israel truth than we thought, but they did not always confess their belief. He had no patience with those whom he called the "pooh-poohists," who would dismiss the matter before enquiring into it. There was a reasonable amount of evidence in support of it, and the rest must be taken by faith and accepted as the truth of God, for we cannot prove everything. There was not a further revelation needed, but a revelation of what was already clear must come to the minds of those who had not yet seen the truth. God's promises had been hidden by layers of false teaching and wrong explanation, and so were not seen by many. He did not think it ought to be expected that ministers and clergy should always teach it; but they should speak out when it was clearly before them and at the right time. *Future life*, *Second Advent*, and *problematical details* occupied people's minds, but they would not study British-Israel truth. The tide was turning in regard to the Higher Criticism, and would turn with regard to British-Israelism. In conclusion, speaking of the present outlook of our nation, he said that whilst all right-thinking persons must deprecate our national faults, our present-day decline in morals, Sunday observance, &c., still in the face of God's promises surely no one could believe in our ultimate national decline. God will most certainly guide us safely through it all.

Miss Augusta Cook spoke next, and told the meeting how she first learnt about Anglo-Israelism one Sunday in Germany by a copy of the Banner of Israel being introduced to her notice. She said it came to her as a truth of God spiritually discerned, and it never appeared to her as a crank or fad. She thought that if the four kingdoms of Daniel were literal, so must the fifth or stone kingdom be. It was preposterous to make that spiritual and the others literal. People point to the Jews as a witness to the truth of the Bible, but that is only half the story. Let them also look at Israel as shewn in the British Race and see a much stronger witness to the truth of God's Word. In conclusion, Miss Cook suggested that a declaration regarding British-Israel Truth be drawn up, sent to all clergymen and ministers for them to sign, and in case this was not effective it should be followed by another declaration later on.

Col. Deane was the next speaker, and he related some of his experiences in trying to convince people of British-Israel Truth. He said that he never found anyone who would fairly oppose British-Israel Truth; they always backed out of it in a debate, and went off on to side issues; or, if a discussion in a paper, only part of the letters or articles were published, and not all; hence the readers got a wrong idea of Anglo-Israelism. He dealt in brief with some of the stock objections to the theory, and said that the promises regarding the continuance of David's throne was not literally fulfilled in Christ; that the Ten Tribes were not represented by ten million Jews, as the Jews themselves admitted; that the argument was thoroughly borne out by Scripture and History. Then, too, people said, look at the weakness of your authorities; how many theologians have you writing on your side? This was true, but not necessarily a drawback. The merits of a book depend really on its contents and accuracy, not on the reputation or standing of its author. He said it is difficult to get theologians to put their prejudice on one side and study the matter with an open mind; but when they do, the result is always satisfactory. If the pew will but demand the study of British-Israel Truth, the pulpit will soon come into line and supply what is wanted.

Mr. Marchant then told the meeting how he first learnt about British-Israel Truth from a copy of "Forty-Seven Identifications" that he saw in a bookseller's shop. He bought it, read it, tested it, and accepted the truth without any prejudice. He then spoke about recent work in Brighton, and how one man who used to ridicule the Bible had been brought to the truth through hearing of Anglo-Israelism.

Dr. Heywood Smith also spoke for a few minutes.

Rev. Leonard Hills, of Liverpool, told the meeting of his experience during a few weeks of preaching and teaching down in Mid-Sussex. This brought the evening meeting to a close. The attendances were good, particularly at the evening meeting, and three fresh speakers took part, who it is hoped will speak again on other occasions.

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"ACTION!"

By R. Mackworth.

In Argentina we are thoroughly posted as to movements small and great; the telegraph works here into the heart of the Pampas. "The Revival: What is it?" Mr. Stead asks. He answers, "People don't want any more '*teaching*.'" Now, brother Anglo-Israelites, isn't that true? I know it. We know what is right, but how to do it is the question. Surely we, with our general dislike to seeing ritual blinding the eyes of people to the "work-a-day" value of religion, desire no ritual but that of the tuneful soul that feels that it is pure with clean hands. How we would leap for joy if that could be our estate, and then we could enter the gorgeous cathedral and praise God with ritual and splendour. We feel that there is a sort of legerdemain passing before our eyes when the troubled conscience has vestments and lights in place of an honest, upright position, to make inward music. "Action," Israelites! Perhaps when we get into action "our day" will commence. This is what I mean—action on Dr. Dowie's or General Booth's line. Mr. Stead says that the mere "telling" the people that the Lord Jesus Christ is the Saviour of all men has been so well done that the whole British public know it, and he approves of almost the subservience of preaching to music and silent moments and opportunities for the Spirit to speak through promiscuous members. Many times I was taken to task in Hyde Park for not often enough uttering that truth of truths that He is the Saviour. I wished with all my heart to convey that fact to the hearts of others, but I felt that I wanted to show "action," that is—as Anglo-Israelites can well understand—to point to an action of God, a solid Empire built up. This, then, is what I contend—that we should do all we can to strengthen the position of this bulwark against evil. I know that it is a startling theory to quiet, peace-loving souls, that to prepare for war to resist the mundane efforts of Gentile nations is the way to "peace." I know full well that Christians shudder at being associated with a movement to kill its opponents. Christians in Hyde Park show the cloven foot often enough; but, without desire to dogmatize, I can urge the same views that President Roosevelt and others urge, that you must be strong enough to impose respect, and I further cannot see that the Almighty requires us to abandon a natural attitude of defence. As I have so often urged, the time to "let the weak say I am strong" has come. I take my cue from many things, and my initial standpoint is that seven years have elapsed since the battle of Omdurman, when the "thin red line" was drawn from the mouth of the Nile to its sources; for did we not immediately follow the Omdurman victory with expeditions down south and up north from its sources (*vide* Marchand affair)? I believe that Mr. Dimbleby and other authorities were quite correct in pre-announcing 1898 as the final year; but what finality? The detention of Israel from its own borders. In 1898 Israel, for the first time in its existence, took charge of the western (W.S.W.) border, and now "My people are at hand to come." I am hoping (not prophesying) that this 1905, being the seventh year from that event, will see Israel stand upright, clothed in flesh and filled with the Spirit. Dear friends, before I came out here to urge "Mobility, mobility, always Mobility," and stir this unique horse country to its *rôle*, I started and helped to maintain many athletic institutions, for I have long seen that Christians must be ready for the arbitrament of the "Sword.' Then on these lines I say again, "Action."

AN ISRAELITISH ENTERPRIZE.

The London University Caravan.

"The Evangelisation of the World in this Generation." It is a great ideal, and the Student Volunteer Missionary Union could hardly have adopted a more inspiring watchword, for those who conscientiously adopt it as the motto of their lives find that it not only arouses a deeper enthusiasm for the work of Foreign Missions, but that it also conveys spiritual inspiration hardly imagined before. So, with a sense of the intense need which our home Churches have of a deeper interest in the cause of Foreign Missions, and a feeling of the personal benefit which it will bestow upon all who will accept it for themselves, the London branch of the British College Christian Union determined to try to present and explain it to some of our village Churches. The various missionary societies send their own deputations to the town Churches, and thus maintain their interest in the work abroad; but it is to be feared there is still very much to be done in the country in this direction. With the aim of doing something to meet this need, a caravan tour was arranged in country districts of Kent, Sussex, and Surrey. Starting at Orpington in the middle of August, the caravan travelled to Eynsford, Larkfield (near Maidstone), Paddock Wood, Mark Cross (near Tunbridge Wells), and reached Uckfield at the end of the month. This was the most southerly point, and the tour was continued through East Grinstead, Crawley, Horsham, and Cranleigh, finishing its work at Woking. In each of these places a stay of several days was made, and every evening meetings were held in these stations and in neighbouring villages. A large amount of literature was supplied by the various missionary societies for sale and distribution, and of one book nearly two hundred copies were sold during the month.

The audiences varied in size from ten to five hundred, but their interest was unfailing. The difficulties in the way of the work often seemed insuperable. The conditions of student life necessitated the choice of the most inconvenient period in the year. It was pioneer work, and methods had to be tested. Financial problems sometimes threatened to stop the work altogether, but in some wonderful way the threat was never fulfilled, and the lessons that were learnt were invaluable. There were lessons of method, lessons of personal faith, and, above all, lessons of the need of our English country Churches.

It was said that the "yokel" was the backbone of our army in South Africa. Why should he not know the conditions of service in the army of Christ? Perhaps God has some great work for our village Christians to do in heathen countries, and it is impossible not to feel that the London University caravan can do something to fill a terrible gap in the spiritual life of many of our country districts.

The work is entirely undenominational, and is carried on by students of all faculties. For the medical students the present secretary is E. W. Squire, Esq., St. Mary's Hospital, Paddington; for the theological students, T. H. Robinson, Esq., B.A., Regent's Park College, London, N.W. Either of these gentlemen will be most pleased to receive subscriptions from any who are interested in Foreign Missions, in order that the work next year may be carried on with even greater efficiency than in 1904. The expenses then will be very much greater than on the first occasion, as a van was lent by the kindness of the South Surrey Congregational Union, and next year it must be hired. The expenses of the commissariat are paid by the students who take part in

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the work, and the officers appeal with confidence to the generosity of all those who have at heart the coming of Christ's Kingdom upon earth, for they fully believe that the work in which they are engaged will materially contribute to that grand consummation of our Christian faith, "when one shall not need to say to another, 'know the Lord,' but when all shall know Him, from the least unto the greatest."—*Missionary Herald.*

LAUS DEO.

Tune: "The day Thou gavest, Lord, is ended."

REDEEMER of Israel, JEHOVAH'S Anointed,
Our Father in Heaven, our praises we bring,
Oh, hear the New Song from the Isles Thou appointed
The place for Thy people, Thy glory to sing.

We praise Thee, adore Thee, with song never ending,
Our glad Hallelujahs triumphantly raise;
Empowered by the Spirit, Thy messages sending,
Till all the wide world shall rejoice in Thy grace.

For safety and gladness and light in our dwelling,
The harvest of earth and the wealth of the sea,
For the gift of Thy peace our bright anthems are swelling,
The heart-song of Israel, safe, happy and free.

For the free flag above us, its fair folds displaying,
The sign of the firstborn and covenant love,
Grace, mercy, and peace, in its colours portraying,
The witness for freedom, all banners above.

We praise Thee; Thou holdest the throne in Thy keeping.
Oh, grant Israel's prayer for our Queen and our King,
That under the care of thine eye never sleeping,
Each hour to their heart may Thy rich blessing bring.

To the Glory of God, Father, Son, Holy Spirit,
Our sevenfold Hosannas we joyously raise,
Desiring to show forth His grace—not our merit—
And witness for Him all the length of our days. Amen.

LEONARD HILLS.

ZIONISTS AND EAST AFRICA.

HAVING regard to the return of Major Gibbons and his colleagues from their mission to East Africa in connection with the projected Zionist settlement in the British Protectorate, the following resolutions have been passed by the Council of the London Zionist League:—

That, in view of the fact that one of the chief objects of this League is to explain the principles of Zionism, and that it is essential to be unanimous in the interpretation of such principles, the following be recorded as the opinions of the Council:—

(*a*) That the Basle programme deals with Palestine and Syria only, and excludes the consideration of any other territory.

(*b*) That, in view of the tendency in some quarters to regard it as possible to realise the ultimate aim of Zionists in a country outside Palestine, this Council is of opinion that such a tendency is opposed both to the historic ideal of Zionism and to the Basle programme.

(*c*) That it is necessary to oppose publicly in every way this principle of territorialism, and to maintain that from the Zionist point of view the regeneration of the Jewish people is not possible outside Palestine.

(*d*) That the East Africa offer as a step in the direction of territorialism cannot be furthered by Zionists, and it is not in any case an object to which Zionists, as such, can devote any part of their energies or any of the funds of the movement, although this Council would cordially welcome the carrying out of the proposals as a measure of relief by any non-Zionist body.

Correspondence.

PYRAMIDOLOGY AND HOW IT IS SPREAD.

To the Editor of the "Banner of Israel."

DEAR SIR,—Noticing in my walks about North Manchester a placard announcing a lecture entitled "*The Great Pyramid: Its History and Purpose*," by Mr. G. H. Smith, F.R.H.S., to be given in St. Alban's Schoolroom, Cheetwood, Manchester, I attended the same, together with my son (age about 17) and one of my daughters (age about 12), who is attending one of the Municipal Schools in Manchester.

The lecture was illustrated with lantern and slides and was very well got up. The first thing the lecturer did was to quote Isa. xix. 19, 20, and during the lecture he was constantly drawing attention to certain events in British history in correlation with the silent language of the Great Pyramid, and he was often applauded by those who, perhaps, were hearing for the first time any mention of that Stone Witness in the land of Egypt. The lecture only lacked one thing, and that was the reason why he mentioned Great Britain in reference to the Pyramid, to the exclusion of the rest of Europe—aye, of the world.

On the way home from the lecture my daughter, who was greatly impressed with what she had seen and heard, said that the Schoolmaster who teaches her class had been telling them a few days previously of the wonders of Egypt and the Pyramid. Here, thought I, was a possible opening for something to be done. So the next day I asked my daughter to show, and lend, to the Schoolmaster my copy of "*The Great Pyramid*," by Piazzi Smyth; also Colonel Senior's work, "*The British-Israelites*," which also contains information on the Great Pyramid. The result was that two days later the whole of Standard VI. (some 50 scholars) were treated to a lesson or lecture upon "The Great Pyramid of Egypt."

I do not know the Schoolmaster, but of this I am sure, he must have been impressed with what he had read in the two books I lent him, else he would not have been anxious to impress others with the facts and teaching of that wonderful building. As to the inner meaning of its teaching, that in time will suggest itself to thinking minds. Its sequel, viz., *The British Empire and its Why and Wherefore*, is bound to be enquired after, either sooner or later. And so the seed is being sown in devious ways. If the crop does not turn out a fairly plentiful one, well, it won't have been through any fault of mine. Yours, in the Hope of Israel,

F. S. GANDY.

7, Conran Street, Queen's Park, Manchester, April 29th, 1905.

NEWFOUNDLAND.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER of March 1st, 1905, Vol. XXIX., No. 1,470, there is an error in the estimated area of Newfoundland, it being put at 160,200 square miles, instead of between 42 and 43,000 square miles, which is a big difference.

Respectfully yours,

F. H. CHOWN.

St. John's, Newfoundland, April 6th, 1905.

[Our figures did not refer to Newfoundland alone, but to "Newfoundland and Labrador"; that is, the portion of Labrador belonging to Newfoundland. This is distinctly stated.—ED.]

CHANGE OF ADDRESS.—Communications for the Editor to be addressed:—J. G. Taylor, 12, Burdon Terrace, Newcastle on-Tyne.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
Aryanism versus Our Hebrew Origin	217
Israel's First Migration. By F. C. Danvers	218
North of England Council Meetings	219
"The Day of Small Things" and the Origin of the Anglo-Israel Distribution Fund. By J. M. Lawrence	220
The Three-Foot Rule	221
Miscellanea	222
Notes Upon the Life of Edward Hine	223
The Aliens' Bill and the Jews	225
A Fair Israelite Queen of Egypt	225
An Outspoken Clergyman	226
Correspondence: The Bradford Identity Conference. How to Spread the Truth	226

ARYANISM VERSUS OUR HEBREW ORIGIN.

A CORRESPONDENT, who writes us over the signature of "An Interested Inquirer," states an apparent difficulty which no doubt presents itself to many inquirers, and is certainly utilized by many opponents; so that instead of compressing our reply into half a dozen lines, which might easily be done, we think it better to deal with the objection in a somewhat more comprehensive way. Our friend says:—

"I have read with interest the book entitled "Lost Israel Found," the subject treated therein being quite new to me, but whilst many of the author's "evidences" seem too clear to be regarded as coincidences, there are one or two points which I should like to be able to verify. For instance, I had always understood that the Aryan family was considered to be the parent stock from which most of the present-day races of mankind were sprung; that in accordance with the natural law of movement this parent body split up at various periods anterior to all European history, the off-shoot known as the Slavonic race going north of the Caspian Sea; the off-shoot which comprised the Celts, Teutons, Germans, Saxons, Danes, &c. (evolving ultimately our British race), migrating more westerly; other off-shoots penetrating to India, Persia, &c., giving birth to the present-day inhabitants of those countries. The Anglo-Israel theory would appear to suggest that the parent stock referred to was identical with the lost tribes then in the region of Media, but from which only the British race can claim descent. My information on the subject may be very imperfect, but as I should like to follow the matter up, may I ask you to furnish me, through your journal, the BANNER OF ISRAEL, with the reference to the authorities which you rely upon in regard to this point, as also in regard to the list of early Irish Kings."

The theory that the modern world, from India to England, was peopled by the families of an Aryan stock which branched out in all directions from Central Asia, is entirely obsolete so far as ethnologists are concerned. It was broached by Professor Max Muller, who was merely a philologist, though a very eminent one, and as he saw traces of Sanscrit in the languages of Greeks, Persians, Teutons, &c., he rushed to the conclusion that they all belonged to the same primitive race. The popularity of Max Muller did a great deal to popularise his idea, which he enforced in his lectures, but it was soon found to rest on an utterly unsound basis, as it assumed that language was a proof of ancestry, and ignored the palpable fact that races often borrow their language from neighbours of a different stock. Geiger, Cuno, Schrader, Spiegel, Schmidt, Sayce, and others attacked the Professor's hypothesis from various standpoints, and their views may be seen summarised in Isaac Taylor's *Origin of the Aryans*. Of Max Muller's dictum, Isaac Taylor himself declares, "More mischievous words have seldom been uttered by a great scholar," and describes the present position of his "crude assumptions" in this paragraph:—"It is now contended that there is no such thing as an Aryan race in the same sense that there is an Aryan language, and the question of late so frequently discussed as to the origin of the Aryans can only mean, if it means anything, a discussion of the ethnic affinities of those numerous races which have acquired Aryan speech; with the further question—which is perhaps insoluble—among which of these races did Aryan speech arise, and where was the cradle of that race?" (p. 7).

It does not need an essentially scientific judgment to perceive the fallacy of the notion that a relationship in language argues a relationship in blood, for if that were true the Normans would have been French and the French would be Latins. As Mr. Legge observes (*Academy*, 1903), "Language is about the worst test of nationality that can well be devised. The Jews, for example, while preserving their racial characteristics unaltered, have, since the days of Nebuchadnezzar, spoken in different parts of the world

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almost every known tongue but Hebrew, and the instances of the Italian-speaking Lombards, the French-speaking Bretons, and the English-speaking Highlanders and Irish, are too obvious to be dwelt upon. If we go farther afield, we find on the Western Continent both African negroes and aboriginal redskins speaking no other language but English, and Aztecs and Peruvians using Spanish as their mother tongue. Language indeed is seen to be some indication of neighbourhood and political supremacy, but hardly ever of origin."

Thus the short-lived Aryan fiction was overthrown, and to-day ethnologists can tell us nothing of a definite nature concerning the origin of races. Our correspondent remarks: "The Anglo-Israel theory would appear to suggest that the parent stock referred to was identical with the lost tribes then in the region of Media, but from which only the British race can claim descent." That is a misapprehension, except as regards the geographical position of the Ten Tribes. Our ancestors, the Saxons, are traced by Sharon Turner to that same region of Media, viz., the country east of the Araxes (*History of the Anglo-Saxons*, book II., chap. i.), where they make their appearance in secular annals shortly after the deportation of Israel to that region, and as the British are inheriting the great prophetic destiny of Israel we should assert their Hebrew origin even if there were no further historical evidence to be had, unless counter-evidence could be produced proving beyond a doubt that we were Gentiles. But archæological researches have produced facts of a positive kind, showing that not only the Saxons but the British people as a whole are sprung from lost Israel.

The British people are divided into two so-called different sections, the Teutonic and Keltic; but as the terms Teutonic and Keltic, like Aryan and Scythian, have ceased to possess any ethnic meaning, we must substitute the ethnic terms Saxon and Kymry. The Saxon division includes Angle, Dane, Norman, and Jute, as well as the Saxons; while the Kymry represent the ancient British elements. The Welsh still speak of themselves as Kymry, and pronounce that word Kumree, which was the name borne by the Ten Tribes at the time of their captivity. This is indicated by the Assyrian monuments, and certified by all Cuneiform scholars, for which see "Western Asiatic Inscriptions of British Museum," vol. iii.; "Records of the Past," vol. v.; Smith's "Assyrian Canon"; or Sir Henry Rawlinson's communication to the *Athenæum* for March 27th, 1852. The Nimroud Obelisk in the British Museum even tells us how Israel acquired that name, for it styles Jehu the "Son of Khumree," showing that Khumree was the Assyrian form of Omri, the builder of Israel's capital, Samaria. It was a common custom to call a city after its founder, hence we find the Assyrians denominating Samaria the city of Khumri, and, as in the case of Babylon, the name was eventually applied to the entire land and people.

The Kymry being Israelites, there is no difficulty in determining that the Saxons were Israelites also, for Rawlinson, in his *Herodotus*, writes: "In the Babylonian transcripts of the Achæmenian inscriptions, the term which replaces the *Saka* of the Persian and Scythic columns is *Gimiri*." "The ethnic name of *Gimmeri* first occurs in the Cuneiform records of the time of Darius Hystaspes, as the Semitic equivalent of the Aryan name of *Saka*" (i. 196; iii. 150). "K" and "G" are interchangeable, as may be noticed in Rawlinson's "Origin of Nations," where the author alludes to "a race which the Assyrians called Gimiri or Kimiri" (p. 169); while the *Saka* are, of course, the later *Sacæ* and the Saxons of our own days. We therefore learn that the Saxons and the Kymry were originally a single stock, known to the Assyrians, their conquerors, as Khumri, but to the Persians as Saka. We have explained the derivation of Kymry, and the root of Saka is not hard to discover. Sharon Turner observes that "Sakai-Suna, or the sons of Sakai, abbreviated into Saksun, seems a reasonable etymology of the word Saxon"; and Dr. George Moore goes a step nearer the mark in his "Ancient Pillar Stones of Scotland," where he argues that "Sakai" is simply "Isaac" with the aspirate dropped and the usual termination of "a" added — a change which names frequently undergo in the East. "That the Sakai," he remarks, "were in the country to which the Ten Tribes were led captive, we have abundant evidence. . . . If they were Israelites, we see at once how they came to be called Sacæ or Sakai, for we know that they were called Beth-Isaac in their own country shortly before the captivity" (Amos. vii. 16; Gen. xxi. 12).

For a list of the early Irish Kings, Keating's "History of Ireland" may be consulted.

ISRAEL'S FIRST MIGRATION.

An Historical Side of the Identity Question.

Summary of an Address at Exeter Hall on May 4th, 1905.

By F. C. Danvers.

Going back to the beginnings of the Hebrew nation, we know that Israel went down into Egypt, and whilst there became a great multitude, and we are all acquainted with the details of the exodus as recorded in the Bible; there are also other details which the Bible does not enter into, but which profane history gives us, and they show a very strong light on some side issues of Israel's wanderings, which are extremely interesting and important.

When Israel went down into Egypt (or what is now known as Lower Egypt) it was ruled by a Semitic line of kings (foreign to the country) known as the Hyksos (or shepherds). These kings were of the same race as the Hebrews, and so welcomed them to their country because their support would help to strengthen their position. Semite would naturally side with Semite in case of emergency; hence the success and influence of Joseph and his great authority. All this happened a long time before the exodus, but after some years the Egyptian kings proper who ruled in Upper Egypt regained some of their lost power and influence and waged war upon Lower Egypt. This war lasted nearly 100 years, and ended in the Shepherds being driven out of Lower Egypt and the Egyptian kings ruling the whole country again. These kings naturally hated the Israelites as foreigners, and did their best to wipe them out; hence the words in Exodus, "another king rose up who knew not Joseph."

During this long war many sets of people left Lower Egypt to live elsewhere, and among them two large parties of Israelites, belonging, certainly to a great extent, to the tribe of Dan (then settled in the Delta of the Nile near the modern Alexandria). These, under two leaders, named Cecrops and Danaus (so ancient history tells us), crossed to Greece and settled in Athens and Argos. Danaus became King of Argos, and the Greeks were called after him Danai. One writer, speaking of the origin of the Greeks, says that they came from Egypt, but were not Egyptians, and another says they were Hebrew or Phœnician, but certainly not

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Egyptian, and by no means all Phœnicians, and he believes they were Israelites of the tribe of Dan.

These two colonies afterwards became united and were known as the Ionians. They were the most civilised of all the Greeks and exercised considerable influence upon the country generally. It is peculiar that whilst the origin of the Dorians (other people of Greece) is well known, that of the Ionians has always puzzled historians. This state of ignorance of origin has frequently been found to attach to Israelitish tribes in their wanderings; no one seems to have known exactly whence they came, though we now can trace them back. So was it with these Ionians, who also founded 12 colonies in Asia Minor, at Ephesus, Miletus, and other places; twelve only, neither more nor less.

They were a maritime and great trading people and competed successfully with the Phœnicians in trade and shipping, eventually bringing about the Trojan War (recorded in Homer's *Iliad*). Subsequently they drove the Phœnicians from all their trading stations in the Mediterranean Sea, even as far west as Tartessus (now Cadiz) in Spain.

The Ionians were however eventually driven out of Greece by the Dorians and retired to their twelve colonies in Asia Minor. So much for profane history.

Now let us turn again to the Bible, and we find that after the exodus, when Israel was numbered on the plains of Moab, there was only one family of Dan numbered with them, and the natural inference is that the rest had migrated as stated in profane history.

Another historian relates that at the time of the disruption of the kingdom of Israel the tribe of Dan refused to fight for Jeroboam against their brethren and left Syria, to which they probably did not return, for Dan is omitted from the genealogies given in Chronicles, whilst in Ezekiel Dan is referred to as trading with Tyre in conjunction with Javan (or Greece).

So much for the Old Testament, and so far it seems to be in agreement with profane history. Is this merely a coincidence? Surely not.

Let us pass again to New Testament times, and what do we find—that our Lord commissioned His Apostles to "go not into the way of the Gentiles," nor "into any city of the Samaritans," but to "go rather to the Lost Sheep of the House of Israel." These commands do not appear to have been literally followed throughout, for we read of the evangelisation of Samaria and the preaching of the Gospel to the Gentiles, but they were followed a great deal more than has been supposed, as will be seen by taking note of the following facts. We find again and again it is stated that the Gospel was preached to the *Jew first* and *also to the Greek* (as distinct from the Gentile). Why is this? Surely there is a reason why the Greeks, rather than any other nation, should be sharers of the Gospel with the Jews. Must it not be because they were akin to them, as we have stated above on the authority of profane history? Another fact must be noticed. If we look at the New Testament we find the Gospel was nearly always carried to Greek cities or colonies where the Jews were settled. It has been shown that the Jews preferred to dwell in Greek cities rather than those entirely Gentile, as under the Greek form of municipal government (which even Rome allowed) they had more freedom. The Greek cities were formed into tribes and guilds; just what the Jews liked. Hence it was that the wanderings of Israel in part prepared the way for the scattering of sections of the Jews, and both together in the Providence of God prepared the way for the Christian Church.

From their colonies and settlements in the Mediterranean most of these Greco-Israelites eventually reached Spain, where they were known as the Milesians, because many of them came from Miletus. Some are said to have joined the Scythians, with whom they had a great deal of trade; and with them, under the name of the Goths, traversed Europe and finally reached the British Isles; whilst those from Spain came by sea to Ireland, and so across to Great Britain. Thus in the Providence of God were the "Promises made to the Fathers" fulfilled, and the prophecies verified.

[Further details of this subject, which is extremely interesting and instructive, should be studied in Mr. Danvers' new book, "Israel Redivivus," just published by R. Banks and Son, London.]

NORTH OF ENGLAND COUNCIL MEETINGS.

THE North of England Anglo-Israel Council held its annual conference on Easter Monday, April 24th, at the Hotel Metropole, Bradford, representatives being present from Leeds, Manchester, Halifax, Doncaster, Hull, Birkenhead, Wilsden, Great Horton, Newcastle, St. Helens, Batley, Todmorden, Sowerby Bridge, Luddenden, and Bradford. Mr. J. G. Taylor presided and Mr. Theodore S. Hill (Birkenhead) began the proceedings with prayer that God's blessing might rest on the conference and on all Identity effort throughout the country.

The Chairman, in his opening address, expressed great pleasure at once more meeting so many active workers, and said that if the Council did nothing but bring them into contact and sympathy with each other, it did a good deal. He was glad, however, that genuine progress had been made since they last met, which could be gathered from the Report. An association was very much what the secretary made it, and they must congratulate themselves that in Mr. Parker they had a secretary who was full of energy and enterprise. He was afraid that in one or two places the Council was looked upon as a rival to the local Association, but this was quite a mistake. All their most prominent workers were members of local associations where associations existed, but associations were sometimes none the worse for a little help; while there were other believers who had no society at their doors, and their usefulness would be entirely lost to the cause were it not for their co-operation with the undertakings of the Council. No movement, whether it was religious, political, or anything else, was satisfied with its local societies, but felt the necessity for broader district unions. We Anglo-Israelites were neither too numerous nor too influential to dispense with organizations which others found essential, and if Councils covered the land it would be a great advantage.

The usual statements, &c., having been read, Mr. Parker (secretary) remarked that during his visits to various towns he found there was a large number of Anglo-Israelites who did not join their own local associations on account of having other work to do in connection with Sunday-schools, Bible-classes, &c., and he urged the importance of keeping in touch with these and getting them to join the Council. He strongly advised believers to remain in their Sunday-schools, &c., as they have opportunities there of training the young to understand the Scriptures according to Identity light; and he also advocated the circulation of literature periodically, so as to keep the Identity continually before the public.

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Reports of work carried on were submitted by representatives from various parts, which were very encouraging and led to brisk discussions, engaged in by Mr. Plant (Doncaster); Messrs. Wilson, Whatling, and Miller (Hull); Messrs. Batten and Beadling (Bradford); Mr. Hill (Birkenhead); Mr. Dudley (St. Helens); Messrs. Tuley and Heaton (Halifax); Mr. Millward (Great Horton); Messrs. Prescott and Wallis (Manchester); and Mr. Parker (Sowerby Bridge).

After due consideration the following resolutions were passed:—

"That the President be asked to prepare a leaflet on the principles, &c., of the Identity, and that the different centres be supplied with it for house-to-house distribution."

"That members be provided with some good book on the Identity, for the purpose of *lending* to acquaintances, and so keeping literature in circulation."

"That the Council recommend each Association to establish a Ladies' Auxiliary."

The first lady to have the honour of volunteering for the Ladies' Auxiliary was Mrs. George Whatling (Hull), who signalised the occasion by rising and delivering a neat speech, promising to use every effort in her power to make the Identity known round about her.

Mr. Dudley (St. Helens) exhibited designs of a series of pictorial postcards intended to advertise Identity points, for printing which he had obtained very favourable estimates, and he advised the Council to bring them out. The idea was well received by the meeting, but as it was understood that the London friends had a postcard in hand, it was thought best to defer action for the present, with which Mr. Dudley agreed.

It was decided to hold the next Conference on Easter Monday, 1906, at Liverpool. Thirty-three fresh names were brought forward for membership and accepted by vote. The President, Vice-Presidents, and Secretary, were re-elected; Mr. Joseph Barnes was elected Treasurer, in place of Mr. John Scott (resigned); while Mr. D. K. Simpson was elected a Vice-President for Newcastle, Mr. J. W. Macdonald the same for North Shields, Mr. T. W. Plant for Doncaster, and Mr. W. T. E. Wardell, for Crewe.

After tea an

OPEN MEETING

was held in the hotel, presided over by Mr. Joseph Dudley, when addresses were given by four gentlemen.

Mr. W. Wallis (Manchester) spoke on the present geographical position of Israel according to the Scriptures, showing that God had appointed a place north-west from Palestine for His people Israel to renew their strength (2 Sam. vii. 10; Isa. xli.—xliii. 1, 9; Jer. iii. 12, 15).

Mr. W. Prescott (Manchester) mentioned some startling facts which had come under his own observation respecting the views of the Higher Critics, to the effect that ministers of the Gospel were questioning the literal fulfilment of God's covenants to Abraham and his seed, and impressed upon his hearers the fact that we had a great work before us in upholding the truth of God's Word.

Mr. T. W. Plant (Doncaster) gave an account of aggressive work amongst Bible-classes and Young Men's Improvement Societies, as a result of which many had become students of God's Word. He advised every Identity believer to become a member of a Bible-class, and then he or she will be kept fully employed in embracing the opportunities that will open up for discussion and questions; for when members have once tasted the joy of private judgment they will not go back to the method of sitting still, hearing all and questioning nothing. Make friends with secretaries of literary societies, write short lectures on the Identity, and offer to take a vacant night in the syllabus. Five or six lectures had been arranged in this way at Doncaster, and others have been asked for. Mr. Plant also recommended believers to have a small stock of the best books by them for sale to any who show a disposition to investigate the subject.

Mr. T. S. Hill (Birkenhead) then gave an impressive address on the important work that we, the Anglo-Saxon people, had to accomplish in spreading the truths of the Gospel of Jesus Christ, showing from prophecy that this was why God had chosen the Abrahamic race and separated the House of Israel from the House of Judah (the Jews), so that Israel should become the evangelical nation to carry the Gospel to the uttermost parts of the earth.

Votes of thanks to the Chairman and speakers brought the meeting to a close.

"THE DAY OF SMALL THINGS" AND THE ORIGIN OF THE ANGLO-ISRAEL DISTRIBUTION FUND.

By J. M. Lawrence.

Mr. Henry G. Locke, in his pamphlet "Why I Accepted British-Israel Truth," urges all to follow his example and give their testimony. At the risk of appearing egotistical, I should like to say a few words to all who are endeavouring to make known the truth of our Israelitish origin, especially to my sisters in Israel, in the hope of encouraging some, who are perhaps working single-handed, to cast their "bread upon the waters," in full assurance that it will be found "after many days." Someone has said, "Do not wait for an opportunity to do some great thing, but take up that which lies nearest at hand, and perhaps in the great day of account it will stand revealed as work worthy of an angel's power"; and no doubt many of my readers have verified the truth of the old adage, "Great events from little causes spring."

I was always fond of reading the prophetical books of the Old Testament, many parts of which, however, I failed to understand, not having the slightest idea of the marked distinction between Israel and Judah. I looked forward to the return of the Jews to Palestine, hoping that when this took place all would be made clear. On the fly-leaf of my Bible was written, "Open Thou mine eyes that I may behold wondrous things out of Thy law," but little did I imagine in what way that prayer would be answered. One day a friend called to see my father, and, after chatting awhile, he took from his pocket Edward Hine's "Twenty-seven Identifications," remarking, "Do you know it is said that the British people are Israelites." A relative who was present exclaimed, as so many do, "You don't mean to say we are Jews!" and then our visitor proceeded to explain the difference between Israel and Judah and the ideas concerning the House of Israel as set forth in the pamphlet. I stood listening, not so much surprised as spell-bound; I seemed to see in a flash what a wonderful difference it would make if the prophecies were read by this new light, and that this was the key I needed. I sat up till midnight reading the pamphlet and looking up the passages referred to, and, although I felt there was much to learn on the subject, I have never doubted from that day that Ephraim-

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Israel is found in the Anglo-Saxon race. How glorious it was, and is, to trace throughout the Bible Jehovah's love for Israel, "the lost sheep" whom Jesus came to redeem; to see that the Lord has kept the everlasting covenant He made with Abraham, and that the truth of the Bible is thereby made manifest, in that the Holy One of Israel is true to His promises, to which we are the rightful heirs; and to understand God's plan, which throughout the ages has Israel for its pivot; to know that "Israel" means *Israel*, and not the Church apart from Israel. Well may it be said the Bible is a new Book; and have we not cause to "sing unto the Lord a new song," and be glad and rejoice? And yet we find people to-day who say they believe this great Truth, and yet do nothing to make it known, some even confessing to their fear of being laughed at!

How simple and natural a thing it was for that friend to bring us the pamphlet; but suppose he had neglected the opportunity! Little did he think that he was sowing a seed which would eventually, under God's guidance, blossom and bud into a Society that, I think I may say with veracity, has done more than any other to make known this Truth to the English-speaking race, namely, the Anglo-Israel Distribution Fund. Yet so it was, and to God be all the praise, who deigns to use us as His servants and messengers.

When living at Wimbledon I distributed some literature which eventually led to several lectures being given, and among those who embraced our views was the late Colonel J. W. F. Sandwith. He one day asked me to join a Prayer Union to which he belonged. Again, a simple thing to do, but how far-reaching the results! I said, "Why should we not have one of our own—Israel's Prayer Union, to bind together all Anglo-Israelites?" My friend thought it a good idea and said, "Why not propose this to the Editor of the BANNER?" This I agreed to do, and in reply Philo-Israel said there was one already, but little had been done to make it known. He thought the lady then acting as Secretary would be glad to hand it over to me if I would take her place, and the Editor kindly added he would gladly publish a short monthly report in the BANNER. This was at length arranged, though little did I dream to what it would lead! Like a dog thrown into a stream, I had no idea that the river into which I was cast by the Master, who could see the end from the beginning, led to the ocean, and the ocean to all the world.

It may perhaps interest later adherents to our cause if I enumerate shortly the steps by which the Anglo-Israel Distribution Fund has risen to its present position. It was in 1880 that I took over the Prayer Union, and early in 1881 the funds had so increased that I proposed to devote some of the money in hand to the purchase of literature for free distribution. A little later the development of the work was such that it was thought advisable to separate it entirely from the Prayer Union, which was eventually given over into other hands. In 1884 I had, for the third time, to seek assistance, and Miss Rush—who for some years previously had been working, both independently of and conjointly with me, as a Sower—very kindly offered to act as Hon. Secretary, the Distribution Fund passing later on entirely into her hands, as, owing to failing health, I was obliged to relinquish the post of Hon. Treasurer. Although now debarred from taking an active part in the work, I always watch with keen interest the progress of the Society as given in the interesting monthly reports, and upon which, under Miss Rush's able and conscientious guidance and the help of her co-workers, the blessing of God so manifestly rests. In 1881 £1 was taken as an experiment from the Prayer Union Funds, and, as shown from the last annual report, the income of the Distribution Fund for 1904 was £282 5s. 10d., while 385 Sowers were in touch with Miss Rush. Surely for this we should "thank God and take courage." May the increase be a thousandfold!

I say therefore to all, Do not miss an opportunity of making this Truth known; never mind how small or trifling the giving of a BANNER or a pamphlet may seem; it may appear at the time a drop in the ocean, but we cannot see the end. Let us strike out, looking to God for help and guidance, and leaving the result in His hands. Why should not a Women's British-Israel League be formed (with a central office in London), around which in time might cluster many branches of the work; or as an adjunct to the British-Israel Association?

It has been said that Mr. D. L. Moody's way of teaching people to do things was to "put them at it," and perhaps our Heavenly Father acts much in the same way; but we must be willing to be taught, and ready to act, and, like all pioneers, have sufficient courage to proclaim the truth in spite of prejudice, ignorance, indifference and ridicule. Are we all alive to our responsibilities? Perchance some timid ones are ready to follow, if only we make a start! Do we show as much self-sacrifice as we might in return for all the blessings showered upon us by Jehovah, both nationally and individually? Be the "talent" ever so small, do not let us hide it, but endeavour at least to earn the Master's encomium, "She hath done what she could," and let our prayer always be, "Lord, show me what Thou wouldest have me to do, and help me to do it to Thy glory."

THE THREE-FOOT RULE.

WHEN I was bound apprentice, and learned to use my hands,
Folk never talked of measures that came from foreign lands;
Now I'm a British workman, too old to go to school;
So whether the chisel or file I hold, I'll stick to my three-foot rule.

Some talk of millimetres, and some of kilogrammes,
And some of decilitres, to measure beer and drams;
But I'm a British workman, too old to go to school;
So by pounds I'll eat, and by quarts I'll drink, and I'll work by my three-foot rule.

A party of astronomers went measuring of the earth,
And forty million metres they took to be its girth;
Five hundred million inches, though, go through from pole to pole;
So let's stick to inches, feet, and yards, and the good old three-foot rule.

The great Egyptian pyramid's a thousand yards about;
And when the masons finished it, they raised a joyful shout;
The chap that planned that building, I'm bound he was no fool;
And now 'tis proved, beyond a doubt, he used a three-foot rule.

Here's a health to every learned man that goes by common sense,
And would not plague the workman on any vain pretence;
But as for those philanthropists, who'd send us back to school—
Oh, bless their eyes, if ever they tries, to put down the three-foot rule.

W. I. M. RANKINE, F.R.S.

WE regret to learn, through Mr. Fredk. J. Page, of Norwich, of the death of Mr. C. H. Pinching, at the age of 45. He was a thoughtful British-Israelite, and has at times contributed to our pages.

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MISCELLANEA.

SIR HIRAM MAXIM ON "DECADENCE."—Interviewed on the subject of naval guns, Sir Hiram Maxim says:—"I am 65 years of age, and I remember distinctly my father telling me that his grandfather had said that England was evidently going to the dogs. Certainly, during all the time I have been in the world, there has been somebody harping in the newspapers to show that England was a decadent nation, and could not possibly exist much longer. When I was in Russia, certain officers proved to me beyond the least shadow of doubt that if they had a war with England, inside of one month the Russian fleet would be able completely to annihilate every British ship. Now we have found that Russia is not able to annihilate even the Japanese fleet."

* * *

A DISCOVERY AT THE GREAT PYRAMID.—An interesting and what may be an important discovery has been made by Mr. Covington, who is exploring the Great Pyramid. The *Egyptian Gazette* gives the following extract from his report to Professor Maspero:—"While searching for the undiscovered exterior end of the Queen's Chamber, south air-channel, I found embedded in the hardened debris on the eighty-fourth course of the Great Pyramid, directly below the outer end of the King's Chamber, south air-channel, two fragments, counterparts of a triangular-shaped high grade limestone, which originally measured some 17 by $16\frac{1}{2}$ by $10\frac{3}{4}$ inches, two edges being bevelled at an angle of 61 degrees, and the other at about 50 to 75 degrees. Deeply incised in the dressed surface was the full tenth part of an 18-inch diameter circle. The stones, from two to two and three-quarter inches thick, had been let into the Pyramid casing stone probably for astronomical purposes. The reverse side and the bevelled edges retained small patches of buff-coloured cement. The finder adds that in two respects the find may be considered important. With the exception of the inscription of any stone bearing characters of any kind being found on the face of the Pyramid, this is the only known stone that has been let into the Pyramid casing.

* * *

GERMAN COLONIES.—Colonies and foreign dependencies are acquired for two purposes—to afford a home under the national flag for the surplus population of the Fatherland, and to be sources of wealth. This being so, there can be no doubt that Germany's possessions are, both as a whole and singly, a failure. Germans show not the slightest disposition to emigrate to Germany beyond the seas, and there is not any dependency which is even nearly self-supporting. Nor are there signs that the German colonies will ever become colonies in the real sense of the word. Yet there is no country in the world which has more need of colonies than the Fatherland, a fact which alone is sufficient to account for the jealousy of England which the German people, from the Emperor downwards, are continually manifesting.—*Pall Mall Gazette*, April 26, 1905.

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OTHER COLONIES.—To Portugal her colonies have always been an unremunerative speculation, and their gradual loss has freed her from a perpetual embarrassment. The same remark applies to Spain. The sacrifice which her colonies entail on France is enormous, and is steadily increasing. The conquest of Madagascar alone cost up to 1897 124,000,000 francs. The deficit for the Dutch East Indian Colonies amounts, for 1905, to 14,500,000 gulden, principally owing to the cost of the Atchinese War, which, as far back as 1890, had cost 300,000 gulden.—*Standard.*

* * *

DOING INDIA A GOOD TURN.—By employing troops in the Indian establishment for service in South Africa and China from 1899 to the present date, the Home Government has saved India £2,930,000.

* * *

JEWS EXCEPTED.—By an Imperial Ukase just issued, freedom has been granted to all Russian religions *except the Jewish*. Mahommedans, Buddhists, and Lamaists are embraced, and in the Volga Government a quarter of a million Tartars will thus be able to educate their children as Mahommedans. For the Jews alone there is no relief.

* * *

SPOTLESS TOWN.—In last year's Miscellanea we referred to an Englishman named Norton who was creating a sensation in the United States by transacting business "on Bible lines" of a very unique character. News is now to hand that he has founded a city in the State of Washington to be called Spotless Town. Within its borders there are to be no police, no sheriff, no courts, no lawyers, no jail, no whisky, and no tobacco. It is to have spotless streets, spotless houses, and, as far as possible, spotless inhabitants. Mr. Norton will be the first Mayor, and that is the only municipal office which Spotless Town will contain.

* * *

HARNESSING NIAGARA.—On April 29 the Governor-General of Canada visited Niagara Falls to inspect the work of the Electrical Development Company of Ontario, of which Colonel Pellatt, of Toronto, who commanded the Canadian Coronation Contingent, is president. The Company is undertaking the great task of "harnessing" the Canadian Niagara Falls, and, as a result of the enterprise, 25,000 horse-power will be developed. This energy will be transmitted to Toronto and the principal towns and cities of Ontario within a radius of 100 miles of Niagara. Earl Grey was delighted with the Company's undertaking, and, speaking at the luncheon to which he was entertained, his Excellency congratulated Colonel Pellatt and his fellow-directors on the progress made in their great enterprise.

* * *

A MASHONALAND CAIRN.—Recent exploration in the district of Umtali, Mashonaland, has brought to light extensive ruins of what apparently were buildings of some antiquity. One of the most interesting objects unearthed is a structure shaped like a cairn, and unique in the history of the country since the establishment of white rule. It is twelve feet long and about the same width, with a small curious construction at one end. Notable features of the cairn are that each side—excepting one, which has been displaced by the growth of a large tree—bears traces of skilled handiwork. The material which, strangely enough, differs in character, is dressed and faced throughout in artistic style. One side is composed entirely of quartz, while the others consist of soapstone and gneiss respectively. Whether the structure covers the remains of some distinguished ancient, or merely symbolises some important event in early times, remains to be seen. The whole of the ruins, and particularly the cairn, are being carefully examined by an expert, in the hope that they may furnish a clue, if not the key, to the mystery of the ruins at Great Zimbabwe.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 213.)

He mentions that at this time Dr. Parker wrote to him, saying that he had been requested to use his position in order to the stopping of Edward Hine's influence, and that a similar application was made to Mr. Roberts, the Christadelphian, who engaged to hold a public discussion with him at Exeter Hall.

The Banner of Israel was now transferred to Mr. Robert Banks, of Racquet Court, who told Edward Hine that the advertisements of his works should appear in it, and they were, he says, "quite lavishly displayed."

In an article appearing in *Life from the Dead*, it was suggested that Edward Hine was the *Deliverer out of Zion*, mentioned by Zechariah. Upon that Edward Bird wrote repudiating this view, and saying that it referred to the Messiah. The former thereupon wrote a pamphlet upon this matter, setting forth that the *Deliverer* was not Christ, but a man with a special work in hand yet to be done, whereas Christ's work was already finished.

At this period, when he was returning to London, "Mr. Loveland thought it a fitting occasion to ask for subscriptions from Identity friends, so that Identity lectures might be delivered about London by Mr. Hine," which suggestion he accepted. Some time afterwards, the same plan was mentioned by Mr. Stephenson, of Woolwich; and so Edward Hine at once set to work to appeal to Identity friends throughout the kingdom. These very kindly responded, and the lectures already mentioned were given, the final one being at Exeter Hall.

The arrangements for these lectures were solely in the hands of Mr. Loveland and Mr. Stephenson, who selected as the chairman for the Exeter Hall lecture the Rev. Herbert Marriott, M.A., the author of *Horæ Propheticæ*, &c., a friend of Mr. Bird's, who, at the close of the lecture, announced that an Association for London in connection with the Identity, was about to be formed, of which they would have full particulars hereafter.

Subsequently a meeting was called by private circular, at which a committee was elected, and Mr. Bird was chosen as President, and in a month or so their first meeting was held in the lower room at Exeter Hall, which may comfortably seat four hundred perhaps, the secretary appointed being a Baptist minister, whose meeting house was in the East End. Of this Association Edward Hine was asked to become one of the Vice-Presidents, but declined.

Referring to a former Israelite believer, he remarks: "Though it has been said that Richard Brothers found Israel, Mr. Hine was never sure about it. Literally he never heard of Richard Brothers until after the formation of the second Anglo-Israel Association, when Dr. H. Hodgson Rugg showed him Richard Brothers' work; he had it in his hand for about five minutes only, and then in conversation with the Doctor all the time," and all that he "remembers seeing was about a page of Scriptures concerning Israel being in the Isles. He has never seen the book since, though he often suggested that the whole of Richard Brothers' views about Israel might be inserted in the *British Israel Prophetic Messenger* . . . that the people might judge, for Hine had not the time given him to judge, and honestly did not know really whether it was so or no."

In referring in his *Autobiography* to the newly-formed Anglo-Israel Association, Edward Hine remarks that the secretary, the Rev. James Billington, F.R.H.S., afterwards Editor of the *British-Israelite* (Guest and Parry, 1885 to 1890), and who in 1891 went to America, was a man he had never seen to his knowledge, and never spoken to, but that his name appeared as a Baptist minister, and that he became one of Mr. Guest's employees, and during the success of his London lectures, Mr. Guest and Mr. Billington "actively moved in the formation of this Association. God commands man to be prudent. As a rule God never deposes a man he has selected, apart from the ending of a career. Mr. Guest was Mr. Hine's publisher from the first of his becoming a publisher," until he relinquished the business. "Mr. Guest's honesty was superior to all forms of vice, the more so, as Mr. Guest often declared, that he never would have become a publisher unless Mr. Hine had helped him, and that it was Mr. Hine that started him as such." On Mr. Guest afterwards starting again in business, he re-solicited him to be his publisher, but Edward Hine preferred not to.

Speaking of Mr. Billington's connection in the matter, he remarks: "At this time the Baptist was associated with him (Guest), head and head being together, but the Baptist was a strictly honest man, his soul was fully fired with the Identity glory, and publisher and secretary produced the Association, no doubt by the support of quiet outsiders. The work and not the man was to be the motive power."

Thus Edward Hine and James Billington never actually came into personal contact, nor worked together in the cause, though once they were accidentally brought together.

He mentions that "This secretary, who had never spoken to Mr. Hine, once came into Mr. Banks' office when Mr. Hine was there, in company with Dr. Rugg and Mr. Stephenson. Mr. Hine was suddenly called upon urgent business into" another chamber, and on returning found that Mr. Billington had left.

In reference to the financial aspect of the Identity, he records that "Intimation was given that a gentleman, a J.P., was minded to give away £300 thus: £100 to Mr. Hine, £100 to Philo-Israel, and £100 to the Association. The two first gifts were to be based upon conditions," to the intent that the leaders should work harmoniously together. He says that "he had no difficulty in consenting to this required stipulation." A committee of three gentlemen was formed to deal with the matter, viz., Dr. Rugg, Colonel Bentinck, and Mr. Onslow; the cheque was sent to London and the money banked.

Edward Hine declared he was willing to accede to the condition; the £100 was to be a free gift to him, but the committee was to spend it for him, either wholly or in part. Many letters were passed, and several attendances were asked for, but he preferred not to go to them, and only met the committee once, so as to keep himself free from all binding entanglements. These various attempts at arrangement occupied two or three months before being adjusted.

An accidental circumstance however decided the use to which the £300 was put. Edward Hine, from a lad, had been a great admirer of George Thompson, M.P. for the Tower Hamlets, and had heard his often expressed opinion from the platform as to the unjust manner in which the judges of India generally administered the law. After a long lapse of time he sent a MS. to Mr. Banks, his printer, for the *Glory Leader*; and without in any way thinking of Mr. Bird, he illustrated his point by a reference to the views taken by Mr. Thompson; the whole, if it had been printed, would, he says, only have consisted of two or three lines. Unfortunately an officer of the Association, who saw the

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MS., misunderstood the allusion, and notified it to the Association, who, taking the same mistaken view, the £300 was handed over to this Association, so that its income for that year was swelled to £600.

These and similar incidents serve to show some of the financial and other difficulties with which the setting forth and propagating of the Identity was connected.

He remarks, however, that from the first his mind never expected the receipt of the money; "though if he had he would have been saved a most painful episode of his life." In reference to printing and publishing difficulties, he says as to seeking redress at law, that "he could often have done so, and secured substantial recompense, but he strove to be guided by Christian instructions, and refrained from going *to law one with another;*" though he thought he could have realised three or four thousand pounds by it.

He laments that he "was always allowed to be under the heavy depression of debt, from the very first time he gave forth the knowledge of the Identity that alone can save the honour of the country and give prosperity to the nation, and righteously he had to plead for help. After being ten years hard at work in the service, every penny that he had received in money gifts did not tell, when added up, to ninety pounds. When from failure he lost heavily, some friend did suggest that the loss of £700 should be made up to him"; but this suggestion only brought forth £45, so that, apart from loans, he only received about £130 in eleven years.

In reference to whether lectures are profitable, he remarks that to be so they must be fairly paid for. At first he asked for £2, undertaking to pay his personal expenses out of it, such as first-class rail fares, &c., but found this a loss. He then asked for £3, but the Association now offered to send lecturers anywhere, and bear the losses, and he notices they "sent lecturers to places where they were never invited," while he "never once went to a place unless he was specially invited"; and nearly all the places visited by the Association lecturers "were towns that Mr. Hine had already visited, some of them several times over, and always well received, winning for himself many friends in all districts, but after Association visits the ardour of these friends considerably cooled down," so that hence in fact he "experienced so much coldness from many people who had been red-hot in honouring him before." He speaks of Dr. Rugg, "one of their number," a man whom he "would always esteem, a man most purely honest," that "this good man took upon himself to investigate the matter," and he came to Ealing, which was his last residence, a score of times, and appeared to be perfectly satisfied.

His account of these times continues thus: "But to return to lecturing, Dr. Rugg was a committee-man of the Association from the first; the only man of the Anglo-Israel Association, saving Philo, that could speak of Mr. Hine from a personal experience, and Mr. Hine only saw Philo-Israel three times in his life; once dined with him at the Westminster Hotel, then at Clipstone Street, about five minutes, then at Mr. Hammond's house, the brewer at Liverpool, where Philo stayed. These are Hine's three interviews with Philo. But about lectures. The Association undertook the lecturing, having £600 in hand, and because the labourers were few, and the cause was holy, wanting many, and the only people doing this service had sprung up from Mr. Hine's influence."

This brings us to the last page of the MS. *Autobiography* written by Edward Hine himself, as already noticed, and practically brings his life down to about the year 1879. Though it by no means contains a full account of his various writings, pamphlets, lectures, conferences, and journeys, &c., it seemed better to obtain from it such information as it contains, and place it in one continuous account, without interrupting its sequence by the introduction of matter obtained from other sources.

It remains therefore to carry on the Notes from the above date by utilising his printed writings, such of his letters written by or to him, as Mr. Loveland possesses, and any other memoranda to be obtained from other printed or MS. sources.

The *Autobiography* is written out fairly and plainly on one side of the page only, and has every appearance of having been intended to be printed and published. Illness probably prevented its being completed, and then came his death, so that the MS. has remained unfinished just as he left it. It was probably written at his lodgings at Millwall Docks, where he was living at No. 68, Glengall Road, in 1888.

In 1877, February 22nd is mentioned as the date when he would lecture on the solution of the Eastern Question, at the Royal Institution, Hull; and on the 23rd on the Identity at Mirfield on a Friday. On Sunday, 25th, he delivered a Biblical address at Durham, and on Monday, 26th, a lecture on the Identity.

In March he visited Margate for a second time, and had crowded audiences. On the afternoon of the 25th he conducted services in the British Workman, North Road, Durham, and in the evening at the Bethel Chapel. On Thursday, the 8th, he lectured on the Identity at Dumfries, and on Friday, 9th, on the Cui Bono argument at the same place. On Sunday, 11th, in the morning he gave a Biblical address at Carlisle, and in the evening also. On Monday, 12th, he lectured on the Identity at Carlisle.

In the *Glory Leader* for the 14th, No. 110, he mentions having lectured before 40,000 people in the last three months only, and had had to decline several offered engagements, and with one or two exceptions he had crowded audiences.

He also mentions that he left London at this time purposely because he found the people in the North were more alive to the importance of the Identity than the people of the South, and he remembered that all great questions that were really vital to the nation's interest were sent by the North to the South. He meditated returning to the South in a year, remaining at Liverpool for a year. He then intended going to Canada, the United States of America, New Zealand, Australia, and other colonies.

In this month he received several applications to visit Leeds, Hull, Durham, Newcastle. He therefore proposed in September going to Yorkshire, Durham, Northumberland, Scotland, Cumberland, and Lancashire.

On Sunday, March 25th, he gave a Biblical address at Belfast; and on Monday, 26th, he lectured at the Music Hall, Belfast; and on Tuesday, 27th, there also. He received several applications from Belfast to Athy; his arrangement being £3, and accommodation from each place, for two evenings. His address was still No. 40, Chesnut Grove, Wavertree, Liverpool. He mentions having recently visited the Ark, Rotherhithe, where he first spoke on the Identity.

MARAZION.

(To be continued.)

W. JONES.—Few editors of the great newspapers understand our subjects; they have not read our literature, hence the mistakes and confusion so often noticed.

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THE ALIENS' BILL AND THE JEWS.

DURING the debate in Parliament on the Aliens' Bill attempts were made by its opponents to connect it with anti-Semitism, and the following repudiations of that charge will therefore be considered satisfactory.

Mr. Chamberlain remarked: "Anyone who raises this question entirely from the British point of view is not guilty of anti-Semitism. I remember speaking with my friend Baron Ferdinand de Rothschild on this subject, and he told me, having witnessed anti-Semitism in Austria and elsewhere, that he was alarmed lest, by any chance, this movement against alien immigration should turn in that direction, but he admitted that it was not in the interests of those who thought with him to encourage this immigration in any way, because the result of encouraging it would be that what at present was purely an economic grievance might become a matter of national importance. I say that we are the best friends of these poor Jews, who are willing to give them hospitality and who take every step to prevent more coming here to make the general condition more miserable."

Col. Evans-Gordon said that the hollowness of the outcry as to the refusal of asylum to oppressed foreign Jews was shown by the fact that the Jewish Board of Guardians sent back large numbers of members of their community to the countries whence they had come, and added that the principle of excluding undesirables was recognised and given effect to by the Jews themselves in connection with their colonies in Argentina and Africa.

Mr. Balfour declared: "The Bill has nothing whatever to do with what, in Continental Europe, and in Eastern Continental Europe especially, is called the Jewish Question, and I can imagine nothing more disastrous than that any legislation in this House should attempt to join together a measure consistent with every sound principle of national statesmanship with the bigotry, the oppression, and the hatred which the Jewish race often has to meet on the Continent. This question is wholly alien and distinct from the Jewish question as it appears on the Continent of Europe. It has to do with a much wider problem—the problem of whether individual countries have or have not the right to decide who is to be added to their communities from the outside and under what conditions. That is a final and indestructible right of every free community, and we are amply justified by every principle of law and morality in determining for ourselves under what conditions we shall or shall not admit the citizens of other nations to take a share in our civilisation, in our industry, and in our social life."

A FAIR ISRAELITE QUEEN OF EGYPT.

TOWARDS the end of the Eighteenth Dynasty, or Sixteenth Century B.C., Amen-Hotep IV. succeeded his father, Amen-Hotep III., to the throne of Egypt. He, in his foreign policy, followed the example of his predecessors, and some of his monuments show him standing in his chariot and followed by his seven daughters, who fought with him, trampling under his horse's feet the vanquished Asiatics. But in internal administration, the reign of this prince presents *peculiar facts* which render it one of the most extraordinary episodes in the Pharaonic annals. His face has nothing of the Egyptian type, and his features on all the monuments bear the marks of perfect imbecility, such as must have subjected him entirely to the influence of anyone who desired to control him. He was probably the first since the foundation of the Egyptian monarchy to touch the religion of the country and to attempt to reform, or rather to destroy, it entirely, and substitute another form of worship. In place of the religion up to that time unaltered, he wished to establish the worship of one single god, represented by the sun's disc, and named Aten, which word has been compared, not without some apparently good cause, with the Semitic *Adonai*. A regular persecution broke out throughout the whole Empire; the temples of the ancient gods were closed, and their images, as well as names, everywhere effaced from the monuments, especially the image and name of Amen, the supreme god of Thebes. The king himself changed his name, which was compounded of the name of the prescribed deity, and, in place of Amen-Hotep, called himself Chu-en-Aten, "Glory of the Solar Disc." Wishing to make an end of all the traditions of his ancestors, this reforming king abandoned Thebes and built another capital in Upper Egypt, in a place now called Tell-el-Amarna. The ruins of this city, abandoned after his death, have preserved for us many monuments of his reign, displaying very advanced art, and where we see him presiding over the ceremonies of his new worship.

It seems now to be proved that the mother of Amen-Hotep IV., Queen Taia, a woman more than usually strong-minded, and who was all-powerful with her son, was the leader in this religious movement. This queen was not an Egyptian; the monuments represent her with light hair, blue eyes, and rosy cheeks, like the women of Northern climates. An inscription, preserved at the Cairo Museum, mentions her father and mother by names which are not Egyptian, and not even belonging to any foreign royal family. She was, then, the child of one of those families of foreigners who then lived in the Delta, and was married for her beauty by Amen-Hotep III. In dedicating altars to a god whom Egypt had not before known, Chu-en-Aten was merely following the traditions of the foreign race whose blood ran in his veins. He did for Aten, or Adonai, what the shepherds had done for Lutekh—he gave supremacy to a foreign faction, and this may explain why, in the bas-reliefs of Tell-el-Amarna, we find this king surrounded by officers whose physiognomy is as foreign and as little like the Egyptians as his own.

Had not the Hebrews, whose number had enormously increased during the ten generations of their residence in Egypt, some connection with this strange attempt and the imperfect monotheism of Amen-Hotep IV.? We have, perhaps, a right to suppose that they had. There are curious resemblances between the external forms of Israelitish worship in the desert and those revealed by the monuments of Tell-el-Amarna. Some of the sacred furniture, such as the "Table of Shew-bread" described in the book of Exodus as belonging to the "Tabernacle," is seen in the representation of the worship of Aten, but not any other period; but what is still more significant is that the commencement of the persecution of the Hebrews coincides exactly with the termination of the religious troubles excited by the attempts of the son of Taia at reform, or rather absolute revolution, in religious worship. During their sojourn in Egypt, and previous to the mission of Moses, the monotheism of the descendants of Jacob had become much corrupted. In particular, it was tainted with materialism. Surrounded by idolators, the Hebrews with difficulty only retained the worship of Jehovah, even under a visible and material form, and, corrupted in this way, their religion was not

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much better than that which Amen-Hotep attempted to establish.—From Lenormant and Chevallier's *Ancient History of the East*, pp. 237—239.

AN OUTSPOKEN CLERGYMAN.

THE Rev. J. Idrisyn Jones has been favoured with the following letter from a New South Wales clergyman, and having sent it to us for perusal we have pleasure in passing it on to our readers, as it is of general interest. The Rev. F. J. Harris is to be complimented both on his zeal for the truth and his courage.

"The Rev. J. Idrisyn Jones.

"Rev. and Dear Sir,—As a firm believer in our Identity with Israel, lost but now found, I venture to address you. As a clergyman of the Church of England, I have had many opportunities of advocating the cause, with the result that in the Parish of St. George, Illawarra Line, there are several who have told me that their eyes have been enlightened by the teaching, so new to them and yet so convincing. It is only to-day (Sunday) that I have preached two sermons on St. Matt. xv. 24:—'I was not sent but unto the Lost Sheep of the House of Israel.' I have been surprised when I look up the Commentary even of a man like Archbishop Trench, in his work on the 'Miracles,' to read that he regards this 'lost house' as but another name for the Jews. Through the medium of a Bible Class I have been able here to give a consecutive course of teaching to a few who enjoy it. I am just finishing my stay here as assistant minister, shortly leaving Sydney (of which this is a suburb) for the parish of Rylestone, N.S.W. This will be a 'bush' parish, but I hope there also to be used in propagating the truth. I may, however, get into controversy there with other clergy. I know that a rector of an adjoining parish is opposed to our Identity, and through the medium of local papers we may be crossing one another. In order to be better equipped than I am—I have but our 'Handbook'—I am writing to you to ask if there is any possibility of some books or literature being sent to me. I already subscribe to the BANNER, but I should much like Col. Garnier's new work; but cannot afford it just now. You need hardly be surprised when I say that more than once my so-called candour on our identification has been commended, as it is such an unusual thing for a clergyman of the Church to publicly preach it. In the course of the last few months I have preached from the following texts:—Jer. xxiii. 5—8; 2 Sam. vii. 16; Numb. xxiv. 7; Gen. xxii. 17.

"Yours faithfully,

"F. J. HARRIS.

"Farr Street, Rockdale, N.S.W., March 19th, 1905."

Correspondence.

THE BRADFORD IDENTITY CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The "North of England Anglo-Israel Conference" has come and gone, but I believe the good effects of those meetings will abide and be felt for many a long day. I trust one result may be to arouse Identity believers themselves to more earnestness in propagating this *Electric Light of the Bible*, especially when we now see over a hundred of the "false shepherds of Israel" (see Ezek. xxxiv. and Jer. xxiii.) formed into a kind of Infidel Club to adopt the so-called "*Higher* Criticism" of the Bible. We, who rejoice in possession of the "*Highest* Criticism" of Holy Writ, ought by no means to hide our light under a bushel, but flash it out around the world!

I was much struck and gratified to notice the spirit of harmony and true Christian love prevailing at Bradford. This proves, I think, that we are now working on lines pleasing to the Lord God of Israel, and that our work is, and will be, blessed.

One point I intended to have brought before our Council slipped my memory, but, with your permission, I will now refer to the matter; *i.e.*, I feel strongly that great good would result if we had *large* grants of literature from the Distribution Fund to place in the hands of our sowers upon the spot. For instance, we could recently in Liverpool, at the Church Congress and the Torrey-Alexander Mission (where thousands of people were congregated daily for some months), have distributed large quantities of literature bearing on the truth of the Bible, as proved by present-day facts of English and American history, and this would have strengthened the faith of thousands in God's Holy Word, but we could not get the literature (in any adequate quantity), so the opportunities were lost.

Yours in Him,

THEODORE S. HILL.

29, Roxburgh Avenue, Birkenhead, May 5th, 1905.

HOW TO SPREAD THE TRUTH.

To the Editor of the "Banner of Israel."

SIR,—This is the question that very often comes to the mind of Anglo-Israelites, that is, to those of us who seriously study the subject, who take every opportunity to explain its meaning as laid down in the Word of God. Many of us would like the gift of platform oratory, to proclaim the news to our fellow-man. Many times we get discouraged by the indifference of our Christian friends when talking of this great truth. I have been trying to further our cause in this remote part of the Empire; sometimes, I thought, with success, but am afraid have failed with but two exceptions, who have stated that on my speaking to them about Israel in the Bible they took to searching for themselves, which was the means of their conversion. I think before any great manifestation is made of our faith, the Church must be awakened, and this is what I am trying to do. We have in our number a family who I may say are enthusiasts. One of them is an acceptable lay preacher, who is willing to give an address on our subject. The question arose as to where it should be given. As the Church for which he labours is under great obligations to him I suggested he should give it from the pulpit one Sunday evening, and upon the following lines: not to use the words British-Israel or Anglo-Israel, or even Ten Tribes, but to preach Israel as it is in the Bible, to show the people in the first place that Israel is divided into two kingdoms, as I believe that 75 per cent. of church-goers do not understand this fact; backing this up with the promise of God through the prophet that He would make a new covenant with the House of Judah and with the House of Israel in the last days; showing that two peoples must be in existence to-day, for God distinctly said it was to two kingdoms the covenant was to be made. This could be followed up by reading some of the promises of God to Israel, then putting a straight-out question to the people if this were true; and, if so, where was this Israel to-day? I have found in dealing personally with the people they have to admit it is the British Empire that has all these blessings and characteristics, and there it ends in most cases. They will not search the Scriptures for themselves. I believe the above style of preaching would not only interest but would cause many of our congregations to search for themselves to see if these things were so. I gave our friend a leaflet (Man's Challenge to Man); a few copies were sent me by Miss Rush, which I distributed and are very much appreciated.

Yours faithfully,

JOHN J. SPENCE.

Oamaru, N.Z., 26th March, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

PAGE
God's "Everlasting and Glorious Name" Through Israel. By Henry G. Locke..... 227
Was St. Paul in London? By the Rev. J. Idrisyn Jones..... 229
Notes Upon the Life of Edward Hine..... 231
Miscellanea..... 232
Reverie. By the Rev. Leonard Hills..... 233
On Passing Events. By William Bowling..... 234
Anglo-American Unity..... 235
West London British-Israel Association..... 235
Correspondence: When did the Saxons, etc., first appear? The Watchers for Christ. "We See Not Our Signs," 235, 236

GOD'S "EVERLASTING AND GLORIOUS NAME" THROUGH ISRAEL.

BY HENRY G. LOCKE.

THERE are inscribed on the indelible pages of the world's historical records certain prominent names of individuals and nations whose characteristics can be faithfully delineated, or indexed, in a single word or brief sentence. For instance, the name of Alexander means conquest, the name of Cæsar power, the name of Napoleon ambition, the name of Turkey cruelty, the name of China heathenism, and the name of Russia despotism or anarchy. But, with the exception of that Name which is far above every other name, so dear to us all, the name of Israel cannot be so described by a monosyllable or terse phrase, for not only does it signify "a prince of God," or "power with God and with men," but it means, bespeaks, and includes definitions such as—

A peculiar people, a chosen generation, an elect race, a predestined, holy and righteous nation, a royal priesthood, a stone empire, an everlasting kingdom, God's hidden ones, etc.—in short, Israel stands pre-eminently for an "everlasting and glorious name to the Lord God of Hosts."

Here, then, is a clear and impressive *Cui Bono* answer—one out of many that can be adduced—to those captious critics and sapient wiseacres who, with their sounding brass and tinkling cymbal, ring out the old stereotyped cry, "Well, if we are Israel, what does it matter?"

I remember a story of a certain gentleman who was walking along the streets of a busy thoroughfare, when he overtook a little girl pushing a perambulator in which was a baby. As the young nurse was wheeling her charge dangerously near the somewhat steep kerb, he gently told her of the risk she was running of turning the little one into the road. The girl looked up into the gentleman's face, and, with the utmost coolness born of indifference, answered, "*Please, sir, it don't matter; it ain't our baby!*" This little girl reminds us of some of our opponents, and, alas, some of our friends as well, who, when we bring to their notice the Identity Truth, exclaim, so to speak, "*It ain't our baby!*" or, in other words, "We haven't time to bother about Lost Israel," or, "We have quite enough to do to look after our own interests," etc. And so they treat this all-important subject, which God's whole heart and soul delights in (Jer. xxxii. 41), with coolness and indifference, saying it is no concern of theirs. Even when some of the speaking facts of our theme are presented with convincing argument, earnestness and logic, the apathetic reply is, "Supposing we are Israel, as you contend, what is the good of it?"

But, says one, did not Israel in old days make God a glorious name? Assuredly they did, for He performed many wonderful deeds and marvellous things for them; He saved them for His Name's sake, that He might make His mighty power to be known, and by the strength of His holy arm He obtained for Himself the victory (Psa. xcviii. 1, cvi. 8).

If our *Cui Bono* friends and objectors could but see and appreciate the literal grandeur of the "*promises made to the fathers*," which Christ came to confirm, they would readily discern—as we are privileged to do—that, not only in the past, but at this *present time*, God is still working wondrously and making to Himself a glorious Name (Isa. lxiii. 14), for He that keepeth Israel neither slumbers nor sleeps, and He has preserved His chosen ones for evermore (Psa. cxxi. 3, 8), giving them an everlasting name, that shall not be cut off (Isa. lvi. 4—8), and daily leading and hastening them to the bright goal of the Millennium for the then complete Christian glorification of All Israel and the entire and absolute possession of the full covenant promises.

Israel, then, as declared in that sublime sixty-third chapter of Isaiah, means an *Everlasting and Glorious Name to our*

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Triune Jehovah. To Almighty God, the Father and Creator of Israel; to Jesus Christ, the Saviour and Redeemer of the House of Israel; and to the Holy Spirit, the Consolation of Israel and the Sanctifier of the sons of Jocob. To each person of the Holy and Blessed Trinity, glory, through Israel, must and shall be ascribed for ever; so, united, let us fervently

"Pray, brothers, pray, call on His all-glorious Name,
That *Israel* may win Him everlasting fame."

(*a*) GOD, THE FATHER AND CREATOR OF ISRAEL.

I read in Exodus iv. 22, and in Jer. xxxi. 9, that God endearingly and emphatically proclaims Himself to be "a Father to Israel, and that Ephraim is His firstborn." Again, in Isa. lxiii. 16, we find: "Thou, O Lord, art our Father, our Redeemer, Thy name is from everlasting." Also, what language could be more pathetic, indicating such exquisite tenderness and parental love, than that uttered by God the Father as portrayed in Jer. xxxi, 20: "Is Ephraim my dear son? for since I spake against him I do remember Him still: therefore my bowels are troubled for him; I surely will have mercy upon him saith the Lord." In that magnificent and unsurpassed parable of the prodigal son, recorded in St. Luke's Gospel, the whole scene is vividly depicted and brought before us Identists in a realistic manner—the wandering and outcast Ephraim, repenting and returning to his father, who heals his backslidings, turns away His anger completely from him for ever, blots out all his trespasses, and, forgetting all his iniquities, loves His erring and wayward child freely, blesses him to such an extent that, with His Spirit upon him and within him (Isa. lxiii. 14)—even as the dew upon Israel—Ephraim declares from the fulness of a contrite heart, "What have I to do any more with idols? From me (the Holy One and Redeemer) is thy fruit found henceforth and for evermore" (Hosea xiv. 4, 5, 8).

In the creation, the exodus, the wilderness-pilgrimage, the scatterings, the wanderings, the subsequent gatherings of Israel, we see the unique plan; the Hand, as well as the loving wisdom, of the All-wise Creator and Heavenly Father. Israel were chosen in the furnace of affliction and refined *only* that God's glory may be seen upon *them* and not upon another (Isa. xlii. 8, xlviii. 10, 11). British-Israel is an exact counterpart of the predicted destiny of the Abrahamic Covenant race in every particular. It is impossible for any other people or nation to answer or correspond in any way or sense to the Old Testament prophecies, yet the harmony of prophecy is complete and perfect when the pictures of "Lost Israel" and "Restored Israel" are seen and compared with the existing Anglo-Saxon race of the twentieth century. So, then, Bible prophecy, Bible history, Bible facts, Bible revelation, Bible interpretation, and Bible consummation, which are unquestionably to be found and embodied in our nation, mean to God, the Father of Israel, an everlasting and glorious Name.

(*b*) GOD, THE SAVIOUR AND HOLY ONE OF ISRAEL.

It is very beautiful to observe the wonderful love of God the Father and His dear Son, Jesus Christ, towards Israel. "I and My Father are one," said Jesus. It was the Father's will that Israel should be redeeemed and brought back into the bond of the new covenant, and this could only be effected by the precious blood of Christ—Israel's Saviour (*vide* Acts v. 31).

Israel, from the days of Jeroboam and onwards, sinned so much that they seemed to have been quite *infatuated by sin*—they could not have enough of it. A well-known preacher says: "What mountain was there upon which Israel had not set up her altars? What stone was there, polished by the flow of the stream, which they had not consecrated to an idol? What giant oak was there throughout all Bashan under which they had not performed mystic and diabolical rites to the false god? The land was stained with the blood of their children offered to Moloch; yea, it reeked with their infamous sins, for in the worship of their false gods their orgies were full of lewdness and all manner of indescribable iniquities." But what saith the Ever-merciful and Holy One of Israel? "I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners" (Isa. lvii. 18). For all this His anger is not turned away, but His hand is stretched out still (Isa. ix). "The people which were left of the sword found grace in the wilderness, *even* Israel, when I went to cause him to rest; Yea, saith the Lord, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. xxxi. 2, 3).

When preaching that salvation is of God and that the blood of Christ cleanseth from all sin, I have sometimes used the following illustration:—

"A young Englishman, who had been collecting ivory, skins, and feathers in the African jungle, was encamped one evening on the banks of a river. Suddenly the sunset stillness was broken by a cry, and an escaped negro, closely pursued, struggled through and fell, pierced by an arrow in the leg, at his feet. His savage master soon arrived at the spot and would have slain him as he lay, but was arrested by an offer of purchase. 'I want no money, but blood,' was the reply. Two tusks of the finest ivory were brought from the caravan. 'This slave is worthless, and these will purchase many; take them and let him go,' pleaded the Englishman. Skins, and feathers, and costly woods were brought, one by one, and laid at the slaver's feet, till at last the whole contents of the van were piled in a glittering heap before him. 'Take it all, and spare him,' was the offer. 'Nothing shall rob me of my revenge,' said the ruthless master, and he flung a dart at the prostrate man. The Englishman, with a sudden movement, caught it in his arm, where it stuck quivering. Wrenching it from the wound, he held up his streaming arm. 'You wanted *blood*, and here it flows abundantly before you; let the slave now be free.' Awed, and uncomfortable at having wounded an Englishman, the slave-owner departed. 'You are free,' said the Englishman to the frightened man, 'free as the bird on yonder bough.' At last he understood. 'I am, then, the "*blood-bought*," he said, 'free to serve, free to give hands and feet, and strength and life, to the service of my master.'"

Ephraim's sins were of the vilest and blackest description, indicating gross unfaithfulness and infidelity to God; both priests and people were alike, were utterly corrupt in the many evil practices which were an abomination to the Lord. They forsook the Mighty and Holy One of Jacob, and became slaves of Baal and other false gods. Nevertheless, when outcasts, wanderers among the nations, and scattered in the various countries, God, in His patient and never-failing love, was as a little sanctuary to them. In all their affliction He was afflicted, and the angel of His Presence saved them; in His love and in His pity He finally redeemed them, for they were saved with an everlasting salvation (Isa. lxiii. 9, xlv. 17), being "*blood-bought*" by their Saviour and Redeemer; truly, therefore, the Lord our God is the Salvation of Israel (Jer. iii. 22, 23). He

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hung upon the *literal* cross, and poured out *literally* His life-blood for the remission of their sins, so that when gathered together in these Isles of the Sea they were free from the curse of the law and sin, free to serve and glorify the Lord of their life and God of their salvation, and, being henceforth known as the "sons of the living God," they were free to give hands and feet and strength and life in His service, and, as His witnesses, going unto and teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. They have trusted in His redeeming blood, and humbly tried His works to do. This they are still doing and will continue to do, that Lost Israel, found in the British Nation, may bring to the Saviour and Redeemer of the House of Israel an everlasting and glorious name.

(*c*) God, the Holy Spirit, the Consolation of Israel and the Sanctifier of the Sons of Jacob.

In the Old Dispensation times many were the occasions in which Israel rebelled, vexed, and grieved the Holy Spirit of God. Often, when God was willing to perform some great thing, they, through their wilful disobedience and backsliding, limited the same Holy Spirit, and this trait is, to our great sorrow and grief, conspicuously noticeable in these latter days. If there is one thing evident more than aught else in the Church generally at this moment, it is the lamentable absence of the Holy Ghost, and the want of knowledge and teaching of the personality, the nature, the operation, and the attributes of the mighty Spirit of God. What can be more lucid and plain than this fact—that God is a spirit, man is a spirit? Therefore spirit and spirit may hold fellowship; hence it is we have communion with the Holy Spirit. When God's spirit communes with man's and a life of holiness is the result—that is *religion*. When God's spirit communes with man's to fit for a mission or work—that is *inspiration*. When God's spirit communes with man's to disclose a truth—that is *revelation*. Religion, inspiration and revelation are the manifestations of one force, even the power of the Holy Ghost.

We are earnestly awaiting the great promised outpouring of the "power from on high," of which Pentecost was but a type—and it is worth waiting for and daily praying for. Look at our Lord's disciples—poor, weak-hearted, craven, ignorant fishermen of Galilee, tarrying at Jerusalem in A.D. 33. Suddenly the "power" came, on the day of Pentecost, and these humble fishermen, who left their nets and boats to catch men, had for their first draught of human souls a magnificent haul of 3,000 who were added to the Lord. Was not this worth waiting for? Saith the Lord: "I will pour My Spirit upon thy seed, and My blessing upon thy offspring," *i.e.*, Jacob, My servant, and Israel whom I have chosen (Isa. xliv. 1, 4). We welcome every revival, and we sincerely pray that the outcome of God's Holy Spirit, recently poured upon the people of Wales, will shortly be eclipsed by further and still more astonishing showers upon the remainder of the sons of Jacob in this their appointed place.

Just imagine the result when Israel, God's purchased possession, are sealed with the Holy Spirit of promise (Eph. i. 13, 14), walking in Jehovah's statutes, loving and obeying His commandments, His laws written on their hearts never to be effaced, and keeping His judgments and doing them for ever. This will mean annihilation and eradication of all our existing grave national sins and vices, and it will bring to pass an altruism, known as the "law of the reversal," for the nation will then be sanctified and made holy and righteous, and in actual receipt of that which the aged Simeon waited and longed for—the consolation of Israel by God the Holy Ghost. Brethren of the House of Israel, what a momentous day for Great Britain? Should we not unceasingly enquire of the Lord as He desires? (*vide* Ezek. xxxvi. 27, 37).

Just imagine, too, what an extraordinary and irresistible force and effect Abraham's seed will have on the rest of the universe when they participate in the promised "gift of the Holy Ghost." There will be no measure or limit of the "Heavenly blessing," for He shall come down like rain upon the mown grass, as showers that water the earth (Psa. lxxii. 6), for Israel are and must be the world's regenerators and benefactors. Israel are destined to achieve a mighty work for God, primarily to bring all nations to Christ, to be taught of the Lord and to acknowledge Him King over all the earth, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously (Zech. xiv. 9; Isa. xxiv. 23). His name, the Lord God, the God of Israel, who only doeth wondrous things, shall endure for ever. His name shall be continued as long as the sun, and all nations shall call Him blessed, and the whole earth shall be filled with His glory (Psa. lxxii. 17, 19). When this is realized it will bring to God the Holy Spirit an everlasting and glorious name.

I see now why it was so easy for Him to change our water into wine—He first created the water. I see now why it was so easy for Him to cure the maniac—He first created the intellect. I see now why it was so easy for Him to hush the tempest—He made the storm and wind, and they fulfilled His word. I see now why it was so easy for Him to swing fish into Simon's net—He made the fish. I see now why it was so easy for Him to give sight to the blind man—He created the optic nerve. I see now why it was so easy for Him to raise Lazarus from the dead—He created the body of Lazarus and the rock that shut him in. But, glory be to Him, I now see why He specially formed and created Israel—that He should be glorified in them, for they should show forth His praise and His glory; and that, through Israel, the Holy and Triune God should make Himself an everlasting and glorious Name. Amen.

115, Choumert Road, Peckham, S.E., 13th May, 1905

WAS ST. PAUL IN LONDON?

By the Rev. J. Idrisyn Jones.

An interesting document has just reached me from Australia, by way of response to my appeal for some news at times from our Colonial Israelites. The following letter refers to this document, a summary of which will be found lower down, as it is too long to give as a whole:—

"March 25th, 1905.

"Rev. Sir,—I am much pleased with your open letter to Colonial Israelites in the Banner, and, though not a member of any British-Israel Association, beg to forward the enclosed cutting from a Sydney paper—*The Protestant Banner*—for your consideration. You, sir, would have the means of testing the authorities therein mentioned, and, if found genuine, could give the article greater circulation.

"There are several Identity believers in this district in which I live, and though the scattered and isolated nature

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of Colonial life prevents the formation of Associations, I believe the truth is quietly spreading.

"I am, Rev. Sir, yours fraternally,
"ROBERT HANNA.

"Kramlach, New South Wales."

The cutting referred to is a lengthened article dealing with the supposed visit of the great apostle of the Gentiles to our British capital. The theory has been found in what is called "The Lost Chapter of the Acts of the Apostles." It has been maintained by some that a missing chapter may be inferred from the very abrupt conclusion of the Book of Acts, and that no account is supplied of the after-travels of Paul when he quitted Rome, and that probably another chapter was written, but for a certain reason has been hidden—viz., that in this chapter there is a statement of Paul's arrival in Britain and his recognition of the British as an Israelitish people, and that this fact could not be disclosed till later ages.

This so-called lost chapter is said to have been found by a distinguished French traveller, named Sonnini, who was commissioned by Louis XVI. to travel in Turkey and Greece. He came thus into contact with the Sultan, who gave him a copy of a Greek MS. which had lain in the Turkish archives, and which, on examination by the French traveller, was found to be this lost chapter of the Acts of the Apostles. The chapter consists of 26 verses, and in them was found the statement that Paul had visited Britain, and acknowledged its inhabitants as the descendants of Abraham. An English translation of this chapter was found in a copy of Sonnini's Book of Travel in Turkey and Greece, owned by the late Sir John Newport, an Irish baronet. It was printed by Stephenson, of Paternoster Row, in 1871.

It is maintained that the MS. of the chapter is of Israelitish origin, because the Israelites occupied Constantinople before the Turks, and that the Mosque of St. Sophia was originally an Israelitish place of worship, and that one proof of this rests in the fact that the Mosque has an *eastern window* with its outlook towards Jerusalem, whereas now the Turks spread their praying carpets obliquely, so as to point towards Mecca—the Mahommedan shrine. The minarets and pinnacles of St. Sophia have been added, it is said, to the building by the Moslem worshippers. The first four verses are as follows :—

Ver. 1 : "And Paul, full of the blessings of Christ, and abounding in the Spirit, departed out of Rome, determining to go into Spain ; for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain."

Ver. 2: "For he had heard in Phœnicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to 'the isles afar off,' as spoken by the prophet, and called by the Romans, Britain."

Ver. 3: "And the Lord had commanded the Gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel."

Ver. 4: "And no man hindered Paul ; for he testified boldly of Jesus before the tribunes, and among the people ; and he took with him certain of the brethren, which abode with him at Rome ; and they took shipping at Ostium, and having the winds fair, were brought safely into an haven of Spain."

The party then are said to have travelled into France, and from a port in Brittany sailed for Britain, and, passing along the South Coast, came to land at a place called Raphinus.

Ver. 8: "Now when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation."

Ver. 9: "And on the morrow he came and stood upon Mount Lud ; and the people thronged at the gate, and assembled in the broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus."

Now follows a remarkable statement, which is said to explain why the chapter was to become lost for a while:—

Ver. 10: "And at even the Holy Ghost fell upon Paul, and he prophesied, saying, Behold in the days, the God of peace shall dwell in the cities, and the inhabitants thereof shall be numbered ; and in the seventh numbering of the people their eyes shall be opened, and the glory of their inheritance shine forth before them."

It is maintained that this has been fulfilled, that there had been a numbering of the people of this land seven times, and that the last of the seven falls within the period 1861—1873 ; and that that was about the time when Piazzi Smyth published his discoveries in the Great Pyramid under the title, "Our Inheritance in the Great Pyramid," and viewed as proving the Hebrew origin of the British people. In ver. 14 it is stated that Paul's visit lasted about three months, and (in ver. 15) that Paul and his companions then departed into Gaul.

Paul's visit to Britain is said to be confirmed by the testimony of two Eastern Bishops—(1) *Eusebius*, who died in A.D. 338, stated that "some of the apostles passed over to the British Isles." (2) *Theodoret*, who flourished about A.D. 450, stated that, after Paul had spent two years in Rome, he visited the islands of the sea, and that some Britons were numbered among his disciples.

There is also an interesting confirmation of the theory that Israel once occupied Constantinople in the history of the Welsh, as set forth in their ancient "Triads," which state they came from "De robani" (or summer land), which is understood to mean the district of Constantinople. Thus, then, according to theory, Paul preached where Ludgate Hill now stands. What shall we say to the opinion ?

There is nothing absurd or impossible in it. There is the Greek MS. found in the Turkish archives ; there is the tradition that Israel possessed Constantinople ; there is the probability that the early followers of Christ would find their way to Britain—the land which was to play so supreme a part in Israel's future as the headquarters of Ephraim's dominion; there are the several legends which speak of the coming to these Isles of prominent Israelites : coming from Rome with Caractacus, the British king, to Wales; coming to Avalon or Glastonbury with Joseph of Arimathea; coming as apostles, as believed by several of the early Fathers. These legends are not to be lightly set aside. Statements made in the discovered chapter have all the marks of probability; for if Paul came to Britain, how likely it is that he would visit its chief city and stand on what is now "Ludgate Hill" to deliver the message of the Gospel, to recognise the Hebrew origin of its inhabitants, and to speak prophetically of their destiny, as in ver. 14.

But in the absence of further proof of the authenticity of this alleged chapter of the Acts of the Apostles, it is hardly to be accepted as a part of the Inspired Book, though some of its statements may be true to history. It must therefore be left an open question. If it is not true, it will do no harm ; if it is true, it will form an interesting contribution to British-Israel views.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 224.)

In the *Glory Leader* for February 6th, 1878, he opens the new volume and year by the remark: "Above all we ask for their prayers, their calm and Christian sympathy and cheering comfort, as we pursue our course. If the Lord knows our matters, He full well knows we care not for position. We care not to come down from our work to stoop to notice such little petty things as advocating for personalities, 'Honour to whom honour is due,' thus wasting time and casting about poison and dissension."

In the Introduction to the first number of *Life from the Dead* for 1878, he remarks, "We are devoutly thankful; and most thankful that we have disappointed the prognostication of the friends of our kindred, who prophesied that we should not have, and did not deserve to have, more than a three months' existence; that the subject was (to them) so barren of detail that three magazines would exhaust the matter. Of course we knew better, and, withal we had FAITH. . . . From early life by a mother's tongue we were taught to believe that special circumstances were in connection therewith. This impression has never passed from us. When a boy, not a youth, the Lord conducted us to a knowledge of the Identity question. When a youth, it was firmly riveted upon an impressionable mind, and became the theme of the heart. It was interwoven in a line of petitions in the very first public prayer we were called upon to offer. It formed the leading element of thought in the very first platform speech we were ever solicited to make, and almost as a youth became the subject matter of letters leading to a short correspondence with Lord Palmerston, Earl Shaftesbury, and other leading minds of our ancient aristocracy. The fact that as a writer we have been fully eight years before the British nation shows that this Identity impression made upon our impressionable mind, also, has not passed away, and the widespread character of the work that God has permitted us to do is, we have thought, a justification to our inclination at times to link the two impressions as having association with each other."

Edward Hine kept up his intercourse with Professor Piazzi Smyth, the Astronomer Royal for Scotland, and in 1871 wrote to him upon the Millennium. In his answer, dated "15, Royal Terrace, Edinburgh, 12 Aug., 1871," the Professor says: "I have to thank you for two most valuable letters, and should have thanked you for them before now, but for the out-and-out oppression of the British Association. . . . The delay has, however, brought a letter from a man of substance and worth, Mr. Pierepont, 7, Pierepont Manor, New York, wherein he says, 'Thank you much for the pamphlet you sent me on the *House of Israel*, by E. Hine; it has attracted much attention in the city, and numbers are ordered. I cannot keep mine at home; it is travelling by mail all over the State.' I am glad truly to find your millennial ideas much less different from mine than I had feared." In another letter dated "17 Aug. 1871," Piazzi Smyth says: "Many thanks for yours of yesterday and careful account of your new book in all its chapters. . . . I do not know any lawyer who believes in the Pyramid and sacred weights and measures, so cannot advise you whom to apply to for overlooking your law links, but quite approve of your keeping them back until the scientific statement of them can be authoritatively made."

In 1872 he set forth a lecture upon "The Political and Religious Uses obtained from the Knowledge of our Nation being Identical with Israel." The MS. is in 60 pp. 4to., in the possession of Mr. Loveland, and does not seem to have been printed.

In 1875 he wrote a long letter to *Word and Work* upon "Israel and God's Purpose," in which he commences, "As the author of *47 Identifications of the British with Lost Israel*, and also the Father of the present wide-spreading British-Israelite movement, in which our Queen believes, please allow me space in front of Mr. White and John Wilkinson." Mr. Loveland possesses the MS., which consists of 2 pp. foolscap, but it is unfinished, and has four headings at the end as if for a continuation, so probably was never printed.

In reference to some objections Edward Hine made to a paper by Edward Bird, the latter writes: "May 27, 1875, Westminster Palace Hotel, Victoria Street, S.W. My dear Mr. Hine,—If you will kindly let me have again the article on 'Israel's Resurrection,' to which you object, I will try and remodel it to suit your Publication. . . . Yesterday's meeting at Mrs. De Bergue's was a very full one. I led off with my paper, which was a bold outspoken advocacy of your views. . . . The Paper by the Rev. Mr. Tipper on the Identification of the Various Tribes in Europe, from Gen. xlix. . . . Col. Gawler's and Mr. Cockburn Muir's papers were deep and learned. Mr. Grimaldi spoke on the Pyramid. I hope . . . you will by-and-bye notice it (Clifton Association) somewhere. I have thought over your suggestion of a little Book for Sunday scholars and teachers, bringing out our subject. I will, God helping me, attempt it when I get home. Shall I send it you when I have the MSS. ready for perusal and advice?" It appears by his next note, "Bristol. Would Mr. Hine, in return for the enclosed Article, publish the following in the January issue, 1878, of 'Life'? E. W. Bird, Dec. 17, 77," that the intimacy between Edward Bird and Edward Hine was not so great as it had been. The note refers to an advertisement of the BANNER OF ISRAEL, then just commencing.

In 1879 he was corresponding with Dr. Rugg, of 1, Grove Road, St. John's Wood, S.W., who in a letter dated February 2nd, 1879, says, "Dear friend Hine, it has given me infinite pleasure to hear that you have put yourself in communication with 'Philo.' May it bear good fruit . . . How pleased I shall be to entertain you both as you propose at the same to see consolidated (as I shall hope to think through my instrumentality) a lasting renewal of friendship, a reconciliation such as will enable you both to work well together for the righteous cause in which you have been the prime mover in stimulating so many to search the Scriptures by means of the key which you have placed in their hands." The letter is addressed, "To Edward Hine, Esq., 6, Oxford Terrace, Ealing." On February 15th, 1879, he writes, "The following enclosure is for your consideration. I have submitted it to Mr. Peters, who thinks that if you were to let it see the light in the 'G.L.' it ought to satisfy Philo; if it did not it would completely put him out of court so far as you and he were concerned. What I have sketched out may not exactly square with your ideas, but for the sake of peace and good-will I hope you will insert something similar in your own fashion."

On Tuesday evening, 25th March, 1879, he delivered a lecture on "The Eastern Question, Viewed by the Light of the Identity of the Lost Ten Tribes of Israel, found in the British Nation," to an audience which filled the large hall of St. James' Hall, London, Major Lambert occupying the chair.

MARAZION.

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MISCELLANEA.

A MESSIANIC MEDAL.—Having just come into possession of an ancient Messianic medal, token, coin, or amulet, it seems worth recording. It is the size of a crown-piece, of dark, old-looking bronze, and has a very ancient appearance. It is much worn, especially on the obverse, but the rim of the reverse projects, and thus protects the inscription. On the obverse is the head and bust of Christ, with long flowing hair and a short beard. It is a profile, looking to the spectator's left. The head seems the same as that engraved in the BANNER, 19th April, 1899; and as that engraved in Walsh's *Essay on Ancient Coins*, 1828, p. 12, No. I.; and in the *Daily Mail*, 4th January, 1899. M. Boyer d'Agen discovered one at Paris, about 1898, who considered it was used by Jewish Christians at Jerusalem. Mr. George Mackay, of London and Birmingham, possessed a specimen. A peasant, in 1812, in the county of Cork, Ireland, dug one up. Mr. Reuben Cull, of Enfield, had one in silver, which the British Museum authorities said was Italian, of the 17th century. On my own specimen, on the obverse, behind the head is the Hebrew letter Aleph (A), corresponding to the Greek Alpha (Rev. i. 8); on the other side, before the face, is the Hebrew letter Schin (S). This is the form of the head of the sacred Trident, according to Rabbinical authorities (Moore's *Lost Tribes*). It was the emblem of power over the sea, as was shown by Jesus walking on the sea, etc. It was also the emblem of the tribe of Levi (1 Sam. ii. 13), and appears on a coin of Antigonus, the Maccabean rival to Herod, whom the faithful Jews wished to make king, but Antony murdered. So these two letters are extremely suitable to Christ, as the first and as the rightful King. But the medal is worn, and there may have been other letters, as Resh, Schin, Yod; making the Jewish name of Jesus, as found on a medal that Walsh mentions. Then the inscription would mean Jesus the First. On the reverse are five lines of Hebrew, the first word being Messiah, apparently referring to His coming in peace and being alive. But the inscription differs a little from that on Walsh's medal.—A. B. G.

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JACOB'S PROPHECY (Gen. xlix. 22—26).—The prophecy concerning Joseph by Jacob is so peculiar in its promises and terms, and it seems so exactly to fit the condition of England, that one is driven to see England's existence and power as foretold in the endowments promised to Joseph; which endowments cannot, by any stretch of fancy or accommodation of language, be extended to suit the conditions of any other of the Teutonic or Continental nations, or any other, sprung from any other source.—REV. F. R. A. GLOVER, M.A.

* * *

THE PAPACY AND PALESTINE. — The Rome Correspondent of the *Pall Mall Gazette* writes:—"We are in the midst of a rain of pamphlets regarding the Vatican and the principal questions connected with that institution. The other day there was one entitled 'Pius X., His Acts and His Intentions,' which dealt with the organization and discipline of the clergy, and was written by so competent a person as to have it attributed to the Pope himself. Another pamphlet, which attracts the most attention, regards the fall of the Temporal Power, or the 'Roman Question,' as is called the conflict between Church and State in Italy, which has obliged the last three Popes to become voluntary prisoners inside the Vatican. The author does not propose that the Pope should renounce his claims on Rome, but that the Catholics of the whole world should obtain the peaceful restitution of Palestine, the land of Christ, in order to make a gift of it to the Pontiff, the heir of Christ. The pamphlet continues, 'We would not say to the Pope, renounce your See, but simply allow some diminution in your See to accept something more in the See of Christ.' In other words, the Catholics, with the assistance of the Powers, Italy included, would buy Palestine from the Sultan, to make of it a new Pontifical State, where the Pope would be free, through an international accord, after which the Pontiff would leave the Vatican for the first time to visit and take possession of his new kingdom. All this makes a readable story, but takes little into consideration the opinions and aspirations of the Turks on one side and the Zionists on the other." But there are others besides Popes, Turks and Zionists who will have to be considered in the disposal of Palestine.

* * *

SUPPOSITION.—One of the stations of the railway which is to be built from the Red Sea to the top of Mount Sinai will be on the spot where it is supposed Moses stood when he received the tables of the law.

* * *

AN HISTORIC BELL.—The "vestry bell" of Tottenham Church has a rather interesting history. When the French held Quebec, it was the alarm bell of the garrison there, whence it was taken and brought to England by some British sailors who were engaged in the fight of 1759, which gained us the province and lost us General Wolfe. On its arrival here it was bought for £20 by a Tottenham resident —one Mr. Jackson—who gave it to the parish church in 1801. It is inscribed, "Sit nomen Domine benedictum," and is remarkable for its clear tone, which is attributed to an exceptionally large proportion of silver in its composition.

* * *

THE ABUNDANCE OF THE SEA. — Boats returning to Penzance from mackerel fishing were recently unable to dispose of their capture. So enormous were the catches that huge quantities of the fish were thrown into the sea, and mackerel were sold in lots of 10,000 each at the price of ten for a penny.

* * *

KISHINEFF REPEATED. — Details of the massacres at Zhitomir on May 5th and 6th show that the barbarities enacted very much resembled those at Kishineff and Homel. For the most part, the police and troops looked on with indifference while the Jewish inhabitants were being murdered and maltreated by hooligans.

* * *

TURN OF THE TIDE.—While the British South Africa Company was thought to be on the verge of bankruptcy, a surprising, almost theatrical, change has come over the fortunes of Cecil Rhodes's great Company. For the first time in the history of the Company it is probable that the income will exceed the administrative expenditure It is hoped that the growing Customs duties will convert a deficit of £12,000 into a surplus of £8,000 this year. The cause of the change is that, owing to the completion of the railway through Rhodesia, the country is opened to settlers and an outlet is provided for its vast mineral and natural wealth.

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REVERIE.

By the Rev. Leonard Hills.

The past week has afforded a privilege too great to be let go by, in the opportunity of several hours each day with the bound volumes of the Banner, from Vol. I., 1887, to 1904, inclusive. It has been a great joy to read the first communications of such writers as Douglas Onslow, J. G. Taylor, Denis Hanan, E. M. Rush, J. M. Lawrence, and others, who, praise be to God, have written and worked and are still writing and working in Israel's cause, and for whom we devoutly pray that yet for many years they may be spared to serve their generation by the will of God. But there is the other side: the regiment of stalwarts who have gone forward, and who rest from their labours, whose names were flashed before our mind's eye for a moment as the words in the prayer for the Church Militant rang out triumphantly—"And we also bless Thy holy Name, for all Thy servants departed this life in Thy faith and fear"—John Wilson, Hine, Philo-Israel, Rogers, Glover, Senior, Grant, Titcomb, Piazzi Smyth, Cockburn Muir, Cavill, Nickle, and others, whose names will readily occur to the reader. In 1879 our "craze" was "rapidly dying out"; in 1882 it had "received its death-blow"; but since then there has been no opposition worthy the name. But the death-blow given by one who for a couple of years professed in vehement language the truth of our faith has not even yet killed "British-Israelism." On the contrary, the movement has gone steadily forward, and in every land there are now believers, many of whom are kept in touch with the homeland by the splendid work of Miss Rush in the distribution agency. Not a few of our brethren of Judah have opened their eyes in astonishment and their hearts in wondrous gladness to the truth, while Manasseh's champions are growing in power daily, as we remember with gratitude the testimony of Drs. Wild, Poole, Totten, etc. Neither does our literature consist of a "few straggling leaflets." There are before my eyes, as I write this article,

29 Vols. Banner of Israel.
9 Vols. *The Messenger.*
6 Vols. *Life from the Dead.*
8 Vols. *Glory Leader.*
7 Vols. *Israel's Hope and Destiny.*
2 Vols. *British-Israelite.*
3 Vols. *Watchmen of Ephraim.*
2 Vols. *Standard of Israel.*
8 Vols. *Covenant People.*
7 Vols. various periodicals by R. Douglas.

The above are all annual or half-annual volumes. Nor must we forget the voluminous works of Hine, Wilson, Wild, Poole, Streator, Totten, Douglas, Grant, Senior, Garnier, Philo-Israel; the standard and exhaustive writings of Piazzi Smyth, Major Nickle, Glover, Danvers, Rogers, Spencer, Aldersmith, Titcomb, Gawler, Granger, Hanan, Pain, Milner, Onslow, Grimaldi, Jones, Leechman, Howlett, Robinson, etc., etc. Best of all, God is with us. May His grace enable us to pray earnestly and without ceasing, to testify boldly and to possess our souls in patience.

"Sow, keep sowing;
God will make the seed to grow faster than our knowing."

Two things are to be faced; for, unless they be recognised, we may be in danger of becoming weary in well-doing:—

1. The sentimental, introspective, emotional and sometimes hysterical tendencies of the religious thought of the day.

2. The curse of the present day; not drink, not Sabbath-breaking, not indifference. These three are the immediate and awful effects, but the cause is flippancy.

Reverence is fast dying out. Sunday is not held in esteem as the Lord's-day. The aged and feeble are ignored and slighted. The average child does not understand in the least what is meant by "honouring father and mother." The fact that this is very often the parents' fault does not lessen the sadness one whit. The most sacred things are held up to ridicule, and cynicism is the prevailing philosophy. We do not wish it to be understood for one moment that it is desirable to go back to dull, grey, leaden life of the Puritan age; that were to go to the other extreme. Let us have all the sunshine, laughter, and humour of life, for that is natural and God-given. Away with melancholy by all means, but do not seek to replace it with the hollow and empty merriment that Solomon compares to the crackling of thorns under a pot. The laugh of to-day is too near the sneer to be normal and healthy; and if we write severely upon the unnaturalness of our mirth, where can we find words strong enough to denounce the unnaturalness of the hysterical vapourings that pass for expressions of religious life? Much of the so-called religious life of the nation is unnatural. People who talk sensibly and soberly on every other topic will, when talking of those things that should give the greatest cause for joy and confident trust in God, lower their voices and talk in awe-struck whispers, as if the things of God were of too indelicate a subject to mention except with bated breath. The sickly sentimentality, the redundance of ecstatic adjective, and extravagant language generally, does not help to hold in check this flippant and frivolous spirit, but rather feeds it. The watery chatter and nauseating cant phrases that are unctuously breathed out as "preaching the Gospel to the poor, lost sinner" are responsible for many a lusty, healthy-minded sinner turning away altogether from the things of God, of which he has only been sickened by a shameless travesty of namby-pamby expressions that fill his mind with loathing and disgust. To cure this, there is but one cure. God's healing leaves, His own Word—the full and complete revelation of His love—to the sons of men, as seen in His faithfulness to Israel. The multiplicity of new sects has been but an occasion for the enemy to blaspheme and the doubter to be more than ever confirmed in his doubtful mind. The well-meaning warnings from the leisured and moneyed folks who attend conventions for the deepening of spiritual life have but brought the fierce but perfectly justifiable retort from the thousands who by force of circumstances can never hope to go to a convention of this sort: "What about us who have to work hard from Monday morn till Saturday night for bread? How about our spiritual life?" British-Israel truth has a message for to-day that will enable men to see that God has not thrown a Book into the struggling vortex of the warring sects to be scrambled for and made a fetish of, or a barren field out of which to gather stones to throw at the sinner—meaning someone who does not sing out of our hymn-book; but that God is love manifest, and that the proof of His love is to be seen in Israel to-day. Our message is a whole Gospel—a glad, glorious, God-honouring Gospel. Our message will kill not only infidelity, but the flippancy that is born of the revolt against the unnatural and hysterical. Our message will produce a worshipping, happy, rejoicing people, to whom the songs of Zion will be as natural as the healthy laughter that is the normal state of a people whose God is the Lord in the midst, who know the joyful sound and who walk in the light of His counte-

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nance. Fellow-believers, walk in the light and banish the indifference of flippancy on the one hand and the unnatural pietism on the other, and show by the grace of Him who died for us how comely it is to rejoice in the Lord.

ON PASSING EVENTS.

By William Bowling.

On Easter Monday, some three years ago, the Yorkshire Association of Sunday Schools held its Annual Meeting at Dewsbury. The principal speaker at the evening meeting was the Rev. Dr. Aked, of Liverpool, who, in the course of his address, assured the teachers assembled that the Bible was a very unreliable book, which few, if any, cultured ministers depended upon. I thought his conduct very indiscreet, expecting that his statement would bring him into discredit. Instead of this happening, the reverse did—he had a large number of invitations to address meetings.

On Easter Monday last the same organisation held their Annual Meeting at Keighley, near to Bradford. The chairman, Mr. W. Cleugh, in the course of his address said, "The Bible was inexhaustible and adapted for all human needs. The Bible in the hands of the Reformers broke down the power of Rome; in the hands of the Puritans it gave freedom; in the hands of Wesley it revived the spiritual life of the country." But why this swinging of the pendulum? Surely the Bible has not changed so much in three years. On April 21st newspapers contained a manifesto drawn up and signed by 100 clergymen. It has been sent broadcast through the land; some 1,500 clergymen and others have written, the authors giving their assent to the principles laid down in the document, viz., that the New Testament portion of the Scriptures is not trustworthy. So ministers of our chapels and clergymen of the Church of England are agreed that the Scriptures are not the Word of God.

Probably not one of these men would have held the positions they do had they not sworn that the Bible was the Word of God. If they are honourable they will sever their connection with the various Churches and become in reality Separatists. One of the committee responsible for this manifesto writes, or communicates, to the *Daily Mail* that the Church never wanted intelligent ministers more sorely than she does at this moment, yet the best men at Oxford and Cambridge are now, and have been for some time past, declining to take holy orders as they cannot bring their intelligence into the meagre compass of what is supposed to be orthodox.

The Archdeacon of London writes as follows: "I think it would be most calamitous if the Church of England, on such a fundamental point as that of the authority of the Scriptures, should be separated from the Catholic Church, the two main branches of which, the Roman and the Greek, accept the Scriptures as they stand." Writing further, he repudiates the statement that young men of ability are declining in numbers amongst the men seeking admission into the Church.

This heresy goes beyond the sphere of this manifesto. Dr. Birt, the theological tutor to the Wesleyan College, resigns because he believes that part of his duties is to teach falsehoods. The controversy which took place in the Wesleyan Conference points to this fact—that Dr. Birt has very many sympathisers in the Wesleyan ministry.

What will be the end of this chaos? Shall we drift along until we are engulfed in the vortex of unbelief? Said the Master, "When the Son of Man cometh shall He find faith on the earth?" Do we understand God's purposes as revealed in the Scriptures. I submit that without this knowledge we cannot understand; hence we are driven from pillar to post or led by the devil at his will. The same applies to the problem of the Son of God's mission.

Going back to the beginning, it is written in the Scriptures, "Now the serpent was more subtle than any of the beasts of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees in the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die."

The trend of the serpent was not to belittle the woman, but to induce her to doubt the veracity of the Creator. He succeeded, and has succeeded, throughout all generations, to induce men rather to accept his *ipse dixit* than to place confidence in the veracity of the Lord God. In other words, the serpent has taught us—and we have been, and still are, apt scholars—that God did not mean what He said, and that the term "Thus saith the Lord God" is neither more nor less than a simple form of speech which it pleased the Almighty to use when He wished it to be understood that He meant nothing by the words used. It is no new principle; it was in operation 2,600 years ago, so much so that the Lord referred to the matter as follows:—"Moreover the Word of the Lord came to Jeremiah, saying, Considerest thou not what these people have spoken, saying, These two families which the Lord hath chosen He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinance of heaven and earth, then will I cast away the seed of Jacob, and David, My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return."

We misapprehend the Scriptures, and then deny them. The tenor of the New Testament is in strict accordance with the Old Testament, the authority of which this manifesto denies. The main point in dispute is the position by birth of Jesus Christ. The Scriptures are true, but the teachings of men are false, and these 1,500 clergymen are brought face to face with the result of an error.

What was it that the Father appointed the Angel to say to the Virgin? "And the Angel said unto her, Fear not, Mary, for thou hast found favour with God, and, behold, thou shalt conceive in thy womb and bring forth a son and shall call His name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." There must be no doubt thrown on that Scripture.

According to the *Encyclopædia Biblica* there are about nine sayings or facts in the record of our Lord's life which are genuine. It is recorded that, with some of His followers after His resurrection, He ascended the Mount of Olives, from the top of which He ascended into heaven, and that whilst His followers wonderingly were gazing up into heaven two men stood by them in white apparel and asked why they stood gazing, informing them that this same Jesus would come again in like manner as they had seen Him go. Is it just a coincidence that prior to His second advent

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many shall fall away from the truth? One point I wish to make clear is that this falling away is one of the signs given to believers who are obeying His rescript by watching for His coming. Other points are given that it would be well to note—the increasing frequency of seismatic disturbances; the same principle obtaining in regard to wars; the perplexity which is investing all governments; the rapid decline of the Turkish Power; the frequent journeyings of our King to the littoral of the Mediterranean Sea; the anxiety of the German Emperor to be in at the reckoning.

When our Lord comes it will be to reign. He will require a country, a people, a throne. The country is that which God gave to Abraham, Isaac, and Jacob, stretching from the river Nile to the river Euphrates, and is now part of the Turkish Empire; hence the weakening and the drying up of that Power. The people God has scattered. It is His purpose to re-gather them—hence the unrest in all countries where the Jews are dispersed.

ANGLO-AMERICAN UNITY.

THREE hundred Britishers domiciled at New York celebrated St. George's Day with a banquet at Delmonico's. Baron Kaneko, the Japanese statesman, whose diplomatic mission to America is not yet ended, was the principal speaker. He said he was proud to enrol himself as an adopted son of Anglo-Saxon civilisation in the Far East. He fervently hoped and believed that the Anglo-Japanese Alliance, which had secured localisation of the war, and had proved a splendid benefit to the world at large, would be renewed.

This statement brought the entire audience to their feet, and the cheering lasted for several minutes.

"But for the stand made by England and her faithful allegiance in every detail to the letter and spirit of her agreement," continued Baron Kaneko, "Europe might have been plunged into a universal war. On that point the people who moved behind the scenes knew that he spoke with absolute truth. Neither Japan, England, nor America wanted any more territory, and, with a continuation of the Anglo-Saxon Alliance, the open door for all the world would be assured. Such an alliance would secure the peace not only of Asia, but of the world."

Mr. Whitelaw Reid, who will soon replace Mr. Choate as United States Ambassador to England, also spoke. In the course of his speech he quoted Pope's lines:—

> "In faith and hope the world will disagree,
> But all mankind's concern is charity,"

and said:—

"The St. George's Society stands for British charity, British Christianity, British appreciation of America as a place of residence, and British regard of Americans." Referring to his appointment, he said: "The kind appreciation you express is valued for many reasons, particularly because it must be a sign of your confidence that the appointment tends to international goodwill. Yet that, after all, is no longer a subject of much concern. We do not continue to worry over an object of national or international desire when it has already been attained. We are content to enjoy it. The goodwill between your country and this already exists. Never at any stage of our history has it been so generally taken as a matter of course on both sides of the Atlantic. The task of the present and of the future is not to create it, but merely to cherish what we have and to take every precaution to avert its loss. If only all our people on both sides knew both countries as the members of the St. George's Society do, there does not exist in this land at least—and I do not believe there exists in yours—any power that could interrupt or imperil the present good understanding. Even more does there not exist anywhere in the world a Power that could then hinder the two great branches of the English-speaking race from advancing through all the storms with which the twentieth century has opened, and all the marvels it and the centuries that are to follow it promise, side by side, in the front rank, onward and upward, in the march of humanity."

WEST LONDON BRITISH-ISRAEL ASSOCIATION.

ON Wednesday, May 10th, in St. Andrew's Hall, Leysfield Road, London, W., was held the second free lecture. There was a good attendance to hear Mr. W. Weller on the widely advertised theme, "Israel's Prophets Vindicated by British Facts." The chairman was the Rev John Conway, M.A. A number of well-known Israelites were present to support the Association. After hymn and prayer, the hon secretary, Mr. Norman Cole, made an announcement to the effect that the next lecture was to be delivered in St. Paul's Mission Room, Hounslow, by the Rev. S. J. Carlton, B.A., F.R.G.S. The subject of that lecture was to be "The Secret of Britain's Greatness," and the chair was to be occupied by the Rev. A. E. Bull, B.A., the Vicar of St. Paul's, Hounslow.

The Secretary also made grateful reference to the kindly sympathy and sincere help rendered by both the Pastor of the Church in whose premises they met, and the officers.

The Chairman expressed his pleasure in being present, and hoped the meeting would prove helpful and interesting. This it did, for Mr. Weller, in his excellent lecture, explained and laid forth the British-Israel faith in a manner that surprised and delighted and instructed all who were present. The line of thought pursued by Mr. Weller included—

1st.—Introduction. *Israel's Prophets.* Prophecies found in the Old Testament.

2nd.—*British Facts.* Facts found in present characteristics, circumstances, and past history of the British Race.

3rd.—*Vindicated.* Proved to have been divinely inspired.

Under the above headings the lecturer amplified his subject with numerous references and unassailable facts, the truths of which were most happily expounded and proved.

After over an hour's interesting address, Mr. Weller concluded: "These, and many other historic facts concerning our remote ancestors, combined with the fulfilled prophecies, make it impossible to conclude otherwise than that Israel's prophets were divinely inspired, and that the British are Israel!"

A very interesting discussion followed, in which the Chairman joined, and, after votes of thanks had been passed, the meeting was closed with prayer.

Correspondence.

W. C. H. LLOYD.—Controversial theology does not come within the scope of this magazine, and you can get the answers to your statements elsewhere. But we know something of the rationalistic position as viewed from both sides, which is better than knowing a great deal about

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one side and nothing about the other. All the assertiveness of Higher Critics cannot conceal the circumstance that the bulk of their teaching is simply imagination and ingenuity, which teaching will have its little day, like so much of the literary and scientific theorising of the past. Destructive critics have not injured Anglo-Israelism in the slightest degree—on the contrary, they have enhanced its value. It is far above their thrusts, for it deals with hard facts. No doubt it is true they are undermining the authority of Scripture, but Anglo-Israelism is a countermine quite able to dispose of them. A high-priest of the Higher Critics, Kuenen, offers to "settle the strife between the supernatural and the naturalistic view of prophecy by the single test of its fulfilment," and his school of thinkers will get more fulfilments than they anticipate. Even out-and-out atheists are converted by Anglo-Israelism, or impressed. During a discussion we once had upon it in the Press, a professed infidel wrote stating: "I frankly confess that this Anglo-Israel theory has made me think very differently of the Bible," and declared that if he lived to see the restoration of Judah and the British identified with lost Israel he could no longer deny the inspiration of the Bible. This is sufficient for us, rationalists notwithstanding.—ED.

WHEN DID THE SAXONS, &c., FIRST APPEAR?

To the Editor of the "Banner of Israel."

SIR,—It was stated here (Gawler) quite recently as an historic fact that the Anglo-Saxon race were in existence as a people before the Ten Tribes of Israel left Palestine. Should this be true, it forms a very decided and convincing argument against a belief in the Anglo or British-Israel theory. Kindly let us know your opinion through the columns of your paper. Yours respectfully,

A. LEWIS.

P.S.—Are the Boers the descendants of Moab? and is Isa. xvi. 14 a prophecy of the late Boer War? (Isa. xvi. 2—6, 12—14; Jer. xlviii. 12, 27, 28, 30, 42, and 47).

Murray Street, Gawler, South Australia, April 2nd, 1905.

[It is not true that the Anglo-Saxons existed as a people before the captivity of Israel, except in the sense that they existed in Palestine. The Sacæ, the ancestors of all our "Teutonic" sections, are not heard of until shortly after Israel's removal to Media. Rawlinson says (*Herodotus* IV. 170), "the Sacæ first appear in the Cuneiform inscriptions as a substantive people under Esarhaddon about B.C. 684," and it was this very Esarhaddon who completed the conquest and deportation of the Ten Tribes. Concerning the Kymric or so-called Keltic portion of the nation, Rawlinson holds that it also came on to the scene about the time that Israel ceased to figure. "That a people known to their neighbours as Cimmerii, Gimiri, or probably Gomerim, attained to considerable power in Western Asia and Eastern Europe within the period indicated by the date B.C. 800—600 is a fact which can scarcely be said to admit of a doubt" (*Herodotus*, Appendix, Book IV., Essay 1). There is not the slightest evidence that the Boers are connected with Moab.—ED.]

THE WATCHERS FOR CHRIST.

To the Editor of the "Banner of Israel."

SIR,—Though not a member of any British-Israel Association, I take a deep interest in the work, and had had a little correspondence with the General Secretary relative to forming a branch in Southampton, when I had, unexpectedly, to leave that town. I believe the truth that Israel must exist as a nation to the end of time is one which needs to be emphasized very, very greatly, at the present day; and the necessary corollary of that truth, also, viz;—that it is through Israel that the world is to be blessed and the knowledge of our Lord's redeeming work spread abroad. Therefore, I enclose an extract from the *Christian* of this week, which is of very great interest; in the hope that some of your readers who have the book and also leisure to spend on the subject may attempt to trace the origin of the idea which possessed the Druids. It seems to me that the elucidation of this matter would very probably strengthen greatly some of the arguments used by Oxonian in his book, "The Wanderings of Israel."

Yours faithfully, REGINALD S. MACDONALD.

81, Hazelville Road, Hornsey Lane, London, N., May 11th, 1905.

"THE WATCHERS FOR CHRIST.

"In thinking of those who in the times before the Incarnation looked forward to the Divine event at Bethlehem, students but rarely turn to the old Druids. A passage in a recent volume on 'Chartres,' by Mr. Cecil Headlam, is, therefore, of deep interest, as illustrating that world unrest which existed prior to the coming of its Lord and Saviour. The writer says:—'The grotto above which the mediæval masons would rear the superstructure of their cathedral was dedicated by the ancient Druids to the 'Virgin who should bear a son.' . . . Had they heard—these venerable priests—some echo of Isaiah's prophecy, 'A virgin shall conceive and bear a son?' Possibly; at any rate we know that a hundred years before the coming of Christ the Messianic idea had grown familiar to the Gentile mind. The works of Greek and Roman writers are eloquent of this fact. . . . The Magi—the wise men and watchful astrologers from the East—waited impatiently for the coming of God upon earth, till they beheld a new star which rose over Bethlehem and announced the Nativity. And those ancient Druids gave expression to the yearning of all creation."—From *The Christian*, page 10, May 11th, 1905.

"WE SEE NOT OUR SIGNS."

To the Editor of the "Banner of Israel."

DEAR SIR,—I feel I must tell you how thankful to God I am for ever knowing *British-Israel Truth*. I look eagerly for my BANNER, which is the best teaching I get hold of, and has helped me to understand the Bible. It also makes it so easy to find out just what I want. I was reading, "We see not our Signs" in our last BANNER. True it is, and I am sorry to say our clergy wilfully shut their eyes to the meaning of God's true Word and the Bible's true teaching. I was organist twenty-three years in Walthamstow, and we were supposed to have some of the most talented men there, but they would (as our Churches do down here) join the two Houses, which God has separated so clearly, that up in London, or here in Norfolk, there is just the same spiritualizing mania. You go into Church. Truly, the prayers are beautiful—all to the people of Israel. Yet they won't try to see it, or are not taught by their pastor to see it. Then they wonder their congregations are small. *I don't*, after such a jumble. As I am told by others, *you come out but very little the wiser*. I am sure there would soon be an alteration in their congregations if they treated the Bible more consistently. We have had a preacher at our Church for the last five weeks who was more literal in his teaching, and the Church was filled every Sunday night. But he was speaking about Jacob having a new name, and spiritualized the true meaning out of the subject. That, however, was proof enough for me to see that if our clergy drop the college traditions and accept Christ's teaching, so as not to misconstrue His Word, they would have grace, and the Spirit would help them with so much wisdom that their adversaries should not be able to gainsay nor resist, and the people would flock in. I blame their training-quarters for it all; by putting a bridle and bit in their mouth instead of teaching them to open it and trust in God to fill it with wisdom. If the world only knew what pleasure there is in understanding God's Word with Israelite views, which are so plain, they would be delighted with the Bible; they would see every day something to cheer them—what God has done for them and what He is going to do. The signs of the times would, in fact, be as clear as the signs of the weather (Matt. xvi. 2, 3).

I am sorry to trouble you with such a long letter, but I felt I must tell you how the BANNER has helped me.

Yours respectfully, G. D. DEBRAGE.

Bracey's Buildings, Martham, Great Yarmouth, May 7th, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

"The Goodly Fellowship of the Prophets." By the Rev. Leonard Hills 237
The Lost Sheep of the House of Israel..... 238
Mr. Choate on the Tribal Brothers..... 239
Notes Upon the Life of Edward Hine..... 241
Miscellanea..... 242
Lux. A Note by Rev. Leonard Hills 243
The "Phœnicians." By Hecla 243
Anglo-Israel Distribution Fund..... 244
Correspondence: Jeremiah. The Year-Day Theory. The Great Pyramid and Its Interpretation. "Hurrah"... 245, 246

THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

"THE GOODLY FELLOWSHIP OF THE PROPHETS."

BY THE REV. LEONARD HILLS.

THE idea of prophecy (which is well-nigh universal) arises chiefly from three matters of belief common to all people, viz.:—

The existence of Deity,
Revelation,
Communion through certain favoured channels,

and is looked for either in the external means of objective signs, omens, etc., or in the internal means of inspiration—individuals inspired and possessed by, and speaking as the mouthpiece of, Deity. The English word prophet is derived from the Greek, *prophetes*, a FORTHteller; hence prophecy may be accurately defined as a forthtelling as well as a foretelling of the mind and will of God. In tracing the rise of prophecy in the Holy Scriptures a great fact is often overlooked, and that is, God's own testimony by word of mouth that Abraham was a prophet and a priest (see Gen. xx. 7). Proof of this twofold office may be found in referring to Gen. xviii. 19—33, where we find the first recorded prayer in Scripture is that of Abraham interceding for those who could pray for themselves—surely prefiguring the duty, privilege, and custom of his seed in these latter days; then in chapter xx. 7, we read God's own testimony to the fact that Abraham His friend is both prophet and priest: "He is a prophet, and he shall pray for thee and thou shalt live." Gen. xlix. 1 shows that Jacob was also a prophet both as to foretelling and forthtelling, and it would be well if this great chapter, together with Deut. xxxiii., were read and compared together by those who desire to test the truth of our British-Israel belief by the one and only standard. A very valuable analysis of the prophetical books will be found in Cruden's "Concordance," preceding the word "prophet," to which we refer our readers. We use the word valuable in the sense of time-saving classification. The prophetic office, like that of the priestly, began at the hearthstone—local and domestic; but by the time of the early monarchy it had grown to be national. The prophet stood on the steps of the throne, and the king was

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his mouthpiece to the nation, even as the prophet was God's mouthpiece.

By the time of Elijah and Elisha, however, king and prophet, through the wickedness of the former, no longer worked together, and we find prophets rebuking the head of the State, and frequently offering direct opposition, as in the case of Elisha heading the revolution against Omri. A little later, and we find the prophets withdrawn altogether from external, national, and party conflicts; and, though still remaining statesmen in the highest sense of the word, their only weapon was the Word of God in their mouths, delivered orally and in writing; and thus prophecy became literature, and we possess to-day the God-given, God-preserved utterances of the "goodly fellowship of the prophets," interpreting the past, preaching or forthtelling of righteousness in the present, and predicting the glorious future.

To refer again to the quotation from the *Te Deum*, it is well to remember that the teaching of British-Israel truth is that the prophets are indeed a *goodly fellowship*, not a conglomeration of isolated visionaries, not a babble of incoherent and meaningless voices, but a goodly fellowship, their theme one—the eternal love, eternal wisdom and faithfulness; bearing witness to the redemption of Israel, the salvation of the world through Israel's Messiah. They testified of the Lord's methods of revelation, of His elect people, of their origin, development, and destiny. What one prophet pronounces is verified and corroborated by the others, and we claim the literal interpretations of the messages not only regarding the Lord Jesus, but also His people Israel. We claim that as the mouthpieces of the Lord Jehovah, not merely in the day they lived but also in this present, they should be read, marked, learned, and diligently taken heed unto. Let them tell their own story without the aid of commentary, and they will in goodly fellowship unite to tell of the covenants and the covenant people, of the restoration of the House of Judah *to* the House of Israel, and the representative return of both Houses from the land of the North to their own promised and God-preserved heritage. They will tell you of the might of Israel, they will sing high song of the stability and fixity of David's throne and royal seed. They will point you to a nation and company of nations, called in Isaac's name, inheriting the desolate heritages and building up the waste places. They talk much of the Isles of the West; Isaiah and Jeremiah speak of Israel as the chief of NATIONS; Moses, Samuel, and Isaiah speak of their being under a monarchy of David's line; Jeremiah and Hosea speak of their banishment, loss of name, language, and religion, and also of their glorious return and recognition, re-covenanted under a new covenant; the chief of the nations (Jer. xxxi. 7; Amos vi. 1); as the sand of the sea-shore for multitude (Hosea i. 10); with great colonial empire (Isa. xlix. 8, liv. 3); in all zones, pushing the aborigines into the corners and occupying their lands (Deut. xxxiii. 17), and the greatest missionary Power on the earth (Isa. xxvii. 6, xliii. 21).

The literal fulfilment of these things is seen day by day more clearly in the history and development of our own beloved land and people, our world-wide Empire, and in our sister-nation of Manasseh (America, U.S.). The words of the holy prophets regarding Judah, or the Jews, are being literally fulfilled, and everywhere is the Jew known as one of the despised and scattered people, whose name is a byword and reproach; who, while being found in all lands are welcome in none, England and America alone excepted.

Now, surely, it is a reasonable thing to look for a like literal fulfilment of the prophecies concerning the other House; for if the "holy men of old spake as they were moved by the Holy Ghost" (2 Pet. i. 21) concerning one portion of the chosen people, who have never been lost, surely their testimony may be taken in like evidence and authority regarding lost Israel. If you object to Great Britain being identified with Israel, then find us another Christian, multitudinous, missionary nation that will fulfil these things. "The testimony of Jesus is the spirit of prophecy." To those who love and serve Him whose name is above every name, we prayerfully commend the study of His prophets, who thus, with Divine insight and foresight, tell of Judah and Israel and their condition to-day, and their final re-union, return, and glory.

Our desire is to glorify the Lord God of Israel, who hath visited and redeemed His people, as He spake by the mouth of His holy prophets, who have been since the world began, that *we* should be saved from *our* enemies and from the hands of all that hate us, to perform the mercy promised to our forefathers and to remember His holy covenant, to perform the oath which He sware to *our forefather* Abraham that He would give us, that we being delivered might serve Him without fear in holiness and righteousness all the days of our life.

THE LOST SHEEP OF THE HOUSE OF ISRAEL.

WE take the following admirable letter from the *Cheetham and Crumpsall Guardian* for May 6th:—

To the Editor of "The Guardian."

SIR,—Your correspondent, "Truth Seeker," says he is "still unconvinced of our race being identical with that of Israel," and also says, "Mr. Scott will never establish his views on the authority of the Bible." Now, I maintain that our Identity with Israel to-day in fulfilment of prophecy is proof that our Bible is true; the belief hinges on the 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? To illustrate the true rendering of Scripture as to text Matt. xv. 24, mentioned in my last letter, "I am not sent but unto the lost sheep of the House of Israel," let us consider this and three following verses. The words quoted above were used in connection with an incident in which a woman of Canaan was following Christ and His disciples, telling Him about her daughter being grievously vexed with a devil; but, strange to say, "Christ answered her not a word" (verse 23). Then His disciples called His attention to the woman, evidently that He might grant her request and send her away; but Christ, instead, rebuked His disciples, and said, "I am not sent but unto the lost sheep of the House of Israel" (verse 24). The woman still kept following. Christ then turned and said to her, "It is not meet to take the children's bread and cast it to dogs" (verse 26). The woman admitted she had no right to the bread, but asked for the crumbs (verse 27). Christ then granted her request, not because of her right, but because of the faith she had exhibited (verse 28) In explaining the meaning of the above, we are constantly told by our spiritual guides that what Christ meant by lost sheep was lost sinners, or individuals who had wandered from the Lord and were lost in the wilderness of sin and darkness, and by House of Israel

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the Church, *i.e.*, Christ's followers, and by children the saved. By substituting these meanings for the words of Christ, He is thus represented as having declared, "I am not sent but unto lost sinners of the Church, My followers—those who have wandered from Me in the wilderness of sin and darkness"; and to the woman, "It is not meet to take the bread of the saved and cast it to dogs." But how can the Church, *i.e.*, Christ's followers, be called lost sinners, wanderers, etc.? And besides, why was our Lord sent to them only? The woman, according to Christ's declaration, was not one of the saved, which she admits. She was likewise not one of the lost, because Christ rebuked His disciples for calling His attention to her, as He was only sent to the lost wanderers, etc. If the woman was neither saved nor lost, what position did she occupy? In order to get out of this difficulty, we are told that "Christ was trying the woman's faith"; but the facts remain, and as professing Christians we should honestly face them, and not try to evade them by such an answer as the above, which leaves the atheist master of the situation by making him a present of such a muddle. Look also at Matt. x. 5, 6, and again substitute the modern meanings given by preachers for the words of Christ, and He is represented as having said to His disciples, when sending them forth to preach the Gospel of the kingdom, "Go not into the way of the Gentiles, and into any cities of the Samaritans enter ye not, but go rather unto the lost sinners of the Church, My followers, wanderers," etc.; but how can they be at one and the same time Christ's followers and lost sinners, wanderers? Why should the disciples not go into the way of the Gentiles (outside nations)? Were there none of Christ's followers, *i.e.*, lost sinners, wanderers, etc., belonging to any of these nations, and none even in any of the cities of the Samaritans? In short, were there no sinners anywhere except in Israel? The idea is simply absurd. Who then are they to whom only Christ was sent? There is but one way in which to understand the texts in question and to discover to whom Christ referred, and in order to do this it is absolutely necessary to distinguish between the Israelites and the Jews, so as to be able to give each their proper place and vastly different positions in the world's history. Whilst it is correct to speak of all Jews as Israelites, it is wrong to name all Israelites Jews—we call all Scotchmen Britons, because they form part of the nation known by the name of Britain, but it would be improper to call all Britons Scotchmen, because Scotchmen, like the Jews, are called by one name in their separate nationality, while the name Briton is the common property of all. Israel and Judah became separate nations 975 years before Christ, *i.e.*, 2,872 years ago (hence the necessity for separate and distinct national names), and this separation continues till the present day—but they are to be re-united in the yet future when each will have completed their separate destiny. The Israelites, or Ten Tribes, were carried into the Assyrian Captivity 721 B.C., and have never returned, consequently they never saw Christ and had no share in His death. Yours, etc., JOHN SCOTT.

Crumpsall, 1st May, 1905.

THE BISHOP OF NORWICH ON GREAT BRITAIN.—The Bishop of Norwich remarked at a meeting in that city that Great Britain had a greater influence over the heathen than all the other nations of Europe put together. In carrying out our ideas of aggrandisement we picked the best countries in the the world, and France and Germany, in their efforts at colonial expansion, had difficulty in finding any valuable part of the globe not appropriated by Britain.

MR. CHOATE ON THE TRIBAL BROTHERS.

"AN ABIDING AND PERPETUAL FRIENDSHIP."

THE HON. T. H. CHOATE, United States Ambassador, attended a farewell banquet given in his honour at the Mansion House on May 5th, this being, as he described it, "his last farewell benefit upon the English stage" prior to his departure for America, which takes place at the end of the month. The gathering was one of the most notable that has assembled at the Mansion House during recent years, for the company, numbering about 350, included distinguished representatives of almost every branch of national, civic, professional, and social life—peers, Cabinet Ministers, politicians of all sections, judges, clerics, lawyers, littérateurs, journalists, scientists, artists, musicians, doctors, and men of distinction in the Navy and Army.

Alderman John Pound, Lord Mayor of London, occupied the chair, and Mr. Choate said:—

Certainly, this is the crowning hour of my life. At any rate, it is my last farewell benefit upon the English stage. (Laughter.) To be received and fêted by the Lord Mayor of London, who holds the most unique and picturesque office in the United Kingdom, to have my health proposed and my obituary pronounced—(laughter)—by the Prime Minister, supported as he is by such a number of possible Prime Ministers of the future—(laughter)—all ready and willing in the fulness of time to consummate self-sacrifice to relieve him of that post—(laughter)—to see present also so many members of that august but occult body, the Cabinet; to be honoured by the presence of the Foreign Secretary, with whom I have had such delightful intercourse—(cheers)—and from whom no secrets are withheld—(laughter)—and to find that so many of the famous men of England, of all parties, professions, and opinions—I can look almost every man in the face and claim him as an old friend—(cheers)—I do not dare trust myself to speak at all about it. I can only thank you all for your inspiring presence. I have been asked a thousand times in the last three months—Why do you go? Are you not sorry to leave England? Are you really going home? And my mind and heart are torn asunder by conflicting emotions. I will tell you a great secret. I am really suffering from home sickness. (Laughter.) Not that I love England less, but I love America more; and what Englishman will quarrel with me for that? (Hear, hear.) There is no place like home, be it ever so humble—(laughter)—or, as the old adage has it, "East or west, home is best." My friends on this side of the water are multiplying every day in number, and increasing in the ardour of their affection. I am sorry to say that my great host of friends on the other side is as rapidly diminishing and dwindling away. Part of the host have crossed the flood, and part are crossing now, and I have a great yearning to be with the remainder. I am running the great risk if I stay here much longer of contracting a much more serious disease than home sickness—I mean Anglo-mania—(laughter)—which many of my countrymen regard as very dangerous, more fatal even than cerebral spinal meningitis. (Laughter.) To a young man it is absolutely fatal, but to one who has well-nigh exhausted his future the consequences are not quite so serious. (Laughter.) It was said by one of the Presidents of the United States that he would not trust an ambassador in England more than four years, because these English would be sure to spoil him. You have done your best to spoil me—(laughter)—not as the children of Israel spoiled the Egyptians, by

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taking from them all they could lay their hands upon, but by heaping upon my undeserving head all the honours and compliments and benefits that you could lay your hands upon; and so it is hard to say whether I am more glad or more sorry to go. I shall carry away the most delightful personal memories, formed by my many visits to happy homes, and by boundless hospitality. I shall carry away the highest appreciation of those great traits and qualities which make and mark your national life—the reign of law, absolutely sovereign and supreme in all parts of the land, individual liberty carried to its highest perfection, protected by the law and subject to it; that splendid and burning patriotism which inspired your young men when their country called to risk life and all they held dear for her sake. All this calls to my mind that lofty stanza of Emerson :—

> "So nigh is grandeur to our dust,
> So near is God to man;
> That duty whispers low, 'Thou must,'
> The youth replies, 'I can.'"

I shall carry with me recollection of that splendid instinct for public life which animates and pervades those classes here from whom public duty is expected, and of that absolute purity of your public life which necessarily is the result. One thing that has struck me from first to last here is the loyal devotion of all the people to the integrity of the Empire. I came believing that you were a cool and phlegmatic people, not capable of those mercurial emotions which sometimes carry away my people and those of other nations, but I have lived here long enough to change my mind. I have seen you in all the vicissitudes of peace and war and in all the exultations of victory, and I find that under your cool exterior and serene repose of manner, the hall-mark of the English gentleman, which every nation may well envy, you carry hearts as warm as ever inspired the enthusiasm of any people. I was brought up to believe that hard work was the end and aim of life; that that was what we were placed here for. But upon contemplating your best examples I have learned that work is only a means to a higher end, to a more rational life, to the development of our best traits and powers for the benefit of those around us. (Hear, hear.) Six years ago I came among you an absolute stranger upon a mission wholly new to me, but the very moment I landed I was a stranger no longer. All doors were open to me, and hospitality was showered upon me. I found I had really some work to do. In these days of cable and wireless communication, when the Foreign Office of each nation is brought into actual presence in the capital with the Foreign Office of every other nation, the American Ambassador who confines himself to his official duties would have very little to do, and would probably leave half that undone. I came with one single instruction from President McKinley, and that was to promote the welfare of both countries by cultivating the most friendly relations. (Cheers.) In pursuance of and in obedience to that instruction, I have gone to and fro among the English people and studied them at near range for the purpose of discovering the distinctions and differences, if there were any, that existed between us. I have endeavoured to make you better acquainted with my country, its institutions, and its history, which really shows that the difference between the Englishman and the American is only skin deep. (Hear, hear.) We both aim at the great object of liberty, justice, and public welfare. Our objects and our interests are so combined that we would not if we could, and we could not if we would, escape the necessity of an abiding and perpetual friendship. (Hear, hear.) I have no doubt—no one could have any doubt—of the permanence of the peace between us. War between these two nations would be unspeakably impossible. We have got along without it for ninety years, and we will get along perfectly well without it for 900 years. (Hear, hear.) It is absolutely so. (Cheers.) Gravest questions have arisen—questions which would have made cause for war with other nations—but we have settled them all, without exception, by the resort to the peaceful means of arbitration, to the principles of which, President, Senate, and people are all equally committed. In the practical appliance of these principles we have never failed in the past, and we shall never fail in the future. Of course, as you all know, there are questions which are not capable of being settled by arbitration. But here are two countries with institutions and interests more closely interwoven than ever before. (Hear, hear.) Our knowledge of each other is greater than ever before. Literature on both sides is saturated with our understanding. The most recent historians of Great Britain exhaust the power of eulogy in dealing with the merits of that arch-rebel George Washington—(laughter)—and of Benjamin Franklin, and of my predecessor, who stood like a rock in days most perilous to our peace, and they have discovered that he was the best friend to both countries. I have heard a great deal about the rancour and bitterness that is said to appear in some school books, especially history books, but Mr. Goldwin Smith, before the American Historical Association, expressed the positive belief, after examining the books, that there is very little in them that could give offence to any reasonable Englishman. (Cheers.) Never has the friendly feeling on both sides been taken so much for granted. You will find my successor a lifelong advocate of friendly feeling between England and America. He will come before you as an old friend. (Hear, hear.) You have received him before on several occasions. His experience in diplomacy, his knowledge of affairs, his versatility, are well-known, and I am sure you will give him a good old-fashioned hearty British welcome. (Hear, hear.) Now, gentlemen, serene and secure as our peace is, I am not so foolish as to indulge in the belief that it will not be disturbed. Unhappy things will happen, and may disturb the serenity of our peaceful relations. How is this to be avoided? Standing by my predecessor eight years ago, Lord Salisbury said, "Take care of the unofficial people and I will see that the official people never make war," and he went on to speak of public opinion that dominates the Government. If unhappy events occur, we may be tided over them by public opinion and a high-toned and patriotic Press on both sides, provided the Press does its best to minimise such events and keep the public cool until they have had time for second thoughts. (Hear, hear.) But if the Press stirs up the embers, fans the flames, piles on fuel, why, they will get up a conflagration that will tax the energies of all the fire brigades. But to-night I came to say and hear one word. I bid you, and through you the people of England, farewell with the utmost regret. I carry with me precious memories. By my six years here my mind has been enlarged to take a broader view of the relations of these two peoples. I end, as I began, by thanking you, my Lord Mayor, for this hospitality, and for giving us this splendid opportunity of exchanging the sentiments of the two friendly peoples. (Loud cheers.)

CHANGE OF ADDRESS.—Communications for the Editor to be addressed :—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 231.)

BETWEEN the years 1873 and 1875 he wrote various Articles and Papers on the Identity question. These remain in MS. in Mr. Loveland's possession. One is on Spiritual and Literal Israel, 3 pp. 4to.; another is headed, "Entire Exemption of England fron the Approaching Gentile Wars," 6 pp. 4to.; one is entitled "The English Monarchy," 3 pp. 4to. The next bears the title, "Another Use: The Death of Ritualism," 1 p. 4to.; a longer Article is titled "Another Use: The Disestablishment of the English Church," 4 pp. 4to.; a following Paper is labelled, "They are not all Israel that are of Israel, Romans ix. 6," 6 pp. 4to.; it is marked in red, "not for *flashes*." The seventh is on "The Disciples of the Tribe of Benjamin, not Jews," 4 pp. 4to., also marked in red, "not for *flashes*." The eighth is questioned, "Is heaven immediately after Death?" 2 pp. 4to. The ninth is "Just Three Results (out of some hundreds) by the English Nation being Identified with Lost Israel," 1 p. 4to., the last line being "Stevenson, Paternoster Row: Cruse, 73, Little Britain."

In a letter dated July 14, 1879, Dr. Rugg says:—"Never mind if you are no longer considered by any of us to be the leader in the Identity cause; if you have been supplanted, if the Lord has called anyone else to the centre of the Identity question, take it that the Lord intends to humiliate you for a time, to prevent your glorifying yourself too much. Mind, it is only probably for a short time that you are thus to be corrected for whatever faults you may have been guilty of; when, according as you may conduct yourself, you will, Phœnix-like, rise from your ashes and, with renewed life and strength, be placed upon the highest pinnacle of fame in this glorious cause."

It was apparently about this time that he wrote a letter to the *Hull and North Lincolnshire Times* upon "The Identity of the English Nation with the Lost House of Israel." The MS. consists of 2 pp. 4to. and is unfinished, so probably was never sent. Another was written by him to the *Standard*, the MS. being in one long sheet, apparently unfinished, so very likely never sent; its heading being "New Light on the Case of Israel."

On the back of a letter, headed "British-Israel," is an interesting personal note: "I see it is My Saviour's Mission. God, in the *Old Testament*, calls the Ten-Tribes His *lost sheep* and Israel is *a scattered sheep* (Jer. l. 6—17). Christ declares His only Mission was to the *Lost Sheep of the House of Israel;* hence I accept the Identity in these days as God's want, and Christ's cause, and Jesus is my Saviour; therefore, for His sake, I would do anything, and never having boasted of it; but for years, having carefully concealed the fact, taking the Identity as Christ's special mission, this is what I have done for His sake.

"Without boasting, it is due to the glorious Identity cause that it should now be known, as an example to others, that I have made sacrifices on its behalf, and endured more excruciating suffering than is possible for any other mortal soul to know anything about."

It was in 1879 that he held a three nights' discussion in Exeter Hall, Strand, London, on Monday, Tuesday, and Wednesday, 21, 22, 23 April, from 7.30 to 10 p.m. According to the yellow admission card 21 from "committee and friends," signed S.W.J.J., the subject being, "Is the English Nation Identical with the Lost Ten-Tribes of Israel? Mr. Hine will affirm, Mr. Roberts (of Birmingham) will deny."

Amongst his MSS. is the draft of a leaflet headed, "Splendid National Prosperity Dawning," and terminating, "To be had of Isaac Loveland, Shoreham by Sevenoaks, and at Parry's, 29, Paternoster Row, London, E.C,"; one long page.

Other MSS., apparantly unedited, now in Mr. Loveland's possession, were, it seems, intended as Articles and Papers to be printed in his periodicals or otherwise. 1, "There will be Two Resurrections," 2 pp. 4to.; and 2, "A Chapter of Identities," marked, however, "not for press," 1 p. 4to.; and 3, "The English Monarchy," 5 pp. 4to.; and 4, "Imitation of Gentile Nations by Israel Wrong," 2pp. 4to., unfinished; 5, "The All Importance of Calvary Hid from View by Ignoring Prophecy," 2 pp. 4to.; and 6, "A Layman's Sermon," 3 pp. 4to., unfinished, marked "not for press"; No. 12, "Israel Now a Lost People," 3 pp. 4to., a collection of texts; No. 13, "Another Use: The Restoration of the Jews," 4 pp. 4to.; and 9, "The Conversion of the World," 12 pp. 4to.

The tenth MS. consists of 40 pp. 4to., containing a large collection of texts under the following different headings; apparently as the foundation of various Identities:—

1. England the Only Nation on Earth Bound for Preservation by an Oath of the Almighty, 3 pp.
2. No Individual Election, 1 p.
3. The Ten Commandments, a Covenant unto Israel, 1 p.
4. Levi's Priesthood Everlasting, 1 p.
5. Israel God's Servants, 1 p.
6. Distinction of Israel and Judah, 3 pp.
7. God's Word Sure, 1 p.
8. Israel to Swear by God's Name. An Identity, 1 p.
9. The Aborigines of our Possessions to Die Out. An Identity, 1 p.
10. Exemption from Sickness. Israel's Future Right, 1 p.
11. Wealth an Estate of Israel, 1 p.
12. Israel Entirely Exempt from the Latin Time Wars, 2 pp.
13. Israel Never an Over-righteous Nation, 3 pp.
14. The Latter Rain, 2 pp.
15. Teetotalism Not Scriptural, 1 p.
16. The Boundaries of the Land, no texts.
17. The Tribe of Benjamin, 1 p.
18. One Consent, 2 pp.
19. Israel Ten-Tribes, 1 p.
20. God's Name Glorified Through Israel, 1 p.
21. Israel now a Christian People, 6 pp.
22. The Glorious Happy Times after our Identity, 8 pp.
23. The Second Coming of Christ, 1 p.
24. Church of England Identities, 2 pp.

All these MSS are in the possession of Mr. Loveland.

MARAZION.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on Sundays in June: That while every precaution be taken for the protection of our Empire, we may be led to see that true security can alone depend on the promises of God to ISRAEL:—

"Whosoever shall gather together against thee shall fall for thy sake."

"No weapon that is formed against thee shall prosper" (Isaiah liv. 15, 17).

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

AFTER May 1 next the privilege of deferring payment of Postal Orders will be withdrawn

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MISCELLANEA.

ENRICHING THE GENTILES.—A hitherto unobserved way in which Israel blesses the nations is revealed through a return made by the United States' banks. This lies in the immense sums of money sent abroad to the relatives of the emigrants who apparently left their country for their country's good. Last year the Austro-Hungarians alone remitted to their friends at home between eight and nine millions sterling. In 1901 they despatched £5,400,000, since which their gifts have steadily increased, and promise before long to reach the dimensions of a respectable national revenue. To a smaller degree the same principle is, no doubt, at work in England and the Colonies.

***

GOG'S PASSAGE FROM THE BLACK SEA.—It has been resolved to construct an enormous canal joining the Black Sea with the Baltic. The so-called Riga-Kherson Company, founded by the Czar's Adjutant, Vassil-Chikoff, Baron Meindorff, and others, has undertaken to make a canal of about 1,600 miles long, 140ft. broad, and 31ft. deep, and to complete it within five years after the conclusion of the survey. The estimated cost of £40,000,000 sterling will be divided among seventeen cities and towns, which will become ports, such as Kieff, Kherson, Riga, and Mohileff.

***

SIR CHARLES METCALFE.—Scattered all over the world are Englishmen who, without show or fuss, notoriety or advertisement, are doing the great work of the world. One of them, Sir Charles Metcalfe, is on his way to England from Africa for a short holiday. He is the man who is building the Cape-to-Cairo railway and carrying out Mr. Rhodes's great project. He has already bridged the Zambesi, and so performed one of the greatest engineering feats of the century. It is typical of him that he is coming home unheralded and unnoticed. He, personally, is almost hidden behind the great task he has undertaken. He just does the work and seeks no credit for it. And there is nothing about him to attract attention. He is like thousands of other Englishmen one meets scattered over the face of the earth. Largely built, heavy moustache, broad-shouldered, straight-backed, well-tanned, regular-featured—the sort of man one expects to see under a sun-helmet. He might be an Indian colonel, or a West Indian judge, or a British pro-consul in any distant colony. But he knows more about the building of railways than anyone else alive—at least, so Mr. Rhodes used to say when anyone wanted to ask questions on the subject. One morning Englishmen will wake up and see in their papers that the Cape-to-Cairo railway is an accomplished fact. Then they will either make a hero of him, or they will merely mutter, "At last! What a long time it has taken." The man who has built it will not mind. He will have done the work he set out to do. That is all he wants.—*Daily Mirror.*

***

ETON AND EMPIRE.—At the anniversary meeting of the Royal Asiatic Society, Mr. Brodrick said that Eton had almost begun to think it had a monopoly, and a right to a monopoly, of the higher posts in India. The last four Governor-Generals were Etonians, and its pupils governed in Madras and Bombay, while Lord Ampthill, who administered the country in the absence of Lord Curzon, came also from Eton.

***

RECORD PEARL FISHERY.—The Ceylon pearl fishery has just come to an end, and the total receipts are the highest ever known, amounting to twenty-five lakhs of rupees (Rs 2,500,000).

***

DEFENCES OF QUEBEC.—The *Herald*, the Government organ, has authority for the statement that the Dominion Government will spend three million dollars (£600,000) in fortifying and making impregnable the city of Quebec. This decision has been arrived at after negotiations extending over some years with the Imperial Government. Work will be commenced this month.

***

EVANGELISING THE NILE VALLEY.—A dedication service of the Nile Mission Press, called in Arabic the Anglo-American Press, was held in Cairo on May 3 last. The day was also observed as one of thanksgiving and prayer for the Mission Press. In the morning there was a devotional meeting conducted by the Rev. W. H. T. Gairdner, of the Church Missionary Society. In the afternoon the dedication service was presided over by the Very Rev. Dean Butcher, and an address was given by the Rev. John Giffen, D.D., of the American Mission. The evening meeting, which was entirely in Arabic, was conducted by Mr. George Swan, of the Egypt General Mission, and was attended by many Egyptian friends. There is special interest arising from the fact that the work of the Mission Press is one which unites the efforts of both British and American missionaries, and which we trust is destined to have a far-reaching influence. The address of the secretary in England is John L. Oliver, Office of the Nile Mission Press, 16, Southfields Road, Tunbridge Wells.

***

GEN. WARREN ON HIGHER CRITICS.—When opening the Palestine Exhibition at the Finsbury Town Hall, Sir Charles Warren said they might be quite certain that if some of their Higher Critics of the Bible had only lived in Palestine they would indulge much less freely in the criticism which they were now so fond of. And many people who have lived in the Holy Land could knock over the arguments of the Higher Critics simply because of their knowledge of the customs of the people. He mentioned that, as the result of exploration work, out of 360 names given in the Book of Joshua, nearly the whole had been traced.

***

£500,000 FOR MISSIONS.—By the will of Mr. Robert Arthington, who died in 1901, half a million sterling falls to the London Missionary Society and the Baptist Missionary Society. The terms of the will have been in dispute for some time, but it has been decided to divide the estate about equally between the two Societies.

***

A GIFT IN SEASON.—We have received a postcard bearing the note: "A subscriber to the BANNER is sending a copy of Colonel Garnier's book and of *Israel Redivivus* to the Rev. F. J. Harris, N.S.W." This arises out of the letter from Mr. Harris published in issue of May 24th, and we are very pleased that our unknown friend has acted so kindly—and sensibly. From such deeds great results often flow, and would be appreciated even nearer home. If any generously disposed reader is willing to embrace an opportunity of putting a few good books to a good use, we can tell how it may be done.

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LUX.

A Note by Rev. Leonard Hills.

We cull the following quotation from a scholarly article bearing the above signature, entitled "The Flax and the Faggot," the fourth of a series on "Why We Believe," which appeared in the *Daily News* of April 19th.

"Christ did not come in order to turn us into something else. He died in order to show us how to be true to ourselves, true to our national traditions, and faithful to our national hopes. The prospects of the Jewish people are to-day more dazzling than they were when Solomon's Empire stretched from the great river to the great sea."

In this little paragraph there are enough ideas to set the "man in the street" thinking for a week—and longer. But will he? We would like to suggest—

(*a*) The entire unanimity with which all believers in British-Israel truth will endorse the first sentence. We reiterate again and again that Christ did not come in order to turn us into something else. For years we have been busy combating the notion that our Lord's business on earth was to denationalize Israel and spiritualize it into a Church.

(*b*) By "us" the writer is presumably speaking of the English Nation. Will he kindly tell us who we are, so that his second sentence (with which, again, we entirely agree) may be clearly understood by all his readers? "True to ourselves, true to our national traditions, faithful to our national hopes." Verily it reads like a fragment of a British-Israel sermon.

(*c*) Tell us what our national traditions are, where they came from, and what are our national hopes.

(*d*) Explain *why* the prospects of the Jewish people are to-day more dazzling than in Solomon's day. The answer to these suggestions would make a first-rate Identity tract. We rejoice that the light is breaking, the seed growing. Morning, and that of harvest, is at hand.

Praise Ye The Lord.

THE "PHŒNICIANS."

By Hecla.

For the purpose of taking advantage of every light that bears upon our research into Israelitish lost history, we may haply gather some truths from a perusal of Phœnician annals in connection with landmarks set up by that remarkable people. We find them often connected in trade with Israel, sometimes intermarrying with them, and we have instances of their generosity to Israel.

I think we shall have to clear our minds from the idea that they were of the seven Canaanitish nations. Both Sir Isaac Newton and the learned G. S. Faber, B.D., conclude that they were supplanters of the original Canaanites. The former argues they were Edomites from the shores of the Erythean Sea, while the latter favours the idea that their original home was on the shores of the Persian Gulf; that they were Cushim, who emigrated about the time of the building of Babel.

Eusebius has preserved some fragments of the writings of the Phœnician, Sanchoniatho, who was contemporary with Joshua about 1440 B.C., which points to their being a civilized people in those early times. The spade, no doubt, will unfold in process of time information long lost to the world. Sufficient here to note that they were for centuries closely allied with the Israelites.

As early as the Judges the Phœnicians had begun to colonise along the shores of the Mediterranean; Greece, Cyprus, Rhodes, Sicily, Sardinia and Spain became colonies, and markets for their progressive trade. They do not seem to have been a people ambitious of conquest by force of arms; their methods were by trade and colonization to establish marts for their merchandise.

For the furtherance of the plan of God in relation to His people, we may look upon the Phœnicians, equally with the Scythians, as instruments used to spread and develop the world-wide mission of Israel. Mark the closely connecting links between Hiram, King of Tyre, and David, and, again, with Solomon.

When the kingdom of Israel was divided, and the ten tribes made Jeroboam king, we may readily suppose that there would be many in Ephraim, Manasseh, Dan, Zebulon and other tribes who would be dissatisfied with the arrangement, perhaps in too small a minority to make their voices of much effect, but, at the same time, unwilling to submit to the usurper. What has been often the custom in such cases? Why, emigration and settling in new colonies. The great ships of Tarshish continually sailing westward would be the means to the end desired.

As the Israelites were in a way select from the other nations, every enterprise starting from the coast of Palestine would be deemed Phœnician enterprise, and it was the will of the Almighty that this should be so; consequently, from the year 975 B.C. we may look for some special work going forward in the world's history along the shores and the islands of the Mediterranean.

We see the commencement of Greek civilization—settlements along the north coasts of Africa and Italy, culminating in the building of such grand cities as Carthage, Syracuse, Rome—strongholds which sent forth further bands of pioneers onward westward.

If we take time to examine if there be any traces of Israel in this onward move, we may note in language, in names, in characteristics, in government and laws, points of Identity, which, I think, would well repay any British historian searching in these hidden mines for traces of Israel—not for the sake of the Greeks, or Romans, or Phœnicians, but for traces of our own people, who were to be a dew among the Gentiles as well as a lion.

I cannot get away from the idea that it is a parallel case with the westward move of Christianity. "Judah was His sanctuary, and Israel His dominion."

The dominion moves forward first to prepare the way for truth. We find it so in the present day, and the present is but history repeated. The sceptre of the Almighty God of Jacob rules, and all things work together towards the grand consummation of the kingdoms of this world becoming the kingdoms of the Lord and of His Christ.

The Banner of Israel is a splendid medium for showing forth to the world any results which may be obtained in the search for hidden truths, which may be God's way of removing the veil cast upon all nations, and which when known will result, not in the honour of ourselves, but in the righteousness of the Almighty, and the righteousness of the Almighty is Israel's honour and glory.

A Japanese newspaper has recently sent £1,000 to the Indian Earthquake Fund.

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ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Fifty-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 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations give the amounts received between April 15th and May 20th. These welcome gifts have been very thankfully received:—

	Subscriptions. £ s. d.	Donations £ s. d.
Mrs. P. (Bedford)		1 0 0
Mrs. W.	0 10 6	
J. C. J. (Ealing)		0 2 0
Mrs. R. S.		0 15 0
W. J. S.		0 10 0
"Anon." (Monthly)	0 5 0	
J. J. S.	0 2 6	
Surgeon-General H.		0 5 0
T. D. (Crewton)		0 2 6
Mrs. R.		0 2 0
M. A. B. G.		0 10 0
Mrs. R....		0 1 6
Miss K. (Wandsworth)	0 2 6	
W. J. (Toronto, Canada)	0 13 0	
H. B. B. (Princetown, U.S.A.)		0 10 9
Mrs. P. (St. Louis, U.S.A.)...		2 0 0
E. E. M. (Cape Colony, S. Africa) ...		0 10 0
B. G. (Dunedin, N.Z.)	0 7 0	
W. H. " "	0 7 0	
L. W. " "	0 3 6	
Mrs. T. F. " "	0 2 6	0 2 6
P. M'L. (Puerwa, N.Z.)	0 7 0	0 5 0
P. B. (Newfoundland)	0 7 0	
J. C. "	0 7 0	
F. K. (Prince Albert, Canada)		0 4 0
Madame G.	0 5 0	
	£3 19 6	£7 0 3

Total, £10 19s. 9d.

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

Watford, May 20th, 1905.

Gifts of Literature:—Mrs. Reep has again gladdened us with a valuable gift of one hundred of "A Glimpse at Early Britain"; it is an admirable book to put into the hands of anyone whose interest we desire to awaken in the matter of our origin, for it is a great necessity to at once correct the erroneous teaching, which we have all imbibed, as to the condition and practices of our forefathers when they first arrived in these Islands. Another gift I have welcomed has come from Mrs. Findlay—18 copies of "Israel, the Anglo-Saxon Race," by J. S. B. It is a Dialogue, and likely to prove very acceptable for giving a general view of our claim to be Israel, being clearly and easily presented; one little addition is required on the first page—Benjamin should be shown as being only *lent* to the House of Judah for a time. The few words needed can be readily supplied, and will, I hope, appear in the next edition. The Dialogue has already run through one impression, and deservedly so.

Our friends will see that we have been specially busy, for the distribution of Journals and Literature since the April Report has been as follows:—Of the Banner of Israel, alone, 697 Book-post packets; of the Covenant People, only four have been sent alone, as all others were included in Literature packets; the small packets of Literature with Journals have numbered 171, the larger parcels 109. We have still 312 Banners weekly, two dozen of the monthly issue, and 248 Covenant People. Literature has been sent in the last month to the following new places, or where new correspondents reside; our regular Sowers have been sent to as usual:—

England.—Anerley, Bayswater, Bromley, Denmark Park, Ealing, Hammersmith, Kensington, London, Norwood, Tooting, Wandsworth.
Wales.—Cardiff.
Belgium.—Antwerp.
British East Africa.—Nairobi.
India.—Bombay.
Queensland.—Cloncurry.
Victoria.—Moonee Ponds.
Tasmania.—Launceston, Wellborough.
New Zealand.—Pahiatua.
United States.—Whatcom.
Canada.—Olds, Prince Edward Island, Whitehorse.

The Bath Broadsheet, entitled "Federation," by Louis E. de Ridder, is now issued, and may be had from The Manager, *Chronicle* Office, Bath, price 2s. per 100 (post free). I would ask all British-Israelites who can possibly distribute them to send for copies. It ought to attract a great deal of attention, especially on account of the matter it contains, and also because it has been thought of sufficient importance by the late Ambassador of the United States, Mr. Choate, to send it to the President. The first Broadsheet published, now entitled "British-Israel," accompanied it, so I think that we may reckon that the proclamation of the truth that the House of Israel is in existence has made a good step forward; probably it will very soon be evident to many more people that the commission to Israel by the Almighty is being gradually carried out by the English-speaking people—the British race. Let us not, individually, be behind in giving wings to these attractive and instructive Broadsheets.

Lately I have received a letter from Tasmania, from Mr. C. B. Braham, who at the time of the tours of the late Colonel Senior and the Rev. Idrisyn Jones, interested himself and did what he could to further them in Australasia. After a visit to England he has returned, and has written as follows:—"I am here again, travelling up and down this part of Israel's domains, and should be glad to look up some of the Sowers. I am continually sowing the seed myself, finding opportunity of speaking to many. Some I find who have heard of our truth—not theory now, it has got beyond theory now into the region of truth. I am thankful to say that ever since I became a believer I have endeavoured to carry out Gertrude Smith's suggestion on page 22 of the January Banner, and am prepared at any time to meet and talk over the question of our "Identity" with anyone who may come along. Two things help me considerably in opening up the subject. I wear the emblem (the Badge of the British-Israel Association) on my watch-chain, and am often asked if I am a Mason; and again the Russia-Japan War often helps me to bring in British-Israelism. I hope to spend the remaining time I may have in furthering the knowledge of British-Israel truth." In this I trust we shall be able to aid Mr. Braham effectively. He goes on to say: "There is no Association here. I should like to be able to get one on a footing, or perhaps a Circulating Library, as suggested in the Banner." Mr. Braham's address is—78, Canning-street West, Launceston, Tasmania.

Another letter has afforded much pleasure, as has the foregoing. My correspondent is in Cape Colony; he is a Jew and a Christian, and it has been a great help to him to come to the knowledge that the British people are of his brethren of Israel. This has made the Scriptures so much more clear to him; he has been most thankful that this light was shed upon the Bible through studying the British-Israel

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question at the time he was preparing to embrace Christianity. Mr. Marsden wrote, when on the point of leaving the railway service, in which he had been employed, to open a bookstall in another place, "I have interested a lot of people in British-Israel, and have nearly succeeded in distributing all the literature you so kindly sent, for which I thank you. I was extremely surprised at the cordial reception which Mr. Hine's Forty-seven Identifications received at the hands of the public. I wish to see if I cannot push the sale of the same work. I shall shortly be in a position to deal somewhat largely in Anglo-Israel literature, and intend devoting the proceeds to the support of your excellent Society. I am ordering more through my publishers." I hope our friends in S. Africa will give all the assistance they can to help our sower in his new undertaking to make it a success. It is patent that it will be for the benefit of many. Address, Mr. E. Marsden, Rosmead Junction, Cape Colony, S. Africa.

From a home sower came the following:—"Just a line to thank you for the BANNERS and to say how thankful I am to receive them, as this is a very poor district generally. I am pleased to say that the opposition to the Identity is getting less bitter as the years pass away. I note an instance of it. A young man came to me, and after a short talk together he came out with this remark, 'I begin to think there is more in it than people suppose; I begin to think you are right and we are wrong.' This came as a surprise to me. I myself have a great deal to thank the Identity for during the past 23 years; it opened my eyes, and now to-day I am found in this for the Master. I am still working in the Sunday School, and a Bible Class I hold on Sundays from 3 to 4 p.m. I should be pleased to receive anything you could spare for both children and adults. I have part, as helper, in a Band of Hope. I I can truly say that owing to the Identity I have the best hold of my God in Christ, as I believe the sacred Word and see my Saviour. I enclose a little to help to roll our cause along, and I again thank you for all the years past that you have remembered me still."

Our old friend out of his scanty means contributes to our Fund from time to time, and is glad to do so I know, and with pleasure we supply him with literature as we may be able, for I have had a knowledge how for very many years he has made admirable use of it; and he also draws the attention of numbers of people to it by word of mouth. He writes out of the fulness of his heart, for in his early years he was a doubter, and was rejecting the Bible, as so many are doing now. I rejoice to add that work is steadily going on and that light is spreading in many ways up and down the social scale to the glory of God and the salvation of souls.

May 20th, 1905. E. M. RUSH, *Hon. Sec.*

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

Correspondence.

JEREMIAH.

To the Editor of the "Banner of Israel."

MR. EDITOR,—I have been for many years a subscriber to the BANNER OF ISRAEL and reader of the same, and I am much puzzled by the following passage in May 3rd number:—"When Judah was carried away captive, the daughters of Zedekiah, with Jeremiah, their *grandfather*, were carried away into Egypt," &c.

I cannot find any passage in Scripture in support of the statement that Jeremiah was grandfather to any of Zedekiah's children. Perhaps you will kindly clear the problem in a future number of the BANNER, and oblige,

Yours faithfully, ANGLO-ISRAELITE.

May 7th, 1905.

[It is thought by many that Jeremiah was in some way connected with the royal family of Judah, being probably uncle to the princesses under his charge, and perhaps that is what was running in the mind of the writer of the sentence referred to; but we are not acquainted with any positive evidence on the subject.—ED.]

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is time that some reply should be made to the criticism called forth by my article. I wish to give this in a friendly spirit, and with the full acknowledgment of the right of others to differ from my views. I regret, however, that no single attempt has been made to refute my arguments; instead of which I notice a *re-statement* of the arguments on the other side only. Let me very briefly reply to this re-statement made by your correspondent "A.B.W." The gist of his criticism is, that a day of 24 hours does not fit in with prophetic events. But we ask, Why not? The futurist view of literal days and years seems to us to perfectly fit in with each unfulfilled prophecy.

As we understand the prophecies, there will be in the period of the final Antichrist a covenant of seven years made with the Jews, in which he becomes their patron and protector. In the middle of that week of years he breaks this covenant, and for the unexpired three years and a half becomes the persecutor, not only of the Jews, but also of Christendom. This latter period is the prophetic formula of "time, times, and the dividing of time," or in the aggregate, one year, two years, half a year, or in the formula of the Book of Revelation—"42 months," or "1,260 days." But all is literal and future.

That these 1,260 days are not to be understood as years is evident from the fact that the two witnesses are not to be supposed as prophesying 1,260 years, for they come at the close of the present dispensation and are to be two men; not, as "A.B.W." puts it, "The Law and the Gospel, or Judah and Israel"; they are two men, Elijah being the one and the Apostle John the other. Malachi predicts the coming of Elijah, and the argument for John might be thus summarized. (1) He was to die a martyr, like his brother James, and there is as yet no account of his death; (2) he was to "tarry" for it till his Master's second advent. "If he tarry till I come, what is that to thee?" (John xxi. 22). (3) John was told by the angel at Patmos, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. x. 11). He has not yet so prophesied, and it is therefore evident that he is to be Elijah's companion-witness, and the period will occupy three and a half literal years, and the same period will cover the stay of the "woman," or Church, in some appointed wilderness. But what Scriptural authority is there for turning "42 months" into 1,260 years? The "month" of 30 years has no Scriptural warrant and no precedent. On the literal day and year basis the whole case is simple and natural.

"A.B.W." further intimates that, as at the period of the end "the wise are to understand," therefore, that the Church is now in possession of the secret as to dates. But this ability to "*understand*" refers rather to signs than to dates. Christ speaks of it in this sense. He blamed the Jews for not discerning the signs of the times; not for failing to discern dates. So to-day the ungodly do not read the signs which to others are so clear, viz., that the day of the Lord is at hand. Even the wicked could "understand" the dates if they are, as is alleged, so clearly given in the book of Daniel as being 2,520 years, starting from Nebuchadnezzar. But they do not "understand" the impressive signs which others can read. But it has nothing to do with dates.

I will add a brief summary of my reasons for not accepting the Year-day Theory. (1) *The "Seven Times" do not imply it.* These times were to be personal to Nebuchadnezzar, for they were to "pass over him." In this sense the punishment was literally carried out, for at the end of seven years he returned to his throne and kingdom from the degraded condition of the

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brute. But there is not the slightest hint of symbolic years, or of dominancy over Israel; nor is there in any part of Scripture the slightest intimation that Israel was to be subordinate to the Gentile world for 2,520 years. The national existence of Israel was retained till the final overthrow by the Romans in A.D. 70, excepting during the 70 years' captivity in Babylon. Great Gentile empires existed before Nebuchadnezzar's day, but they were not called "Times of the Gentiles" as they were not called afterwards, so far as the Scriptures are concerned. "The Times of the Gentiles" must evidently date from the time of Peter, who was commissioned to preach the Gospel to the Gentile nations. This theory of 2,520 years of Gentile dominancy was never thought of till the close of the fourteenth century. How is it that up to that day none of the prophets or the Christian Fathers found it out? And who was Walter Brute that he should foist such a notion on the whole of Christendom at the end of the fourteenth century?

The "Seven Times," as applied to the Jews, are equally fanciful. If 2,520 years of punishment were Divinely decreed for them, it must have been with the intention of carrying it out. How, then, could Christ, some 600 years after it commenced, offer to deliver the Jews from all punishment, seeing that there were about 1,900 years to run on. The word "seven" in Scripture has another application than in relation to years, viz., the *intenser* experience of a thing; thus it is to be undertoood in the book of Job, "He shall deliver thee in six troubles, yea in seven, there shall no evil touch thee." But further, Israel was threatened with another "seven times" of punishment if the former did not suffice, so the Jews were thus liable to a term of chastisement spreading over 5,040 years, which thus would terminate in A.D. 4448. Is this likely? for it would dislocate so many prophetic events yet unfulfilled. A year for a day does not apply to Jeremiah's prophecy of the seventy years' captivity, and was understood by Daniel in the literal sense, and he was right, for the captivity ended at the close of the literal period. There are but two examples in the Bible in which the year-day plan is shown; but in these two cases there is the explicit declaration that the days were to be thus symbolic. There is, therefore, no wonder that when such a principle is applied to events in these last times every date based on such a theory has broken down.

(2) *If the "Seven Times" are symbolic of 2,520 years, then why did Christ say that the date of final events was known neither to Himself, nor angel, nor man, but remained a secret with the Father only?* Angels knew more than men. Apostles knew more of the prophecies than modern interpreters. How is it that neither angel nor apostle solved the riddle, and that Walter Brute in A.D. about 1500 should eclipse them all?

(3) *Dates render watching for the Lord now unnecessary.* It is said that His advent will be due several years hence—1,924 or 1,928, &c. Why, then, watch to-day? A ship now leaves India for England. Who would go down to the shore to-day to watch for it? But ever constant watching implies uncertainty, and to that unsleeping vigilance the Master has promised a sublime Benediction. What would the Lord say to those who would for the present make us climb down from the Watch Tower?

Yours most truly,
J. IDRISYN JONES.

Russell Cottage, Kenilworth.

THE GREAT PYRAMID AND ITS INTERPRETATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to my review of Col. Garnier's fine book on the Great Pyramid (BANNER, May 10), and more especially to the fact that some interpreters considered certain measurements in the Pyramid indicated the end of this dispensation in the year 1882, I would like to add a few sentences which were then omitted. It must not be forgotten that such date was a crucial one, being the year in which the British became established in Egypt, which is part of the land of promise given to the seed of Abraham (Gen. xv. 18). This was an epoch-making event towards finishing "the mystery of God" in gathering the House of Israel and the House of Judah into the Promised Land and making them one nation again for Christ to reign over at His Second Advent.

Interpretations always need revising in the light of new facts, and it is not exceptional that these measurements should only in these latter days have disclosed their significance in connection with the Divine programme of history; as well as such scientific facts as the distance of the sun from the earth—a fact which has only recently been satisfactorily ascertained. Parallels have been found in other departments of God's works, *e. g.*, "The birch-weevil, towards the end of May, cuts strips off the leaves of the birch, rolling them into funnel-shaped chambers and marking out suitable cradles for its eggs. A regular pattern seems to be followed, which, however, can be changed according to the needs of the beetle, if he finds no leaves conformable to it. Debay has copied these leaf-sections with the greatest exactitude; and Heis found, after careful investigation, that for their particular purposes they agree perfectly, even in the smallest details, with results of calculations *only to be arrived at by help of certain parts of higher mathematics, which had remained unknown up to a recent date in that science*" (The Philosophy of Mysticism, by Carl du Prel, Massey's translation, 1889, Vol. I., pp. 312—3). What God can and does do on a small scale for the progressive requirements of the beetle, He can and does do for the progressive requirements and historical development of the human race, in which He has always had so much at stake, and he is the loser who shuts his eyes to the evidences of His work.

Yours faithfully, J. W. MACDONALD.

North Shields.

"HURRAH."

To the Editor of the "Banner of Israel."

DEAR SIR,—Having seen in the BANNER of May 10th an inquiry about the word "Hurrah," I thought I would see what I could find out about it. The Hebrew word used in Josh. vi. 20, and rendered "shouted" is "t'rooyah." Here the vowel sounds are rightly placed, but the "r" sound is not in the same position as in our word "hurrah."

Referring to a very old edition of Johnson's Dictionary I find that the word as we have it is said to be of Gothic origin. A cutting from the *Globe* of June 10th, 1873, on this subject may be of interest.

To the Editor of the "Globe."

SIR,—I send you a few brief remarks on the word "hurrah," or "hurra." I never heard the word before 1812-13, and such also people who remember those times say is their recollection. The old word was "huzza." I well remember the refrain of an old "loyal volunteer song"—"Huzzah, huzzah, huzzah, huzzah." The dictionaries explain "huzzah" merely an "exclamation of joy." Possibly as neither Barrett, in his "Alvearie," nor Minshen notice the word, "huzzah" might not, in their time, be in general use. It is not impossible that a diligent search among the inscriptions appended to coats of arms might discover both words. I almost fancy that I have actually seen the word "hooray" in an old book of heraldry. Probably, however, "the wish is father to the fancy."

Yours faithfully,
JOHN EVANS.

Whexall Vicarage, Whitchurch, Shropshire, June 5th.

I hope someone else will send you a more satisfactory result of search, for, finding that the same word "t'rooyah" is used in 1 Thess. iv. 16, I am inclined to think that the word is rather the equivalent of "shout" than "hurrah."

I am, dear Sir, yours truly,
AMY L. SIMMONS.

Llandaff Deaf and Dumb School, Cardiff, May 18th, 1905.

INDIA.—From January 1st to April 1st, 1905, there were 471,744 deaths from plague.

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TILDEN FOUNDATIONS

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

Empire Day 247
Anglo-Israel. By James H. Morley 250
Miscellanea 252
The Secret of Britain's Greatness 253
On Passing Events. By William Bowling 253
Notes Upon the Life of Edward Hine 254
In Memoriam: J. Whittingham. Mary Paine. C. W. Pinching 255
Correspondence: Colonial Letters to the Rev. J. Idrisyn Jones and a Reply. "Action" 255, 256

EMPIRE DAY.

So far the British people have paid little attention to "Empire Day," but the Press has made it the occasion for much comment on Imperial matters, and the following article from the *Daily Telegraph* of May 24th is one of the best we have seen. In addition, however, to being one of the best, it has certain distinguishing features which make it specially inviting to British-Israelites. The writer states that we have "been obliged time after time to lengthen our cords and strengthen our stakes," thus testifying that we have fulfilled the prophetic destiny of Israel (Isa. liv. 2). Instead, also, of styling our foreign Holds "coaling stations," as some do, he again uses Biblical language by calling them "toll-Gates" (Gen. xxii. 17)—"toll-gates of the world" and "toll-gates of the great roads of ocean;" Cape Town being termed "the southern toll-gate of the ocean routes," and Egypt "another toll-gate on the roads of the sea." The *Daily Telegraph* is not the first and will not be the last to find that there is no better description of the Empire anywhere than in the pages of Scripture, and if men pondered on this circumstance more than they do they would see it leads to the logical conclusion that the Israelitish and British Empires must be identical.

There are other observations of this journalist which deserve notice, as they are singular confirmations of Biblical utterances respecting Israel. He remarks that, "The Empire, formed by an island, was naturally also composed of islands," and speaks of us as being "gathered from most of the Western nations." Israel, too, had to be gathered out of the nations (Amos ix. 9) and become an island people (Isa. xli. 1); indeed, in Jer. xxxi. 10 the "gathering" is announced to both the nations and the isles. We are reminded of Deut. xxxii. 8 by the declaration that "the Empire of the British lies in a ring-fence, and the railings thereto run close beneath the foreshore of our friends and our enemies alike," though it is the Gentiles who are fenced in, not the British; while "the most marked characteristic of the Imperial Dominion, its wide-embracing universality, its frank inclusion and acceptance of every race, of every colour, of every creed," is but an echo of Ezekiel's parabolic prediction that the transplanted dynasty of Israel, compared to a twig, should grow into a great cedar, "and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (xvii. 23).

But the author of this article has not studied the origin of our race so fully as their career, and his varied attempts to account for the existence of a dominion "unrivalled in the history of man" are amusing. He brings forward one idea after another, ranging from the notion that "necessity demanded the continuance and prosperity of some one race able to acquire, colonise, and subsequently to develop," down to the preposterous allegation that our success arises from the "semi-piratical character of the earliest inhabitants of these islands." Why, it may be asked, was there any necessity for "some one race" to acquire, colonise, and develop? Why should not all races have the same facilities and genius for colonising, just as, humanly speaking, they all have the same right to expand and perpetuate themselves? And, does Necessity supply its own wants? If it did, the world would not be so full of "crying needs." But, of course, such theorising is pure nonsense—and the *Daily Telegraph* must well know that it is pure nonsense,—unless the British be of Israelitish descent. If they are, then there was a decided necessity—a prophetic necessity—that they should acquire, colonise, and develop, and occupy the precise position in the world which they are now doing to the astonishment of mankind:—

"From time to time it is a good thing to stay a moment to take a wide retrospect of a journey or a movement, and to-day, May 24, which by this time is well recognised as Empire Day in all parts of the King's dominions, an opportunity is afforded for a moment's reflection and reminiscence,

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CENTRAL AFRICA.

Scale of Statute Miles
0 50 100 200 300 400 500

Scale of Geographical Miles
0 50 100 200 300 400 500

European Possessions &c.
British. French. German.
Italian. Portuguese. Spanish.

Principal Railways ——— Principal Steamship Routes - - - - -
Limit of River Navigation ‡ Heights in Feet

GEORGE PHILIP & SON, LONDON & LIVERPOOL

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

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not only upon the progress and material prosperity of the Empire, but also upon its origin and the development of the British people. It exists in the world to-day as a force and a phenomenon to which no other political organisation of man can for a moment be compared for size or significance. It has been said, and said, too, by good friends, that it represents an accidental development, that it is the fruit of a continued passage along the line of least resistance, rather than any deliberate and consistent political achievement on our part. In other words, say these, the existence and progress of the British Empire are more remarkable as an illustration of necessity than of lofty intention. There is, perhaps, something in this. That necessity demanded the continuance and prosperity of some one race able to acquire, to colonise, and subsequently to develop, and it will be admitted by the bitterest enemies of the British Empire that, whatever else may be laid to its credit or blame, at least the ability to colonise has been successfully demonstrated by those who have helped to build up our gigantic over-seas realm to-day. From one point of view, and that the point of view most generally taken on these recurring occasions, the fact that it is gigantic is perhaps the most noticeable thing about it; an empire which includes more than one-fifth of the earth's surface, more than one-quarter of its inhabitants, stands, and in all human probability must continue to stand, unrivalled in the history of man. But there are other aspects, and it is as well now and then to remember the way in which this vast aggregation was built up and consolidated, and how it came to fit itself into the world's history. A recent writer has found the origin of the success of the British Empire in the semi-piratical character of the earliest inhabitants of these islands. He sees the beginnings of the unconventionality and of the liberty—liberty which no doubt often verges on license—flourishing in the outer fringe of the Empire to-day in the fact that long before the Norman Conquest England had become both the prey and the chosen home of restless spirits, who had in most cases made their own peacefully-inclined countries of origin too hot to hold them.

"This same ingenious pen finds in the challenge flung down in later years by England in matters religious, naval, Colonial, and even economical, the fruit of this early intolerance of discipline, and there may be truth in the assertion. Gathered from most of the Western nations, these hard and wit-sharpened adventurers, warriors by choice and seamen by compulsion, may well have laid here the seeds of the restlessness, and at times the recklessness also, which lie at the roots of our Colonial expansion.

"But, without going so far back as this, we may trace—as did Froude—the first faint tendencies in the violent Protestant reaction of the sixteenth century, which bred the seadogs of Elizabethan days. It is no fanciful theory that this Empire of ours had its origin in much the same manner, and for much the same purposes as most, if not all, of the great religious movements of recorded time. Given a determination to live a free life, unfettered in thought and speech, against all comers, the inhabitants of an island must needs hold the mastery of the sea, must regard as their frontier the very coasts themselves of every possible enemy, and especially must see to it that the toll-gates of the great roads of ocean fall not into the hands of their rivals. These toll-gates of the world are in our hands to-day by sheer force of necessity, and from them the Empire has expanded. Long before we were able to make commercial use of them, before even their naval or military value had passed beyond the stage of theory, these strategical points of earth were held grimly by us, to our ultimate exceeding benefit, with a tenacity that is more and more surprising as the facts of their acquisition and retention become known; these outposts were clung to by the first scattered, isolated, and unsupported traders which formed the vanguard of the trading battalions upon whom our wealth and prosperity now depend. We found the Spaniards masters of the sea. By the ease with which they constructed at their leisure, and at their leisure launched upon our coasts, their great armada, we came to realise for the first time the value of sea power. We snatched the sceptre from their hands, and to the fact that never, even in our most foolish and most vacillating moment, have we ever laid it down again, is due the stability and the very existence of the Empire.

"There is a reflection to be made here which has had less prominence than it deserves. The Empire, formed by an island, was naturally also composed of islands. Islands are not necessarily bounded by water only. From the strategical point of view India is an island, Egypt is an island, South Africa is an island. If the only road to a kingdom lies across the sea that kingdom is an island from the English point of view; and even our vast possessions in America were first colonised from a point of view not wholly different. In the course of centuries of progress and of improvement of transit facilities many of these island dominions have, no doubt, threatened to become peninsulas. For example, Lord Kitchener, on the North-West Frontier of India, to-day, is, after all, only effectually re-insulating the sub-continent. Established by seamen, and composed of islands, as we have said, the sea remains for our dominions not a means of communication only. Mastery of it is the postulate of our continued development, of our progress, of our very existence. It is the condition precedent which underlies invisibly the lightest act of our diplomacy at home and abroad. It would be more instructive than many volumes of argument if a map were placed in every school-room in the kingdom to-day on which, instead of the traditional red which marks our possessions throughout the world, these tracts should be tinted blue, of nearly the same colour as the sea itself. Then would be conveyed at a glance a truth which has now to be re-stated and re-dinned into public ears unceasingly, without the chance of bringing home the essential necessities of the Empire with half the strength and certainty and compelling argument which would be provided by such a map. The truth is that the Empire of the British lies in a ring-fence, and the railings thereto run close beneath the foreshore of our friends and our enemies alike, and so it is best regarded, though always without ostentation or aggression.

"The facts are colossal. Beneath the Crown there are at this moment eleven and a-half million square miles of land and four hundred and fifty million people. Nothing perhaps is less effective than mere enumeration or arithmetic. These two huge totals convey in all very little of the real significance of the facts which they express. They do not state either the strategical or the commercial value of that land. They give no hint of one of the most marked characteristics of the Imperial Dominion, its wide embracing universality, its frank inclusion and acceptance of every race, of every colour, of every creed. Still less do they suggest the only thing that makes the Empire and its claims to the obedience, the loyalty, and the love of its subjects not only justifiable, but inevitable. They leave unmentioned deep principles of justice, liberty, and freedom, upon which it is based—principles indeed upon which any world-wide dominion must be founded if its existence is not to prove a

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menace to its neighbours, a check to the progress of the world; is not also to prove a mere ephemeral triumph of mere force. That there are many abuses which still cry for remedy we admit freely enough. We are fond, perhaps too fond, of exposing our own weak places, and of advertising to our jealous rivals the frailties and abuses which may, and, indeed, must mark, the best conceived of all human institutions. The very freedom which we wrung for ourselves from others, and have bestowed without condition or restraint upon our kin beyond the seas, may at times be abused by a young community. Prosperity itself may bring in its train a touch of ingratitude also. The bonds which unite the Empire, and the loyalty which is owed to the supreme head, may be subject from time to time to argument, to heated and intemperate discussion, sometimes even to petulant denial itself; but nothing has impressed the minds of our rivals in the world of colonisation more than the substantial success and the unexpected spirit of Imperial loyalty which is manifested in every one of what in old days were not ungracefully called our "plantations over the sea." So far as affects India and the Crown Colonies, for which we are more immediately responsible, we need less word of apology or extenuation. It is more than likely that when the historian of the future shall set himself to write with impartial pen the whole story of the British Empire in its true perspective, he will find that of all that we have done, of all that stands to our credit, the steady hand and upright purpose with which we have governed India remain, after all, the brightest jewels in our Imperial crown. For the rest, sheer covetousness has rarely lain at the root of our expansion. The story of the acquisition of the Empire is one which, at first sight, seems almost to justify the well-known sneer that it was put together in a fit of absent-mindedness. Whether the story be exact or not, there is no small spirit of truth underlying the tale that at a time when we were holding with difficulty 100 square miles on the eastern fringe of the 3,000,000 which compose Australia, the Prime Minister, in response to a demand from the French Government to know how much of this territory we claimed, answered, believing that Australia was of some such size as Jamaica, and being too lazy to verify his belief by reference to a map, "All of it." If it is not true, there is still something painfully like verisimilitude about it. Look at other cases. South Africa has fallen into our lap sadly against our will. With steady purpose we wished always to retain Cape Town, the southern toll-gate of the ocean routes, but it has been owing to accidental circumstances that for the better security of this all-important naval post we have been obliged, in the course of a century, to push the red line of our possession northward to Tanganyika. Of Egypt, for which we must now accept responsibility, if we may claim nothing in return, we would gladly have been disembarrassed for many years. Here was another toll-gate on the roads of the sea—one that we were determined should be kept open to the world at all costs. Resenting the increasing necessity and responsibility, we have, nevertheless, little by little, been obliged time after time to lengthen our cords and strengthen our stakes, until at the present moment the malarial swamps of the upper Nile interpose but a vague frontier between Egypt and territory that is wholly under our authority. Is it a wonder that we are charged with hypocrisy and deep tenacity in our policy of Imperial expansion? But we hardly know. The story of India is, after all, like that of all the rest. Bombay, part of the dower of the Infanta of Portugal, King Charles the Second's Queen, was for many decades rented (for £10 a year) by the East India Company. For generations the directors were content to lose men and sink large sums, without apparent return, upon this naked and crooked spit of sand running out into the Indian Ocean. At the moment there was no inducement in the shape either of trade or strategical importance, but with unerring eye these bulldog adventurers held on to Bombay against all attacks, waiting for the day when the slowly drifting sands of Surat should have rendered impossible that great harbour and market of the East and West. Then came the turn of Bombay, and to-day the Government of India reluctantly admits its responsibility for the foreign affairs of Far Afghanistan, and in the distant north-east attempts to hide from itself the prospect of making some similar arrangement with Tibet to keep intact and free from alarms a frontier 1,200 miles from Malabar Point. Canada, again, was acquired in no very dissimilar way. We saw the beginning and were content. In due time came the end also. Never in his wildest dreams could Wolfe have imagined the prosperity which the Canadian Pacific Railway has built up, solid enough to attract millions and tens of millions of capital, and great enough to tempt in thousands even the farmers from the fertile plains of Montana and the Dakotas. Nay, even Louis XIV., in signing the treaty which made over to us half a continent, shrugged his shoulders carelessly at the loss of what he called a "few acres of snow." Yet, to-day Canada, with Newfoundland, forms not only the largest individual part of the entire Empire, but promises, with no uncertain voice, a wealth of commerce and industrial success which no other part of the King's dominions can for a moment rival.

"Figures, as we have said, are, after all, of no great significance if any real picture is to be gained of the extent and importance of the various parts of the Empire, but for a moment they have their own interest and value, as serving to throw into comparison the size and importance of our different possessions. As we have said, in point of area and of white population, Canada easily stands first; 3,500,000 square miles and over 5,500,000 inhabitants. Closely on her heels comes the new Commonwealth of Australia; 3,000,000 square miles and 5,000,000 inhabitants represents no small nucleus for development here, and no one doubts that the long-delayed prosperity will come at last. India, with nearly 2,000,000 square miles, leaps to the front rank of the Empire with the appalling responsibility of her 350,000,000 inhabitants. The Prince of Wales's visit to India in the autumn will serve to mark the completion of yet another era in the administration of our great Asiatic dependency. We have said before that this achievement will probably remain the greatest that can ever be ascribed to Englishmen. To realise the overpowering importance of a high and impartial standard of administration in the world to-day it is necessary to see the vastness of the country and its teeming millions, and then to remember the small handful of Europeans, not more than 150,000 in all, scattered in tiny groups throughout the coasts of this enormous Continent of Oriental races. Criticisms of English rule in India we must have always with us, and much of it is both bitter and unscrupulous. But there is one thing about which no two opinions are held in India itself. The most venomous of the reptile Press knows that it would be beating the air if it suggested the venality or the least want of integrity in the lowest of the scattered members of the Administration to whom is entrusted the administration of justice, indifferent and absolute. The outstanding questions raised by the South African War remain vexed, and the

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waters are still disturbed; but experience shows that here, too, the jarring interests and private ambitions of men drawn from the most different quarters of the earth will find—nay, are even now finding—contentment and a full field for development and personal activity and ambition. South Africa possesses 1¼ million square miles, and a population which is estimated to be 50,000,000. In other parts of Africa the Union Jack flies over more than as much territory again, and the steady progress of all is undeniable. Last, but by no means least in this rapid reminder of a few of the constituent parts of our great trust, the little points of ground which we possess in Europe may be of small apparent importance when compared with the vast aggregation of men and acres of which we have just made mention, but the 120 square miles which we possess in Gibraltar and Malta are hardly less than guarantees for the continued possession and protection of the other dominions, and appear to become more and more valuable as time elapses.

"To this great Empire, and in every part of it, attention is being rightly and seriously called to-day. A thousand propositions meet us on every side, but this is not the occasion for the advocacy of any scheme, however good. But it is a cause of gratitude to those who have the interests of the Empire at heart to realise that to-day there are no two policies. The Little Englanders are discredited and dead. No man wishes us to throw off the burden we have laid upon our own shoulders. We have accepted the responsibility along with the credit and the material advantages of our possessions, and it is a good thing that now and then, soberly and without boasting, always recognising more clearly our responsibility than our powers, we should take stock of the progress of the peoples and the territories in our care. The high standard we are accustomed to exact from public servants in our Colonies has been of late years in no way relaxed, and the "white man's burden" is shouldered as a matter of course by those who represent us abroad. We reap the white man's reward also, "the blame of those we better, the hate of those we guard," and such a day as this will encourage an isolated Englishman in his self-appointed task in a far-distant corner of the world. He will realise that he is still remembered, and his work still understood, not at home only, but in every corner of the far-stretched lands under our obedience, wherever there is a kindred soul whose recollection is stirred, and whose activity is whetted by the knowledge that he is doing his small share in concert with, and in fullest sympathy with, all those others to whom the proudest boast of their long and often lonely lives will remain when all is said and all is done, that they are citizens and worthy servants of no mean Empire."

ANGLO-ISRAEL.

A Paper read at Port Elizabeth, Cape Colony.

By James H. Morley.

Having been asked to prepare a Paper for this evening, I have chosen as a foundation part of the 24th verse of the 33rd chapter of Jeremiah, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off?"

The answer to this question is to be found in the following two verses, but my object this evening is to endeavour to show the different destinies of these two families, who compose the one peculiar people, the chosen nation, God's own Israel.

These words were spoken 590 years before the birth of the Lord Jesus, the only visible part of the nation being the House of Judah, and they were threatened to be cast off. The other part, the ten tribes known as the House of Israel, sometimes called Jacob or Ephraim, had been wholly carried away, roughly speaking, 140 years previously; but it is well perhaps that I should begin with the call of Abram, and thus illustrate the history of these families from the beginning. About the year 1930 B.C. God called Abram to leave his home and kindred and go to another land, with the promise (Gen. xii.), "And I will make of thee a great nation, and I will bless thee, and make thy name great. Thou shalt be a blessing: I will bless them that bless thee, and curse them that curse thee." Abram departed, and when he reached the land of Canaan he was told that the land should be his for ever; that his seed should be as the dust of the earth, which cannot be numbered. Later on he was shown the stars and was told, "so shall thy seed be." We are told that "He believed God, and it was counted unto him for righteousness." The promises were repeated to Sarah, and after the birth of Isaac came the great trial of Abraham—to offer up his son Isaac. On account of his loyal obedience to God, the blessings are multiplied, and God confirms them by an oath, saying, "By Myself have I sworn," and he (Abraham) is promised the *gate of his enemies* (Gen. xxii. 16). After his death the blessings are continued and confirmed to Isaac, who in turn passes them on to Jacob. You are all acquainted with his history; how that he left his father's home, and, during his journey, how he slept, and took a stone for a pillow; how he dreamt he saw the ladder that reached up to heaven, that God stood above it and blessed him, promising him all the blessings of his forefathers, and that "his seed should be as the dust of the earth," spreading abroad "to the west, and to the east, and to the north, and to the south." Something like 17 times are these promises made to the Fathers. Now let me ask your careful consideration of these promises. There are *no conditions, no provisos;* whatever comes, happens, or intervenes later on, these promises must *come to the rightful heirs* or owners, the descendants of Abraham, Isaac, and Jacob, the Israelites (for Jacob is now called Israel), however unworthy they may be, because God is unchangeable, as He says through the Prophet Malachi, "I change not, therefore ye sons of Jacob are not consumed"; even the sun, moon, and stars may pass away before God's promises are broken. On account of the sin of Reuben the promises pass to Joseph, or through Joseph to Ephraim and Manasseh. We have come now to the year 1689 B.C. And Jacob, whose eyes are dim with age, crossed his hands; and guiding them wittingly gave Manasseh his left-hand blessing, which displeased Joseph; but Jacob said, "I know it, my son. He also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlviii.). Now, we contend that Ephraim is represented by Great Britain and all her Colonies; that this is the nation and company of nations promised, being a monarchy with a king who is descended from King David, and that Manasseh is represented by America, a great people; a Republic, not a monarchy.

You know that when the separation took place we were brothers; after that we drifted apart and became only cousins. You have all heard of cousin Jonathan, but during the last 30 years the breach has been gradually healing, and we have stretched hands across the sea and are now again

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brothers. The British and American flags are, as it were, entwined; and once in Johannesburg I saw a flag which was half American and half British, as though two flags of the same size had been cut on the angle, and the opposite half of each nation had been joined together, thus forming one flag. I thought it a very touching incident.

I must now skip about 400 years and come to Moses, who, just before his death, first blessed Judah. He says, "Hear, Lord, the voice of Judah and bring him again unto his people." There seems to be prophecy in this petition. Was Judah to be separated from "his people"? There had been no separation then; it certainly must refer to the future. We shall see. Next Moses blesses Levi with the priesthood; thirdly he blesses the tribe of Benjamin, the beloved of the Lord. Royal the blessing was to be, and we should bear in mind that it is no light thing to be "beloved of the Lord." Then follows the blessing of Joseph. Here we have enumerated—"the precious things of the earth, the dew, the deep, the fruits, the chief things of the mountains, and the everlasting hills. He shall push the peoples together to the ends of the earth"—are we not doing that by the filling up of the British Colonies?—"and they are the thousands of Manasseh and the tens of thousands of Ephraim." The nation increases, and they want a king. God chooses Saul, of the tribe of Benjamin, but later on through sin and disobedience he is deposed, and the kingship passes from the House of Israel unto Judah, David being chosen. He reigned nine and a half years over Judah before he was made king over the ten-tribed House of Israel. He was succeeded by his son Solomon, and both were called kings of Israel *and* Judah, thus showing a distinction, although united as one nation. When Solomon died, his son Rehoboam came to the throne, and very soon afterwards the ten tribes had a complaint to make. They said their taxes were too heavy; they wanted to pay less—just exactly as we find people nowadays, ever ready to complain of supporting the kingdom; the finest, the freest and most liberal kingdom in existence—but Rehoboam told them that they should pay more instead of less, so they cried, "every man to his tent"; we are the majority of the nation, "there are ten of us." So we are told that "Israel rebelled against the House of David unto this day." This was about the year 975 B.C., but this last sentence, "unto this day," was written by Ezra, who lived 500 years later, thus showing that up to his time there had been no union of the two houses.

God had previously chosen Jeroboam to be king over Israel through the prophet Ahijah, and Scripture says, "There was none that followed David but the tribe of Judah only." Of course it was only natural that Rehoboam did not wish to lose ten twelfths of his people, so he assembled all the House of Judah with the House of Benjamin—180,000 chosen men which were warriors. You see the allegiance of the royal tribe of Benjamin was very strong; they would not forsake the king for the matter of a trifle of taxes, but, like many other things that occur, God's hand was in this. He, forseeing all things, had provided for the future welfare of the nation.

"Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel; return every one to his house. This thing is from Me; they hearkened and departed." Here we have one of the (so-called) contradictions of Scripture. About three years ago I heard a preacher say, during a sermon, "that the Bible was a book of magnificent contradictions." I should be very sorry to make such a remark. If I did I should certainly qualify it with the word apparent; but then he told us that the children of Israel, whom *Jereboam* had made to sin, were taken captives for their sin, for we read that they sat down by the waters of Babylon and wept. After that I was not surprised that he thought there were many contradictions in the Scriptures, for my reading tells me that it was the other family, the children of Judah, that were taken to Babylon.

Well, this apparent contradiction that I spoke of, of only Judah being left, is made clear by God, who had told the Prophet Ahijah, three and a half years previously, that He would rend the kingdom, even the ten tribes, but not *all* the kingdom, "For I will give *one* tribe that David My servant may have a *light* alway before Me in Jerusalem, the city which I have chosen Me to put My name there." That was the tribe of Benjamin lent to David, or Judah, "for His name's sake," that is for a time or season; therefore they were specially called, and a certain special work was to be theirs in the future—no less than their acceptance of our Lord and Saviour Christ.

After Jereboam had made idols for the people to worship, the Levites left and returned to the House of Judah. We have, therefore, three tribes, Judah, Levi, and Benjamin, known as the House of Judah, and in connection with this house the tribe of Benjamin is sometimes referred to as "all Israel," and I consider this is one of the keys for unlocking the Old Testament Scriptures; at the same time we must not forget that a few families of some of the other tribes went to Jerusalem for the sake of the Temple worship.

From the time of this separation we must regard the Old Testament as speaking of three distinct peoples, viz., Israel, the ten tribes; Judah, the two or three tribes; and all other nations outside the Mosaic covenant as Gentiles; also that all Jews are Israelites, but not all Israelites are Jews, just as we recognise that all crows are birds, but all birds are not crows; all greyhounds are dogs, but not all dogs are greyhounds. The Jews being the descendants of Jacob or Israel, are, therefore, called Ju or Jew, short for Judah, as distinct from the other ten sons of Jacob, who are called the House of Israel, or "all Israel." You will recollect that St. Paul says, "They are not all Israel that are of Israel."

Well, this House of Judah, after having twenty kings, were transported to Babylon about the year 580 by Nebuchadnezzar. After 70 years they returned to Jerusalem, and Ezra states, "Now these are the children of the province that went up out of the captivity of those which had been carried away, whom the king of Babylon, Nebuchadnezzar, carried away into Babylon, and came again unto Jerusalem and Judah"; the number given is about 42,369. It was at this time that Ezra, writing the history of the Hebrews, uses for the first time the word *Jew* in 2 Kings xvi., and he is referring to the House of Judah; not a word is said about the other family of Ephraim, or the ten tribes, who are never called Jews in Scripture.

(To be continued.)

THE UNITED EMPIRE CLUB.—Formed five months ago, with the object of cementing friendship between the political and commercial leaders of the Old Country and the Colonies, the United Empire Club now has a membership of over 1,000. Every mail brings communications from gentlemen over the seas who are desirous of associating themselves with the club and its aspirations. A representative gathering has unanimously agreed that no effort should be spared to bring about the realization of the dreams of a united Empire.

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MISCELLANEA.

A QUERY.—The *Daily Express*, in an article on the wonderful spread of English, remarks :—"One very good reason for the rapid spread of the English language is the simplicity of its grammar, which is less complicated than that of any other Western nation." Then how does it come to pass that the grammar (or structure) of the English language is so different from all those of other Western nations if the English people are a mere "branch," and their speech a mere "dialect," of a Continental stock ?

* * *

THIS SOVEREIGN NATION.—With the Anglo-Saxon the training of the will, of the personal ego (in action, not in thought), is stronger than with any other nation. According to this disposition and the corresponding great freedom of the individual in relation to the State, there has developed in the nation a habit of mastering newly arising tasks of a public nature not by fixed or government organisations (as for example, in Germany), but by free associations formed *ad hoc*, whose strength depends more on the endeavours of the individual than on the excellence of the organisation. "Men, not measures," is the motto. This training to self-help, being itself the result of a natural disposition of the race, has shaped the Anglo-Saxon form of idealism, which consists in the devotion of the whole person to such a concrete object as seems to him the most important at the time. This concentration upon one palpable, distinct object strikes the superficial observer as very one-sided and limited ; like a narrow optical angle with great visual distance. To one who only recognises abstract ideals of thought or feeling, this practical idealism seems scarcely worthy of the name. And yet what great deeds, what heroic courage, what unselfish devotion are revealed to him who is in touch with this sovereign nation.—F. v. WRANGELL, in *Contemporary Review* for May, p. 678.

* * *

WELDING THE EMPIRE.—At a meeting of the Council of the British Empire League, held recently, it was moved by Sir Gilbert Parker, M.P., seconded by Mr. Herbert Samuel, M.P., and resolved :—"That in the interests of reciprocity of sentiment of commerce and trade, and of Imperial Union, the British Postmaster-General should meet the reduction of postal rates from Canada to England on newspapers and magazines by a considerable reduction in return, preferably to 1d. a pound on English magazines and newspapers going to Canada ; that it sympathises with and supports the efforts being made in Parliament to secure such a reduction ; and that it appeals to the Postmaster-General to bring in a Bill.

* * *

UNDESIRABLES.—A Washington telegram states that several methods have been considered for limiting the number of immigrants to the United States, which total nearly 1,000,000 for the year ending June. The most favoured plan is an increase of the head-tax from 8s. to £2. Immigration from Great Britain, Ireland, Sweden and Norway, Germany, and other countries furnishing desirable citizens, is vanishing, and is being replaced by an enormous immigration of the least desirable class from Italy, Hungary, and Russia.

* * *

ANCIENT FREE TRADE.—At the conclusion of a fourteen-years' war, a treaty, on terms of absolute equality, and stipulating a perpetual peace and freedom of trade between Rameses II., King of Egypt, and the Khitas, or Hittites, is preserved in an inscription at Thebes, translated by M. de Rougé. This is probably the oldest diplomatic document extant.

* * *

"HIS MAJESTY" THE AMIR.—In the new Afghan Treaty the present Amir is styled "His Majesty" whenever referred to, although his father is spoken of as "His Highness." The importance of this recognition by Great Britain of the status of the other contracting party thus receives an emphasis that is obviously intentional. It is a broad hint to Russia. Brief as is the treaty, the bulk of it consists of diplomatic and complimentary verbiage, and its essential element is a single short sentence, in which the Afghan ruler, after referring to the engagements to the British Government entered into by his father, declares : "I have also acted, am acting, and will act upon the same agreement and compact, and I will not contravene them in any dealing or in any promise."

* * *

VANDALISM AT SINAI.—For students of Old Testament archæology, the first of Professor Flinders Petrie's lectures on recent excavations at Sinai was full of deep interest. One point is specially deserving of all possible publicity. It was discovered that the mining company which, four years ago, tried unsuccessfully to work for turquoises had destroyed the larger part of the ancient sculptures—a destruction which is still being carried on by the natives with tools obtained from the company. Dr. Petrie one morning copied an important inscription ; that same afternoon an Arab boy defaced it beyond decipherment. No restrictions have been made by the Egyptian Government, though it would forbid the removal in safety to Europe of the wrecked sculptures as antiquities. Out of 41 inscriptions, only 11 now remain in good condition ; 6 are injured ; 24 have disappeared. Yet their sale value as antiquities was probably worth more than all the turquoises found.

* * *

ONE REASON FOR THE INDIAN PLAGUE. — A Pundit at Benares, the Vatican of Hinduism, thinks that India has been afflicted with the plague as a punishment for the insult offered to Queen Victoria by the desecration of her statue in Bombay some time ago.

* * *

THE VIRTUE OF A NAME.—On the previous occasion when the German Emperor went in the direction of Morocco he travelled as a Cook's tourist, with a retinue of greater proportions and certainly more utility than accompanied many a crusade. The getting there is always one of the things which matter, as the first Bishop for Jerusalem reminded the Government under whose ægis he went out. Bishop Alexander had as nice an appreciation for appearances as Kaiser William himself, and put it to the Government that the least they could do for the first Bishop of so remarkable a See was to furnish a man-of-war. Perhaps the Admiralty were laughing in their sleeves at the incongruity of the notion, for, albeit they readily complied with the request, they made the unhappiest of choice. They placed at the disposal of the man of peace the Infernal, then building at Woolwich. This was too wildly incongruous a name, and the Bishop asked for a happier nomination. My Lords cast round for a substitute—and found it. The ship in which the first Protestant Bishop of Jerusalem made the voyage as far as Jaffa was—the Devastation.—*Standard.*

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THE SECRET OF BRITAIN'S GREATNESS.

UNDER the auspices of the British-Israel Association of West London, the Rev. S. J. Carlton, B.A., F.R.G.S., the Secretary of the Central Association, gave a lecture at St. Paul's Mission Room, Wellington Road, Hounslow, on Wednesday evening, May 24th, on "The Secret of Britain's Greatness." The Rev. A. E. Bull, who takes a great interest in the subject, and who has himself published an address on the "Lost Tribes of Israel," presided, and there was a large attendance. In opening, the Vicar said that for many years the Society had been in existence, and held monthly meetings at Exeter Hall. These he had attended, and found them a great help and a healthy recreation. It was felt desirable to have Branches less central, and thus the West London Branch came into existence. For the rest, he had nothing to do with that meeting beyond lending the room. He found that this was Empire Day, which he hoped and had no doubt would be a very important day as the years rolled by. As an Institution it would take time to sink into the hearts of the people. Empire Day did not mean Jingoism. It meant that God had lifted up the nation to be a great blessing to the whole world. (Applause).

After the hymn, "God of our Fatherland," the Rev. S. J. Carlton commenced his lecture. The history of the world showed that a nation reached a climax and then declined. It had been said that Great Britain refused to decline, and that it was time for Germany to take the first place. Certainly, in the past, Empires had grown and declined, and they were told this was a necessary rule. It was thought that the Boer War would prove the beginning of Britain's downfall, but the nation had come out of it stronger than before. (Applause). He took it they all believed in Christ, and therefore they did not believe in chance as applied either to individuals or nations. And so they must look for the cause of Great Britain's refusal to decline, for, notwithstanding what people said, he did not believe it was in any way declining. (Applause). On every page of the nation's history they saw the finger of God. It was the Lord who had finally given them victory in South Africa, through all the blunderings, so that the inhabitants of the two States might, under British rule, have free access to the Bible. The secret of Britain's greatness was in the Bible. (Applause). It was in this great fact that God had created the Empire for a purpose, and in that purpose they had a glorious future. Their greatness was not due to goodness, or to any of their own efforts. The secret consisted in the fact that they were God's chosen people. (Applause). If the blessings and prophecies of Scripture did not refer to Great Britain, then Great Britain would have to make way for the chosen people. But he thought there was no doubt but that Great Britain was God's Israel, and thus its greatness was explained at once. God made certain unconditional promises to Abraham, and Great Britain was the fulfilment of those promises, being the seed of Abraham and children of the covenant. If the English were not the seed of Abraham, then God's promises had not been fulfilled; and they could not believe that. They were sometimes told that there was no such thing as the Ten Lost Tribes. But the Jews themselves, who ought to know, said that they were only two tribes, and twice a week they prayed for their lost brethren. What they claimed was that Great Britain was the Ten Lost Tribes who were eventually to be reunited to the House of Judah. The lecturer went on to quote Scripture with the object of identifying Great Britain with the House of Israel, most of the prophecies being familiar to our readers. As students of the Bible he said it was their duty to settle this question of the lost tribes, and make up their mind about it. Besides the Scripture evidence, there was what he might call the psychological evidence. He referred to the gift of colonizing possessed by the English, and gave it as a proof of their Identity with the children of Israel. (Applause). In conclusion, he appealed to them to help the persecuted Jews, in the name of Christianity, and to convince all they could that Great Britain was indeed the lost tribes—the people of God's choice and favour. (Loud applause).

The Rev. A. E. Bull said there was no time for questions or discussion, but he invited all those interested to put questions on paper, and leave them at the Vicarage, so that he might send them to the lecturer, and if necessary ask him to come to Hounslow again. (Applause).

On the proposition of Major Gosset, a vote of thanks was passed to the lecturer, and the secretary, Mr. Norman Cole, moved a vote of thanks to Mr. Bull for his presiding at the meeting. The vote was carried amid enthusiasm. The meeting concluded with the singing of the National Anthem.—*Middlesex Chronicle.*

The secretary of the West London Branch is arranging for open-air meetings during the summer. Will sympathizers please communicate with him at once, at 312, King Street, Hammersmith.

ON PASSING EVENTS.

By WILLIAM BOWLING.

AT the close of an Anglo-Israel lecture, the question was asked, "Can the position of Germany in the prophecies be determined?" Unable to give a clear answer to the question, it was said that we could not determine it. But the question had the effect of stimulating a watchful interest in the operations and movements of the German people; more so in reference to the actions of its Emperor. On April 27th the following telegram was sent from New York:—"An interesting incident is related by the Hamburg-American liner, *Hamburg*, which has arrived here after landing the Kaiser at Naples, in the course of his Mediterranean tour. The officers say that when the ship reached Tangiers a heavy sea at first prevented the Imperial party from landing, and a large amount of correspondence for the Emperor was brought on board. Included in it were several telegrams referring to Paris comment on the Kaiser's tour. As he read them His Majesty remarked, 'The whole world is in trouble when I travel.'" Accepting as fact His Majesty's *ipse dixit*, one is led to seek for the why and the wherefore of the world's unrest through want of knowledge of his purposes.

The "Yellow Peril" may be accepted as the latest problem which the Kaiser has set himself the task of finding a solution for. He sees clearly that Russia is unable to cope with the difficulty, so he has resolved within himself that the responsibility of doing so rests with him. If he has laid the case before the Concert of European Powers, he has evidently decided the issue before waiting their verdict.

He lays the failure of Russia to successfully resist Japan on three cardinal evils. I have carefully examined the evidence which reports give of German soldiers, and the ethics of her armies are as mean as are those of the Russian armies. However, apart from the Kaiser's opinion as to

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cause and effect, this fact is clear from his pronouncement, that it is his intention for German forces to operate in the Far East, with the object of determining the future government of the yellow races. Germany's vast army and powerful fleet are a very disturbing element, and the danger is infinitely increased when we consider the character of the Emperor. One would have thought that the future of Morocco would have been a problem sufficiently abstruse for the Kaiser to deal with. It is interesting to note that this problem arises out of another, on the pivot of which rests most others of equal, or perhaps more, importance: the drying up of that great river—the River Euphrates—the removing or passing away of the Turkish power, bringing in its train the resuscitation of the Kingdom of Israel and the Second Advent of our Lord.

I have always considered that with a firm hold of the Straits which the possession of Gibraltar gave to us, we could successfully dictate the *status quo* of the Mediterranean Sea; but what a change will take place in that position if the Kaiser succeeds in bringing Morocco under his authority. Surely we are in perilous days—a sign of the times bringing in the end of the dispensation.

This principle is clear—that a decaying nation is a menace to the peace of other nations; and this one is equally clear, that a growing nation is also a menace to the peace of other nations. So from quite opposite conditions we have a like result.

It is obvious to all students that Germany must have facilities for expansion which she does not possess. She may, and probably will, put her arms out and stretch them over Denmark and Holland, and thus find what she requires for present purposes, viz., a seaboard. But that would only make out a stronger case for a greater Germany, whether by the acquisition of Morocco, which would safeguard her position in the Mediterranean, or that vaster scheme which she sought to inaugurate by the concession from the Sultan of Turkey for the right to construct and maintain a railway through Asia Minor to Bagdad, on the border of Persia. Germany will demand a solution of these problems ere long.

A remarkable speech was the address to the House of Commons by the Premier on national policy; but the question is germane: Is it policy to increase our national defences? Have we not gone too far already in the matter of expense?

The words of the Lord came to one man, saying, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." The history of our nation is, I think, a repetition of the Scripture. Certainly it was not the inherent foresight of our counsellors that saw the necessity for our "coaling-stations"; it was not the foresight of our rulers that gave us India. We owe nothing of what we have gained in Egypt to our then Government; we owe little of what we shall gain in South Africa to our own wisdom. The following Scripture may interest many: "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee? Art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? And they dwelt therein, and have built Thee a sanctuary therein for Thy Name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in Thy presence (for Thy name is in this house), and cry unto Thee in our affliction, then Thou wilt hear and help."

And in reference to what is coming—on the point to which I seek to draw attention, "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee."

Said the Psalmist, "Oh that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries." As believers in the Anglo-Israel truth, should we go on for ever increasing our military expenditure—which only invites other nations to follow suit—or retrench it? Surely our history will confirm this—that the Lord God, who promised to do such vast things in the interest of His people Israel, has done such things in the interest of the British nation. Surely if we see and acknowledge our connection with Israel, then the promises made will stand good on our behalf, as our history teaches.

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 241.)

In 1872 Edward Hine was engaged in a correspondence upon "The Lost Tribes of Israel" with James Hampson, of Tyldesley, which appeared in the *Warrington Advertiser* for April 6, 13, 27, May 4, 11, 18, 25, June 1, 15, 29, July 6, 20, 27, August 3. There are six letters by him dated from 73, Little Britain.

In March of this year he lectured at Beverley. In the following December he brought out No. 1 of *Life from the Dead*, in which he wrote the following articles, notes, and papers, viz.:—"The Story of Our Birth," pp. 1—3. "Our Title—Life from the Dead," pp. 4—8. "Our Path in Life: The Creation of a National Bell-ringing Time," pp. 8, 9. "Romans xi. and Commentary," pp. 9—15. "The Sabbath an Identity," pp. 25—27. "Twenty-seven Reasons why the Modern European Nations cannot be Israel: Reason No. 1, The Sign of the Sabbath," pp. 27—30. "The Latin Nations cannot Desecrate the Sabbath," pp. 30, 31. "The National Sunday League Defeated," pp. 31—34. "Is the Sabbath a Type?" pp. 34, 35. "The National Church of England: No. 1, The Twenty-fifth Sunday after Trinity," pp. 38—41. "Israelitish Surnames of British People," p. 44. "The Curses on the Jews," pp. 44, 45. "Reviews": Carpenter; *Israelites Found*, p. 45. "Correspondence," p. 46. "Our Breakfast Table."

In December he lectured at Stockton-on-Tees and Sydenham, and held drawing-room conferences at Kensington and Blackheath.

It was in the first number of *Life from the Dead* that he referred to the origin of Identity work, in which he says: "It is right to state the causes giving rise to the origin of this magazine. Its foundation was laid some 30 years ago. The editor heard a lecture from the late Mr. John Wilson, of Brighton, in a building styled by Mr. Wilson the Witness Hall, situated in Aldersgate-street, in the great City of London.

"It was in this Witness Hall that I heard that man of God clearly show from Scripture the difference between Israel and Judah. Until then I was impressed with the popular error, so prevalent even now throughout this country, that when reference was made to Israel in Scripture it

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always applied to the Jews. Good Mr. Wilson took this dark veil from off my eyes. I can never be too thankful to God for the grand service He thus rendered to me, because I at once saw that the *Bible* was a mass of contradictions, and much of it sheer nonsense, when read under this wrong impression. I saw that it was equivalent to crediting the prophets with absurdity to arrive at the conclusion that Israel should possess a *multitudinous seed*, whilst at the same time Judah was to *be few in number*, and suppose they could refer to the same people. It became evident to my mind that a people could not become an island nation, with their *isles* in the North-west, and at the same time be a *dispersed* and crushed people; that they could not be the strongest war power upon earth, and at the same time be without might, serving their enemies; that they could not be in possession of colonies, desolate heritages, possessions, and yet have no inheritance excepting in themselves; that they could not be a redeemed and Christian people and be under the Mosaic law. I saw these and a hundred other gross inconsistencies, direct contradictions, and ridiculous misrepresentations to be in existence under the impression that the prophecies of Israel referred to the Jews.

"From the time that I heard that lecture in the Witness Hall, Aldersgate Street, though then a youth, I have been able to read my *Bible* with the clear perception how the one kind of prophecy referred to Israel, whilst the opposite kind referred to Judah; the two being distinct peoples. Since then the *Bible* has been to me a grand book. I have seen clearly how beautifully correct the prophets have been. I have seen the one class of prophecies literally fulfilled in the one people, whilst the other class has been as literally verified in the other, facts stamping God's Word as sure, inspired, and true.

"My soul has been in this work for years, it has been the one theme of my heart, and if I have ever suffered any disadvantage from the knowledge it has been simply from the pain, internal wonderment, and sometimes amusement, imparted to me by the many pulpit ministrations I have had to experience.

"However, I must frankly confess that it was never my ambition to become a public instructor. A few years ago I should have shrunk from the suggestion, but happening to be in the coffee room of an hotel in the West of England, I was drawn out to give forth my views to a gentleman who was present, who became so attracted by the proofs and so enchanted by the grandeur of the conception as to lead him finally to deliver the opinion that unless I put my thoughts to paper and published them for the benefit of the nation I would be chargeable with neglect of duty to God, to the Church, and the country; and after some conversation I gave him my promise that I would prepare them for the press.

"Until then I was without any intention that way, and by virtue of that promise I did go to press and published my small pamphlet, *Twenty-seven Identifications of the English Nation with the Lost House of Israel*, a work that, without any advertising, has gone through a circulation of nearly one hundred thousand copies. This was followed by a second part, entitled, *Flashes of Light*. Then an article appeared in one of the periodicals of the Religious Tract Society opposing my work by offering some supposed objections, the Tract Society using the pen of a Professor of Oxford University, which led to my issuing, in reply, *Oxford Wrong*.

"Since then *England's Coming Glories* and the *Anglo-Saxon Riddle* have been issued. These works have made a widespread impression. What was given forth as a feeble effort has grown into a great work. They have brought to me a vast correspondence. I have received thousands of testimonies of good done through these publications. In the meantime the mind has grown; imparting light, fresh light has been received; those who give, God promises to give unto. I see more clearly the importance of the subject. The number of questions sent to me daily, and the hearty response given to the idea of establishing a serial that could fairly represent the different subjects connected with the Identity, justified the conclusion to issue a monthly magazine. Therefore, because of the great interests we will endeavour to represent, we earnestly hope to be cordially, kindly, and helpfully supported by the British people.

"It is interesting to remember that immediately my first work appeared before the public in 1870, I saw recorded the death of Mr. Wilson. . . . From the time I heard his lecture to the time of my publishing, I had never either seen or heard of Mr. Wilson, a circumstance I much regret."

(To be continued.) MARAZION.

In Memoriam.

J. WHITTINGHAM.

IT is with much sorrow that we announce the departure of our friend and contributor Mr. J. Whittingham, who died at Plymouth as far back as April 25th, after a long illness. His pen was ever ready on behalf of this magazine when health permitted, and in him the Identity has lost a staunch and intellectual advocate.

MARY PAINE.

ON Sunday, May 21st, at Neotsbury, Laton Road, Hastings, Mary Paine, widow of the late William Paine, Esq., of St. Neots, Hunts, passed away in her 87th year. Like many others, Mrs. Paine became an ardent believer in the Identity through reading a stray copy of the Forty-seven Identifications about thirty years ago, and never swerved from her convictions. She often said that without this knowledge the Bible was an unknown book, as its promises could not be interpreted in any other way. Her loss will be deeply felt in Hastings.

C. W. PINCHING.

AN occasional correspondent sends us the following acrostic on the late Mr. C. W. Pinching, of Norwich, whose decease we noticed in our issue of May 24:—

AN ACROSTIC IN LOVING MEMORY.

(BY V. H. M.)

C alled hence by His inscrutable decree,
W hose will is best, whatever it may be;
P eace, perfect peace was thine, for thou did'st rest,
I n calm assurance, on thy Saviour's breast;
N ow earth's short night gives place to heaven's long day.
C hrist was thy portion, His sweet love thy stay;
H is precious blood washed all thy sins away.
I n His white robe of righteousness arrayed
N o dread of death could make thy soul afraid;
G lory to Him on whom thy sins were laid.

Correspondence.

COLONIAL LETTERS TO THE REV. J. IDRISYN JONES AND A REPLY.

MY DEAR SIR,—I have just read your letter to the Colonials

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in the BANNER, January 18th. Allow me to say how heartily I concur with your views as stated therein.

By the good dealing of our Jehovah I am here again fighting for the good of our Identity. I have met many old friends here in Launceston, Wynyard, and other parts of our Island Home. I have been enabled to get six new annual subscribers to the BANNER, beside propagating the glorious truth. I am beginning to get quite recognised as an "*Anglo-Israelite*," and find many ready and willing to listen to what I have to say, and am often asked to spend the evening to talk over the subject we are both so fully interested in. I miss the Exeter Hall meeting, but I find my knowledge of men and meetings there is a great help to me. I can take greater interest in the BANNER now, for I personally know so many. By-the-bye, kindly give my best remembrance to all whom you may meet that may know me at those meetings, notably the secretary, Mr. Bergmann, D. Onslow, Esq., Messrs. H. H. Pain, Weller, Bull, etc., etc.

I am anxious to form some Association here. I am travelling up and down the Island periodically, and have opportunities of starting such meetings, as soon as I can find kindred spirits to help. I find so many know a *little* of the truth' but not sufficient to *come out* on it; hence the movement is retarded.

Mrs. Braham and family are well and wish to be kindly remembered to you, and we trust you may yet be spared a long time for the glorious work for which you are so eminently fitted. Yours in the bond of Faith,

C. B. BRAHAM.

78, Canning Street West, Launceston, Tasmania, April 9, 1905.

Rev. J. Idrisyn Jones.

DEAR SIR.—Would you kindly give your view, and the view that the British-Israelites take, with reference to circumcision. It is stated in the 17th chapter of Genesis, verses 13, 14, that it was to be an everlasting covenant; if so, I am inclined to think, now that the Lost Ten Tribes are found in the British Nation, that they—the British people—should be circumcised, and so perform their part, and so be free from the curse then enunciated. I have a lively recollection of your being at Stawell and there giving lectures, and one remark that you made about the subject—"that if the prophecies were not true, the Bible was not worth the paper it was written on." Well, I do not go so far as that, but they would not be nearly so valuable if such were the case. Some of those that arose and questioned you on the subject are now in their graves, so it behoves all to be up and doing while it is called to-day, for our opportunities are fast passing away. I am taking the BANNER and passing it around, and, sometimes, when there is an extra good article, such as the one by A.J.S. on "Show us the Father," I put it specially before the ministers of the town; but I see but little fruit from such efforts, and it reminds one of the words, "None so blind as My people," for most, if not all, shut their eyes and will not receive the light. I have specially striven to show the truth to our minister, Mr. ——, who has been convinced that our view is true, but fails to speak on the subject; he cannot go against the tide of public opinion.

I am glad to see you writing articles in the BANNER—and they often bring you up to my memory. I hope that you will long live to instruct our generation and help to bring about the universal belief that the British are the Lost Ten Tribes. While I am writing, I have one remark to make—that our ministers have taken a title which does not belong to them. I refer to the word "Reverend," and it is only once used in the Scriptures, and then it is applied to God. Should they appropriate God's title? I think you will take it in good part, my writing to you and taking up your time, only I feel I should like to hear someone's views on the circumcision question who is capable to give an answer.

Yours respectfully,

J. J. BALDING.

To Mr. Idrisyn Jones (Minister).

Griffith Street, Stawell, Victoria, April 6th, 1905.

[REPLY.]

To the Editor of the "Banner of Israel."

THE second letter recalls two most pleasant visits which I paid to Stawell, in the Colony of Victoria, a place lying between Melbourne and Adelaide. The warm welcome of its people, and the intelligent and enthusiastic audiences, would make another visit there a delightful anticipation. But, alas! I felt I was making a last visit when I bade them farewell. My correspondent asks my opinion on two questions.

(1) *Circumcision.*

The simple explanation as to why we do not carry out the law of Moses is, that Christ abolished the ordinances of the ceremonial dispensation in order to place us under the dispensation of grace. Now baptism takes its place, for it is called by the Apostle Paul, "the circumcision of Christ," as distinct from the circumcision of the law. As it was made an "everlasting covenant" with Abraham, it may be reinstated among the other ordinances of Israel when Palestine and its Temple shall again become the shrine of Abrahamic worshippers.

(2) *The Ministerial "Reverend."*

As to the title itself, I would readily consent to its immediate abolition, but refrain, at present, from discarding it lest I become one of those ministers referred to by Matthew Arnold in one of his writings. "Those who drop the title of 'Reverend,' do so, not because they think humble of themselves, but mean of their *office*." As a preacher of Christ, I like to magnify mine office and not be-little it, as some seem to do. But, at present, the designation is a matter of convenience. If in a city there were a hundred of the name of "Davies," and two of them were ministers, if all were addressed simply as "Mr. Davies," the ministers would have a poor chance of getting their letters from the postman.

But the argument against the use of the title, borrowed from the words of the Psalmist, is no argument at all—"holy and reverend is His Name" implies the sacredness of the Divine *character*; when applied to ministers it means only that their *work* is sacred. If it is an assumption to apply the term to mortal men, then is not the use of the term "holy" equally an assumption, for both words are applied to the Deity; yet is it not lawful to speak of men as "holy"? One other designation given to Jehovah is that of "Lord." Should we, then, any longer apply it to members of the aristocracy? But "Lord Nelson" and "Lord Tennyson" are used with no sense of impropriety.

J. IDRISYN JONES.

"ACTION."

To the Editor of the "Banner of Israel."

DEAR SIR,—It gave me great pleasure to read Fellow-Israelite R. Mackworth's urgent and peaceful request for *Action*. I feel, just as he does, that tuneful, serene feeling that words can't express; that the time is not far of en God will hasten the end. I often look back on old da. s—Regent's Park, Hyde Park, Col. Senior in Seymour Street, and the little meetings at the C.A. coffee rooms. I am glad to say the Annual Meeting at the Exeter Hall was one of if not the best I have known for the last twenty years; I mean the spirit of the meeting. The joy on everybody's face spoke a lot. It was a happy meeting, with plenty of hand clapping; a thing out of place years ago—*Action*.

In West London our Association is growing and doing good work. I must say, as an old believer, it appears as if the glow of the brightness of the coming One is on the horizon. I am glad "action" has taken hold of a few believers. Here in London West we mean to work—that is a decided point. I remain, dear Sir, yours,

GEO. PYM.

30, Mill Hill Road, Acton, May 22nd, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE
"Signs of the Times." By M. Jerrim..... 257
Hebrew Derivatives in the English Language. By Chas. Fox, M.R.C.S., &c..... 258
Anglo-Israel. By James H. Morley..... 259
Is it the End of the Drama?—A Look into the Future. By Walton Adams..... 261
"Phœnician" Way Marks. By Hecla..... 262
Miscellanea..... 262
Invasion is Impossible. By Alexander Dunn..... 263
An Identity Society for Jerusalem—A Suggestion. By Rev. J. Idrisyn Jones..... 264
England Connected with Egypt..... 265
Correspondence: The Isles. Questions for Non-Believers..... 266

"SIGNS OF THE TIMES."

BY M. JERRIM.

IN these modern days, with all the increase of knowledge, there is one item in most of the daily newspapers, viz., "Forecasts of the Weather," which reminds us of our Saviour's reproof to the blind Pharisees and Sadducees. Those learned teachers and leaders of the people could discern the face of the sky and predict what the weather would be, but could or would not discern "the signs of the times." The prophecies concerning the Messiah were being wonderfully fulfilled before their eyes, yet they would not see. They refused the testimony of the law and the prophets, and so the mass of them would not believe even when the Lord Jesus rose from the dead.

We do believe in the Lord Jesus Christ; but there are many who fail to see the "signs of the times," and if our Lord Jesus were to walk and talk with us, as He did with the two friends going to Emmaus, would He not have even more reason to upbraid us for our foolishness and slowness of heart to believe what the prophets have spoken?

Amos iii. 7 tells us that God doeth nothing but He telleth it His servants the prophets, and St. Peter, in his 2nd Epistle, chap. i. 19, earnestly exhorts us to give heed to the sure word of prophecy, which would be to us as a light shining in a dark place. When the Lord Jesus talked with those two friends on the Emmaus road, He expounded to them Moses and the prophets, all the Scriptures concerning Himself—His own Person; in Him was fulfilled every jot and tittle concerning the Messiah, but the kingdom and the glory were yet to come. St. Peter said the Lord Jesus was "received into heaven, until the times of restitution of all things, which God had spoken by the mouth of all His holy prophets since the world began" (Acts iii. 20, 21). God said through the prophet Malachi, "Behold I will send you Elijah the prophet before the great and terrible day of the Lord." We know that John the Baptist and his work was a fulfilling of that word, yet our Lord Jesus, looking forward to the end, said, "Elias truly shall first come, and restore all things" (Matt. xvii. 11). It was but few who recognised in John the spirit and power of Elijah; probably it will be the same at the last manifestation of that same power and spirit.

The day of Elijah must needs be the day of preparation. The prophet Nahum ii. 3—5, speaking of Israel, says in that day of preparation "The shield of his mighty men is made red, the valiant men are in scarlet," true of the mass of the British army for a long time past. What a wonderful description does Nahum give of railway locomotion and motor travelling in these days of preparation. "The chariots shall be with flaming torches, they shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." How faithfully do the words of Nahum correspond with the words of Daniel given nearly 200 years later. "Many shall run to and fro, and knowledge shall be increased" (chap. xii. 4). Time and space forbid the summing up of all the wonderful progress made since the beginning of our late beloved Queen's glorious reign tending to material and temporal blessing. Even deeper and grander than all this, God has been working by the same power and spirit in which Elijah and John were sent. We see it in the great religious awakening of the Church, in the emancipation of slaves, the equalization of Jews, the great forward movement in temperance work, and, not least of all, the gradual unfolding of the mystery which has enfolded the Lost Tribes of Israel, enabling us to see them in the English and American peoples.

Another great "sign of the times" is the rapid fulfilment of our Saviour's words that the "Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Judging from St. Paul's words in Col. i. 23, it

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had been preached to all the known world in his time, but it is the last century which has seen the widest spread of the Gospel, and there is no doubt but that nearly all nations have had the witness of the Gospel since the Lord Jesus spoke those words.

Not the least striking "sign of the times" is the awakening of the Jews to a sense of national life and unity as evidenced by the way in which Zionism has taken hold of the minds of those in foreign lands. The Lord Jesus in Luke xiii. 6—10 speaks of Judah under the parable of the fig-tree; in chapter xxi. 29, 30, He shews that when the fig and all the trees begin to shoot forth we know that summer is nigh at hand; so, as we see these fresh signs of life in Judah, we believe we are very near the times of restitution of all things. In Jer. iii. 18 we are told that Judah shall walk with, or, as it is in the margin, to the House of Israel, and they shall both together come from the land of the north back to the land of their fathers. The first part of this prophecy is being very literally fulfilled by the great influx of foreign Jews to our own land, and which fact is a cause of perplexity to some of our statesmen and those who know not the Scripture.

The Thessalonians thought the day of Christ was very near at hand, but St. Paul wrote to them telling them there "would be a great falling away first, and that man of sin be revealed who opposeth and exalteth himself above all that is called God" (2 Thess. ii. 1—11), the same evil power which is foretold in Dan. vii. 24—26, and which history shews us to be the terrible papacy, which arose to temporal power about 600 A.D. and perfectly fulfilled what was predicted by Daniel and St. Paul (it is estimated that not less than 50,000,000 have died through its instigations and persecutions), until 1871, when its temporal power was broken, and is gradually being consumed by the power of God's Word, but shall be destroyed by the brightness of His coming. The seventeenth chapter of Revelation speaks of the same power, and verses 16—18 shew us that even the earthly powers, who for a time had allowed the mystic Babylon to tyrannize over them, would turn against her and help destroy her. We see evidence of the fulfilment of that prophecy in the hatred to the priesthood shewn by France, Spain, and other countries, and made visible to ourselves by the numbers of Jesuits and Nuns who have come to England for refuge. We also see by the condition of what were once the Seven Churches of Asia that the sign of the "falling away" has long since taken place.

In Revelation xvi. 12 we read that under the sounding of the sixth angel the great river Euphrates should dry up, "that the way of the kings of the East might be prepared." Most students of prophecy agree that the Turkish power, which for so long oppressed and withstood Christianity, and which sprang from the region about the Euphrates, is here meant. The waning or drying up of the Ottoman power has been gradually taking place for more than a hundred years. It is now no hindrance to the ever-forward movement of God's people Israel—the British. With the prediction of the drying up of the Euphrates comes the solemn words, "Behold, I come as a thief." It is during the time of the drying up of the Euphrates that the kings of the earth gather themselves together to the battle of that great day of God Almighty, which from other portions of the Scripture we believe to be a great united attempt of the Gentile powers to break the dominion and triumph of God's Israel, which we see in the Anglo-Saxon races. It may be that these terrible battles that are taking place in the Far East are a beginning of the "great day of God Almighty," when the beast and the false prophet shall be taken and the dominion given to the "people of the saints of the Most High"—Israel (see Dan. vii. 11; Rev. xix. 19—21).

Jer. xxx. 24, after telling of the glorious things God would do for His people, says, "In the latter days ye shall consider it." In Deut. iv. 30 we are told that when in the latter days scattered Israel shall remember God and turn back to Him, He will be found of them and restore to them their covenant blessings. Psa. cii. 13—16, says, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion, then shall He appear in His glory." The existence of large numbers of thinkers amongst us known as Anglo-Israelites, Zionists, and the Palestine Exploration Society, is evidence that God's set time to favour Zion is come, and that we are near to the time of restitution of all things.

Never before in the world's history was it so possible to study prophecy as now in these latter days. With the Bible in our hands, and the knowledge of what is going on in every part of the world through our many newspapers, and with this great resurrected kingdom of Israel—the British Empire of Ephraim, and that "great people," the American United States of Manasseh—standing out before all the world, we ought to be able to read "the signs of the times" and see that the day of the Lord is very near.

It was after speaking to His own much-loved disciples on "the signs of the times," and through them to us who see the fulfilment of those signs, that the Lord Jesus especially warned us, not against wavering under persecution, nor even against false doctrine, but that we take heed to ourselves that our hearts be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon us unawares. In these days of push, plenty, and pleasure, is it not the warning most needful for Christians of every rank? For it is the cares, pleasures, and duties of this life which keep so many from higher attainments and from giving heed to the "sure word of prophecy," whose signs bid us "Watch."

HEBREW DERIVATIVES IN THE ENGLISH LANGUAGE.

By Chas. Fox, M.R.C.S., ex-M.R.A.S., F.S.S., M.S.A., &c.,

Author of (MS.) "The Spiritual Symbolism of the Great Pyramid," "Mystical Numbers in the Bible," "History—Ancient and Current," "Biography—Astro-Physics," &c., &c., "Christian Myths of the North," &c. (Fairy Tales), "Mystical Cosmography," &c.

The Hebrew roots to be found in our language form a very potent and varied argument for the Anglo-Israelite theorem. It is probably not the least surmised by most people to what an extent this original and sacred tongue enters into our own, great numbers perhaps not supposing that it does so at all; yet while such has so long been the usual idea of the ordinary Englishman, the actual fact is that the Hebrew derivatives we daily use are both extremely numerous and found in the terms of most common and necessary employment. In presenting the readers of the Banner with a collection I have made of such, it will be seen, with equal pleasure and astonishment, that this is the case, and the opening observation justified; for it will be manifest, on the survey, that

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the amount and character of Hebrew roots in our language is an argument hardly less powerful than any for the doctrine of original close relation—indeed, rather of identity—between our favoured (though unfaithful) race and the ancient people of God. One's own amazement grew on finding how vast and familiar was the Hebraic element in the formation of our composite and immemorial speech; nor could I have credited it until one had thus explored.

The lists I propose to furnish alphabetically to the BANNER will further exhibit that, in many instances, the Hebraisms come "not through other less ancient languages into ours," but actually direct or *without any indication of* such a customary *link*. They have in these cases been simply imported—of which remarkable adoption a recollection, as it were, of Hebrew the words *Sabbath*, *kerb*, *check*, *is*, and *shed* are instances, which are simply Hebrew terms.

It will be curious to the reader to find, too, terms of "slang," hence derived sometimes, which are not formed at random, but are philological words.

Occasionally, where there is not a direct derivation, and therefore the English equivalent cannot be placed in the collection, our term is formed by a precisely similar process to the Hebrew. It is thus with *thread*, which is both by us and in Hebrew taken from twisting, though the words employed for this one radical idea are different. It is so in *threshold* too. But, as already hinted, it is specially noticeable how it would even seem that it is the most familiar and often-needed terms that are found to have this primitive and sacred original—words apt to be short and common and necessary to man in every land and age. Examples will appear in our most needful and universal terms—*ex. gr.*, man, bread, sheep, team, love, many, teach, share, clothes, fruit, suck, breathe, house, grave, river, dream, well, water, pit, moon, grate, force. This is what we should expect in regard to the original source of a language, for such conceptions must be man's earliest always, and hence the first he frames in words. In his cradle, as it were, when beginning to talk, he has ever framed the ideas that would come first in his life and needs, and were least complex and artificial; and here we find the words to which this applies very largely—*it may be* generally—of Hebrew origin. The inference is irresistible and of great interest. It is only extraordinary the fact has not been observed hitherto; but I believe the reader will be fain to allow that it is fully warranted when the lists are perused. So exceedingly full is the tale of commonest and most necessary words as to suggest that the *basis of the language* (or of such concepts) *is Hebraic*, and from those here to be specified as certain and as highly probable it may be judged what a vast number could by fuller investigation and greater scholarship than mine be disclosed.

I presume there is little doubt that the Hebraisms in English far exceed others in any other living language (if not in dead ones, possibly, too), which, if a fact, is a demonstration surely of the Anglo-Israelite theory. I may add that, in the lists to follow, there will be found composite words (and familiar too) of which the parts are thus derived, which I think it is very interesting to notice, and therefore print in italics usually. These tend to show us at a glance how exceedingly we are indebted to this primeval and Bible language, and are daily (with Western inflexions) speaking it in all departments of life and labour, and equally the rich with the poor.

To illustrate such lavish (though all-unconscious) use by us of this remote language, which few at all understand, one might form such sentences as the following, in using which few would conceive they were speaking in the tongue of Abraham and Enoch:—"Mary's 'sweetheart' is in the sitting-room reeking with hair-oil; a man is on the staircase at work—a silversmith retired; many are in the engine-house and at the waterwheel; she is at the suds and the tailor patching his clothes. I would have for a husband a wheelwright, a gardener, an organman, a statesman, or an archbishop." Thus it may be seen how the most current and modern terms are deduced from Hebrew, nevertheless. The following combinations are pure Hebraisms (verbal):—

Sheep-lad's horn.
Morning walk.
Wayfarer wash at the well.
Widow's weeds.
Mental derangement.
Raving madman with the old stick.
Treasonable writer's satirical refutation.
The room swarms with tiny mites.
The house has more chambers—thine most.
Radiant colours from the eternal glassy sea.

The inspired writers impress the joy of salvation, with holiness from love.

In the ensuing papers we propose to exhibit many words of Hebrew origin under consecutive letters of the alphabet.

Churchill-road, Weston-super-Mare.

ANGLO-ISRAEL.

A Paper read at Port Elizabeth, Cape Colony.

BY JAMES H. MORLEY.

(*Concluded from page* 251.)

THE world has never lost sight of Judah, because they were always to be known by their face, for Jeremiah says, "I will discover thy skirts upon thy face"; also "The shew of their countenance doth witness against them." God never intended them to be lost sight of, for they were to be dispersed among all nations for their hurt, to become a scorn, a by-word, until the fulness of the Gentiles. Of this tribe was to come the *one* seed, the Saviour of mankind, whom God foreknew would be rejected. We are told that "Christ sprang out of Judah." "He came to His own and His own received Him not." We all know the rest. We have them with us; they are flocking towards the British flag, and many thousands more would come if they had the means to travel. It is the only flag under which they can get any rights, any rest or justice, and in coming to us they are simply fulfilling Scripture, which declares that "the House of Judah shall walk to the House of Israel" (Jer. iii. 18).

I must now go back to the other family of whom we read so much in the books of Kings, Isaiah, and Jeremiah. They had not improved their condition by their revolt; they were led away from God into sin of all kinds, until at last He determined to punish them by casting them out for a time, and after a succession of 19 kings they were conquered by Shalmanezer and Tiglath Pileser, and were carried away, taken captives about 740 to 721 B.C., and we read in 2 Kings xvii., "So was Israel carried away out of their own land into Assyria, unto this day." Unto this day means that they were still in captivity when this account was written by Ezra, who also has given us the account of the return of Judah to Jerusalem from Babylon after 70 years, and he makes no mention of Israel's return,

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Israel's destiny was to be very different to that of Judah, and although cast-off it was only to be for a time, and when re-covenated they were to receive the blessings promised in the early days. God says, "They shall be as though I had not cast them off," also "I will be unto them a sanctuary in the countries where they shall come," and "I will sift them through the nations as corn is sifted through a sieve, yet not a grain shall be lost." But in the course of these wanderings they were to give up idolatry and seek the Lord. God says "Ephraim is My firstborn, how shall I give thee up?"

The cities of the Medes—Halah, Habor, and Hara—to which Israel were taken, were south-east of the Caspian Sea, and Herodotus gives an account of a great Scythian nation of his day which is a picture of lost Israel. 270 years after they were taken captives from Samaria they were found inhabiting the banks of the Daniester and the river Sereth, down to the shores of the Black Sea, and gradually moving in a N.W. direction in the course of many migrations as Angle, Saxon, Dane, Jute, Norman, &c.—swarms from a common hive towards the Islands of the North-West. If we turn to Josephus we find him saying that the ten tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province." Again he says, "So Ezra read the epistle of Cyrus at Babylon to those of his nation that were in Media; many of them took their effects with them and came to Jerusalem, but then the *entire body* of the people of Israel *remained in that country*; therefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and an immense number."

This quite agrees with and accounts for the question the Jews asked one another when they said, "Will He go to the dispersed among the Gentiles and teach the Gentiles?" Then again, St. James addresses his epistle to the twelve tribes scattered abroad, thus showing that they could not have returned to Palestine. When the disciples were sent forth they were told not to go into the way of the Gentiles, nor into any city of the Samaritans, but to the lost sheep of the House of Israel. Has it never occurred to you that the command, "Go ye into the world and teach all mankind in the name of the Father, Son, and Holy Ghost," was not given until after the resurrection, and it was then given to the Galilean followers of our Lord, the Benjamites, the remnant or representatives of the scattered outcast Israel, and called by our Lord "the salt of the earth." This is why we read in the book of Kings, "I will give one tribe for a light for David's sake," etc. It shows the love of the Father in bringing back to favour the lost Israel through this tribe's acceptance of His well-beloved Son, by whose act the House of Israel is redeemed and made free from the law, which, as St. Paul says, was our schoolmaster; thus Israel redeemed become God's missioners to the world for Christ, and, growing in favour and power, are God's executors. How otherwise could the Scriptures be fulfilled if both houses or families were cut off at the same time. He came to His own (the tribe of Judah), but his own received Him not, and yet we read that "the Holy King of Israel is our Redeemer." Many people look upon the words salvation and redemption as exactly the same thing, but the one is saving power and the other buying back. Israel is brought back into favour, therefore, under the covenant of grace. Isaiah says, "Backsliding Israel hath justified herself more than treacherous Judah." Here we have the two families of God, which I hope I have made plain to you.

"We have no king but Cæsar," cried the Jews, and when, some years after, the Roman general Cestius, commanding the army surrounding Jerusalem, began to despair of taking it without some disgrace, granted an armistice and withdrew from the seige, we are told that every Christian escaped. Surely we can see God's hand in this marvellous preservation if we turn to Jer. vi., where this event seems to be foretold: "O ye children of Benjamin, gather yourselves together to flee out of Jerusalem, and blow the trumpet in Tekoa, and set up a fire in Beth-haccerem: for evil appeareth out of the north, and great destruction."

Under the new covenant Israel was to grow into a great nation, and to have a place of their own where they could have quietness to increase and multiply. When King David was upon the throne and reigning over the land promised by God to Abraham, Isaac, and Jacob, God said, "Moreover, I will appoint a place for My people Israel, that they may dwell in a place of their own; neither shall the children of wickedness afflict them any more" (2 Sam. vii. 10).

This is an additional promise, because they have been moved from that land and have been afflicted while they were in it. It must, therefore, refer to some other land that Israel were to become possessed of at a later date, which the words, "I will appoint" imply; and in reading the prophets we find that the days were to come 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 that I have given for an inheritance to your fathers." So Israel must be in a land north of Palestine, and Judah must first get to that north land. This fits in well with the prayer of Moses, "Hear, Lord, the voice of Judah and bring him again to his people." There are only eleven to twelve million Jews in the world; most of them are illtreated and persecuted in many countries on the Continent; and are they not crying out for us to help them, and in their Synagogues every Thursday praying for the finding and restoration of lost Israel? Are they not seeking an asylum under the British and American flags? thus fulfilling Scripture—walking to the House of Israel.

For many years they have been trying to buy the land, but it is useless; the Zionist movement cannot thus prosper; the land is Israel's. What nation, think you, will have the preference? Russia wants it, Germany would like it, France wanted it, but Beaconsfield and Rothschild were too much for her, and ever since the bombardment of Alexandria in 1882 she is quite out of the running.

Whether the late Mr. Cecil Rhodes knew anything about Anglo-Israel or not, one thing is certain. He was an instrument in God's hand for forwarding Great Britain's (or Israel's) work in carrying out his promises in the great railway scheme from Cape to Cario, thus linking the promised land with the other possessions of the British. If we study the extension of the land promised to Israel, we shall find that it is not simply Palestine, but from the river Euphrates (said to be about 2,000 miles long) right across to the great river of Egypt. In Isaiah xix. we read that in a certain time that was then future, Egypt was to be smitten and healed, and Israel should become a blessing in the land. If you will turn your thoughts back over the last twenty years you will find that Great Britain has been the smiter, and after smiting has become the healer, and her great work in damming the waters of the Nile, and her rescue work among the people of that country, is being proved a blessing. They have not been in so good a position for many ages, and the land is becoming prosperous and profitable. Now, just to take a rough area of the country between the two great rivers

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we find its measurement about 2,738,000 square miles, and this was promised to Israel of the twelve tribes. We, the British, acquired Aden in 1839, and it is now a protectorate over the neighbouring tribes from Perim to Ras Suir, an area of approximately 40,000 square miles; then there are the Kuria Muria Islands, Perim, Cyprus, Egypt, Somaliland, Socotra, East Africa, Uganda, the Upper Nile, Soudan, Muscat, etc., the total estimated at 1,250,000 square miles. This is nearly one half of the promised land, either in possession or under the protectorate of the British nation.

This subject only requires the frank, unbiassed study of every thinking man to convince him that "it is God's doing and 'tis marvellous in our eyes." Why should the 19th century have brought forth so many marvels in science, and not have brought forth fresh light upon God's Holy Word? His arm is not shortened; all His works are progressive to the end to which He has designed them. Look at the great increase of the nation—the increase of possessions, of knowledge, of art—and the remarkable improvement in every department of life which we have acquired during the Victorian era. Do you know that her late Majesty was the triple Jubilee generation from Adam—the 150th from the beginning—and can it be possible that we have been standing still in matters of sacred history? Impossible! God's words to Moses were, "Speak unto the children of Israel that they go forward"; and forward must be their motto. The seven times punishment, 2,520 years for disobedience, has run out in Israel's case and nearly so in Judah's, and now they must go forward.

In Daniel ii. we have the interpretation to Nebuchadnezzar of his dream, the great image typifying four world empires, viz., Babylonian, Medo-Persian, Grecian, Roman. We know that these came into power, each successive power overthrowing its forerunner, and the fourth is followed by a fifth called the *stone* kingdom. There may be a spiritual interpretation to this, but there must also be a literal and material interpretation, for we are told in the 44th verse, "And it shall not be left to other people," which can only mean that no other people shall rise up against it and overthrow it, as the former kingdoms were, but that it should stand for ever. In Dr. Boothroyd's translation it reads, "And the Sovereignty thereof shall not devolve upon another people." It is therefore an everlasting and unconquerable empire, and we as a world empire have taken the place of the Roman; Great Britain is, as it were, a *stone* cut out from the Continent. Our kings are crowned upon a stone throne, for we have the coronation stone under the chair at Westminster Abbey upon which the kings of Scotland, and previous to that, the kings of Ireland, were crowned. We have belted the world with our Colonies and possessions. We are by the mercy and grace of God fulfilling the *rôle* of Israel. We are a nation, and a company of nations; each of our large Colonies have their own Parliament and manage their own affairs; yet they are all in touch, in partnership in many matters; and in federation, or soon to be if you will only allow Mr. Chamberlain to somewhat guide you to this end. We shall have to hold our own against the world, for while we are *among* the nations we are not *of* them. *Splendid isolation*, some one has said. When Balaam was called to curse the children of Israel, he said he could only speak the words God would put into his mouth. He said, "Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob (this name is used in many parts of Scripture for the ten-tribed House of Israel), or number the fourth part of Israel." At the second blessing he said, "Behold, the people shall rise up as a great lion," and at the third blessing said, "His seed shall be in many waters; he hath, as it were, the strength of an unicorn; he shall eat up the nations, his enemies." Only the British nation answers to the fulfilment of these prophecies. We dwell alone in the islands of the north and west—the islands of the sea. We are never absorbed by other nations. We have the emblems of the lion and unicorn on our coins, flags, &c. Our people are in many waters, especially our merchantmen and our Jack Tars, and we generally manage to subdue our enemies in spite of all the blunders and red tapeism, and we generally arrive at the goal where we intended to go to at the start. These things cannot be mere matters of coincidence; they are the prophecies being fulfilled in these latter days. The House of Judah, the Jews, are not in this position, which they should be if they constituted the whole twelve tribes. For 2,000 years they have been a dispersed people, without king or country; they form one of the families; but the other Israel were to be God's witnesses to the ends of the earth, testifying for Christ, as witness our translating the Scriptures into 400 different languages and dialects, and distributing them throughout the world; one of the last being in Yiddish, for the use of the Jews, many of whom are asking for copies, really because they only know the Scriptures by tradition or rote, and many of those that read the Hebrew understand very little of it.

I trust that I have given you some few points to think about favourable to this subject. It shows the great love of God and His wonderful foresight in dividing the nation into two families, so that the whole should not be entirely cut off at one time, thus providing a *way* for the fulfilment of His promises, unworthy though we be; that through Israel's acceptance of the Son of Man all mankind may have the blessed privilege of the means of grace; for they are the missionaries of the world, God's executive to lighten the Gentiles, and our Saviour Christ has redeemed His Israel.

IS IT THE END OF THE DRAMA?—A LOOK INTO THE FUTURE.

By Walton Adams.

1. Russia—another sad reverse in Manchuria, and then—

2. She, under pressure from France, England, and the United States, concludes (without monetary indemnity) peace with Japan, but is obliged to surrender all territory acquired, including all forts, railways, and concessions, and thus meets her ruin in the Far East.

3. Her internal tumult much increases; a party of considerable power arises advocating as diversion and recuperation for disasters in the Far East an energetic and immediate action in the near, and thus she will imagine to resuscitate her position amongst the nations and avenge herself upon England, the author, as she believes, of all her late troubles.

4. A forced alliance with the Sultan would be the first act of the new party, thus Russia becomes practically mistress of all European Turkey. The *casus belli*, her professed desire to settle the Macedonian or so-called Eastern Question—to this the Powers could take no immediate objection, having already placed the matter in her hands. Austria, whose Emperor cannot possibly live long, will then break to pieces, and in this condition, unable to participate or object, France will be Russia's great upholder in the

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stratagem, believing in it as a possible resuscitation of the finance of Russia and thus her own pocket.

5. Germany will have a sop by being allowed to carry out her designs in Asia Minor. Italy, though in heart desirous of siding with England, will, for home reasons, be afraid to act. The United States at first incline to a careless attitude, it being, as she thinks, out of her sphere. England, desirous of peace and being isolated, remains inactive, and possibly, a Radical Government coming into power, may consider Russia as the deliverer of the oppressed.

6. Russia's proceedings in Turkey both rapid and successful; her people elated, and the whole nation just as much in favour as they were unfavourable to the Japanese. The Dardanelles forced with only a meek protest, Russia then becomes so overbearing that Constantinople will be a Muscovite stronghold and a closed port. The Sultan appeals in vain to the Powers, and, as a last resource, flees to Damascus, and under the auspices of the German Emperor attempts a rallying of his shattered atoms.

7. Russia's next move—an attempt to possess Jerusalem, and for this purpose the Jews would be utilised, brilliant ideas would be dangled before their eyes, and their money and influence would be secured. The Powers now wake up to the real situation, and probably action on the part of the German Emperor would cause England to order her fleet to the waters of Syria. An attempt at an European conference laughed at by Russia and her Czar. England, with a great scare, realises her position.

8. England confederates with her colonies and forms an alliance with the United States. The Jews would be divided and the less fanatic would join the Saxon confederation. Diplomacy set on foot to induce Russia to reason will utterly fail.

9. The world now begins to divide into two camps, and the pent-up malice and hate of the various religious communities burst forth like a whirlwind and fan the flame on either side. Mighty senators and warriors rise and fall like the bubbles in a basin, and governments fall in a day. Jerusalem the scene of tumult and bloodshed, and the whole world in a state of consternation; but gradually and surely the gigantic forces will form into two great camps—one for right and the other for might, one for the Lord and the other for Satan. The crash and din will commence and the Armageddon will be upon us; Michael will not fight for Russia in that day, but the light of the Lord will appear and the redemption of Israel will be accomplished.

June 3, 1905.

"PHŒNICIAN" WAY MARKS.

By Hecla.

We trace the history of this remarkable people for the sole reason that we may possibly discover links in the chain of Israelitish pioneer work, which no doubt began very early in the march of civilization westward.

The study of Phœnician enterprise alone would make the subject interesting, but we as Anglo-Israelites have a double interest in it for the sake and the cause of God's truth, which has been assailed of late years from quarters where we should least expect it. History on every side is our staunch ally, and our opponents show themselves remarkably weak in this.

The schools teach that the Jews alone are the representatives of Israel, and that Greek and Roman historians are the only historians worthy of credit. To them all outsiders are barbarians. Unfortunately neither the Israelites nor the Phœnicians have left us much written history apart from the Bible, or if they have it has been destroyed. And yet no peoples, or nations, have done so much for civilisation as the Israelites and the Phœnicians. They were not robber powers who gloried in conquest for the sake of the spoil, like the Assyrians, Babylonians, Persians, Greeks or Romans, who are all depicted as eagles with their wicked feathers. The spirit of these great conquerors is dominant in many of the nations to-day.

Anyone who will read carefully the second book of Esdras will be well repaid in this line of thought. Scant, however, as the information is in regard to our ancestors, much may be gathered from the histories we have read in the light of our Identity, marking particularly the spirit of the training, which shows itself in the work and in the mode in which it has been accomplished.

From the shores of the Persian Gulf and the Red Sea, the coasts of the Mediterranean, all round Africa, even to America, Phœnician adventurers found their way and sowed the seeds of Bible truths, such as the Story of the Creation, the Great Flood, and Escape of Noah. In every case it bore its legendary fruit, but the germs of the truth are there and testify to the beautiful description as we find it in Genesis.

For myself I feel quite sure that there were Israelitish pioneers along with the Phœnicians, and that if an absorbing process took place Israel would not be absorbed in the Phœnician stock, but the contrary, just the same as we find it now in America, where there are many foreigners who do not maintain their nationality, but become absorbed in the British, which is in complete harmony with the plan of God in regard to Israel.

Again, we must not expect to find Israel true to the law and the covenant. As in the northern movement, which made way along the Danube and the shores of the Baltic to the islands of Britain, we find idolatry mixed up with the worship of "The Great Almighty," "Maker of all things and Judge of all men," so we find it in the southerly movement. We know from the book of Judges how prone Israel was to idolatry, and that the Phœnician idolatry seemed to attract them most of all, which brought upon them the condemnation which Hosea so vividly portrays. Taking this into consideration, we may with advantage follow the course of Phœnician colonisation, and find on that track something to reward us for our researches. It has needed great patience to make the wonderful discoveries which have been made in Bible lands, but we are only on the threshold. It is God's will that we should persevere until the veil of the covering is removed from the eyes of the modern nations, that the God of truth may be glorified and His truth established, to the end that Christ may reign over His ancients gloriously and that all spoken by the prophets may be fulfilled.

Will readers at home or abroad having letters or interesting information about the late Mr. Edward Hine kindly send to Mr. Isaac Loveland, Shoreham, Kent, England.

Rhodesian Cotton.—Samples of cotton grown from American seed near the Victoria Falls, on the Zambesi, have been inspected by a Liverpool firm, who report that if this cotton can be produced in quantity it will be an immense success.

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MISCELLANEA.

MEMORIES OF BAKER.—Addressing the Royal Geographical Society on the Nile province of Western Uganda, Lieut.-Col. C. Delme-Radcliffe, M.V.O., said when he took over the civil and military charge of the Nile district from Col. Martyn he found the parapet and ditches of Emin Pasha's old station at Wadelai, on the left bank, in a fair state of preservation, though the buildings had disappeared, and at Gondoroca they also found the remains of Baker's gardens, with the lime trees still bearing a plentiful supply of fruit. The natives remembered Emin well, but regarded him with indifference and dislike, as he had probably left a great deal of power in the hands of subordinates, who had abused it. Of Gordon only a few natives seemed to know anything, though most of those living near the river had heard of "Godun," as he was called, and an interesting relic had been secured in the shape of an Austrian bent wood chair which Gordon had given to the chief Gimarro. Sir Samuel and Lady Baker seemed to have inspired the natives everywhere with the greatest possible affection, and they never ceased to tell wonderful stories of the doings of "Lion's Mane," as they called Sir Samuel, or "Daughter of the Morn," as they called Lady Baker. He (the lecturer) found the best recommendation to be the statement that he belonged to the same nation as Baker, and that our Government would be like his.

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NEVER YET FULFILLED.—The Rev. Canon McCormick, preaching at St. James's Church, Piccadilly, from the text, "But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers;" declares of "the Jews": "Remember, they have never yet received or inherited the whole of their land; *the promise to Abraham has never yet been fulfilled;* that promise was, 'In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates' (Gen. xv. 18). This is an enormous possession, and the last chapters of Exodus confirm it. It is said, with a sneer, the land cannot contain the twelve million Jews in the world, but when they receive the whole of the land promised them, 'from Egypt to the river Euphrates,' there will be more than room for these and many more. It is remarkable that Abraham during his life didn't receive a foot of land, yet he relied fully on God's promise. The Jews have *never yet possessed nearly all the land promised to Abraham* for them, and so, therefore, it remains for the covenant to be fulfilled to-day."

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TRADING ON BRITISH MERIT.—The annual report of the British Chamber of Commerce in Paris for 1904, calls attention to the fraudulent use of British trade marks and descriptions by continental manufacturers, saying:—"It is now fully recognised that the practice of affixing marks and descriptions in English to inferior continental goods will, unless stopped, destroy the high reputation of British goods. The practice is not confined to one country or to one branch of trade. The continental market swarms with 'soi-disant' British cloths, ties, hosiery, ales, whiskies, paper, cutlery, firearms, needles, soaps, &c. Our Chamber is constantly receiving the complaints of members who suffer from the most barefaced imitations of their trade marks, or from cunningly devised descriptions in English affixed to the goods of their competitors." The stamp of a well-known manufacturer of English Bristol board has been so closely copied on ordinary pasteboard that he has been compelled in self-defence to register a new mark.

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A SOUTH AFRICAN DANGER.—Presiding at the annual banquet of the Lancashire and Yorkshire Association, Johannesburg, on May 24th, Mr. Abe Bailey, referring to the question of the natives, said, they must teach them the dignity of labour. He believed the Ethiopian movement was one which, under the guise of religion, sought to instil in the minds of the natives doctrines of equality with whites, and also the idea that this was their country which they should regain. Unless that idea were checked he seriously contemplated the probability of a war with the natives, in which the British, Dutch, and all whites would stand together.

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TWO ENGLANDS.—Dr. Holland, of Pittsburgh, U.S.A., was recently the guest of the Lyceum (Ladies') Club, and in response to the toast of his health said he regarded the occasion as a token of the love and friendship which prevailed between Englishmen on this side of the Atlantic and Englishmen on the other side. Two were always better than one, and he could not help thinking that in having an England here and an England there, the best interests of unity were being safeguarded.

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MR. ZANGWILL DISSATISFIED.—"Mr. Zangwill, on his return from America, confesses that he has been talking of Zionism with President Roosevelt at the White House. Following that conversation, but we sincerely hope not as a consequence of it, the Zionist of fiction is dissatisfied with the subtle transformation of the British offer of land in East Africa. A settlement 500 miles from the sea does not appear to him to offer sufficient basis for a prosperous Jewish colony. A population of 30,000 rearers of cattle fails to meet his ideas of the new Zion. True, the prospect gives little hope of inducing South African millionaires to leave Park-lane in order to throw themselves heart and soul into the movement. If the Jews are to rebuild the temples of their fathers, the situation must be more bracing. Had Mr. Roosevelt nothing but good friendship to offer? The conversation was private, so Mr. Zangwill cannot tell."—*Evening Standard.*

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THE "NELSON OF JAPAN."—Heihachiro Togo, who wiped out the Russian Fleet in Tsushima Straits, learned all his seamanship and the science of naval warfare at English hands; first on board the training vessel *Worcester*, then in the sailing ships of Green's Line, and finally at Greenwich Naval College.

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EMIGRATION.—For every single emigrant now going from Germany, there are five or six going from the United Kingdom, although the exodus from Ireland has much slackened. A report shows that the emigrants who left Irish ports during the year 1904, numbered 37,415, or 8·5 per 1,000 of the estimated population of Ireland in the middle of the year, being a decrease of 3,244 in comparison with the emigration in 1903.

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INVASION IS IMPOSSIBLE.

By Alexander Dunn.

I.—THE SPANISH ARMADA.

A STATEMENT has recently been made by our Premier on the subject of Imperial Defence, and, as he does not seem to know, it is a fit time to repeat that our chief defence is Him whom winds and waves obey. Assuming the arrival of an invading force, our Premier calculates the time which would be occupied in disembarking, and adds that then "fine weather would be required." *Ay, there's the rub!*

"The Spanish Armada consisted of 130 vessels of different sizes. It carried over two thousand guns, twenty thousand troops, and two thousand volunteers of the highest families in Spain. On May 30th, 1588, this formidable and long prepared fleet issued from the Tagus, with the most flattering expectations. But these were of very brief duration; one of those tempests, which in every age since the Norman Conquest, as if indicating the steady purpose of Providence, have assailed and scattered the fleets of England's enemies, burst on the Armada off Cape Finisterre, scattered its vessels along the coast of Gallicia, ran three large ships aground, dismasted and shattered eight others, and compelled the proud fleet to seek shelter in Corunna. The damage to the ships was so considerable that it occasioned the Admiral a delay of three weeks."

"The end of July, 1588, saw the scattered vessels tossed helplessly along the coast from Calais to Ostend. A more terrible night no unfortunate creatures ever passed, for a tempest had set in, a furious gale blowing from the south-west, rain falling in torrents, and the pitchy gloom lit up by lightning. Terrible scenes were presented on the coast wherever the Spanish ships stranded. One off Calais was boarded, its crew and troops cut to pieces or pushed overboard, and fifty thousand ducats were taken out of her. One great galleon sank under the English fire, another drifted on shore near Flushing, and was soon served the same as the one at Calais. At length, the Duke of Medina Sidonia called a Council, when it was proposed to return home, as, said he, it was impossible to hold out against such an enemy, and the order was given to return. But how? The only means of escape was to sail round Scotland and Ireland. The remains of the Armada, now reduced to eighty vessels, therefore sailed northward. Had a strong squadron pursued the Spanish Fleet along the North Sea, and another been dispatched to meet it off the coast of Ireland, the remnant of the Armada would have been utterly destroyed. But the parsimony of Elizabeth and the strange want of providence in her government here were apparent. The English Fleet returned to port for want of powder and shot, and, as if satisfied with getting rid of the enemy, no measures whatever were taken to follow or intercept the fugitive fleet. But the winds and waves did for the English what they themselves left undone. A terrible tempest assailed the flying Armada when north of Scotland, and scattered its struggling vessels among the iron-bound islands of the Orkneys and Hebrides. To save themselves the Spaniards threw overboard horses, mules, artillery and baggage, and in many instances to no purpose.

"On many a wild spot of the shores of the Western Isles, Scotland and Ireland, travellers are still told, "Here was stranded one of the great ships of the Spanish Armada!" Summer tourists hear this at Tobermory, in the isle of Mull; visitors to the Giant's Causeway are shown the cliffs where the catastrophes occurred. Thirty were wrecked upon the Irish coast, many went down at sea, every soul on board perishing, and some were driven helplessly to Norway, and stranded there. No mercy was shown to the wretched sufferers who were able to crawl upon the Irish coast; instead of being taken prisoners they were cut down in cold blood; at one part two hundred are said to have been mercilessly butchered. Even the Dutch and French Huguenots equipped privateers in order to share in the destruction and plunder of their common enemies. Never was there such fearful destruction, and well might the triumphant Protestants exult in the idea that it was the work of *Avenging Deity*. When Philip received the news he attributed the misfortune, not to the English, but to the wretched weather."—*Cassell's History of England.*

God guarded well our borders
When Spain's great fleet drew nigh;
To winds and waves gave orders
While watching from on high.
For 'twas "the place" appointed,
The "isles" which He had made
For Israel, His anointed,
Which Philip would invade.

AN IDENTITY SOCIETY FOR JERUSALEM—A SUGGESTION.

By Rev. J. Idrisyn Jones.

THE earth's travellers are gravitating more and more, in these last days of Christendom, towards Jerusalem and the Holy Land. The recent visit of General Booth is one indication of this. But from many lands the pilgrims are gathering to see Mount Zion, and to tread those hallowed fields for ever made memorable by the footprints of Israel's Messiah and the Saviour of the world. A deepening charm marks the city which was once the capital of the Twelve Tribes in the palmy days of David and Solomon, and which again shall become their capital when One greater than David or Solomon shall sit upon their throne.

Our brethren of Judah are likewise gathering in ever-increasing numbers to this their ancient home, as if to assert their claim to this historic city and land given to their fathers, and as if to furnish to our age an augury of the great re-gathering appointed for the end of the present dispensation. It is with feelings of intense patriotic and religious gladness that they take up their abode there, such as only the descendants of Abraham can adequately realise. It may be a sentiment, but it is a sentiment that has deep foundations, and which will some day culminate in a splendid triumph, even the day when the redeemed of the Lord shall return to Zion with songs of everlasting joy upon their heads.

But Christianised Israel of the other tribes have as much claim to Jerusalem and as much at stake, in regard to the future possession of Palestine, as has Judah. We also are exiles from our fatherland; we also are heirs of the patriarchal inheritance. Are we not therefore making too little of our patrimony? We do not weep by the side of our rivers of Babylon, as did the Jews of old; we do not open our windows towards Jerusalem and pray there, as did Daniel in his captivity. It is true that we are more comfortably settled down in these wondrous Isles of the West, and in that trans-Atlantic continent of America, and in those far-off lands of our Colonies, and so come to be less under the spell of Palestine than the former exiles were; but that is not a

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valid reason why we should so much forget Jerusalem, the city of the Great King.

It must be perfectly clear to all well-instructed Identity believers that the Ten Tribes have yet to go to the Land of Promise, though not *en masse*, but in a representative sense; as one of a city and two of a family, as Jeremiah puts it, in the time when the Messiah's sceptre shall bear rule over Judah and Israel as an undivided kingdom. Why, then, should we not feel a deeper interest in the city and land so famed in our history? If Judah is there already in some force, why should not Israel also unfurl her banner over Mount Zion? Why should not Ephraim and Manasseh be likewise in evidence there? "Beginning at Jerusalem"—said Christ, when starting His vast propaganda through the wide world—"Beginning at Jerusalem," not as a mere matter of geographical convenience and of travel, but rather as a tribute to the fact of Jerusalem's primacy among all the cities of the earth. Should we not also be following in His steps if we carried this Gospel of the Identity to Jerusalem? to the city He loved so much, and where also He was crucified?

We venture to think the project is neither impracticable nor difficult. Some of our wealthier members have already paid four or five visits to Jerusalem, while many also of our American fellow-Israelites are from time to time finding their way there. Why then should they not arrange to get up an Identity Meeting in the city, convened for the purpose of asserting the Hebrew origin of the British and American peoples, and their right to come and dwell in that land for ever when the set time shall have dawned? Why not one or more of the travellers give a lecture to the English-speaking residents and visitors, to be followed by another lecture to our brethren of Judah, and interpreted by those competent to speak in their languages? Then, assuming that converts are made, these might be formed into a Society, banded together for the purpose of searching the page of Scripture and of history. Thus might the knowledge of a great truth spread out to the adjacent districts, testifying to Jews and Israelites and Gentiles how that Jehovah has been faithful to His covenant; how that the Bible is a perfectly trustworthy Book, and how that blessed times are coming for all Israel and all Gentiles.

Such a scheme, taken in hand by some of the prospective visitors to Palestine, would not interfere with the other objects of travel; would involve but a mere fragment of their time, and entail but a nominal cost to those already in the land. Why even should it be too much to expect that some of our richer members might decide on a visit to Jerusalem for this purpose? British and American people are always to be found there, and Christian agencies connected with both countries are at work there. If some of these could be brought to see their origin, and that they are identical with Israel; if some of our literature were placed in their hands, and a few conferences and Bible readings, or parlour meetings, were held, then an association would spring up, and British and American-Israelism would have a permanent witness in the holy city; and a glorious theme might then flow outwards from so conspicuous a city to other lands of the earth, to hasten on the most blessed times this world has ever seen.

Kenilworth, May, 1905.

WEALTH.—Nearly £10,000,000 worth of precious stones and minerals were produced by the Transvaal in the six months ending December 31, 1904.

ENGLAND CONNECTED WITH EGYPT.

"MR. AUBERON HERBERT has sent us from Cairo a box containing several examples of 'portraits in stone' of a very early age, and a letter entitled 'Our Kinsmen of the Stone Period,' for which we regret to be unable to find space in full. 'Being in Egypt,' he writes, 'and at the edge of the desert, I went to see if here, too, the old races had not left some carved record of their lives behind them. And there they lay — waiting still for someone to pick them up and admire them—as they have lain for so many thousands of years. Much of the work most delicately, exquisitely done, such sure unwavering lines, no doubt or hesitation, and the little points that express the soldier's nose, the bird's beak, the projections of the helmet, so clean and sharp and true. Born artists, like the Japanese, able to say on the stone just what they wished to say, neither more nor less. And now comes what is perhaps the chief interest in it all. In its general character the work closely corresponds with the work in the English gravel pits. In both countries they work the face of the stone to a fine edge, so as to get the clear profile; in both countries they split the stone into fine flakes or sheets—sometimes as thin as the paper on which we write our letters; some of the military head-pieces exactly correspond; in both countries the same miniature work; and in both countries the same types appear—the holy man with his peaceful, reposeful face, the citizen soldier—as I believe him to be—with the pointed decorated head-gear, those with the flat head-gear, and those with the round head-gear—these last forming, as I judge them, a less important and distinguished caste. No one really conversant with these picture stones of both countries, no one who has given careful study to them can doubt, as I believe, that at some moment in their history *the two races were one*. . . . As interesting as the resemblances are the differences. What I write now I must write with great reserve, for I am speaking from first impressions. The manual skill of the worker here was, I think, distinctly greater than with us, but the material was more kind and tractable than our English flint. There are in England but very few examples of such decorated work as are common here; but what as a race we had lost in elaborate design and manual skill, we had gained in other ways. The race here seems to have been more ruled and regulated; their life much more ordered for them; they were much more of a military machine; war seems almost wholly to have occupied their thoughts; there is but little—some there is—of the play and imagination, of the human interest, of the humour and laughter and caricature that abound in the English pits; and as the race marched westwards and northwards they must have lost much of the the love of that show and display which are so striking here. Your would laugh to see some of the helmets which these warriors wore—huge, fantastic, with great threatening faces—*grandior vullus*, to terrify the enemy—carved on them, whilst from underneath the great overpowering mass the real soldier peeps out, a mere speck, like a doll's face, lost and buried in the great pile, which reduces him to insignificance. . . . All this changes with our English race. . . . The magic of English soil—may I so speak without indulging in too much national conceit?—is already at work. The race has grown and developed; it has become more free, more human, more touched with different interests; it has become gay, friendly, and though still in temper a very military race, it settles down to a

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peaceful, ordered life. . . . And now, sir, I must remember that your heart is given at this moment to exports and imports, and I must not say more; but I hope you may spare from your busy day two minutes just to glance at the small examples, which I venture to send, of the work of our brother-race. Is not the skill of their hand wonderful?'"—*Times*, Jan. 30.

Correspondence.

THE ISLES.

To the Editor of the "Banner of Israel."

SIR,—There are one or two points upon which I feel called to write you. In the first place I must explain that my first interest in the fate of the Israelites of the Northern kingdom was aroused by hearing a sermon, when about twelve years of age, by a Wesleyan minister (Rev. J. A. Macdonald) on 1 Peter i. 1, in which he sought to show that the "strangers" were Israelites of the Northern tribes. As a boy I was always interested in what may be called historical mysteries, and was, therefore, interested in this matter as an historical speculation, apart altogether from its bearing on Scripture prophecies. Of late, however, I have been reading two books which I picked up on second-hand bookstalls, "British-Israel Truth," and "The Wanderings of Israel," and find that a very great many of the difficulties of the Bible disappear when read in the light of prophecies as referring to a literal nation and not to a Church. Also a clearer light is shed on many of the words of our Lord and the writings of St. Paul, which are otherwise somewhat obscure and require a certain amount of wresting to be intelligible. I certainly think that the headings of the chapters and columns in the Authorized Version ought to be omitted, because we see them constantly before us from earliest childhood, and they consequently become so incorporated in our minds with the Scriptures themselves that when we would read God's Word with an unprejudiced mind we find it difficult to do so; and against our own intentions we read ideas into it, gathered largely from teaching based on those headings. There is one difficulty in regard to the Abrahamic covenant which seems to me to stand in the way of convincing opponents of British-Israel, but which you can perhaps explain. In verse 14 of Genesis xvii. we read that the uncircumcised man shall be cut off from his people. "He hath broken My covenant." Now, opponents may say, "Granted that we are Israel; we must have left off circumcision at some time, as we do not practise it now, and therefore we are cut off from the privileges of the covenant as a nation."

There is also another difficulty in Ezek. xxxix. 6, where the prophet is told to say that God will send a fire on Magog, "and among them that dwell carelessly in the isles." Is the same word used in the original here as is used for "isles" when it obviously means the latter-day dwellings of Israel, and if it does not mean the latter, how do we know that it does not?

I enclose three cuttings, one from the *Christian* of May 11th, and two from the *Daily Telegraph* of May 24th, with certain passages underlined which I consider worthy of comment from our point of view.

There is a letter in your issue of to-day's date, signed "John J. Spence," with which I am in entire agreement. I think that if some Identity writers could manage to get articles in our leading reviews, magazines, and religious newspapers, which, while keeping the Identity of Israel and Great Britain almost out of sight, advocated and brought forward arguments to show that the great teaching of the Scriptures, next to the teaching regarding Christ and intimately linked with it, is that Israel must exist right through the ages as a nation, and exist for the purpose of spreading the Gospel and bringing the nations to God, it would do more to arouse real interest by causing people to search for themselves than a great amount of argument in favour of the Identity, because, as Mr. Spence says, in the latter case those who are not opposed to the cause usually accept our conclusions and there the matter ends. If, by any means, people can be induced to look into the matter themselves they become, not only believers, but as a rule active propagators.

I believe that Rev. Mark Guy Pearse is a member of your Society. He is a preacher of great influence in the Wesleyan Methodist Church. If he could be induced to write such an article for the *London Quarterly Review*, the *Wesleyan Methodist Magazine*, or the *Methodist Recorder*, or *Methodist Times*, it would arouse an interest in a very influential portion of the Christian Church. Yours truly,

R. S. MACDONALD.

81, Hazelville Road, Hornsey Lane, London, N., May 24th, 1905.

[The word "isles" in Ezek. xxxix. 6 is the same as that used in such texts as Isa. xli. 1, but there is nothing in the context to show whether it refers to Israel or not. Even, however, if it does, and supposing further that the "fire" denotes chastisement, this would not conflict with our Israelitish origin. It is quite within the bounds of probability that God may yet have to deal sternly with Israel; in fact, many of us consider that "Jacob's trouble" is still future (Jer. xxx. 7). But the consolation is that "he shall be saved out of it." Israel is not exempt from discipline. "I will correct thee in measure and will not leave thee altogether unpunished" (Jer. xxx. 11). For an answer to the objection based on circumcision, see our reply to Mr. Henry Sulley in BANNER of May 10th.—ED.]

QUESTIONS FOR NON-BELIEVERS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have recently attended a series of meetings, convened by a beloved and honoured clergyman in this City, for the devout consideration of the Second Coming of our Lord and Saviour Jesus Christ. The clear statements made concerning the purposes of God towards His elect nation, and the part allotted to them in bringing about the consummation of the plan of salvation, together with the emphatic protest against the heresy of spiritualising the promises made to Israel, cheered me very much and set me praying very earnestly that these dear men of God might be brought to see the present relative positions of Israel and Judah, the whereabouts of Ephraim and Manasseh, &c., and to know the magnificent fact that our own favoured race are none other than Israel redeemed, re-covenanted, and re-gathered by the hand of Omnipotence in the place prepared for them, as promised in 2 Sam. vii. 10, which could not refer to Jerusalem or Palestine, for the people were there at the time the promise was given. I venture to propound a few questions which were insoluble enigmas until they were solved by the grand revelations that came to me in the removal of the partial blindness which led me to confuse the Jews with the long-"lost sheep of the House of Israel"!

1. When is Abraham's seed to possess the gate of his enemies? (Gen. xxii. 17.)
2. When and how are the blessings to come on his descendants, as foretold by Jacob? (Gen. xlix. 1—28.)
3. When is Israel to be Jehovah's battle-axe? (Jer. li. 20.)
4. Where is the nation alluded to by the Lord Jesus in Matt. xxi. 43?
5. Where is God's firstborn? (Jer. xxxi. 9.)
6. When are Ephraim and Manasseh to fulfil Deut. xxxiii. 17?
7. When and how are the remnant of Jacob to fulfil Micah v. 7, 8?

Trusting these questions, which could be multiplied *ad libitum*, will be used of God to induce candid research,

I remain, yours faithfully,

ROBERT ADCOCK.

Bracondale, Norwich, May 29, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
A Far-Reaching Disturbance	267
The Kingdom. By Lucy C. Alden	268
Invasion is Impossible. By Alexander Dunn	270
Notes Upon the Life of Edward Hine	270
Miscellanea	272
The Divine Calendar. By Augusta Cook	273
"Phœnician" Way-Marks. By Hecla	274
The Northern British-Israel Council	275
Correspondence: Affiliation. The Year-Day Theory. Jeremiah. Circulating Library of "Identity" Literature	276

A FAR-REACHING DISTURBANCE.

MOVEMENTS among the peoples of Bible lands have a double importance to British-Israelites. Christians who are in the habit of keeping their eyes open to the fulfilment of prophecy mostly fix them on Palestine, and hope for the day when it will fall from the grasp of the Turk into the hands of persecuted Judah. But our "Eastern horizon" is more extensive. Palestine is only a morsel of the territory bestowed on Abraham; in its entirety that broad estate has never yet been enjoyed by the chosen race; and we look for ways and means whereby the whole vast Promised Land may be brought within the control of Israel. For Jewish-Israel to obtain that wide tract between the rivers Nile and Euphrates is out of the question, but Ephraim-Israel is so situated, politically as well as geographically, that the possession of this region seems to be merely a matter of time. In view of the keen jealousies of modern nations, the probability is that these countries which belong to us by inheritance will be forced upon the Empire through providential circumstances, and accepted as a sheer necessity under the euphemistic term "protectorate." A large slice of the covenanted territory—the Nile Valley—did in fact reach us by this process, and it will be remembered that our "temporary occupation" of Egypt was brought about by a native rebellion. Will history shortly repeat itself? Since the days of Arabi Pasha there has been, from this standpoint, no more significant a movement than the present revolt in Arabia, on which the *Times* recently published a leading article, reproduced below. This attempt to throw off the rule of the Sultan may have weighty consequences, and deserves close attention. The *Times* wrote:—

"The revolt of Southern Arabia against the Sultan may prove to be an event of much more than local importance. The eastern shores of the Red Sea are so little frequented by Europeans that it is only on rare occasions that any news from the vast tracts of country which were known to the Romans as Arabia Felix reaches the outside world. Running from north to south, the three divisions of territory known as the Hejaz, the Azir, and the Yemen are nominally provinces of the Turkish Empire, though Turkish rule has never effectively penetrated into the less accessible mountain districts. The Hejaz is by far the most important of these divisions, for it contains the holy cities of Mecca and Medina, the possession of which is the visible proof to the Mahomedan world of the Sultan's title to be regarded as Caliph. The Azir is the wildest and the most inhospitable of these regions, and it is peopled largely by tribes which adhere to the doctrines of the Shia sect, and consequently repudiate altogether the claim of a Sunnite Sultan to spiritual supremacy. The Shia doctrine is also widely held in the Yemen, which, owing to the fertility of its mountain valleys and the comparative excellence of its climate, is economically a possession of considerable importance. This fertility has attracted settlers from the earliest times, and the Yemen can show traces of a very remarkable civilisation, believed by some to be coeval with that of ancient Egypt. The Yemen, from its geographical position, was one of the first countries to feel the impact of the new forces which were born into the world with Mahomed, and many of the Imams, the semi-ecclesiastical, semi-civil rulers, who for centuries exercised an uncertain sway over the Arab tribes which peopled it, were of the blood of the Prophet. The Turkish power was first effectually established in the country in the reign of Suleiman the Magnificent, and by the middle of the sixteenth century all the coast of Arabia acknowledged the Turkish rule, and Sanaa became the seat of the Pasha of Yemen. The Turkish occupation came to an end in 1630, and one Kasim, a descendant of the prophet, founded a line of Imams which continued in power for more than two centuries, until the lawless state of the country, which rendered caravan trade impossible, induced the Turks to reoccupy the country and restore the direct

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rule of the Porte in 1872. The Yemen, however, has proved no bed of roses to the Turks during the last thirty years. The prevalence of the Shia doctrine, which makes the rule of a Sunnite Sovereign highly repugnant to the Arab tribesmen, the spirit of independence which characterizes mountaineers all the world over, and the incompetence and rapacity of the Turkish officials have all militated against the establishment of a lasting peace. A dangerous revolt broke out in 1892, and the existence of a representative of the ancient Imams, in the shape of Ahmed-ed-Din, who, however, does not appear to have been very anxious to play the part of national hero, gave it the character of a religious war. The Porte, by a lavish expenditure of men and money, managed to scotch the rebellion, but the embers of disaffection have continued to smoulder, and at no time has the Yemen been completely free from trouble.

"The proximate cause of the present outbreak is not clear, though the German semi-official Press, by the way, has already satisfied itself that it is due to a deep-laid scheme on the part of the British Government to prepare the way for the establishment of British supremacy in the Arabian peninsula. Putting aside this ingenious fabrication, which is probably intended chiefly for consumption in Constantinople, we can entertain no doubt as to the serious proportions to which the rising has attained. News reached this country at the end of February that the whole country south of Sanaa was in a state of insurrection, and that the towns of Kataba and Tais had already fallen into the hands of the insurgents. Ominous reports began to arrive of wholesale desertion from the Turkish ranks, and, though the town of Sanaa held out stubbornly for a time, Ali Riza Pasha, who attempted to relieve it with seven battalions of infantry and a battery of artillery, only succeeded in entering the town with the loss of his guns and a large portion of his force. A few days afterwards, on April 30, the town surrendered to the insurgents, whose booty included thirty guns and 20,000 rifles, with a considerable quantity of ammunition. So far we have heard nothing of any attempt to proclaim Imam; but, if it is true that Mahmud Yahya, who is described as the principal Sheikh of Yemen, has arrived in Constantinople to submit to the Government certain proposals for the autonomy of the Yemen in return for the payment of an annual tribute, it is clear that the insurgents will not be content with the mere redress of abuses or the dismissal of unpopular officials.

"The Ottoman Government appears to be doing its best to hurry troops and stores down to Hodeida, but the Syrian reinforcements which have already arrived have proved unsatisfactory, and the attempt to mobilize Redif battalions in Albania has been attended with great difficulties. Drafts are also being sent from the Adrianople command, and orders have been given for the calling out of a division of the Angoro Redifs, whose headquarters are in Constantinople. Riza Pasha, who is either killed or a prisoner, has been succeeded in the command by Marshal Ahmed Fevzi Pasha. The secession of the Yemen, if carried out, would be a very serious blow to the Turkish power; for the tidings of a successful revolt could not fail to spread to the Azir and the Hejaz, and might raise throughout the Arabian peninsula the racial fanaticism of all the tribes whose traditional hatred of the Turk has never been curbed except by fear. Even in modern times the Wahabi movement has shown how sudden and overwhelming such outbreaks are apt to be amongst the fierce tribesmen of Arabia. Less than a hundred years ago, Mecca and Medina themselves fell into the hands of the Arab Puritans, and were wrested from them only by the military intervention of Egypt under Mehemet Ali. Happily for Egypt, Egyptian troops are no longer at the beck and call of the Sultan. The magnitude of the military preparations ordered by Abdul Hamid gives, however, the measure of the anxiety into which events in the Yemen have plunged the Imperial mind. A general uprising in Arabia is not, perhaps, a likely contingency, but it does not need any very intimate acquaintance with the workings of the Mahomedan mind to be able to form an estimate of the far-reaching effects upon the position of the Sultan as a factor in international politics, if he were ultimately to lose his hold over the cradle of Islam."

THE KINGDOM.

By Lucy C. Alden.

When human history had well begun its forty-first century, in a certain year of our Christian era—perhaps it may as reasonably be named A.D. 27 as some other neighbouring year—God sent John of the hill-country of Judæa to His own one nation of all nations, the nation of Israel, with the authoritative proclamation, "Repent, for the kingdom of the heavens is at hand." Some months later He sent Jesus of the hill-country of Galilee to the same people with the same proclamation, "Repent, for the kingdom of the heavens is at hand."

These two, John of the priestly tribe of Levi, and Jesus of the kingly tribe of Judah, cousins by maternity, were faithful to their mission.

After a ministry of months, John went to prison and to death by violence. After at least an "acceptable year," with some added months—not to say three or more years—the ecclesiastic authorities of Israel procured the death of Jesus by means of His deliverance into their power at the hand of the provincial executor of Roman Imperial law.

But after three days and nights in the silence of death, God raised Him out from among the dead, and then, after forty days, received Him up into heaven, beyond the "everlasting doors."

But just before His ascension He had commissioned His eleven apostles to proclaim—not only to Israel, but "to every creature in all the world"—the Gospel of the same kingdom which John and Himself had proclaimed to Israel alone. Some months following the ascension, Saul of Tarsus heard His voice from the low heavens one mid-day, and received commission to proclaim the same already thrice-committed good news, to which he in after-years on the Ionian seashore so pathetically alludes in his farewell address to the elders from Ephesus, where he says to them, "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

The phrase, "the kingdom of the heavens," occurs *thirty-two* times in Matthew, but nowhere else in the Bible. Matthew preserves a beautiful uniformity; his expression is always, "Hee basileia toon ouranoon," with the Greek word for "heavens" always in the plural number.

The two phrases, "the kingdom of the heavens" and "the kingdom of God," are absolutely New Testament ones, neither occurring in the Old. The latter occurs *sixty-nine times*. Sixty-five of these times it is "the kingdom of the God."

In *seven* other instances, without the use of either of these

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exact phrases, the plain reference is to the same kingdom, as "Thy kingdom come."

In *fourteen* other instances the reference is to Christ's kingdom—as "coming in His kingdom."

In *three* more the kingdom is national—that is, Israelitish, as "the kingdom of our father David."

In *eight* more the same kingdom is mentioned in still simpler phrase, as, "I appoint unto you a kingdom"—"the Gospel of the kingdom."

All these make up *one hundred and thirty-eight* instances of the word *kingdom* used in reference to what we understand as "the kingdom of heaven."

The above 138 cases include the entire mention of the kingdom in the New Testament (unless a miscount has been made from Young's Concordance).

What *was*, *is*, and *will be* this kingdom? Is there any written basis for a clear and tangible conception of it? Christendom has its own idea, namely, that the kingdom is the reign of God in the believing heart, no definite *terra firma* being its locality. But heart-work, though a vital principle of the kingdom, is not the kingdom itself.

There is an apt little story of a good and much-loved episcopal minister visiting a school. The teacher had given a class of little ones easy lessons in natural history, until each young mind held a very respectable conception of the three kingdoms—animal, vegetable, and mineral. In his winsome way, having bidden a little girl to stand for questioning, passing his finger over the blade of his penknive, the visitor asked, "To which kingdom does my knife-blade belong?" "To the mineral kingdom." Then, lifting a pansy from the teacher's vase, "What kingdom owns this?" "The vegetable kingdom." Then, pointing backward to himself, "What kingdom do I belong to?" "The kingdom of heaven."

So far back from now as the third decade of our Christian era—almost nineteen centuries ago—John the baptizer and Jesus the Anointed preached the kingdom as having drawn near. For, though in our English Bible the verb is in the present tense, yet the Greek word, "eeggike," is in the present tense—"has drawn near."

Much was spoken by Christ and the apostles, but only a little has been written. For forty days the twelve saw the resurrected, undying Lord and heard Him speak the things of the kingdom. What a wealth of instruction they had! How much they knew! How little of it was written for us! Luke tells us that the scattered Church went everywhere preaching the Word, but we have no details of their preaching. Paul preached the kingdom and delivered traditions (1 Cor. xi. 2), but only snatches of his descriptions have come to us. We have to search, compare, and infer. Good men are at antipodes on the subject. There is no reason for anathema. But thanks be to Heaven for so much of truth as *is* written, and let us conserve it.

The question again—what was, is, and will be, the kingdom?

What *was* it? Matt. xxi. 23 and 43. Jesus said to the chief priests and elders of Israel, "The kingdom of God shall be taken from you." The only kingdom in the possession of these heads of Israel was the literal one on whose throne—called in 1 Chron. xxix. 23 "the throne of the Lord"—David and Solomon sat, and the Messiah should sit in the fulness of time.

After their marvellous tuition "in the things pertaining to the kingdom of God," during their Lord's forty post-resurrection days, the eleven had evidently received no instruction calculated to remove their native and unquestioned idea that the kingdom which the Lord discussed was the very same which had been Israel's from its beginning, but which had long seemed in suspension. Their question is right to that point, "Wilt Thou at this time restore the kingdom to Israel?"

When Paul called together the chief of the Jews at Rome, he said to them, "For the Hope of Israel I am bound with this chain." But it was for the Gospel of the kingdom that he was bound with that chain. The kingdom he preached was Israel's. There are not two kingdoms of God among men, nor was there ever but one Israel. The "Israel of God" in Gal. vi. 16 is the one nation chosen by God, and called by Him "My people." "Israel after the flesh" of 1 Cor. x. 18 is still Israel, and some glad day "the Deliverer shall turn away ungodliness from Jacob."

The kingdom of God *was* the literal kingdom of Israel. What *is* it? Jesus, when on earth, said, "It has drawn near," and, "It is in your midst." Paul wrote to the saints at Colosse, "The Father hath translated us into the kingdom of His dear Son." John wrote, "I, John, your companion in the kingdom of Jesus Christ."

Wrote Samuel Wilson in *The Last Days* for May, 1902: "The word *government* more fully than *kingdom* expresses the meaning of the Greek word *basileia*. Israel was as much God's kingdom under the judges as under the kings; in fact, we might reason that it was more so, seeing God said, when they demanded a king, 'They have rejected Me that I should not reign over them.' The kingdom symbolised by the legs of Daniel's image was a republic for hundreds of years."

"The kingdom of heaven is like to a grain of mustard seed, which, when it is grown, becometh a tree." One by one, for 1,900 years, men have submitted to the rule of God, obeying His one command concerning His Son: "Hear ye Him," till the number of all believers—the most of them now asleep—is beyond human reckoning. Martyr blood is testimony to God's government in present exercise. The mustard seed is well-nigh a tree.

Nor has the kingdom lost its Israel character. Its Anointed, its Protomissionary and Protomartyr, is the Chief of all Israelites, surpassing even the prevailing Jacob. In very truth and fact—take it in, dear reader—He could have had no right to the throne except as He was of the House of Israel and tribe of Judah. His chosen twelve were Israelites. He forbade their preaching except to Israel; and when, in the great commission, He withdrew the restrictions and sent them into all the world, the only way of salvation for a Gentile was by union with the Chief of Israelites and enmemberment in the commonwealth of Israel from which, as Paul told the Ephesians, they had hitherto been aliens and strangers. That commonwealth has not been abolished. The "good olive-tree" which Paul pictured to the Romans has not been uprooted, but Gentile scions are being grafted into it. "Salvation is of the Jews," is still as true as when Jesus said it to the woman at the well. It may be objected that only "he is a Jew who is one inwardly." But he is no less *Jew*. Though "not all who are of Israel *are* Israel," yet the unexcepted portion are still Israel.

As Samuel Wilson wrote, "The Gospel of the kingdom is the good news that the kingdom of Israel is to be restored." The "little flock" to whom it was "the Father's good pleasure to give the kingdom" were Israelites. The new covenant of Heb. viii. is made only with Israel and Judah. Gentiles are adopted.

What *will be* the kingdom? "He shall reign over the

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House of Jacob for ever," said Gabriel to Mary. "My tabernacle shall be with Israel" (Ezek. xxxvii.). "The tabernacle of God is with men. And God shall wipe away all tears from their eyes," said the voice from heaven to John.

God grant us to see the kingdom in its revived and perpetual development under the perpetual Messiah..

Hampden, Mass.

INVASION IS IMPOSSIBLE.

By Alexander Dunn.

II.—ANOTHER ATTEMPT ABANDONED.

"In the year 1597 Philip determined to strike one more blow for the conquest of England. He again prepared a fleet, and gave it into the command of the Adelantado of Castille, who sailed from Ferrol and menaced the British coast. He contemplated seizing the Isle of Wight, or some town on the Cornish coast, which he might retain till the next spring, so as to favour the landing of the grand fleet which was then to sail.

"The Earl of Essex was approaching the Spanish fleet, and a day or two might have seen the two navies engaged, *but a storm arose* when the Adelantado was off the Scilly Isles, and dispersed his fleet.

"Essex's fleet was also involved in the tempest, but could escape into friendly ports, whilst the Spanish fleet was compelled to brave the hurricane, and was pursued by it across the Bay of Biscay, reaching the Tagus minus sixteen of its best ships."—*Cassell's Hist. of England.*

The breath of heaven blew then a fearful blast,
And they who had of late so boastful been
Were on the heaving billows helpless cast.
So snapped the staff on which Spain's hope did lean;
On many a ship did Death rich harvest glean;
Despair hauled up its flag on every mast;
Hundreds no more beheld their country; e'en
Those who returned were trembling and aghast.
God's crushing Arm once more by Spain was seen
To rescue England's people, State, and Queen.

III.—DUTCH DESIGNS DEFEATED.

"In the year 1652 Van Tromp appeared with seventy sail of the line, and boasted that he would sweep the English from the face of the ocean. The Vice-Admiral, Sir George Ayscough, was in charge of the Channel, whilst Blake went northward. Tromp could not come up with Ayscough through *a change of wind;* he therefore went after Blake, who had captured the Dutch squadron and compelled the fishermen to pay the tenth herring.

"*A storm dispersed Tromp's fleet*, and several of his ships fell into the hands of the English.

"Tromp returned to port, and was received with great indignation by the people, and in mortification he resigned. De Ruyter was advanced into his post, joined De Witt, and attacked Blake, and a fierce engagement took place, which lasted the whole of the 28th of September. The next morning the Dutch were seen bearing away for their own coast, several of their vessels having gone down, and one being taken."—*Cassell's Hist. of England.*

ANOTHER ACCOUNT.

"Van Tromp took the opportunity of Blake's absence, and appeared off the English coast with a fleet of seventy sail, which, however, being *dispersed by a gale*, he was obliged to return without effecting anything. The States expressed dissatisfaction at his conduct, so he resigned his command to the Vice-Admiral, De Ruyter. On the 25th of September, 1652, the Dutch fleet was seen near the Goodwin Sands, where they were *driven at night by a storm of wind from the land.* On the 26th the fleet appeared again, but again was blown to sea, and on the 27th it hove in sight the third time, but the weather proved rough, a fresh gale blowing.

"The battle lasted, according to Ludlow, from five until seven in the evening, and the Dutch made sail to escape, followed by Blake.

"'We lost not one ship or frigate,' says the old chronicler, 'and I believe that if Providence had only allowed us one hour more of daylight we should have made a total end of them.'

"In 1653, Van Tromp was ordered to prevent the English from putting to sea, by blocking the Thames.

"Rapin says the Dutch equipped twenty ships to join Admiral Tromp, but *they were hindered by contrary winds.*"—*British Battles on Land and Sea.*—James Grant.

IV.—BOTH BEATEN BACK.

"In August, 1666, a French fleet, under the Duc de Beaufort, arrived from the Mediterranean to join the Dutch fleet under De Ruyter, which was in the Channel. While Rupert was preparing to prevent the advance of Beaufort up the Channel, *a storm compelled him to retreat to Dieppe*, and the Dutch, *severely damaged by the tempest*, returned home."—*Cassell's Hist. of England*

God fought 'gainst De Ruyter and Tromp,
And our enemies' boast was in vain,
He scattered their power and pomp,
And their vessels went down in the main.

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 255.)

In January, 1874, *Life from the Dead*, he thus refers to his printed works and his correspondence: "I have great faith in the above heading. As a reader, I have always felt to get into close communion with the Editor of a periodical when reading communications on this wrapper page, and so I hope my readers will feel. Here we will endeavour to throw off all restraint. It is not our desire to give in this page a formal article, but to meet our readers in a friendly way, as brothers and sisters engaged in the grandest national work but one under heaven; and as our letters are generally received at our 'breakfast table,' when we can smile and are good natured; when we have forgotten the bothers of the preceding day, the time when the freshness of life is felt to be renewed; even so, at this our breakfast table, we will speak as one of the family, giving just those kind of comments as we are won't to do to ourselves when reading the epistle over our tea and toast. Mary says, 'What epistle?' Why, you little puss, we have received a good ten thousand letters over this Israelitish matter within three years, and what is more, a full seven-eighths of them have been answered; no small work in itself, judging from the length and matter of the letters that many of our friends can show as having been received. 'An easy and inexpensive work after all!' Is it? Ask the editor's wife about the expense of the midnight oil, and the energy expended, not to mention the postage stamps, of which a thoughtless public seldom think. An angel suggests that the Christmas hampers make up for it! Well, we are writing before Christmas, so can-

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not report. But, thank God! we have learnt to know that all the world is not selfish, and that truth is appreciated.

"T. B. says that she quite agrees with us, and asks if all our readers do. What, agree with us in everything? What nonsense. No one man has yet written much with all the world assenting thereto. Much can be received from most students, but in each there are points we differ from. If this were not so, there would be no scope for the exercise of judgment. Let us be thankful that we can agree to differ, until the time comes that we shall be taught from above by the outpouring of the Holy Spirit. We should be but poor minds to be all of one opinion, because it would show the preponderance of human influence; hence it becomes a duty to be acquainted with conflicting opinions, in order to create a basis of belief which we can intelligently contend for until God shall give us unity of mind. We have to thank some friends for expressing their disagreements with us on a point or two. The expression of their opinion spurs us on to thought. We simply ask our friends to furnish us with Scriptural proofs, and not simply theory" (*Life from the Dead*, Vol. i., No. 2, cover).

In February, 1874, he remarks: "If I acknowledge the receipt of all my letters this month, I should require to command four full pages, and I cannot afford the space. I thank all, and will study in future to farm more space, that I may be able to notice all. I have been lecturing and talking at Nelson, Burnley, and Accrington, since my last issue. I wish in the Lord's name to publicly thank L. Clement, Esq., of the firm of Ecroyd and Co.; Mr. Emery Haworth; Mrs. Riley; Mrs. Nutter; Captain Nutter; and Mr. Townson; and indeed a host of kind friends for exceeding kindness shown to me. *For as much*, &c.

"I have very many warm-hearted friends in position in life whose sovereigns to them would be as farthings to me, and they write asking, Can I assist you in any way? I ask myself, What can they mean? Of course, I am quite innocent of their intentions, but honesty compels me to answer such, Yes, you can assist me in two ways. Either by writing articles conveying your knowledge about matters connected with the Identity of Israel, or by opening your purse-strings. If my friends elect the latter, then I say, do not contribute with the object of providing a 'free circulation fund,' for that generally means fraud when asked for. In such case you may understand, with a measure of propriety, that the Editor cannot well pay his printer's bills, and adopts this little dodge in order to provide the wherewith. Nevertheless, friends can assist me. How? Why, by advertising for me. The first starting of a monthly serial is very expensive. My pamphlets, issued at odd times, have made their own way by tens of thousands. The issue of a monthly journal requires to be immediately known, or fears of safety may be entertained; prompt advertising, expensive to one, but trifling to many, will ensure the knowledge. Thus Mr. A. might undertake a quarter's advertising in, say, the *Times;* Mrs. B. the same in the *Telegraph;* Mr. C. the same in the *Standard;* Mrs. D. E. F. G. H. I. might each undertake the same in the large towns, such as Liverpool, Manchester, Birmingham, Edinburgh, Glasgow, and Dublin; and K. L. M. N. O. P. Q., whose mills or haystacks do not occupy so large a portion of space, might undertake the weekly press. Yet nobody shall do this with my consent unless they can do it for the Lord. I beg to tender my very sincere thanks for several kind presents, tokens of sympathy in a grand work, received this month. By some I have been asked not to mention names, therefore, I beg to thank my friend at Woking, and at Berwick, also at Lincoln, Bradford, and Clifton." (*Life from the Dead*, i., No. 3, cover).

In 1877 Edward Hine opened his fourth volume of his monthly magazine by remarking: "We desire devoutly to record that we enter upon the fourth year of labour in connection with this Journal, and also the seventh year in connection with literature upon the Identity work; so that, as far as literature is concerned, we enter upon that last year of period when the apprentice is supposed to have perfected under his apprenticeship term, which is the most valuable year of service that he can render his master. We trust that the Master will find this from us."

In the *Nation's Glory Leader* of this year he writes: "Our last number was the commencement of our fourth volume of this Journal; and we take the present opportunity of expressing our sense of gratitude for the wonderful help vouchsafed to us from on high, and for the nourishing we sustain from the sympathies of friends. It is now six years, all told, since we publicly inaugurated the work aforetime assigned to us by God; and without at all wishing to be boastful, but simply from the feelings of devout thankfulness, we say that no work emanating from the efforts or influence of a single individual has ever before resulted in the same abundant amount of success in so short a time; thus we have issued to the public during this time no less than 965,000 separate publications; these, upon a fair computation, may be said to have had five millions of readers. In lecturing alone we have actually stood before over a million of people; take so recently as November and December of last year, we were before 25,000 in Yorkshire and Durham alone; since then we have been to Margate, Ramsgate, and Woolwich, and places about London, and have had everywhere crowded meetings. We have many engagements yet before us, and hope in March and April to spend some time in Ireland. Neither must we forget the favourable reports of our lectures that have appeared in scores of provincial newspapers, some of them with large circulations, as also many of the Colonial and Foreign papers who have noticed our labours. Then remember the many works we have called forth from other pens, there having sprung forth since the appearance of our first pamphlet quite a large literature upon the subject of the Identity.

"With much satisfaction and gratitude we recall to memory these varied results, which to us are the more astounding because of all men we feel ourselves to be the least worthy of favour, and of all men the most faulty. Verily we are chosen from the weak and the despised, and knowing this, we have striven to be faithful by rightly estimating our work, which is to turn upside down the wisdom of the wise and the prudent.

"We have not sought to speak with double meanings; and where plain speaking was requisite we have faithfully employed it, and hope by the grace of God we ever shall; we hope ever to avoid plodding, plotting, underhand crawling, courting favour. Our mission is from God, *to cry aloud and spare not.* We tie ourselves to no party, but simply to duty, knowing that even yet we have a great work to do; and ask our friends, as in the past, so in the future, to help and sustain us." MARAZION.

(To be continued.)

BOGNOR, SUSSEX.—Mr. H. A. Marchant expects to be here for a few days, and lecture on the beach. Any believers in the locality who would like to know dates, please address, H. A. Marchant, 171, Waldegrave Road, Brighton.

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MISCELLANEA.

CECIL RHODES' PICTURE GALLERY.—When Alfred Mosely, C.M.G., of "Commission" fame, was a boy, his father offered him a position as an articled clerk in Bristol, but he preferred anything, even the rough mining work which he soon took up in South Africa, to the quill pen. He made his fortune, after much hard work, in South Africa, and got to know all the famous organisers in that part of the world. He was an intense admirer of Cecil Rhodes, and has many curious stories to tell about the great man's perseverance and modesty. Rhodes was not, it appears, a bit like the ordinary purse-proud millionaire, with his inevitable picture-gallery and marble mansion in the West End. Once a millionaire of that type began to boast before Rhodes about his pictures. "Have you ever seen mine?" said Rhodes. "No, what have you got?" "My pictures," was the answer, "are on view daily—Cape Town Docks, Kimberley Railway, Cape to Cairo Telegraph, Rhodesia, and a few others."

* * *

THE LANDING OF CAPTAIN COOK.—The Australian papers contain accounts of quite a dramatic scene at Botany Bay, near Sydney, the place where Captain Cook, the British Columbus, first landed. To celebrate the 135th anniversary of that important event the incident was re-enacted. His Majesty's ship *Mildura* anchored at the same spot that had been selected by Captain Cook for bringing the *Endeavour* to a standstill. A flag was hoisted at the place where Cook stepped ashore; salutes were fired from war-ships and batteries, and patriotic addresses were delivered by Ministers of the Crown and other public men. Woolner's heroic statue of Captain Cook in Hyde Park, Sydney, was decorated by day and illuminated at night.

* * *

OUR NATIONAL SONGS.—Speaking at the City of London School on "British Naval Songs of Three Centuries," Sir Frederick Bridge said the greater part of the ballads of the eighteenth century owed their origin to the ballad operas of those years. The well-known song "Hearts of Oak" should be "Heart of Oak." Wagner said that in the first eight notes of "Rule Britannia" there was the keynote of the English character—resolution, vigour, and determination.

* * *

ANGLO-SAXON SEA POWER.—"Brassey's Naval Annual," just published, points out the fact that by the end of 1908 the United States will have become the second naval power in the world, ranking only below Great Britain. Taking into consideration ships now building, the British and American navies will "be able to put into line seventy-five first-class battleships, as compared with the sixty-nine which will be possessed by the other five naval Powers." When to this superiority of "paper" strength is added the superiority of morale, discipline and preparedness which the navies of America and Great Britain possess over the navies of the majority of the other five naval Powers, the preponderance of Anglo-Saxon sea-power assumes proportions which could compel the peace of the world, were the two divisions of it exerted in unison. Still, great and gratifying as has been our progress in naval power since the few years back when our Navy "had plenty of water, but no ships," we are yet a long way behind England, and of the seventy-five first-class battleships which the United Kingdom and the United States will be able to line up for fight in 1908, only twenty-five of them will fly the Stars and Stripes. As regards the Anglo-Saxon battle fleet, computed by Lord Brassey, we are somewhat in the condition of the farmer who used to boast, "The squire and I keep sixty cows;" and upon being pressed to explain, "The squire keeps fifty-nine and I the tother."—*New York Press*, May 27th.

* * *

A FAVOURED CLIME.—Is there any scenery or climate quite so beautiful as those of a warm and sunny day in the last part of the English May when there is a west wind blowing? If there is, that place and climate must be as near to an earthly paradise as it can be.—*Country Gentleman.*

* * *

BUILDING A NEW ARK.—The members of a strange religious sect known as the "Holy Rollers," who have settled at Benton Harbour, Michigan, U.S.A., are building a gigantic ark, says an American journal, to save themselves from the second flood, which their leader, "Prophet Benjamin," foresees in 1916. The "prophet" has proclaimed himself the re-incarnation of Noah. The length of the ark now being built under his supervision will be 450ft., the width 75ft., and the height from keel to upper deck 45ft.

* * *

YOUNG ALFONSO AND RALEIGH.—A King of Spain has now, one may take it, seen the inside of the Tower of London for the first time. What seems to have interested the Royal visitor most was the apartment that, traditionally, was Raleigh's. And so it might. Raleigh occupied it in 1592, just after he had put all he possessed (£34,000) into a venture which had for its object the capture of the Spanish Plate Fleet, on its way home from the East Indies. Sir Walter was to have commanded this expedition, but he whom his Sovereign delighted to honour was then the accepted lover of another Elizabeth, Sir Nicholas Throgmorton's daughter, and the future Lady Raleigh, and he was expiating this lese-majeste in the Tower. The *Madre de Dios* carrack was duly brought into Dartmouth, with half a million sterling aboard. Raleigh had to be extracted from his prison, and sent down to secure the prize-money. The Queen, as usual, took the lion's share. Raleigh got £2,000 more than he had put in, and, though he got his liberty too, he grumbled. That was his first connection with the Tower, and a King of Spain might well find it interesting.

* * *

TRADE WITH AUSTRALIA.—Before the members of the Australasian Chamber of Commerce at the Bank of Adelaide, London, on June 8th, the Hon. R. W. Best, of Victoria, delivered an address on Inter-Imperial trade, in the course of which he said that one of the problems to be considered was how to secure to the Mother Country the £25,700,000 now taken from Australia by foreign countries. On many of the articles on the free list, duties favourable to Great Britain might easily be imposed against foreign competitors. Much might be done by the grant of bounties or subsidies, and as they were now revising their shipping laws they might be framed so as to differentiate in favour of British shipping. Further concessions might be provided for as regarded British goods conveyed to Australia in British ships against British goods coming in foreign ships, and against foreign goods coming in foreign ships. At this stage nothing definite could be laid down as to the exact lines on which the proposed arrangement should be based; but he suggested that the material was ready at hand for preferential trade if it was desired to accomplish it.

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THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

IV.—THE FIFTH SEAL.

There appear to be three distinct kinds of scenery pictured in the Revelation.

I.—That of the *earthly landscape*, upon which surface is played out the histories of nations and powers antagonistic to the kingdom of Christ, but which are all, unknown to themselves, working out their allotted parts in the Divine plans (see chap. xvi. 13).

II.—That around the *Throne of God*, which overrules all things, and which directly plans or controls all the affairs on the stage of this world, and shews us that infallible omnipotence has penned the Divine Calendar of this earth's passing ages.

III.—That of the kingdom of Christ, often exhibited under the symbolisms of the temple and its accompaniments, or similar Hebraistic figures (such as Mount Zion, Jerusalem, &c.).

It should be noted that the *locality* of these last two (the Throne of God and the Temple, or the Kingdom of Christ) is *the same.* This is evident from chap. xvi. 17, where the Throne is shewn as within the temple. This is the two-fold *heavenly* scenery in contrast to the earthly. And this oneness of Christ and His people is amply borne out by other passages. He abides within His Church: "Ye are the temple of the Holy Ghost." He dwells in the midst of His ancient inheritance—Israel: "I heard Him speaking unto me out of the house. And He said unto Me, Son of Man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. xliii. 6, 7).

This passage furnishes the key to the meaning of Ezekiel's "house," or temple, not a future literal temple (there being several points in its description which exclude a solely literal interpretation), but a present and future spiritual extension and glory of the Church, and of Israel obedient.

This indwelling of God among His people of Israel was similarly prefigured in Isaiah vi., where the Lord is represented as enthroned in the temple.

In these three temples, all significant of the same truth, we are struck with the fact that there is *no veil.* This remarkable omission teaches us that the temples seen in vision by Isaiah, Ezekiel, and John, prefigured the Christian dispensation, when the Christian can find, through the atonement, entrance into the most sacred interior of holy realities. At Christ's death the veil was rent from the top to the bottom, but after His resurrection—that receipt in full from Divine justice that fallen man's incalculable debt had been fully paid—there is no longer any veil at all, so that even those who stand afar off in the outer court may now catch a glimpse of the indwelling Shekinah. "Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

Much of the hidden mysteries of the temple seen by Ezekiel, and those of the one beheld by John, will be made clear if they are examined side by side. The glory of Jehovah fills both temples. To Ezekiel's house it comes "from the way of the East," "by the way of the Gate whose prospect is toward the East" (xliii. 1—4). Why is He said to appear from the East? The force of this statement will be seen when compared with a previous vision in which Ezekiel beheld the glory *departing* from the Lord's House (Ezek. x. 18) and from the city (Ezek. xi. 23) because of Israel's sins, and resting on the Mount of Olives, "on the east side of the city." Connect this with the statement that the glory returned from the East (as noticed above), and with the fact that He who ascended from that Mount on the East (Acts i. 9—12) shall return to deliver Israel by way of that same mountain (Zech. xiv. 4), whom John beheld as the covenant angel from the East (Rev. vii.), and whose appearance at His second advent is described in Revelation as "the bright and morning star," the star which is seen in the East, which heralded His incarnation (Matt. ii. 2), and which will usher in the glorious days of the eternal age (Rev. xxii. 16). When once the Divine glory has returned to Ezekiel's symbolic temple, symbolic of Israel's perfected glory, it is never seen to depart. Even the Gate, the Eastern Gate by which He entered, is "shut" (Ezek. xliv. 1), to assure us He will no more deprive His people of His presence. Likewise in the Apocalypse no mention is made of His departure; nay, His glory fills the temple more and more, till no room is left for man's entrance therein (Rev. xv. 8; compare Exod. xl. 34, 35, and 1 Kings viii. 10), for the Lord has arisen to glorify Himself in Israel, and to pour out His indignation on their supreme foe, the mystical Babylon. But the glory in the temple increases until—though it be as great as Ezekiel's house, occupying an area larger than Mount Moriah many times over—it is not vast enough to contain the Divine presence in its fulness, therefore, in the eternal age, the temple itself is gone. John said, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22), and His glory is beheld by His ransomed people in all its limitless plenitude. It was in the heavenly scene of the symbolic temple-court that John beheld the unfolding of the events prefigured under the

FIFTH SEAL.

It is no longer the Roman earth with its passing phases of imperial changes and political convulsions that attract his gaze, but the more restful picture of departed martyrs. He, being in the spirit, could gaze into the invisible abode of the blessed dead. He says:—

"*And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.*"

Five points are here opened for our consideration:—

(*a*) The martyred souls "under the altar."
(*b*) The cause and effect of their martyrdom.
(*c*) Their loud cry.
(*d*) The white robe.
(*e*) The two lines of martyrs.

The foregoing remarks concerning the symbolic temple prepare us for a clearer grasp of the various significant references, which we shall meet with in our studies of the Apocalypse. In the Fifth Seal the altar-court only is brought to our notice, and we enquire what is the meaning of

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(*a*) THE MARTYRED SOULS UNDER THE ALTAR.

What altar? It must be the brazen altar of sacrifice: wherever, in the New Testament, the word *altar occurs alone the brazen altar is meant* (as in Matt. xxiii. 19; Luke xi. 51; 1 Cor. ix. 13; Heb. xiii. 10, &c.). If this were borne in mind, we should not hear so many erroneous theories about the Lord's table being an altar, &c.

Why are these disembodied souls represented as "under" the brazen altar? Because that was the place where the blood of the sacrificial victims was poured out. "The priest shall pour all the blood of the bullock at the bottom of the altar" (Lev. iv. 7, 18).

The temple seen on Chebar's banks by Ezekiel, and the one beheld by John in Patmos help to explain each other. The fact that "sin-offerings" and other sacrifices are said to be offered in Ezekiel's temple has mystified many, but if taken in context with John's vision of the martyred souls under the altar, the solution appears forthcoming. But in the first place it must be emphasised that both temples with their altars are symbolic, and not to be understood literally. The British-Israelite has often need to complain that his opponent places a spiritual interpretation on what the context shews can only be regarded as literal; but he must also beware of not interpreting literally that which the context proves should only be taken as figurative or spiritual. That the temples of Ezekiel and John are mainly symbolic is evident from other parts of Scripture, such as the Epistle to the Hebrews, whose main argument teaches that the Levitical ritual and temple have for ever passed away—the substance having taken the place of the shadows. "In that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13). Israel, who has come to Christ, can no more return to the "schoolmaster" of the Levitical law (Gal. iii. 23—25). Least of all can the sacrifices of the tabernacle or temple be renewed: "there is no more offering for sin" (Heb. x. 18). We have come to "the end of that which is abolished" (2 Cor. iii. 13). The law was added parenthetically "till the seed should come," but now, Christ having come, the parenthesis is closed (Gal. iii. 19). Even the Old Testament shews the same truth: Daniel was told that He (the Messiah) should in the midst of His prophetic week (viz., three and a-half years from the beginning of His public ministry) cause "the sacrifice and oblation to cease" by His one all-sufficient sacrifice of Himself (Dan. ix. 27).

In the face of such undeniable evidence, it is strange that some still hold to a renewal of the old worn-out sacrifices of the Mosaic dispensation.

Yet Ezekiel speaks of burnt-offerings and sin-offerings in the temple he beheld in vision. What did he mean? What are these "offerings" of the Christian dispensation? The Apocalypse furnishes the answer to the problem—the only answer reconcilable with the contexts quoted above. The martyrs slain for the Word of God and the testimony which they held, whose souls are shewn as under the altar, in the place where the blood of the sacrificial victims was outpoured, are the self-offered sacrifices to the truth of God in the Christian Church. They may in one sense be fitly described as "sin-offerings," or "burnt-offerings." We know that the blood of bulls and goats could not take away sins (Heb. x. 4). They were but types and shadows of the then future atonement of Jesus Christ. In like manner the martyrs' self-immolations could not, and were never intended to, remit either their own sins or that of others. But as the Levitical offerings pointed to the saving work of one Saviour, so did those Christian witnesses bear testimony by death to the same atonement, except that, instead of pointing *forward*, as did the Jewish sacrifices, these living holocausts and dying victims pointed, whether from the midst of wild beasts in the Roman Coliseum, or from the burning pile, or other similar altars in many lands, *backward* to Calvary. They, the Levitical sacrifices and the Christian martyrs, were B.C. and A.D. *witnesses* to the truth. And this thought gathers force from the fact that the Greek word *martus* signifies both *martyr* and *witness* in English. Bishop Wordsworth says: "Antipas is called 'that faithful martyr of Mine' by Christ, Who is '*the* faithful martyr' (Rev. ii. 13, iii. 14). And Stephen is called God's *martyr* by St. Paul (Acts xxii. 20); thus the word *martus* (witness, or martyr) has been consecrated by God the Son and God the Holy Ghost to describe the witness of those who remain faithful unto death and seal their testimony with their blood."

(To be continued.)

"PHŒNICIAN" WAY-MARKS.

By Hecla.

THE earliest inhabitants of Europe seem to have been of the Japhetic race; very likely of the Mongolian type, same as the Chinese, Japanese, Tartars, Lapps, Finns, &c., but as wave after wave of supplanters intruded on these early settlements, great changes took place.

About the time that Israel left Egypt under Moses, the Palli or Royal Shepherds, Fanakim or Phœnicians, were also expelled from Egypt. Some settled on the coast of Palestine, others passed over to Greece and founded the City of Argos. Others passed over to Cyprus and Italy.

Inaclius founded Argos 1856 B.C. Cadmus would be about 400 years later.

But here we see an early colony of Phœnicians settled in Greece. They seem to have been joined also from the north-east by another influx of the Pelasgi race; and when we read in the Books of the Maccabees that the Lacedemonians claimed relationship with the Jews, we may mark much of the training and spirit of Israel in the Spartans.

Divorce from the law and mixed marriages would no doubt bring about many changes, but when we consider the natural law of "Like to Like" we may still hold by the general opinion that even then, as now, Israel would not be absorbed in any other nationality. It was not intended that they should be, but, on the other hand, that they should be a dew among the Gentiles. Such settlements would form an asylum in any time of trouble for the disaffected of Israel.

To draw any conclusions, however, will be an afterthought; sufficient for the present it is that, reading history from this light, we may clear up many seeming incongruities which have often puzzled historians.

There has been something written on the Egyptian name of Joseph, "The Interpreter" (which was his priestly name in Egypt), and the conclusion was that he was the Hermes of the Greeks; in the same way might not Hercules of the Phœnicians be the Samson of Israel? The next important point is—the Phœnicians in Italy. Both Etruria and Umbria were Phœnician colonies; the Etruscans and Umbrians were a highly-polished people with the Phœnician alphabet long before the building of Rome.

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Their ships and trade not only made their own cities great and powerful, but helped in a great measure to add to the wealth and prosperity of the mother cities of Tyre and Sidon.

As early as the Judges we read that the tribe of Dan had ships, and what was there to prevent them making the same use of them as their adjoining neighbours?

The spirit of trading, is, as we know, a special characteristic of Israel. We see it developed in Jacob, in his sons on a great scale, particularly in Joseph during the years of the Egyptian famine. In the times too of David and Solomon.

We cannot doubt but that whenever we read of Phœnician enterprise, we may gather that Israel would not be behind in any of these colonising movements.

It was not the spirit of warlike ambition, although when attacked they knew how to defend themselves and would fight to the death against the robber nations. We may read how stubbornly they defended Samaria, Jerusalem, Tyre, or Carthage.

In any researches we make, we must always bear in mind that the covenant that God made with the Fathers was unconditional, and stretches to the end of time, but the covenant made with the people in the wilderness was specially conditional, and depended entirely on Israel's conduct in the land given to them; and that when Israel said "We will be as the heathen," Jehovah overruled it all and made their rebellion against Him to work out a far wider embrace of world work than they ever deemed or understood.

The Hand of God in history is a grand subject. The simply worldly-wise get completely lost and puzzled in its contemplation. If we give God's Word and God's people the pre-eminence, we truly get "a lamp to our feet and a light to our path."

If the higher critics would give their time and labour to the unfolding of God's Truth, we should, without doubt, be a happier and more enlightened people, and "the veil of the covering" would soon be uplifted to the advantage of our schools and people, and to the greater honour and glory of God.

These waves of civilization following the course of the sun through the north, middle, and south of Europe, all centring on one point, namely, the place prepared for Israel, seen in the light of the Identity would unravel many a tangled skein, not only in our British history, but in the history of other nations. As wave after wave of pioneers passed along westward they were joined and strengthened by succeeding forces of their brethren. Thus we have the northern and southern Pelasgi uniting on the shores of Tuscany, and Etruria introducing that high degree of science and civilization which characterised this people before the building of Rome.

We find Etruria divided into twelve states. Very likely the Poet Virgil refers to those early times in these lines:

> "Then Saturn came who fled the power of Jove;
> Robb'd of his realms and banished from above,
> The men dispers'd on hills to towns he brought,
> And laws ordained, and civil customs taught;
> And Latium, call'd the land, where safe he lay
> From his undutious son, and his usurping sway,
> With his mild empire peace and plenty came,
> And hence the golden times derived their name."

The Etruscan language was nearly the same as the Hebrew, and their laws were founded on principles of consummate human wisdom.

They worshipped the same idols as the Phœnicians, but above all they recognised the Great Father of the Universe, and they held traditions which must have been drawn from the Books of Moses, such as the Unity of God, the Creation of Man, the Preservation of Noah in the Ark.

Many ideas of the like kind we may gather from G. S. Faber, D.D., and also from Mrs. Sherwood's Ancient History: not that we can come to the same conclusions that they do, but for the sake of the information which they have culled.

In those early times there seems to have been an idea prevalent that in the west were situated some beautiful islands, which obtained the poetical name of "The Islands of the Blest," or the sacred islands; as these islands were never found, they always remained an attraction, drawing pioneers along. Perhaps only Israel were destined to know and to live in them, for our islands have become indeed islands of the blest.

Perhaps eventually the spade may assist us in obtaining information relating to Israel in Umbria and Etruria.

THE NORTHERN BRITISH-ISRAEL COUNCIL.

THE annual meeting was held in Edinburgh, in Gartshore Hall, on 17th May, at 4 p.m., after tea, to which the friends of the Council had been invited at 3.30 p.m. Mr. R. A. Whytlaw, president, was in the chair, and opened the proceedings with prayer, after the hymn, "O God of Bethel," had been sung.

After a few introductory remarks, the Chairman observed as follows: Our hope in the progress and acceptance of the belief in the Identity of the British race with Israel of the Ten Tribes is not abated. We are strong in the conviction that it is our duty to go forward courageously. Although our Association is numerically small, yet we believe that in God's good time we—our nation—Ephraim-Israel, or British-Israel, shall awaken to her great ancestral claims in this material inheritance promised about 4,000 years ago, a part of which we are now enjoying as we go on to that fuller inheritance, when all the world will be ruled by the seed of Abraham under the King of Righteousness, our Lord Jesus Christ. Events politically attract the attention of all men. Wars and rumours of wars we read of daily in the Press; arms of the deadliest power are in use as never before; that little nation, Japan, has met the Colossus of the North, and has developed a might in warfare which Russia has found to be irresistible, and has proved in the hand of God the battle-axe for the chastisement of Rosh—that is, Russia—for some reason. May we suggest one; when it is considered that, of the whole Jewish population in the world—11 millions—more than one-half are under Russian rule, and we know that the afflictions under which they have suffered for centuries, and still suffer, have been very great. May we not, therefore, infer that God is calling Russia to account for the persecutions which she has inflicted, and still inflicts, upon His chosen people. The day seems to be drawing nigh for their deliverance from their persecutions, and for their seeking a haven of refuge in the land which their brethren—the British people—have provided for them in Africa, a gathering ground until their own land of promise, "from the river of Egypt to the great river Euphrates," is ready for them. The Chairman stated that as, owing to unavoidable causes, no annual meeting was held at this time in 1904, no report for the year 1903

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was issued to subscribers, and the report now to be submitted to them was a report for the years 1903 and 1904, which the Honorary Secretary would read to the meeting. Mr. Scott Moncrieff then read the report, after which it was unanimously approved and accepted by the meeting.

At the request of the Chairman, Mr. Scott Moncrieff then gave an address on the question, "Where are the Ten Tribes of Israel now?" to which the audience listened with close attention, and heartily responded to the vote of thanks to the speaker, proposed by the Chairman. After the latter had been recorded a vote of thanks likewise, the meeting separated, when the Benediction had been pronounced by the Rev. Alexander Giles. The meeting was the largest annual meeting of the Council that had been held for many years, and it was observed that several ministers of the Gospel were in the audience.

Correspondence.

AFFILIATION.

To the Editor of the "Banner of Israel."

SIR,—I see from report of Metropolitan Association for 1904-5, that they contemplate an effort towards the affiliation of all the societies. That is much to be desired. I think, as a preliminary to affiliation, it would be a wise step having a convention of all believers in British-Israel truth. If it was held in some central town, as nearly as possible equi-distant north, south, east, and west, and if they would make the necessary arrangements with the railway companies to carry *Convention ticket holders* at, say, single rates, a large number, I doubt not, would take advantage of the facilities and be present. With the large numbers drawn from all parts of the kingdom, the affiliation would be more satisfactorily attained.

Let the day from 10 a.m. to 5 o'clock, or even 6 o'clock, be devoted to the business connected with affiliation; but with so many shining lights present, by all means have a public meeting in the evening. Fifteen-minute addresses, speakers and subjects arranged by the committee, no fads admitted; only the plain outstanding points of our belief being the themes.

Advertise it well; invite, coax, compel the citizens of that town and neighbourhood to attend the meetings and take their part in questioning.

Have a popular (local, if possible) man as chairman. By adopting this, or a similar course, there will be no need to coax reporters to the meeting, for they will be there, and publicity will thus be given to the argument. If a local society would take the local arrangements in hand, success would follow, I am sure.

My mite is waiting the call, if needful.

Yours, J. D. REID.

Glasgow, June 8th, 1905.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—It would be a great help to arriving at a decision on the year-day interpretation of prophecy if Mr. Jones would kindly deal with all the prophecies in question. There are not many of them. How does he apply his system to the prophecies in Daniel viii. 14, ix. 24—27, and xii. 7, 11, 12? Will this key fit all the wards of the lock?

Yours faithfully, G. W. D.

JEREMIAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think your correspondent, "Anglo-Israelite," May 7th, 1905, will find the answer to his query in Jeremiah lii. ver. 1, where it plainly shows that Zedekiah's daughters would be the great-grandchildren of Jeremiah, if Jeremiah of Libnah was the prophet Jeremiah.

Yours faithfully, (Miss) F. L. BULMER.

83, Walker Road, Harrogate.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue of June 7th, "Anglo-Israelite" quotes my statement that Jeremiah was the "grandfather" of Zedekiah's daughters, and asks for authority for same. He will find it in 2 Kings xxiv. 18, where it is said that Zedekiah's mother was a daughter of Jeremiah. The Rev. J. H. Allen, in his book, 'Judah's Sceptre and Joseph's Birthright," draws special attention to this fact (pp. 174, 197).

Yours truly, AUGUSTA COOK.

To the Editor of the "Banner of Israel."

DEAR SIR,—Kindly refer to texts, 2 Kings xxiv. 18, also Jeremiah lii. 1. Would that prove Jeremiah to be the grandfather of King Zedekiah's daughters? From one much interested in the Identity. Yours truly, J. K. W.

[The question is, what proof have we that the Jeremiah of these texts was identical with Jeremiah the prophet? Scripture describes the former as Jeremiah of Libnah, and the latter as Jeremiah of Anathoth, which apparently is done with the object of preventing any confusion between the one and the other. For a similar reason we never confound Judas Iscariot with "Judas not Iscariot," or "Judas surnamed Barsabas." Besides, Jeremiah the prophet was forbidden to marry or have children (Jer. xvi. 2).—ED.]

CIRCULATING LIBRARY OF "IDENTITY" LITERATURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The presentations of Books, &c., to the Library now amount to 304 vols., of which 117 vols. have just been spontaneously contributed by the Council of the British-Israel Association—especially gratifying as a recognition by the Council of the value of such an Institution—and I have promises of many similar gifts, which I shall be glad of fulfilment *without delay*, so that they may be included in the catalogue now being prepared.

There are available a few RARE books, recommended for addition to the Library, and it would be very desirable to secure them whilst the opportunity exists—unfortunately I have not the funds for that purpose, and therefore must solicit help from sympathisers to thus make the collection as valuable and useful as possible for reference and study; more particularly by helping our workers, in furthering the "Identity" cause, and in refuting the errors of Infidelity, "Higher Criticism," and also of Sectarianism where opposed to the clearer light of "Identity" interpretation of Holy Writ.

Donations for this purpose, and new membership subscriptions (2/- per annum), will be gratefully acknowledged by

Yours faithfully,

AUG. A. TARTAS, *Hon. Sec.*

102, North Side, Clapham Common, S.W.

MORE WEALTH.—In the United Kingdom it is estimated that peat covers some 6,000,000 acres. Most of this is in Ireland, but there are great tracts of peatland in Yorkshire, Lancashire, Cheshire, Lincolnshire, and Cambridgeshire. With facilities for working and means of transit, there is no reason why the peat industry should not be developed with profit to all concerned. In Ireland alone it is calculated that the peatland contains 33,972,000,000 tons of fuel, valued at £850,000,000. Cheaper fuel and greater opportunities for employment would be afforded by the utilisation of this vast yet neglected national resource.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

Faith and Faithfulness. By Colonel G. W. Deane..... 277
Invasion is Impossible. By Alexander Dunn..... 279
The Divine Calendar. By Augusta Cook..... 279
Miscellanea..... 282
Recent Events in Northern Europe. By R. S. MacDonald.... 283
"God's Imperialism"..... 283
A British-Israel Postcard..... 284
Anglo-Israel Distribution Fund..... 284
Correspondence: "Hurrah!" Jeremiah.....285, 286

THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

FAITH AND FAITHFULNESS.

BY COLONEL G. W. DEANE.

IT takes two to make a bargain, a treaty, or a covenant, and the two covenants made by Jehovah with Abraham and David are no exception to this rule. Let us deal now with the covenant made with Abraham.

Abraham is often spoken of as "the father of the faithful," and of all those worthies enumerated in Heb. xi. he stands out as the most important character, the titular head of the seed which Jehovah chose to be a special people unto Himself through all the succeeding ages (Deut. vii. 6; 1 Pet. ii. 9; Isa. lxv. 17—25, &c., &c).

In what did the faith of Abraham consist? It is not necessary to quote all that is said on this point in Heb. xi.; St. Paul, in Gal. iii. 6 gives a sufficient answer: "Abraham believed God." This can only mean he believed God would fulfil the promises made to him *in the terms specified.* Here is a clear, distinct issue, a covenant to which there are two parties. On the one side there is Abraham and his faith, on the other there is Jehovah and His faithfulness. For the present purpose one part only of the three-fold covenant will be considered, that contained in Gen. xxii. 18, xxi. 12, and xvii. 7: "In thy seed shall all the nations of the earth be blessed; . . . in Isaac shall thy seed be called, . . . And I will establish My covenant between Me and thee, and thy seed after thee in their generations for an EVERLASTING covenant." Thy seed after thee in their generations, that is, literal, lineal descendants. No wonder Mr. Charles Bradlaugh and many others decline to give a hearing to any other interpretation.

Let us now go straight away to the New Testament. "Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. iii. 6—9). "In Isaac shall thy seed be called" (Rom. ix. 7; Heb. xi. 18). "Now to Abraham and his seed were the promises made. He said not, And to seeds,

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as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16). It is quite clear that in the Messianic era the promise given by Jehovah to Abraham that "in thy seed shall all the nations of the earth be blessed," is to be fulfilled in and through the instrumentality of his literal seed through Isaac in covenant with Christ.

And here we come to the parting of the ways. The number of sermons preached on the faith of Abraham, on justification by faith, are *ad libitum*, but — hold one moment. What about the other side of the question? If the exegesis usually given by commentators and expositors and the general run of preachers of the Established and Nonconformist Churches be correct, then the least that can be charitably advanced is that the promise made by Jehovah and confirmed by Him as EVERLASTING is not being fulfilled *in the terms specified*, and the faith of Abraham was misplaced. This has been proved up to the hilt over and over again by men of scholarship, of ability, and of acumen. That this promise to Abraham has been and is being fulfilled in a Church comprised of an election of Gentiles, with or without a remnant of undiscoverable Israelites, will not hold water, and the atheist and sceptic and unbeliever are masters of the situation.

Let us very shortly piece together an outline in support of the literal fulfilment. "So then they which be of faith are blessed WITH faithful Abraham." One learned expositor, who holds to a spiritual Church, lays great stress on Eph. i. 3: "hath blessed us with all spiritual blessings in heavenly things in Christ," and shows that the "hath blessed" includes the present "are being blessed." But when the passage was pointed out above, "are blessed with faithful Abraham," he at once replied, "No doubt all of faith WILL BE blessed with Abraham in the resurrection"! No comment is required. It is only needed to ask how are those of faith being blessed with Abraham? Surely the answer is plain—WITH, not to the supersession or exclusion of his literal, lineal seed through Isaac, covenanted in Christ, of whom Abraham was and is the titular head; and the whole of Gal. iii. and iv. becomes clear. The literal, lineal seed through Isaac are God's chosen instruments for the spread of the Gospel, and all who believe and accept it become partakers of the spiritual blessings of Abraham. "Rejoice, ye Gentiles, WITH His people" (Rom. xv. 10). "The Gentiles should be FELLOW-HEIRS, and of the same body, and partakers of His promise in Christ" (Eph. iii. 6). And St. Paul brings out this benefit to all believers in strikingly plain language: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 28, 29). Heirs of forgiveness of sins, heirs of a new creation, heirs of an inheritance in the world to come, heirs of a resurrection to eternal life. But these do not usurp the place of the earthly *rôle* assigned to the ethnical chosen people of the seed of Isaac.

And again, St. Paul strikingly differentiates between these spiritual blessings, which are the inheritance of all who accept Christ and thereby become the seed of Abraham and heirs according to the promise, and the earthly position and blessing assigned to the literal issue of Isaac in fulfilment also of the promise that that seed should be the instruments whereby all nations of the earth should be blessed. Gal. iv. 22—31 make this very plain. The two sons of Abraham referred to can only be Ishmael the son of Hagar, and Isaac the son of Sara. Verse 27 is a quotation from Isa. liv. 1, in which the barren, desolate woman can only be the House of Israel, and the married wife that of Judah; and as this chapter immediately succeeds the Messianic chapter liii., the deduction is inevitable and logical that St. Paul quoted this passage to show that the literal promise made to Abraham was being and would be faithfully carried out. The descendants of Ishmael in the present day are, in part at all events, the Arabs. Can it be seriously maintained that no Arab is permitted to accept Christ, that all Arabs are barred from the spiritual blessings inherited by belief in Him; or, that in the Arab race those who do accept Christ are debarred from participation in the "Let him that heareth say, Come," injunction? If this be so, then St. Paul, in Gal. iii. 28, 29 and iv. 30, flatly contradicts himself, for he says in the one, "There is neither bond nor free," and in the very next chapter, "The son of the bondwoman shall NOT be heir with the son of the freewoman," the descendants of Ishmael shall not be heirs with those of Isaac, and we are landed in a *cul de sac*.

But, if we look back to the terms in which the promise was made to Abraham, and with him believe God, believe that it would be literally fulfilled, all difficulties vanish. "In thy seed (through Isaac) shall all the nations of the earth be blessed." The position of this ethnical chosen people in this *rôle* in the drama of the world shall not be usurped or shared by the son of the bondwoman. And to whom was St. Paul writing? The whole Epistle to the Galatians is simply unintelligible unless addressed primarily to Israelites, and this is the general view taken by writers on the literal *versus* the spiritual Israel exegesis of Scripture, and this is confirmed by the marginal references given to chap. iv. 28. The literal children of promise who accept Christ, combined with all others who, by the same means, become partakers of the spiritual blessings.

I have heard dozens of sermons on the faith of Abraham and on justification by faith, but never one on the other side of the covenant—the faithfulness of God in fulfilling the promise *in the terms in which made*. It is not necessary here to say a word as to who and where this literal seed of Isaac are. All that is being urged is that it must be a literal and not a spiritual seed; that this has been so frequently and so firmly established by unbelievers and believers alike, that it is not unreasonable to ask that the literal interpretation be given a fair hearing, and be investigated by our universities, theological colleges, and clergy in general.

One important step would be gained if the investigation resulted in the admission that the explanation that this promise of God is in abeyance, like a railway train in a siding, cannot be sustained unless it is shown that the ordinances of sun, moon, stars, and of day and night, are in abeyance also (Jer. xxxi. 35, 36). If this concession led up to the proposition that the literal seed of Isaac, in covenant with Christ, must exist somewhere among the nations of the world, but that there is not yet sufficient evidence whereby to identify them, the hands of those who uphold the inspiration of Scripture and the truth of the Word of God would be greatly strengthened. It would amount to an admission that God had hidden Israel for the accomplishment of His plan, and not yet revealed them for the manifestation of His plan; and such an exposition would break one plank of the unbelievers' platform, would be intelligible, and not likely to do any harm in the world. But it would not be difficult to show that to perpetuate the error that took its rise in the fourth century, and against the clearest and strongest evidence that the position is untenable, and the exegesis without any support in either the

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Old or New Testaments, that the promise to Abraham is being fulfilled in a spiritual Gentile Church or Churches, with or without an undiscoverable remnant of a literal Israel, is increasing and must increase unbelief in the world : is tending to make the Word of God of none effect, and to bring dishonour on His Holy Name.

INVASION IS IMPOSSIBLE.

By Alexander Dunn.

V.—FRIGHTFUL FRENCH FAILURE.

"Louvois, the great minister of Louis XIV., was dead. He had always opposed the ideas of the invasion of England as absurd and impracticable. His removal enabled James to persuade Louis to attempt the enterprise. On the 11th of May, 1692, Russell sailed from the Downs in quest of the French fleet, and on the 19th descried the fleet of Tourville. *A wind favourable to the English sprang up* and dispersed the fog, and fresh ships of the English came up, and the conflict raged till eight in the evening, and then the whole French fleet made all sail for the French ports. Twenty of these ships escaped through the perilous Race of Alderney. Tourville and the rest of the fleet escaped into the harbour of La Hogue, where lay the army destined to invade England.

"Russell embarked his men in all the light frigates and open boats that could be procured, and advanced upon the French ships as they lay on the beach. Regardless of the fire from the forts and the ships, the English rushed to the attack with loud hurrahs, proud to beard the French under the eyes of the very army of French and renegade Irish which dared dream of invading England.

"The daring of the deed struck such panic into the French sailors that they quickly abandoned their vessels, and the English set fire to them. When James saw these surprising acts, he is said to have exclaimed : "Heaven fights against me," and hastened back to St. Germain's in deep dejection. Sixteen of the finest ships of France had been destroyed, and there was an end of all hope of ever invading England." —*Cassell's Hist. of England.*

Not unto us. To God give all the glory ;
His care we trace right through our island-story ;
He sees the enemies against us sailing,
And their great efforts then are unavailing.

VI.—MORE BAD WEATHER.

"In the year 1708 the nation was alarmed by an attempted invasion. The French fleet ventured out on the 17th of March, but was driven back by a tempest.

"On the 19th, however, it again came out, and sailed towards the coast of Scotland, when as the expectant squadron was approaching the Frith of Forth it perceived the English there before it, and drew off again. Sir George Byng gave chase, and took one large ship, having on board several French and Irish officers, and five companies of French soldiers.

"In the night the French Admiral, Forbin, altered his course, and in the morning was out of the reach of the English, but *the wind was so violent* and dead against him that he contended they would soon all be lost if they continued the attempt, so they tacked about and returned to Dunkirk.

"They had been out a month, and had endured the fate of nearly all the invading fleets—*the most inimical and miserable weather.—Cassell's Hist. of England.*

God guards His people Israel well,
And with His winds doth fiercely blow.
The facts historians truly tell,
Yet Britain's millions do not know
The place which God ordained of old,
Where Gentiles should afflict no more,
Where, safe as sheep within the fold,
Israel should dwell, is Albion's shore.

VII.—ANOTHER ARMADA ANNIHILATED.

"In the year 1719 the vigilance of the ministry was demanded to ward off a fresh invasion. Alberoni determined to make a grand effort to support the Pretender. He invited him to Spain, and began the equipment of a formidable fleet to carry over a Spanish force, under the command of the Duke of Ormonde, to the shores of Britain.

"James was to be in readiness to follow on the first news of the successful landing. The fleet sailed from Cadiz, and consisted of five men-of war and twenty transports, carrying five thousand troops, many of them Scotch and Irish, the chief insurgents of 1715 among them. Great Britain awaited this new Spanish Armada, but it was no more destined to reach these shores than was the grand Armada. It has always been the fate of invading squadrons to encounter *Providential tempests* in coming hitherward, and the usual hurricane was ready to burst. Scarcely had the fleet lost sight of Cape Finisterre before *the storm swooped down upon it.* For twelve days the terrible Bay of Biscay was swept by a frightful wind, which drove the vessels in all directions and rendered it impossible to manage them. The struggling and confounded crews threw overboard cannon, ammunition, arms of all kinds, and even horses, to save the ships, but in vain. Many were lost, and those which managed at last to regain the port were only weather-worn wrecks."—*Cassell's Hist. of England.*

Has God cast off His people long ago,
Although He said He never would do so ?
The hurricane and tempest answer—'No.'
Each time they sweep invading hosts away
Till ocean covers them ; they seem to say,
The British are God's chosen race to-day.

THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(*Continued from page* 274.)

The sacrificial character of their self-immolation was recognised by the martyrs themselves. They knew Paul's injunction to present their bodies "a living sacrifice" (Rom. xii. 1), and that he had declared : "I am now ready to be offered" (2 Tim. iv. 6), to be poured out as a libation at the foot of the altar. In similar language, other martyrs spoke of their death as sacrifices. For example, of Polycarp, at the time of his being offered up, it is said in the Acts of his martyrdom : "Having his hands tied behind him, and being bound to the stake *as a choice ram out of a great flock for an offering, and prepared to be a burnt sacrifice, acceptable to God,* he looked up to heaven, and said : O Lord God Almighty, the Father of Thy well-beloved and blessed Son Jesus Christ, by whom we have received the knowledge of

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Thee, the God of angels, and powers, and of every creature, and especially of the whole race of just men, who live in Thy presence, I give Thee hearty thanks that Thou hast vouchsafed to me that at this day, and this hour, I should have a part in the number of Thy martyrs, and *in the cup of Thy Son Christ,* unto the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Spirit. Among whom may I be accepted this day before Thee as *an acceptable sacrifice.* . . . For which, and for all things else, I praise Thee, I bless Thee, I glorify Thee, with the eternal and heavenly Jesus Christ, Thy beloved Son, to whom with Thee, and the Holy Ghost, be glory both now, and to all succeeding ages. Amen."

The self-immolation of the martyrs shews that they were not only the victims, but also the "priests" of their own self-offerings. That Israel as a nation is a kingdom of priests, a royal priesthood (1 Pet. ii. 9), is quite certain, but it is equally sure that individual Christians of every sex, age, station, or tongue, are priests unto God, for by their adoption into Christ they inherit all the spiritual privileges promised to Israel. The "priests" of Ezekiel's temple have this two-fold significance.

We read in Ezek. xliv. of two kinds of "priests," the unfaithful and the faithful. The martyrs are like those latter, who are called "Sons of Zadok" (ver. 15), because they kept the charge of God's sanctuary in the midst of general apostacy, while the unfaithful "priests" (vers. 10—14) are typical of those faint-hearted Christians who drew back from their charge in the face of persecution. They were professors of Christ, yet feared to witness by martyrdom; many escaped the sacrifice of their lives by payment of bribes to the magistrates, for by the middle and close of the third century the love of many had grown cold. These were degraded from the honour of receiving the martyr's crown—they had no place with the souls "under the altar," though if they remained true in heart, though not in outward profession, they were deposed to a lower service in the House of God (ver. 14).

Viewing, then, the martyrs as sacrificed on that "brazen altar" upon which was offered "the sin-offering" typical of Christ's redemption, we realise the force of passages such as the following, which shew their fellowship with Christ's sufferings—immolated, as it were, on the same altar, or as Polycarp expressed it in the words quoted above, having "a part in the cup of Thy Son Jesus Christ."

"Partakers of Christ's sufferings" (1 Pet. iv. 13).

"And fill up that which is behind of the afflictions of Christ in my flesh" (Col. i. 24).

"If so be that we suffer with Him" (Rom. viii. 17).

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. xvi. 24).

Could, then, a more fitting figure be found, illustrative of the above passages, than the vision of those slaughtered saints beneath the brazen altar—that altar upon which the typical sin-offerings were consumed, the blood being poured out at its base? Or could Ezekiel have more graphically typified the martyrs' fellowship with Christ's sufferings even unto death than by mention of that sin-offering, which pre-eminently foretold His self-sacrifice, in which the martyrs are in a peculiar sense called to be partakers in the altar court of the symbolic temple of the Christian Church in this dispensation? Why were they "slain"? We are told it was for the Word of God and the testimony which they held. And was not Christ, the incarnate Word, "slain" by wicked hands for the same reason—for the Divine testimony which He proclaimed, that the Scriptures might be fulfilled? There is a pathetic significance in the fact that the word rendered "slain" is the same as the one used to designate "the faithful martyr," the Lamb "slain"—*esphagmenon* (Rev. v. 6, xiii. 8).

(*b*) THE CAUSE AND EFFECT OF THEIR MARTYRDOM.

All occurrences, whether in the life of an individual or a nation, have both *cause* and *effect.* Nothing happens by chance—there is a reason for everything. Nothing is without result, for either good or bad—all reap just what they have sown, and not something else. Search the Bible and you will find that the *cause* of the good or evil happenings is generally revealed; while the *consequence* of the sweet or bitter harvest is not hidden.

This rule is emphatically applied in the Divine Calendar, and the tracing of it provides us with yet another revelation of the perfect overruling of Providence and impresses us with the solemn fact of individual and national responsibilities (see for example, Rev. xvi. 4—7).

In the preceding article we examined the First Four Seals, and were struck with the detailed fulfilment of their pre-figurations in the history of ancient Rome from the close of the first century till the end of the third. We saw the proud Imperial power changing from a state of strength and prosperity to that of weakness and decay, and rapidly nearing its dissolution.

What was the cause of these national calamities?

The Divine Mind that foretold the events has not hidden the secret reason. If the Four Seals revealed the gradual and certain downfall of heathen Rome, the fifth shews, with equal exactitude, the why and wherefore of her decline. While Rome was experiencing her golden age of prosperity, and her emperors were triumphing on the "White Horse" of political progress, the religion of Jesus Christ was being spread by the lowly disciples of the Crucified One. It had reached Rome before the middle of the first century. What answer did Rome give to the Christian missionaries? Had she accepted the Divine message, the red, black, and livid horses might never have appeared on the roll of the Divine Calendar, and historians such as Gibbon would have found some less melancholy title than a record of her "Decline and Fall." "Them that honour Me I will honour, but those that despise Me shall be lightly esteemed."

Let us now turn to history and enquire what was her treatment of Christianity? When Christ told His disciples to preach the Gospel in all the world, He did not conceal the fact that their testimony would bring in its train much trial and suffering. The propagation of Christianity is an aggressive war, and it will naturally meet with opposition from the forces of error and idolatry which it combats. Darkness will not flee before the light without a struggle. In the Roman Empire the dark reign of ignorance was attacked in its very citadel. The people rose against the new invasion with fury; for was not the craft and trade of sorcerers, magicians, and idol-makers endangered? Heathen priests encouraged the rebellion, for was not their power and authority called in question by this band of invaders who were turning the world upside-down? (or rather right-side-up!) And why, questioned the narrow Jews, should this "new sect" preach to the Gentiles? So the tide of opposition rolled on until those in high estate turned their attention to these teachers of a new creed. An opportunity occurred for letting loose upon them the floodgates of Imperial hatred. Nero had set fire to Rome and watched it burn with odious and brutal indifference. But the burden of the crime must be lodged elsewhere, and these despised

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Christians were the royal criminal's scape-goat. Then began indescribable horrors: the disciples were burnt alive, thrown to the lions, or otherwise slain as the abhorred and off-scouring of the earth.

The second Imperial persecution broke out in Domitian's reign. In the meanwhile Christianity, in spite of enemies, had been spreading steadily until it was of sufficient power to excite the jealousy of the Roman Emperor. They were accused of seeking an earthly kingdom. A few were summoned into his presence, but when he saw they were but poor men, he dismissed them with contempt. Surely a cause with such simple and lowly adherents could never become a menace to the Roman Empire and her ancient gods. How little did the imperial authorities dream then of its future triumphs! How ignorant were they of the Divine power, which was the life of those poor but faithful Christians! They were even branded as atheists, because no images nor visible aids to worship were found among them. So persecution continued. It was during Domitian's reign that John was banished to Patmos.

In Trojan's reign the first rescript against them was issued. It was mild in comparison to those which followed, requiring as it did that Christians should not be deliberately sought out for punishment, but when brought before governors they should be required to testify their adherence to the gods by the burning of incense or sacrifice, and that if they refused they should be accordingly dealt with. Their enemies were glad to make use of this rescript, and they caused many of them to be arraigned on a variety of invented crimes.

Thus while the white, red, black, and pale horses were passing across the Roman landscape, and while the events they foretold were being fulfilled, the souls of the martyr's were being gathered "under the altar." There is a deep significance that the vision which pre-figured their self-immolation should have been introduced immediately after the Four Seals which foretold Rome's political decline, and immediately before the Sixth Seal which revealed (as we shall see in the next article) the complete downfall of heathenism as a system. This harmonious placing of the martyr seal exhibits to us the reason of Rome's decay—its rejection of Christianity. It reveals also the consequence of the martyr's self-sacrifices—the triumph of Christianity, through the blood of the Lamb.

But Rome was insensible to the real cause of her decaying glory, and still less conscious of the victory awaiting the ones she trampled under foot. One emperor only—Gallienus—issued the first edict of toleration towards the Christians (A.D. 261), and then for the first time they were legally allowed to worship publicly in their churches. Then was the altar-court of the symbolic temple made generally visible. It is noteworthy that soon after the toleration granted to the Christian Church, the decaying empire somewhat revived. Claudius, Aurelian, Probus, have been called "the restorers of the Roman Empire," because in their days the perishing empire received a temporary respite in her decline. It would most probably have continued to revive had not the following ruler—Diocletian—in his mad zeal against Christianity turned back the tide of prosperity which was beginning to re-visit the empire. So fearful were the blows which he dealt against the faith of Jesus, that the sanguinary period of his dire persecutions has been styled "*the Era of Martyrs*."

Those who consider that the seven Epistles to the seven Churches (Rev. ii., iii.) are prophetical of seven distinct phases in the history of the Christian Church, hold that the one addressed to *Smyrna* (ii. 8) signifies her times of trial from Pagan Rome; the "ten days'" tribulation being symbolical of those ten years when the devil was permitted, in Diocletian's reign, to wage incessant and infuriated war against the truth, meting out unprecedented atrocities to its adherents. Edict after edict was proclaimed against them; churches were laid in ruins, and the worshippers therein borne off to prison to be tortured and slain for the Word of God and the testimony which they held. It was the imperial ruler's cruel boast that he would extirpate not only the Christians, but even the very name of Christianity, and would hunt out and destroy every existing copy of the Holy Scriptures. How fittingly, then, was the martyr's seal opened immediately after the Pale Horse was brought to view, which, as we saw, brought us to the times of Diocletian, that arch-persecutor in Christendom.

Britain, where already some of lost Israel had wandered, laid also its sacrifices on the brazen altar of the Apocalyptic temple. The story of the very early introduction of Christianity to our islands, and the first entrance into Rome of the knowledge of the truth by means of British Christians, will be given in my next article. In the meanwhile we must not omit to mention the martyrdom of Alban, the first Christian on British ground to be gathered "under the altar." He suffered under Diocletian's persecution, and his self-sacrifice shows us

ISRAEL'S PLACE IN THE MARTYR SEAL.

Before Alban became a Christian, his kindly nature induced him to give shelter to a man named Amphibalus, for whom the heathen authorities were seeking. Amphibalus was suffering persecution for the faith of Christ, and while under Alban's hospitable roof he taught his host and protector the way of life—surely the best return he could have given for Alban's goodness to him. More than ever desirous to save his friend from his heathen enemies, Alban changed clothes with him and allowed himself to be borne off as the man for whom they were in search. But the disguise was detected, and he was asked to burn a little incense to the Roman gods, as a test of his adherence to the Pagan religion. Alban, now a Christian, refused to do so, and professed to be a follower of Jesus Christ. He was scourged, and condemned to be beheaded. Even then his testimony was so strong and bright that his executioner was touched, and having enquired the way of God more perfectly was led by Alban to a saving knowledge of Christianity. To die with his condemned friend and teacher became his desire. He was permitted to lay down his life with him. There were many other martyrs, about 10,000 sacrificing their lives during the Diocletian persecution in our land, and so Britain yielded her sons to swell the martyr throng "under the altar."

EXPANSION OF TRADE. — Official figures issued show that British imports for the past five months reach the enormous total of £229,595,284, an increase of nearly a million over those of the same period in 1904, and of more than ten millions over the first five months of 1903. The exports for the same period total £163,375,953, showing an increase of nearly twelve millions over 1904. During the month of May our imports show an increase of £2,000,000 and our exports of £4,000,000 over May, 1904. Cotton is the chief factor in these satisfactory figures, showing during the month of May an increase of over one million, whilst iron and steel £341,931, and miscellaneous £441,834, help to swell the total.

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MISCELLANEA.

MR. DE RIDDER'S LEAFLETS.—Our readers will be interested in knowing that Mr. de Ridder sent the American Ambassador copies of his "Federation" and "Covenant" leaflets, who considered them of sufficient importance to be forwarded to President Roosevelt, and the President has written Mr. de Ridder thanking him for same. This should not only recommend them to the American public, but ought to convince people over here that these leaflets contain weighty matter. We should add that Mr. de Ridder's Identity work has so much increased that he has had to turn over the leaflets to the *Bath Chronicle*, and therefore any further orders for them must be addressed to the office of that newspaper.

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JOSEPH'S "BOW ABODE IN STRENGTH."—On June 12th a letter appeared in the Press from Lord Roberts, advocating the necessity of teaching the people to shoot straight, and in an article thereon the *Daily Telegraph* remarked: "As Lord Roberts does well to remind us, in the old days, before gunpowder was invented, when the winning of battles depended on the skilful handling of the bow, the English archers were the best shots in Europe. They learnt to aim at the village butts; why should not these again become the nursery of British marksmen? The thing is perfectly possible, and its necessity is paramount." The *Standard* also wrote: "In the fourteenth and fifteenth centuries the bowmen of England taught a lesson to the world. They wrote it, in letters of blood, that it was not the chivalry of Europe in hauberk and helmet of steel who were the arbiters of the destinies of nations, but the men in leather jerkins, trained to draw the bowstring to the ear and let fly the cloth-yard shaft and grey goose-quill. And these men were trained in England: trained by mandate of the law, which decreed that shooting by the long-bow should be one of the features of the numerous high days and holidays which the feasts of the Church allowed to Merrie England."

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CANADIAN PROGRESS.—The first steel rail manufactured by the firm was turned out by the Dominion Steel Company of Sydney, Cape Breton, on June 15th. The company has large orders on hand for the International Grand Trunk Railway, and the success of the enterprise is assured.

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THE DESERT BLOSSOMING.—Referring to the present condition of the little English colony at Westminster, Orangia, founded about a year ago, the *Country Gentleman* says: "Vigorous English methods of proper cultivation are making the stark veldt smile like a garden, and the Boer farmers around are puzzled at the change."

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"MOST ASTONISHING ACHIEVEMENT."—"Of a democracy originally British, the most astonishing and triumphant achievement so far has been the persevering absorption and incorporation across the Atlantic of a ceaseless torrent of heterogeneous elements from every point of the compass into one united, stable, industrious, and pacific State with eighty millions of population, combining the centralised concert of a federal system with local independence, and uniting collective energy with the encouragement of individual freedom. How does this stand in comparison with the Roman Empire, or Roman Church, or the Byzantine Empire, or Russia, or Charles the Great, or Napoleon?"—*John Morley.*

***

WENT TO SCHOOL WITH JEREMIAH.—As a relief I was reading some of the "*Legends and Stories of Ireland*," by Samuel Lover; and in the first, called "King O'Toole and St. Kevin," on page 10, I read: "For St. Kevin, you must know, sir," added Joe, treating me to another parenthesis, "St. Kevin is counted the greatest of all the saints, because he went to school with the prophet Jeremiah."—*Charles Steele, M.D.*

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LADY RULERS.—Mr. Justice Brewer, addressing the girls at Vassar College, New York, on June 12th, observed: "Who shall say that, before gray hair shall cover the heads of the women here, there may not sit at the White House a woman who, like Queen Victoria, will shed lustre upon this country as Victoria shed lustre upon England?" The telegram came through Laffan.

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THE METRIC SYSTEM.—At the fourth sitting of the International Cotton Congress, just held in Liverpool, Herr Gross, Germany, opened a discussion on the introduction of an international uniform numbering of yarns on the basis of the metric system, against which, he contended, the English systems could not in the long run be held. Mr. J. R. Byrom, Manchester, opposed the adoption of the metric system, and Mr. T. Roberts, of Darwen, declared that its introduction would detrimentally affect the business of a cotton cloth manufacturer and the internal working of a weaving mill. If England were to change, and found it impossible to persuade China, Japan, and other large customers to change with her, the probabilities were that the Americans, who abided by English measures, would secure the trade.

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PRIMITIVE MAN.—"If geological discoveries reveal the hard and miserable conditions of the life of aboriginal man, they do not show him at all in an abject state. Far from this, man in the quarternary age was in full possession of those faculties which are the sublime heritage of our species. He had high aspirations and noble instincts, in entire contrast with merely savage life. He believed in a future state. He was already a thinking, an inventive being, and that impassable gulf which the possession of a soul has fixed between him and those animals who most nearly approach him in organisation was then as wide as it ever was to be. Finally, we must not forget that we have as yet found traces only of thinly scattered tribes who had launched out into the midst of forests and deserts, who lived by hunting and fishing, at an enormous distance from the cradle of humanity, round which were still concentrated the chief settlements of the children of Adam."—Lenormant and Chevallier: *Ancient History of the East*, p. 42.

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DECLINED WITH THANKS.—Finding that the territory in East Africa offered by the British Government to the late Dr. Herzl for a Jewish settlement is not large enough or suitable for the purpose, the Zionist Congress at Basle, in July, will, states the *Jewish World*, decline the offer.

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RECENT EVENTS IN NORTHERN EUROPE.

By R. S. MacDonald.

Owing to the close connection of our Royal Family with the Royal Families of Sweden and Denmark, it is only natural that we should take an interest in the affairs of those countries. As some British-Israelites believe that there is a possibility of these nations also being partly of Israel, they will take an added interest in Scandinavian affairs, and will probably see that the hand of God is in the separation of Sweden and Norway, though what the final outcome may be, and what its bearing on Israel may be, we cannot clearly tell. We cannot foresee either what will be the ultimate upshot of the matrimonial alliances of our Royal Family in this direction. Our beloved Queen is a Danish princess; one of her daughters is married to the second son of the heir of Denmark's throne; while one of our King's nieces has just married the second in succession to the Swedish Throne. Probably none of the people of Henry VII.'s time, other than that astute monarch himself, foresaw the possibility of the union of the crowns of England and Scotland as the result of the marriage of his daughter Margaret with the King of Scotland. Is any such result likely to be the sequence of the marriages to which allusion has just been made?

All well-wishers of the northern kingdoms will hope that the separation will enable Norway and Sweden, with Denmark, to enter into a strong defensive alliance and commercial union on more equal terms than was possible before. Such an alliance would be a guarantee of the independence of the contracting parties of greater force than the mere protection of the Great Powers alone would be; for we know that Russia's promises are not to be trusted, and Germany's are scarcely more sincere under the Bismarckian influence which has for so long prevailed in Berlin. That there is great danger from these two powers is well known. It is the earnest and oft-expressed aim of the Pan-Germanic party to procure the absorption of Denmark and Holland by Germany. Denmark would, therefore, only be assuring her own independence and defeating the Pan-Germanic plans by joining the other northern kingdoms. Russia is an enigma at present. If the war is concluded now, the bureaucracy will probably be able to thwart, for a time at any rate, the revolutionary outbreak, and, being shut away from the sea in the Far East and India, will be seeking an outlet elsewhere—it may be in Persia and the Euphrates Valley; it may be at Constantinople; it may, and probably will, be in Northern Europe; and would thus mean the seizure of Norwegian territory and gradual absorption of Norway by Russia, to the danger of Great Britain and all Western Europe. Even if the revolution were successful, we have no guarantee that Russia would be less aggressive under representative government than under autocratic government. On the other hand, a successful revolution in Russia might result in the dismemberment, or partial dismemberment, of that Empire; in that case Finland might recover its freedom and join the Scandinavian Confederacy. In any case, such an alliance as I have indicated would be the safest course for the Scandinavian peoples to pursue, as the Western Powers would be better able to assist them as a confederacy than as single States.

The centre of European, one might almost say of world, politics, which for the last twenty-five years has been in Berlin, is surely shifting to London. Great Britain and the United States are on more brotherly terms than they have ever been. This country is in alliance with Japan, an alliance which is very likely to be strengthened and extended in the near future; our relations with the Latin powers (France, Italy, Spain and Portugal) are increasing in cordiality; and with such a Northern Confederation, under the ægis, one might almost say, of Great Britain, a new grouping of European States would certainly take place—one group consisting of Great Britain and its Scandinavian and Latin friends on the one hand (the latter of whom are certainly emancipating themselves from Romanism); the other group consisting of Russia, Germany, Turkey, and derelict Austria.

In connection with such thoughts as these, one cannot help noticing how in recent times Great Britain has been a blessing to other nations, thus fulfilling prophecy made concerning Israel. Almost alone in Europe, she opposed, not the growth of France, but the ambition of a Napoleon, and thus made possible the union of Germany, consummated after the Franco-Prussian War. It was Great Britain who protected the cradle of Belgian Independence; Great Britain was mainly instrumental in the liberation of Greece, and of other States once down-trodden by the Turks; Italy owes her unity largely to British sympathy and long-continued friendship; Belgium was saved from invasion in the Franco-Prussian War by the active and energetic measures of the British Government; and lastly, in the present struggle, Japan acknowledges that she owes much of her success to the fact that she is in alliance with this country, a success which is not only for Japan's good, but will ultimately prove to be of great blessing to all the people of the Far East, and perhaps to Russia herself.

Of course, no one can say with certainty what the outcome of recent events will be, but I think that the above outlines are the ones which careful observers will consider to be most probable. Whatever the outcome, we know that it will be something whereby British-Israel, His chosen, will be able to further God's plans and thus bring glory and honour to His Name.

"GOD'S IMPERIALISM."

Under the auspices of the British-Israel Association of West London, the fourth free public lecture was given in the Acton Hall, Church Road, Acton, on Wednesday evening, by Mr. Henry G. Locke. Mr. Douglas Onslow, J.P., presided, and was supported on the platform by Mr. J. Westwood (president of the West London Association) and Mr. Norman Cole, hon. secretary. There was a large attendance.

The Chairman briefly introduced Mr. Locke, who said he thought they would all agree with him that every new subject, invention, or innovation was generally regarded as a fad and craze until it turned out an actuality or reality. They had many witnesses of this. Take, for instance, the penny postage, railway locomotion, telegraph, telephone, cycle, electricity, and last, but not least, the motor car. Was there ever, the lecturer asked, a greater fad than Christianity? When it was first started the founder Himself was despised and rejected by men, and looked upon as a fanatic and blasphemer. Twenty-five years ago the Salvation Army was looked upon as a craze. His subject was "God's Imperialism," and anything to do with God must be proved by His Word. Mr. Bradlaugh had said, "God

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condescended to stoop to puny man and make specific promises, therefore show me the actual literal fulfilment. Did any person ever make such faithful promises as your God did to David? You tell me that your God of the Bible always speaks the truth, but where is David's throne to-day? Show me, where is the nation of Israel to-day?" Believers in the Identity knew where they were. They were to be found in the British nation, and their late lamented and beloved Queen Victoria was of David's Royal seed. Why was it, he asked, that they were a great and mighty nation, and admitted as such? Before their latest acquisition of South Africa the British Empire was fifty-two times the size of Germany, fifty-three times the size of France, and three times the size of Europe. He answered, it was God's Imperialism. The Anglo-Saxon race to-day dominated the world—for the good of the world. Great Britain was a great colonising power. Mr. Chamberlain had said, "England is the only nation that really understands colonising; she is causing the desolate heritages of the earth to be inherited and established, making the wilderness and solitary places glad, and the desert to blossom as a rose." (Applause.) Again, they were the greatest commercial power in the world. Was it a chance or coincidence that they were a favoured nation, or was it not rather a part of God's plan? Surely theirs was the great and mighty nation promised to Abraham. There was never such an Empire as theirs was to-day. All other Empires pale into insignificance compared with the British Empire. Roughly speaking, there were 450,000,000 persons who were English subjects, and who acknowledged their late Queen as their Queen, and their reigning King Edward as their King. (Applause.) It was grand to be a Roman, but it was one thousand times grander to be an Anglo-Saxon. Had they not been a blessing to all nations, particularly India, Egypt, and South Africa? They had loosed the bands of wickedness, and undone the heavy burdens and let the oppressed go free. They were the world's evangelists. The glory of the Lord had been seen upon their race, and that was a part of God's Imperialism. From the fulness of their hearts they could declare that God had indeed been faithful to His promises. He had been mindful of His covenants, loving, merciful, and wondrous in His dealings towards the erring and wayward sheep of the tribes of Israel; therefore they could sing with the Psalmist, "Not unto us, but unto Thy Name we give the praise, for His mercy endureth for ever and His faithfulness reacheth unto the clouds." (Applause.)

Mr. Westwood said he would very readily propose a vote of thanks to the lecturer for such an instructive and interesting address.

On Mr. Pym having seconded the proposition, it was carried unanimously.

A vote of thanks to the Chairman, proposed by Mr. Saunders, and seconded by Mr. Hunt, was carried by acclamation.

The lecturer and Chairman suitably returned thanks.

Before dispersing the company sang the National Anthem. —*West London Observer.*

DURING the present summer months the West London Association is arranging to have open-air meetings in that part of the metropolis; and the autumn lecturing campaign will probably be opened by a meeting in Hammersmith Town Hall. Friends should communicate with the Hon. Sec., Mr. Norman Cole, 312, King Street, Hammersmith.

A BRITISH-ISRAEL POSTCARD.

MR. HENRY G. LOCKE has sent us specimen copies of an Identity picture postcard which he is bringing out, and which should be extensively used by our people. He has hit upon an excellent method of advertising our views, and it would have been difficult to have put more Identity teaching on the card in pictorial shape. The lion and unicorn figure at the opposite sides of it, with the Union Jack, the Stars and Stripes, a crown, and David's seal in the intervening space. The lion supports a shield emblazoned, "Israel, God's battle-axe (Num. xxiii. 24; Jer. li. 20; Mic. v. 8)"; and the unicorn does similar duty to a shield bearing the inscription, "Israel, an everlasting nation (Deut. xxxiii. 17; Num. xxiv. 8; 1 Chron. xvii.)." There are half-a-dozen other shields and scrolls exhibiting (with appropriate texts) such fundamental facts as "Israel a blessing to all nations," "Israel a Christian and a missionary people," and "Israel shall blossom and bud and fill the face of the world with fruit"; while in the centre it is plainly proclaimed, "Lost Israel found in the Anglo-Saxon race. A great and mighty nation (Gen. xii. 2, xviii. 18). A nation and a company of nations (Gen. xxxv. 11, xlviii.)." The card is printed in several colours, and even in passing through the post it is bound to attract attention, which is the first step towards conviction. The display of so much clear and unvarnished Biblical testimony concerning Israel cannot fail to make an impression on many a mind, and we therefore cordially recommend this card to the Anglo-Israel public. Mr. Locke will supply it at 13 for 1s. post paid, or 7s. per 100, his address being 115, Choumert Road, Peckham, London, S.E.

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND FIFTY-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 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations give the amounts received between May 20th and June 17th. These welcome gifts have been very thankfully received:—

	Subscriptions. £ s. d.	Donations £ s. d.
J. R., Maheno (N.Z.)		1 0 0
H. C., " "		5 0 0
E. J. F, " "		0 2 6
J. E., Bangalor (India)		0 5 0
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Rev. C. J. M., Falkenberg (Canada) ...		0 10 0
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Rev. C. F. T., Trieste		1 1 0
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	£0 6 0	£14 8 6

Total. £14 14s. 6d.

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

Watford, June 17th, 1905.

GIFTS OF LITERATURE.—This month we have the pleasure of acknowledging a large and very welcome gift of Bath Broadsheets from Landseer Mackenzie, Esq.; some back numbers of the COVENANT PEOPLE have also been received from an anonymous friend, the sender asking that the parcel should be acknowledged as from "No. 30."

SOWING THE SEED.

WITH a desire that the British-Israel body should make a special effort, so far as our influence can extend, to shew their firm belief in the inspiration of the Scriptures in the face of the controversy that arose in consequence of the Manifesto issued by 101 clergymen, who count themselves "Higher Critics," we last month put into the hands of our sowers a large number of small publications, "The Divine Challenge," "Man's Challenge to Man," and "Infidelity," that they might have something at hand with which to point the occasion when the matter of the "Higher Criticism" came up for discussion, or to give to others who might require to be fore-armed. And now another thing is "in the air," IMPERIALISM. Our endeavour has been to meet it, so we made a heavy purchase of Mr. Louis E. de Ridder's *Sheets*, "Anglo-Israel" and "Federation," and with very great pleasure these have been sent on their way to speak to the public for the whole British-Israel body. May the God of Israel greatly bless the effort, giving wisdom to all who take part in the distribution. Some idea may be gained of what we have been about when the cost of *postage alone* during the month of May is considered; it amounted to £9 15s. 6d. After this, small wonder is it that we feel rather poor, and very glad we shall be if all who appreciate our endeavours and have not been able to take part in such work themselves will come to our aid, encouraging us, and help to refill our purse, that we may vigorously continue our active campaign against error, at the same time holding forth the lamp of truth, shewing something of our duty to the Empire and the whole English-speaking people.

The account of the distribution of Journals and Literature since last month's Report has been, of the BANNER OF ISRAEL alone, 508 Book-post packets; of the COVENANT PEOPLE alone, 17 packets; Literature packets, some including Journals, numbered 518 in all. The usual proportion went, of course, to our regular sowers; then various people in London and Watford had special packets; others went in ENGLAND, to Bridlington, Cambridge, Hempton, Lee, Liverpool, Northampton, Ramsgate, Willesden Green, Westgate-on-Sea. SCOTLAND: Ballater, Edinburgh, Kirkcaldy. IRELAND: Lucan. CEYLON: Colombo. CHINA: Pekin. NEW SOUTH WALES: Rylestone. SOUTH AUSTRALIA: Gawler.

INFORMATION TO ENQUIRERS. "St. Paul in Britain," Rev. R. W. Morgan, is still in print. Price 2s. 6d,

News has come from India that for the first time the British-Israel question has found a public exponent. So writes one of our sowers who is always greatly occupied with the business of life, and not in full health, but does what he can by the way to proclaim the existence of Israel at the present time. He wrote:—"I wish I could come home and listen to some of the glorious lectures you have. I should so much like to meet Mr. Idrisyn Jones, Mr. Milner, Mr. Douglas Onslow, Mr. Deutschberger, and Mr. Pain. But it cannot be. I delivered two lectures here, my chief audience being soldiers, who became deeply interested; but just then the troops had to go out for manœuvres, and the matter stopped." To be resumed we may hope, if time and strength may permit in future.

The following is from South Africa:—"I thank you sincerely for continuing to send me the literature, which I endeavour to give as wide a circulation as possible, and not without good results. Lately, the subject of the "Identity" has been discussed in unexpected quarters, and to good purpose, one and all who take it up expressing their astonishment at our preachers and teachers remaining ignorant of it, and thus render themselves unfit to properly expound the written Word. But this ignorance will give place to knowledge, and blindness in part pass away." The above is telling, coming, as it does, from one of Israel's ministers of the Word.

New Zealand furnishes the following:—"I am sure you will be pleased to know that the good work is slowly but surely making its way in this Colony. I have been surprised at the number of people I have met with who are desirous of knowing about this truth; some have never heard anything on the subject, and yet are in heart Anglo-Israelites, and want information. By your kindness in forwarding Literature on the subject I am enabled to meet their wants."

Further from New Zealand, from another Sower, came an account of the great interest in Our Identity shown by a mere lad, "attending a High school," who is subscribing for the BANNER, sending it to his own people in another district, by whom it is passed to others, one of whom told our correspondent that she and her husband enjoyed the BANNERS very much; she said *it was the best reading in the world next to the Bible.*

Our friends all round the world will, I think, be pleased to know that a very good British-Israel Post Card is now issued. It has been prepared by Mr. H. G. Locke, whose name and interest in "Our Identity" by his writings will be well known to many; I hope all whom it may concern, and this should be every one of us, will take good care to make use of them on every possible occasion, and thus familiarise the public, so far as can be, with the wonderful fact it tersely puts, with texts supporting it. The coloured pictorial design I will not attempt to describe; that will be done doubtless by another, but the appearance of the card will please I have confidence in saying. I trust that orders will flow in with expedition. The cards can, of course, be had as others, singly at One Penny, and by the dozen, or by the hundred. Again I rejoice that we British-Israelites are making a forward movement; may God bless it, and help us all with thankfulness to make the best possible use of the moneys entrusted to us by Him, and seize each and every opportunity for the disbursement thereof that comes before us, for His honour and glory.

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

June 17th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Co., Watford.

Correspondence.

"HURRAH!"

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to the remarks of Miss A. L. Simmons in the BANNER OF ISRAEL of the 7th inst. regarding the origin of this word, it may interest her to know that "Huzza" is an old word of acclamation, and is said to refer to the word "Hoschea," *i.e.*, "the Deliverer." This was a word of acclamation used by the ancient crusaders, and was given thus—H.E.P., H.E.P., Huzza, *i.e.*, "Hiirosolymæ est perdita," Hoschea.

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Through these ancient crusaders, chiefly of Norman descent, it may not be unlikely that you may be able further to trace the origin of the word to the ancient Israelites. To-day the salute is given by three distinct utterances of Hip, or it may be more properly pronounced Hep, thus—"Hep! Hep! Hep! Hurrah!" the leader lifting his right arm high above his head and at every utterance giving a circular wave or motion to his hand in token of the Royal sign. This is repeated three times, and upon the last occasion the Hurrah is repeated three times, putting special stress upon the "rah." Possibly this word may be traced to the word Hosanna, or Hosannah, used by the Hebrews on the noted occasion of Christ's triumphal entry into Jerusalem, for it was without doubt an exclamation of unbounded joy and exaltation, meaning, as it does, "Lord, preserve this Son of David; heap down favours and blessings upon His head." The way of pronouncing the word may be, and no doubt was, very different, when it must be remembered that the multitude consisted of a mixed crowd from all the districts round—and many of them uneducated—Jews, Greeks, Galileans, Samaritans, and foreigners from all parts of the world; therefore their utterances of the same word would be utterly different.

This can be easily noticeable in our own people. Take, for instance, the North of England man and one from the Southern Counties; one may use the word Huzza, or Huzzah, whilst the other would express it Hurra, or Hurrah. So a man taken from the Eastern Counties and another from the West of England, and you would hardly recognise the word to mean the same. So in this way the spelling of the word has become distorted from time to time; yet the expression conveys the same meaning of intense joy and exaltation, oyalty and affection.

I am, dear Sir, yours faithfully,

EDWARD HIDE.

London, June 14, 1905.

JEREMIAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—Perhaps I can answer the question asked by 'Anglo-Israelite" in your issue of June 7 about Jeremiah's relationship to King Zedekiah's daughters. In 1898 I came across a booklet, entitled "Jeremiah," by John S. Lowe. It is No. 1 of a series called "British-Israel Truths," issued by the Cardiff Branch of the British-Israel Association. It was so interesting that I wrote to the secretary for some more—address, Adelaide House, Bangor Street, Cardiff. I obtained a few, which I gave away, and my impression is that they are out of print. I was astonished at the information contained in it, and saw in it another proof of how one may read circumstances, historical or otherwise, in the Bible, which only gain importance when the searchlight of British-Israel truth is turned upon them. I am truly thankful that for me this light has illumined all history, past, present, and future, for many years, with steadily increasing power.

But now to the case in point: When Josiah king of Judah died, he was succeeded by Jehoahaz, his son by Hamutal, daughter of Jeremiah of Libnah (see 2 Kings xxiii. 30, 31). Jehoahaz was succeeded by his half-brother Eliakim, a tool of Pharaoh-necho's, who changed his name to Jehoiakim; he was also a son of Josiah, but by another wife, Zebudah (xxiii. 34, 36). When he died he was succeeded by his son Jehoiachim, who was carried captive to Babylon by Nebuchadnezzar, but the latter replaced him on the throne of Judah by his *uncle*, his father's brother; therefore a third son of King Josiah. He was named Mattaniah, but Nebuchadnezzar changed it to Zedekiah. As he was, like Jehoahaz, a son of Josiah by Hamutal, daughter of Jeremiah of Libnah (see 2 Kings xxiv. 17, 18), the two were brothers.

As we well know, Zedekiah was the last king of the Jews who reigned in Jerusalem; his sons were all slain, but his daughter, or daughters, were taken by the prophet Jeremiah to Egypt (Jer. vi. 7).

I do not consider that Mr. Lowe proves that Jeremiah of Libnah and Jeremiah the prophet were one and the same person, but I will quote his argument, which is interesting and plausible: Jeremiah the prophet was the son of Hilkiah, who in the reign of Hezekiah was a priest and scribe, and as such lived at Libnah, one of the cities appointed by Joshua for the dwelling-place of the priests. Presuming that Jeremiah was born there, and lived there, as he would do also in virtue of his priestly office, he would have a right to the title of "Jeremiah of Libnah." An elder brother of his, Eliakim, held the office of steward in the household of Hezekiah (2 Kings xviii. 18); so we see there was at least an official connection between the royal family and that of this priest. Why not a closer one in the next generation?

Anathoth was another city appointed for the priests' occupation (1 Chron. vi. 57—60), and in Jer. i. 1 the prophet is introduced as the son of Hilkiah, of Anathoth. In that city was the School of the Prophets, of which the High Priest was head-master, and, in the reign of Josiah, Hilkiah is mentioned as having attained to the former office (2 Kings xxii. 4, 8). If all the Hilkiahs mentioned in these chapters refer to the same person, and the two Jeremiahs also are one, it follows that Jeremiah the prophet was the *great*-grandfather, not the grandfather, of some of Zedekiah's children. As such a relative he would have a double interest in their safety.

What became of the little band of fugitives is one of the most important and interesting items in British-Israel tenets, though outside the present question; and I advise your readers to make an effort to obtain Mr. Lowe's little book; he goes fully into the matter. Could it not be re-printed?

Yours sincerely,

MARY LE MARE.

Maria Treu Gasse 2, VIII., Vienna, June 15th, 1905.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to a question in the BANNER of June 7th, relative to the relationship of Jeremiah to "the king's daughters"—the three kings of Judah, Jehoahaz, Jehoiakim, and Zedekiah, were all sons of Josiah, the king of Judah; of two of them it is mentioned their mother's name was Hamutal, daughter of Jeremiah of Libnah (2 Kings xxiii. 31, xxiv. 18). Therefore Hamutal was the wife of Josiah and daughter of Jeremiah; Jeremiah being consequently the grandfather of Zedekiah, and also of "the king's daughters," they being most probably the daughters of Josiah and sisters of Zedekiah, not *his* daughters as commonly supposed. In Jer. lii., Zedekiah's *sons* are mentioned, but there is no mention of daughters.

In either case Jeremiah was either their grandfather or their great grandfather.

In the first verse of the first chapter of Jeremiah it is written, "The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth." Hilkiah was High Priest in the days of King Josiah (2 Kings xxii.).

In 1 Chron. vi., the pedigree of Hilkiah, son of Shallum is traced back to Aaron, through the Kohathites. In Jer. xxxii. 7, his uncle is called Shallum; but it is possible that his grandfather Shallum had a son called Shallum, as well as his son Hilkiah.

"Libnah (in Judah) and her suburbs" (Josh. xxi. 13) was part of the inheritance of the children of Aaron. Jeremiah, being descended from Aaron through the Kohathites, might be equally called Jeremiah of Libnah and Jeremiah of Anathoth. Can anyone *prove* that Jeremiah of Libnah was *not* the prophet Jeremiah?

Yours truly,

A. W. FYFE.

The Warren, Starcross, S. Devon.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on Sundays in July: That God will hasten the time when nation shall not lift up a sword against nation, neither shall they learn war any more.

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.
Member's Cards, 6d.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

	PAGE
The Approaching Storm. By John Butterworth	287
Faith and Faithfulness.—II. By Colonel G. W. Deane	288
The Divine Calendar. By Augusta Cook	290
The Bible in all Lands	291
Miscellanea	292
The Phœnicians in Spain. By Hecla	293
New "Identity" Hymn. By the Rev. Leonard Hills	294
Review	294
Correspondence: The Notes on Edward Hine. The Year-Day Theory. Ophir	295, 296

THE APPROACHING STORM.

By JOHN BUTTERWORTH.

As the twentieth century waxes, the mutterings of the storm, destined to break some day over the people of God among the mountains of Israel, grow louder and louder. The cloud, till recently scarcely bigger than a man's hand, has long been visible above Israel's horizon. In the last few weeks it has grown and advanced perceptibly.

On the 19th June, "A Foreign Observer," writing to the *Morning Post*, sounds a loud note of warning to the British nation. In no uncertain terms, he charges the German Emperor with a determination to oust Great Britain from the proud position she now occupies, in order to place Germany at the head of the nations of the world. How the Kaiser proposes to do this is briefly described in the appended extract, which forms the leading article of the *Evening News* of the same date:—

THE COMING STRUGGLE.

The remarkable letter from "A Foreign Observer" which is published in the *Morning Post* will, we trust, afford food for thought even to the most insular of Britons. We are at the present moment so wrapped up in our own affairs that we do not seem to have any thought to spare for the infinitely more important happenings on the Continent; and the European situation, fraught as it is with danger, is regarded by us as a nation with little attention and less interest. And yet what is the fact? Only a few days ago Germany and France were on the verge of war, and only the sacrifice of her ablest Minister to the former Power saved the latter from a bloody and perhaps a disastrous conflict. Nor has the danger which threatened the peace of Europe passed away; on the contrary, it grows hourly greater, and those who care to make even a cursory investigation of the present state of affairs cannot avoid the conclusion that England, no less than France, is the object of Germany's aggressive and hectoring policy. In his letter "A Foreign Observer" suggests that France having been put out of the running, Germany will seek the co-operation of Russia, and that while the latter seizes Persia, Germany will divide with her the Balkan Provinces, the Slav States falling to Russia, while "the remainder would come under the flag of a United Germany, which by that time may possibly be found to include one division of what is now the Austro-Hungarian monarchy." It is a big scheme, and it may sound at first sight a little fanciful, but the German Emperor is a man of big projects, and he has made it perfectly plain that he is completely obsessed by the notion of making German influence paramount throughout the world. It is not pretended by "A Foreign Observer" that these things are coming to pass in a week or a month, but simply that this is the end to which Germany is working, and which involves the necessity of getting France and England out of the way. The German Emperor's dream is the same which filled the brain of Napoleon, and which the latter, had it not been for England, would undoubtedly have realised.

Naturally, the growth of a cordial feeling of amity between France and England has been something of a set-back to the Kaiser's schemes, but his action in Morocco, which country presented itself as an opportune cause of quarrel, and his subsequent threats to France, ending in the resignation of M. Delcassé, show that he is quite prepared to adopt a vigorous aggressive policy in order to gain his ends. It is very easy to talk about an Anglo-American alliance in the event of England's position being threatened, but though doubtless it would not suit America's book to see England worsted by Germany, we have no reason to believe that the United States would come to our assistance, nor have we any right to expect it. We must look in the first place and in the second place and in the third place to ourselves and ourselves alone. At the present moment we are being assured by Ministers that our Army can be cut down with safety, and that we need not spend as much money as we have been doing on our Navy, but all the time that we are engaged in effecting these economies our enemies outside the gates are making the most strenuous preparations for attack. Germany's fleet is a thing of recent growth, but it is already powerful and splendidly equipped, and Germany is now building battleships at a greater rate than ourselves. Surely it must be plain even to the dullest intelligence that such vast naval expenditure on the part of a country already heavily taxed can have only one object. Germany has only one end, can only have one end, in view, in becoming a

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really great naval Power, and that is to become the greatest. But we in England are apparently quite content with things as they are. Berlin may dictate the policy of Paris, and may even dismiss the Foreign Minister of France, and we shrug our shoulders and say that after all it does not concern us greatly. If we persist in this laissez-faire attitude we shall undoubtedly have before long a rude awakening. Then when every nerve and sinew is strained to the uttermost we shall bitterly regret our sloth and blindness. It may well be that we shall repent, as many another nation has repented, under the proud foot of a conqueror.

It is interesting to note how the shadow cast forward by the coming "great day" appears to affect the mind of the writer of this purely secular article. Parts of it might have been from the pen of an ordinary contributor to the BANNER, discussing the probable events leading up to the destruction, foretold in the 38th and 39th chapters of Ezekiel, of Gog, Prince of Rosh, while sacrilegiously striving to exterminate God's people. But no BANNER contributor could possibly hold such pessimistic views of England's future.

The *Evening News* scolds us for being so wrapped up in our own affairs that we give no attention to and take no interest in the European situation. In other words, we are "at quiet," dwelling securely and carelessly. Has not God ordained that we should, even when that great day dawns?

Mark how the journalist points to the gathering of the Eagles! See how he foreshadows the marshalling of Persia, Put and Cush, Gomer, and the rest of the nations in readiness for the arena, the Valley of Decision! Japan has put "hooks into the jaws" of Gog, and it may well be that the Czar will have to "turn about," and cease to lean on his present ally, France; and will begin to lift his stricken head under the ægis of his over-bearing and powerful neighbour, the Kaiser, who, according to the *Times*, recognizes and fears not only the "Yellow Peril," but the "Anglo-Saxon Peril" as well.

The German Emperor, says the *Evening News*, is "completely obsessed by the notion of making German influence paramount throughout the world." His design involves the necessity of pushing France and England out of the way. This obsession was foretold by Ezekiel, as the mouthpiece of the Lord God, when he says of Israel's would-be destroyer:—"It shall come to pass in that day that things shall come to thy mind, and thou shalt devise an evil device," &c.

The *Evening News* considers we have no right to expect the United States to come to our assistance. This opinion is based, not without some show of reason, on the experience of the past one hundred and thirty years. But we must take into consideration the fact of the identity of the States with Manasseh. That Manasseh will help Ephraim his brother in his dark hour is a fair deduction from Ezekiel's statement that he will have his portion in the land of inheritance alongside his brother; and that the Lord God will have mercy in those days upon "the whole house of Israel."

But the *Evening News* goes far wrong in declaring that in order to foil the German Emperor's plans, we must look in the first, second, and third place, to ourselves and ourselves alone. This is an error into which we are all only too liable to fall; but the Anglo-Israelite has no excuse for doing so. God Himself will plead against the enemy with pestilence and with blood, and will smite the "bow and arrows" out of his hands. Israel's share in the work of vengeance seems to be no particularly glorious one. The task of burying Gog and all his multitude after the Lord God has destroyed them, and of burying their cast-away weapons, is committed to Israel, so that all the praise may be to God.

It is true enough, no doubt, that "our enemies outside the gates" are making the most strenuous preparations to attack us. "Let them!" should Israel say, trusting in the infallible word of God. "No weapon that is formed against thee shall prosper."

Our statesmen are rated for practising undue economy in respect of our defences, naval and military. Is this fair? They only think and do what God puts into their minds. Their motives are excellent, and though from a merely human point of view their counsels may seem vain and their actions misguided, yet we must remember that the wisdom of man is foolishness with God. Possibly, in this case, the converse also holds true. God intends to have the whole credit for the discomfiture of the nations, and if, in order to secure this, He chooses to darken the counsels of our statesmen, who are we that we should cry out against it? The same God who says to us at one time, "Let your hands be strong," has warned us that at another He will see fit to cause us to live unprotected and unarmed, "at quiet," and having neither bars nor gates.

The result in the end will be the same. Whether we are weak or strong, whether we are careless or well prepared, whether Gog is Russia alone or a confederacy of nations, we shall never have to repent "under the proud foot of a conqueror." We can repose in quietness and confidence on the pledges and promises of the God of our fathers. He will not be on the side of the big battalions. With His own right hand and with His holy arm, He and He alone will destroy our enemies, and save all Israel in His Own appointed time. To Him be rendered all the glory and honour, then, as it should be now.

FAITH AND FAITHFULNESS.—II.

By COLONEL G. W. DEANE.

As with the covenant Jehovah made with Abraham so with that He made with David. In Heb. xi. David is named among those who possessed and showed faith, and we need not go outside the 89th Psalm for a full record of the promise made to him, and his belief that it would be faithfully fulfilled. "I will sing of the mercies of the Lord for ever: with my mouth will I make known Thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the very heavens." Nor can there be any doubt as to what David was referring, for in the very next verse Jehovah is recorded as saying: "I have made a covenant with My chosen, I have sworn unto David My servant. Thy seed will I establish for ever, and build up thy throne to all generations." Verses 19 onwards leave no doubt whatever that this seed and throne are literal, and in direct lineal descent. "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David My servant; with My holy oil have I anointed him: with whom My hand shall be established: Mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But My faithfulness and My mercy shall be with him: and in My name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my Father, my God and the Rock of my salvation. Also I will make him My firstborn higher than the kings of the earth. My mercy

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will I keep for him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven."

What a glorious picture of worldly blessing, of earthly sovereignty, of colossal empire. It is impossible to spiritualise these. It is also equally untenable to try and account for their non-fulfilment on the grounds of failure to carry out their part of the conditions by his descendants. A forfeited throne in respect of David's seed is as chimerical as the forfeited position of the chosen ethnical seed by all the Twelve Tribes of Israel. Jehovah decides this point, "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; THEN will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant WILL I NOT BREAK, nor alter the thing that is gone out of My lips. Once HAVE I SWORN BY MY HOLINESS THAT I WILL NOT LIE UNTO DAVID. His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." And Jer. xxxiii. 17—22 confirms this promise, and the testimony adduced in support thereof, and other passages also.

The fulfilment of this promise is not only a matter of faith and faithfulness, but of faith and reason also. Is it reasonable, is it in accord with the recognised procedure of every Court of Judicature all over the world to repudiate the evidence in this case recorded in the name of Jehovah Himself? As long as the sun and moon bear witness, as long as day succeeds to night, and night to day, so long must there exist a lineal dynasty of David over one or other of the Houses of Israel, or else the writer of the 89th Psalm has recorded in the name of Jehovah a promise on oath which the Almighty God could never have made. And the authors of the books of Samuel and of Jeremiah are in the same predicament.

In the case of the promise to Abraham it is quite clear that its more important fulfilment was to take place during the Messianic era of this age. The lineal seed of Abraham through Isaac were, in covenant with Christ, to be God's main instruments in the spread of the Gospel throughout the world. A careful comparison of Scripture with Scripture shows that, similarly, the dynastic throne of David is to attain its greatest power and possessions in the same era. Gen. xlix. 1 tells us that the prophecies of Jacob to his sons would in the main be fulfilled "in the last days." There is general agreement among commentators that "the last days" commence with and continue through the Messianic era. If this be so, then "The sceptre shall not depart from Judah until Shiloh come" cannot but refer to the lineal maintenance of the throne occupied by Judah until Christ's Second Coming, and cannot have been fulfilled and concluded at His First Advent. The sceptre of Judah was given to David, and promised on oath to be a never-failing dynasty. Now, look at the prophecies of Balaam in Numb. xxiii. and xxiv., especially verses 7—9, and compare them with the picture portrayed in Psa. lxxxix. This exaltation of the throne, this extension of the kingdom over the sea and the rivers, and this victory over enemies, were to go hand in hand with being in covenant with God. "Thou art my Father, my God, and the Rock of my salvation." In the last days how could the Monarch on the throne of the Lord in the room of the first covenanted occupant, David, be in covenant with God except through Jesus Christ?

The prophecies of the Advent and Mission of the Messiah are quite separate and distinct from those spoken in respect of Abraham and David, though in fulfilment of both they work side by side. The one set does not usurp the place of the other; the fulfilment of both is joint, and they stand or fall together.

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice" (Isa. ix. 6, 7). Could a spiritual reign in this dispensation be more sharply defined? Not a word of usurpation of the earthly throne upon which the dynasty of David sits as Vice-regent on the throne of the Lord. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be ruler in Israel" (Micah v. 2). See also Psa. cxxxii. Zacharias filled with the Holy Ghost prophesied, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David" (Luke i. 68, 69).

As the promise of the spiritual seed of Christ to Abraham is to be fulfilled through the literal seed through Isaac, and is incomplete without that complement, so the promise of the spiritual reign of Christ on the throne of David over Israel is incomplete without the concurrent maintenance of the lineal dynastic throne and monarch. It has been proved up to the hilt *usque ad nauseam* that to try and expound this spiritual reign of Christ as a fulfilment of the literal promise made to David is untenable; but, alas! many still obstinately hold on to that view, and ignore the fact that the truth of God is at stake in the issue; and that many must be aware of the untenableness of their position is shown when asked, "Where is the throne of David over a literal Israel?" by their not attempting to advance the spiritual solution of the problem. They simply take refuge in silence, which may in a very fair controversial spirit be accepted as a consent to being unable to answer.

One case has just occurred in my own experience which indirectly helps us in pushing our exposition. A very able journalist in reply to my question, "Where is the throne of David?" replied, "I simply say, I don't know. Anglo-Israelites say it is to be found in Edward VII. Let us leave it at that if you like,—*I don't know.*" Now, if we could get a few more journalists, a few more clergy of all denominations, to follow the example of this "honest Injun," and own up in reply to the question, "I don't know," another plank in the platform of unbelief would be broken, and congregations might then study the question for themselves if their ministers *won't* do it for them. Once it be more generally admitted that, if the Bible be the Word of God, the throne of David over a literal Israel must be in existence somewhere among the nations of the world in covenant with Christ; then there will be a chance of wider and more generally adopted study of the problem and search be made for a solution.

Another hopeful point I found in the recent controversy —Faith and Reason—in *The Standard.* Father Ignatius, O.S.B., Monk of Llanthony, upholds the continuance of David's throne, points to its maintenance through one of the daughters of Zedekiah, and hoped that the raising of this question might open up an interesting correspondence. Might I be permitted to ask whether the Council of the

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British-Israel Association can consider the practicability of approaching *The Standard* with a view to a correspondence being started? The issue might be confined to tracing the daughters of Zedekiah, with a view to ascertaining whether there is any historical evidence on which to support a reasonable exegesis of the riddle in Ezek. xvii. 22—24 and of xxi. 25—27; or, simply, what became of the throne of David on the deposition of Zedekiah? And the Council to select one or two champions to represent the solution that the throne is perpetuated in King Edward VII. Some "action" in this direction seems worth consideration.

THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(*Continued from page* 281.)

(*c*) THEIR LOUD CRY.

"*And they cried with a loud voice saying, How long O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?*"

Though Rome did not realise the cause of her national calamities, the Christians were not slow to recognise it. For example, Cyprian voiced the sentiments of the Church when he wrote: "We are sure that whatever we suffer will not remain unavenged; and that the greater the injury of the persecution, the heavier and juster will be the vengeance . . . O that day, when the Lord shall have begun to reckon up His people, and recognising the merits of each by the rule of His Divine omniscience, to condemn our persecutors to the burning of the penal flame, and to grant to ourselves the reward of our devotedness and faith."

Yet more emphatically did the disembodied martyrs, whose eyes were opened to understand the hidden secrets of Divine counsel more clearly than is possible on earth, realize that triumph must come to truth and vengeance upon the evil-doers.

Their cry shows how unmistakably the blessed departed remember the circumstances through which they passed in this world—how sympathetically they bear in mind the sufferings of those not yet delivered from the flesh—how earnestly they yearn for the second advent, which will set all things right. Theirs is not a cry for mere revenge, but for the vindication of God's truth and the hastening of His kingdom. One holy desire pervades the whole family of God, whether on earth or in Paradise—*the triumph of His name over all evil.* These pure spirits have entered eternity, and yet they are not unmindful of the marchings of time. "*How long?*" they cry. They have passed into the invisible world, where, with undimmed vision, they can behold His face. What is their conception of Him? "*Holy!*" What is their verdict of His ways? "*True!*" Such is the tested and proved—yea, though through the burning trial of martyrdom—united decision of the spirits of just men made perfect. Believer in British-Israel truth, you have, in your assurance that God has fulfilled His covenant to Abraham, an unassailable proof that their verdict is just, but when you have passed beyond you will realize as they do the faithfulness of your God with a depth of certainty no plumb-line can measure. The knowledge gives them power there as it does to us here; and in that strength—the strength of knowing He is "Holy and True" and cannot fail to avenge His own elect which cry day and night before Him (Luke xviii. 7)—they utter their enquiry with a "loud voice," in full sympathy with the cry of those on earth whose martyr-plaints were directed to Him to whom alone vengeance belongeth. The cry breaking forth in earth and in heaven grew louder and louder as the centuries rolled by, and more and more souls were gathered beneath the altar until the full time had arrived for the overthrow of Paganism and the triumph of the Gospel, which phenomenon is prefigured in the next (sixth) Seal.

(*d*) THE WHITE ROBE.

"*And white robes*" (*or a white robe*) "*were given unto every one of them.*"

The white robe, as we learn from chap. xix. 8, is the symbol of the justification of saints. Here is shown the righteousness in Christ of those who have departed in Him. It reminds us also of Paul's assurance that the spirit, when "unclothed" of its present bodily tabernacle, is "clothed upon" with "a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v.). But yet more is revealed by this vision.

As already shown, the public altar-court symbolised the visible Church as well as the invisible, for they are one. Therefore here is shown the martyrs' justification, not in the other world only, but also *on this earth.* Turning to history we find this latter fact remarkably fulfilled in the era of the Fifth Seal, before ever the Sixth Seal had been opened, which, as we shall see later, foreshadowed the fall of Paganism. Prior even to that phenomenon, the cause of the persecuted Church was beginning to be vindicated.

As already stated Gallienus issued an edict of toleration. "In consequence," says Gibbon, "great numbers of Christians were released from prison and delivered from the mines. The confessors, singing hymns of triumph, returned to their own countries." Gallienus, tormented with remorse and thoughts of God's judgments, besought the Christians in a public proclamation to pray for him. Thus even before the next Seal was broken—before heathenism fell before the "earthquake" of retribution—this sign was graciously vouchsafed of the martyrs' approaching victory, while those "under the altar" were by the gift of the white robe apprised also of the nearness of the Church's triumph. How perfectly do the prophetic symbols find their counterpart in the actual fulfilment of unfolding history! Have we not proof after proof in the studies of the Revelation that it is indeed the Divine Calendar penned by Him alone Who knows the end from the beginning!

(*e*) THE TWO LINES OF MARTYRS.

"*And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.*"

Two lines of martyrs are here distinctly specified. 1st, Those already "under the altar"; 2nd, those who are called "their fellow-servants" and "brethren" in martyrdom. A season—in the annals of eternity, only "a little season"—separates the two lines of witnesses.

Who are they?

The first, as we have proved, were those slain under Pagan Rome. The second, who can they be, but those killed, as the others were, "for the Word of God and the testimony which they held" at the hands of Papal Rome? I have already drawn attention to the fact that the sacrificial word (*esphagmenon*) rendered slain is the same as applied to Christ, the faithful Witness or Martyr (v. 6).

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It may be added here that the same word is applied also to those martyrs who suffered under *Papal* Rome (xviii. 24). This significant repetition is pregnant with the assurance that martyrs of all times are fellow-partakers in the sufferings of the slain Lamb of God—all were self-sacrificed on the one brazen altar.

These two lines of martyrs, slain under *Pagan* and *Papal* Rome, are the most conspicuous of all during the Christian dispensation, and are worthy of special and peculiar mention in the Divine Calendar. Though, no doubt, the vision is for the comfort of all true martyrs, by whatever means they may have laid down their lives, and from whatever agency they may have received the death-blow, and it assures them all that in this world as well as in the next their cause will be justified if it be indeed of Christ and His uncorrupted Word.

Some centuries elapsed ere Papal Rome followed the persecuting policy of her Pagan ancestor, and, when once she began, long, long was the reign of her horrible and inhuman cruelties. But the length of the period was mercifully hidden from those fourth century Christians. They measured the "little season" by their own standard of earthly time and expected the immediate appearance of the Antichrist, whose rule they thought, though dreadful, would be short. It was during the era of the Fifth Seal that signs of his gradual though secret development were thickening—the pretensions of the hierarchy, which were on the increase, and the celibacy of the clergy, pointed unmistakably to the speedy growth of apostacy. But the *Roman Empire* still existed, and the early Christians knew that *that* was the "let" or hindrance to the revelation of the "Man of Sin." They watched the old Empire decaying and declining and realised its dissolution was not far off, and then would come the Antichrist and scatter evil and dread all around. But for how long? O! merciful Providence that hid the long, long period, and couched the interval between the two lines of martyrs in the language not of time, calling it but "a little season"!

And soon as the next Seal was opened the promised "rest" came to the suffering Church. They rested from the agonies of martyrdom, from the horrors of Pagan blasphemers and tormentors. And they rested, too, in Paradise, even all those who had crossed, in faith, the narrow bridge that separates the heavenly from the earthly Church. When the Fifth Seal was broken the first line of martyrs were being slain for the testimony they held. The second line was to them far future. *Now* both are past! They have met—wondrous thought—in the calm of Paradise!

Before closing this article it only remains to point out most emphatically the evidence which this vision bears to the immortality of the soul and its keen consciousness after death. The interval between death and the resurrection of the body is *not* passed in unconciousness, but, as Scripture most clearly shows, in very fulness of life. If we have life here we shall have it more abundantly after our emancipation from the shackles of the flesh. The idea that the soul and spirit *sleep* until the resurrection is a most dark and comfortless theory, and cannot be proved by Scripture if all the contexts are taken into consideration. True, it is written, "The dead know not anything," but it is only this body of our humiliation which dies; the inner being—the soul and spirit—awakes into fuller life; it does not and cannot die, for the breath of immortality has made it eternal and incapable of death, or even of unconsciousness. The contrary idea is an old heresy, ably refuted by some of the Reformers, and rejected by all the martyrs. Nay, it was the deep assurance of immediate life in the presence of Christ which nerved the martyrs to endure with patience their terrible sufferings, knowing as they did that death to the body was instant and bounding life to the soul. As Bishop Ridley said, the night before his burning, "I know, though my breakfast shall be somewhat sharp and painful, yet my supper shall be pleasant and sweet."

Not the New Testament only but the Old also bears unmistakable evidence to the truth of this conviction. Take, for example, Job's memorable words as rendered in the Revised Version: "And after my skin hath been thus destroyed, *yet from my flesh shall I see God*" (Job xix. 26).

The American Revision puts it yet more clearly (see appendix):—

"And after my skin, even this body, is destroyed, *then without my flesh shall I see God.*"

Such is the best rendering of the Hebrew, which shows that "without"—*apart*—from, the flesh, viz., in the intermediate state, the spirit sees God and is therefore conscious. He is the God, not of a dead Abraham, Isaac, and Jacob, "but of the living, for all live unto Him" (Luke xx. 38).

Those who wish to look up this subject can do so in *The Heavenly Mirror*, by H. P. Charlton, the best book, recently published, which I know on this important matter. (Published by Elliot, Edinburgh).

THE BIBLE IN ALL LANDS.

THE Marquess of Northampton presided at the annual meeting of the British and Foreign Bible Society, when it was reported that over 5,857,000 copies of the Scriptures were issued last year. The total issue since the foundation was 192,538,000, complete or in parts. About 350,000 copies of the Russian and Japanese Scriptures had been given away amongst the troops marching to the front, to the sick and wounded soldiers in hospitals, and to prisoners of war. The list of versions now includes names of 390 distinct forms of speech. Twelve new languages had been added during the past year—six for Africa.

As to finance (apart from the Centenary Fund), the Society received £218,589 last year and spent £253,822. During the past seven years the Society's expenditure had exceeded the revenue by over £112,000. For the Centenary Fund, up to Easter, the payments and promises reached £235,000, and only £17,000 was needed to complete the quarter of a million guineas asked for to more effectually publish the Gospel of peace.

The Chairman declared that amongst Bible-readers and Bible-lovers there had come a profound faith in the Word of God. He was delighted that the revival feeling was spreading in their midst, but they must remember that it must proceed from the Book of books. Therefore, the Society could be said to be taking its share in the revival around them.

WE shall be glad if our readers who may be going for holidays will instruct their bookseller to retain or post to them the regular weekly issue of the BANNER OF ISRAEL. This prevents loss to both bookseller and publisher, and also enables the subscriber to keep the numbers for the year complete.

WE have the pleasure to acknowledge a donation of £2 kindly sent by Miss E. Calder, of Buenos Ayres, South America, towards the expenses of distributing copies of the BANNER OF ISRAEL.

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MISCELLANEA.

"SALVATION" OF EGYPT (Isa. xix. 20).—In presenting the Earl of Cromer for the degree of Doctor in Law, conferred upon him by Cambridge University last month, Dr. Sandys said: "The debt of gratitude due to Lord Cromer by Egypt might be illustrated by one example out of many. Of the nine millions borrowed by Egypt in 1885, one had been devoted by him to new works of irrigation, which had brought in cent. per cent., and had proved the financial salvation of Egypt. Even the victories won in war had owed much to his far-seeing forethought. By the arts of peace this distinguished native of Eastern England had won fresh fame from the banks of the Nile, even as the arts of war had, in the region of the same river, and at an interval of exactly a century (1798-1898), added a new glory to the names of Horatio Nelson and Horatio Herbert Kitchener. The recent agreement between Great Britain and France had, happily, removed all the differences between those two great Powers in respect to Egypt, and had thus enhanced the pleasure with which the University now paid the honour that was due to a minister of peace, who to England and Egypt alike was a pillar of strength."

* * *

THE BAROTSELAND AWARD.—The award of the King of Italy in connection with the delimitation of the Barotseland frontier had reference to the ownership of the country lying to the west of the Upper Zambesi and to the north of the Victoria Falls, the area of which is 750,000 square miles. The effect of the award is to give Great Britain rather less than half of the territory in dispute.

* * *

VICTORIAN PROSPERITY.—Addressing his constituents, on June 21, the Hon. Thomas Bent, Premier and Treasurer of Victoria, estimated the State surplus for the current year at £440,000. Referring to the subject of loans, Mr. Bent said that for the first time in the history of the State the redemptions exceeded the borrowings. The railway revenue for the year showed a net credit balance of £31,438 after payment of interest, pensions, and all charges.

* * *

BORROWING ENGLISH.—The latest addition to Anglo-French colloquialisms is the convenient but inelegant word "bus." Parisians having taken kindly to this abbreviation, we may rest assured that, as in the case of "lunch," its derivation will be conjugated—"Je vais busser, nous busserons," and so forth. The familiar dejeuner has long been supplanted by le lunch, and in one of M. Brizeux's recent plays occurs the phrase "On luncherait en famille." "Hall," "garden-party," and many other words are now used by good French writers without inverted commas or italics, and the adaptation of English Christian names and diminutives follows suit. Jack and Jane are much prettier to French ears than Jacques and Jeanne; even Charlie is the name of a recent hero of the brothers Morqueritte.

* * *

NOT QUITE AGREED.—At the annual gathering of the Corona Club held on June 21, Mr. Lyttleton, the Colonial Secretary, said two books had struck him as remarkably suggestive and interesting—one by Mr. George Peel, called "The Friends of England," and the other by Mr. Jebb, called "Studies in Colonial Nationalism." Both were striking, suggestive, and remarkable books. The first was an endeavour, made with great learning and ingenuity, to overthrow the thesis of Professor Seely as to the expansion of England—viz., that the British Empire was built up in a fit of absence of mind. Mr. Peel said, "No such thing. The British Empire was built up in a most deliberate fashion by British statesmen sending out men from the shores of this country who had a very definite design, and who wished to prevent other great European Powers being too powerful in Europe by anticipating their designs on the vacant spaces of the earth." Mr. Lyttelton himself considered that "probably" the truth lay between the two.

* * *

OUR KIND GERMAN CRITICS.—The *Vossische Zeitung* gives prominence to an article from the *Deutsche Revue*, accusing England of conspiring to accentuate the dispute between France and Germany respecting Morocco, and also charging England with arranging the Russo-Japanese war. It is asserted that England deliberately plotted the war, involving appalling bloodshed, and now desires to precipitate a sanguinary war between France and Germany for the promotion of her own designs.

* * *

GARIBALDI A SAXON.—Garibaldi, reddish-haired, clear blue-eyed, sedate in his manners, had nothing of the typical Italian. His very name, meaning "bold in war," showed his non-Italian, German descent. Dukes in Bavaria once bore the name of Garibald. In England even there is to this day a Garboldisham—the home or settlement of some Angle or Saxon Chieftain.—*Pall Mall Gazette.*

* * *

TO PUSH BRITISH TRADE.—An association representative of British manufacturers and traders interested in export business is now being formed, under the name of the Manufacturers' Association of Great Britain. Its objects will be similar to those of the Canadian Manufacturers' Association and the National Association of Manufacturers of the United States, namely, by co-ordination of the industrial forces and co-operation amongst the leading manufacturers and merchants, chambers of commerce and shipping, and such bodies, to promote trade (in this case British trade) in foreign and colonial markets. The means by which these objects are proposed to be attained will include the appointment of correspondents in all parts of the world, the collection and classification of information, and the compilation in the chief commercial languages of a trade index to British manufacturers.

* * *

THE FIRST ENGLISH-PRINTED BIBLE.—The intimate association of Southwark with the great names in English literature — Gower, Chaucer, Shakespeare, Goldsmith, Johnson, Dickens, Ruskin—is well known, but the locality has the equally interesting but less generally known distinction of being the place whence the first Bible printed in England was issued. That Bible was "Imprynted in Southwarke for James Nycolson," in 1537, and was the second edition of Coverdale's translation, the first having been printed by Jacob van Meteren at Antwerp, and sent to Nicolson of Southwark in sheets—a protective Act prohibiting the introduction of bound books into England.

* * *

FLOURISHING CANADA.—The Customs revenue of Canada for the year which ended June 30th, amounted to over 41,000,000 dols., or 1,000,000 dols. increase over last year. Since 1896 the revenue of the Dominion has doubled.

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THE PHŒNICIANS IN SPAIN.

By Hecla.

THROUGH the Phœnicians in Spain we get into closer touch with this great westward movement—cities built and provinces peopled—by what is usually called Phœnician enterprise. Long before Carthage was built, Spain was visited and depôts and colonies were founded. Coins, medals and ruins have been discovered in most of the provinces of Spain, bearing witness to their continued location; religion, manners and customs also attest that Phœnician dominance was stamped very early in this land.

In the south were Tartessus, the district of the Guadalquiver, with the City of Gades at its mouth, noted for its wealth of gold and silver; the land fertile and good. What an attraction this must have been to the peoples of Palestine. Mark the dates: Carthage was built about 860 B.C. About the same time, we read in 2 Kings x. 32: "In those days the Lord began to cut Israel short; and Hazael smote them in all the coasts of Israel."

There appears about this time to have been a great movement westward along the coasts of the Mediterranean.

The travels of Eneas and his party, of which much is made by many historians, took place about this date. Evander, who assisted Eneas, is introduced by Virgil, in which Eneas describes the genealogies from which each of them sprung:

> "Our founder, Dar*dan*us, as fame has sung
> And Greeks acknowledge, from Electra sprung;
> Electra from the loins of Atlas came—
> Atlas, whose head sustains the starry frame.
> Your sire is Mercury, who, long before,
> On cold Cyllerie's top fair Maia bore—
> Maia the fair, on fame if we rely,
> Was Atlas' daughter, who sustains the sky.
> Thus from one common source our streams divide;
> Ours is the Trojan, yours the Arcadian side."

But along with this great westward movement about this time we have to bear in mind the unsettled state of the kingdom of Israel. The dynasty was constantly changing. Israel had lost her old paths, and was in the state that Hosea describes so vividly: "Ye are not My people." The bow of Israel was even then broken in "the valley of Jezreel." It had not yet come to the Assyrian captivity, but all was gloom. No doubt the news from the west and the ships of Tarshish were often discussed. Jonah, from the north of the land, soon made his way to Joppa and got on board a ship of Tarshish, when he fled from the presence of the Lord. If it had come to the ears of a quiet prophet of Naphtali that there was such an outlet for the discontented, surely many of the men of the other tribes would also take advantage of the movement to emigrate to these wealth-producing countries of the West. It has always seemed strange that two comparatively small places like Tyre and Sidon should be able to send forth such a multitude of people as their colonies would require. The Iberians, who appear to have been the earliest settlers, gave way before the inroad of the Turditani, who seem to have occupied the provinces of Bœtica, and even to have spread as far as Lusitania, Portugal. All this great wave of colonization in Spain was called by the Romans Celtic, but it is very likely that Celtic is a generic name, just as Scythian is. Consequently we have their manners, customs, laws, religion—all mixed up together; thus, by some historians, they are the best and noblest of men, while by others they are everything that is bad. Perhaps the population of America might be classed in the same way, according to the bias of the writer of to-day.

Let anyone read over Israelitish names in Joshua, Chronicles, or Ezra, and notice how they are reproduced in the early names of places in Spain. See Zerubabel, Estebaal, Meribbaal, Elisham, Eliada, Baahana, Seraiah, Gallal, Taralar, Tola, and many others; Dan and Gad are constantly cropping up. Thus we have Gades, Gadeira, Guadiana, Gaditanians, Dianium, Bastetania, Hispania; the Don or Dan in many forms; Bar in Barcino, Barcas; Tar, in Tarraco, etc. Gol, Gal, we find constantly cropping up from Gilgal to Portugal. In the Turditani we may haply discover "The strong men of Dan"; indeed, of all the Celtic tribes, the Turditani appear to be the best type. Strabo writes of them as follows:—

"The Turditani are esteemed to be the most intelligent of all the Iberians; they have an alphabet, and possess ancient writings, poems, and metrical laws six thousand years old."

Turditania lies on the south coast of Spain, between the rivers Guadiana and Guadalquiver, but much of the fertile land to the east of the Guadalquiver belongs to Turditania. It contained a vast number of towns—200 it is said—and the largest is called the city of the Gaditanians. After enumerating other cities, Strabo mentions Asta, in which the Gaditanians mostly hold their Assemblies. Gold, silver and copper were found in this district, and the colony altogether was rich and prosperous before the Romans plundered it. Strabo writes in reference to its trade, "that large quantities of corn and wine were exported from Turditania, besides much oil, which is of the first quality. Formerly they exported large quanties of garments, but they now send the unmanufactured wool, which is superior to the Corasi and remarkable for its beauty. The stuffs manufactured by the Saltiatæ are of incomparable texture."

There is a note here that the Saltiatæ should read Salti-getæ.

Again Strabo: "The large amount of the exports from Turditania is evinced by the size and number of their ships. Merchant vessels of the largest size sail thence to Dicæarchia."

To the north of the Turditani are the Turduli, very much the same in manners and customs.

Although grouped with the Celts, Iberians, Celtiberians and Phœnicians, there is no absorbing of the Israelite element. And of such must we take the Turditani to be. The Roman writers try to smother over the great cruelties practised by their countrymen in Spain, but sufficient has leaked out to show us that extermination was the object of the Roman conquerors. We may briefly take one instance from the history of Spain, by Dr. D. Lardner, an eminent literary scholar, who wrote about the beginning of the last century. He writes as follows:—"The Consul Lucullus and the Prætor Galba had penetrated into the heart of Lusitania to extirpate, one by one, the warlike tribes of that country. While on this expedition he received a deputation from various people on the banks of the Tagus, who offered to submit to the Romans. Lucullus readily accepted their proposal, spoke to them with the utmost kindness, and expressed his anxiety to better their condition by removing them to more fertile seats, where they might enjoy undisturbed the fruits of their industry under the protection of the Romans. 'Come,' said he, 'in whatever numbers you please, and I will provide lands for you; I will be your father.'

"In answer to this, 30,000 poor Spaniards resorted to his

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camp. He received them with joy, divided them into three bodies previous to their departure for the three portions of territory he had assigned them, encamped them in three open plains, and secured their arms under the pretext such weapons would be useless in the peaceful life on which they were about to enter. Swift as lightning he fell upon them, thus separated and helpless; massacred above 9,000 and made 20,000 prisoners, whom he sold for slaves throughout the provinces of Gaul."

This took place about 150 B.C. What a number of instances we might quote illustrating Rome's cruelty and perfidy. Whether Israel, Phœnician or Kelt, such has been the way in which they have been fished out and hunted from their homes, until they reached the place prepared for them. Dacia and the Getæ are witnesses to the same perfidy on the shores of the Danube. Apostate Babylon and Nineveh, Rome and Russia, hand down the spirit of Nimrod to succeeding generations.

Well might the inspired Psalmist write, "O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us."

To sum up the conclusions we may come to in regard to the so-called Phœnician occupation of Spain.

It may be gathered that there was a mixed multitude of Asiatic people along *with Israel*—very likely Old Canaanites, Gibeonites, Syrians, Greeks, and even Jews. Maybe the Phœnicians were more carriers than settlers. We read that the Hebrew custom of "stoning to death" was the usual practice. They were expert in the use of the sling, and the stone chariots, javelins, and short swords, with armour and helmets, were their equipment for battle. The calf or young bull seems to have been an object of worship, mingled with the Druidical idea of a supreme God. Music and dancing were introduced in their feasts. Their dress consisted of a garment of linen girt round the waist; a woollen tunic of a black colour descended to the feet. The females were no strangers to fantastic ornaments. Lardner says they showed "traces of the Patriarchial, if not of the Mosaic, dispensation." The full moon was the chief feast among the ancient inhabitants.

The next way-mark in Britain will add to these Identity marks, and unite with the light shed over them in this westward movement.

NEW "IDENTITY" HYMN.

By the Rev. Leonard Hills.

Tune: "*Ellacombe*" *or* "*Noel*."

Oh, God of Israel, who did'st feed our fathers as Thy flock,
And in the unknown way did'st lead—Thyself their shelt'ring rock—
We praise Thee for the love Divine that gives, with daily bread,
Fresh tokens that we still are Thine, redeemed and blest and fed.

Give us the daily grateful voice and life that honours Thee,
And hearts that in Thy truth rejoice with Gospel liberty,
For covenant blessings—peace and health and strength and victory,
For power to hold and use Thy wealth on every land and sea.

Grant us, oh King of Israel, that, humble, glad and free,
We use these gifts Thy love to tell and win the world for Thee;
Inspire our trust, increase the light, spread forth Thy power abroad,
Till all the sons of men unite to worship Israel's Lord.

Pour out Thy spirit; let the claim of Christ the Lord be known;
So shall the glory of His name bring Judah to her own:
Keep Thou the Church, the land, the throne, and haste Thy kingdom, Lord;
Through all the world Thy praise be known and Thou by all adored.

Speed Thou Thy servants who through all the earth tell forth Thy grace;
Oh, let the nations hear Thy call, and join in endless praise;
To God our Father thus we raise, to Son and Holy Ghost,
The glorious anthem of the praise of Israel's conquering host. Amen.

Review.

Klasmata; or Fragments that Remain, with Biographical Notes and Snapshots. By Rev. Philip Carlyon, M.A. Robert Banks & Son, Racquet-court, E C. Price 3/- net.

This Volume of 242 pages is unique in the fact that it is issued by its author in the 94th year of his age. Can the rest of the world find an author so venerable at the present time? But judging from Mr. Carlyon's portrait in the book, it is very doubtful if this should prove to be his last work, for he is a very young old man and his fertile brain is still full of energy. "Klasmata" is a father's keepsake for his children, who asked him for some such memento. The dedication of the volume is threefold. (1) In memory of the birthday of the British Empire; (2) In memory of the birthday of Queen Victoria; (3) In memory of the birthday of his recently deceased wife.

To those who know anything of Mr. Carlyon's writings, it will not be a matter of surprise that the book is eminently original. In a special sense this venerable writer does his own thinking. The title is itself original, and is a Greek word signifying "Fragments." The idea of the title flashed into his mind from the passage in the Gospel, "Gather up the fragments." The title is a most apt description of the volume. It is not to be wondered at that he has borrowed the name from a foreign language, for whatever his opinion of the good old Saxon tongue, he is fond of classic expressions, which he has liberally scattered up and down his book; or as John Milton would say, that his foreign quotations came "thick as autumnal leaves that strew the brooks in Vallombrosa." It is all the same to him to speak to us in Hebrew, Greek, Latin, French, and even Welsh with a slightly faulty spelling. Mr. Carlyon once took a prize for his skill in Hebrew, but as yet he is not quite ready for a prize in Welsh.

The Volume is so full of diversified topics that it is difficult to deal with them all in a brief review, for they range from the "Squaring the Circle," to the life and death and epitaph of a favourite dog called "Dick." The various subjects may be thus summarized: God in the World, in the Bible, and in History—Satan's Miracles—On 2nd Book of Esdras—Anti-christ and the Millennium—The Iron Crown of Lombardy—Babylon's Fall—Gog—Japan—The Book of Canticles—Foot-prints of Dan—Various Snapshots—The New Science of Hæmatology, &c. But he deals largely with our British-Israelism—to him a very blessed and delightful theme, for he is a British-Israelite of the British-Israelites. One cannot but appreciate the certain sound given forth from his trumpet. He is not a writer of halting opinions; he believes, and therefore speaks. A little more of this certitude in our propaganda would be well, for in our ranks are some who, ever learning, fail to come to a knowledge of the truth. Describing the character of the book as a whole, it may be safely said to be *a la* Carlyon, for the man himself comes to view on every page, and the whole volume is an exact reflex of his mind and methods. Some of its utterances are peculiar and daring, but often clothed in forcible English, and with true eloquence.

Here and there, the readers will be tempted to break a

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lance with him. But they will find some food for thought, and will admire the versatility of the aged author. It will also be seen that he is a veritable champion of our Bible. He could, we think, easily appropriate the dying words of the late Dean Burgon, "Put my Bible into my coffin; I want no better pillow for my head than that." In addition to his strenuous advocacy of certain interpretations of prophecy, he lays great stress on the final victory over Russia of the little kingdom of Japan in the present war. He contends strongly for the idea that there is a large Hebrew element in the Japanese race.

But one of the most startling points in Mr. Carlyon's volume is his avowed discovery of the Final Antichrist, whose stupendous *rôle* is shortly to be accomplished. He argues that this Final Antichrist will be none other than an Emperor of Germany, who, as Kaiser, owns the Iron Crown of Lombardy with all its fateful issues. We advise all interested in this question to study his arguments for themselves.

The book also contains an interesting autobiography. In it Mr. Carlyon claims that he is a Cornish man of the tribe of Dan. The whole volume is marked by a genial and earnest and devout spirit. He offers many a note of praise to his God, and breathes many an ardent wish for a present and an everlasting salvation. May a large circulation of his last book cheer him at his advanced age, and serve to assure him that many of his best contemporaries and of his fellow-Israelites are willing to hear about the things of which he writes out of the fulness of his heart. And may his last days be his brightest and his best. J. IDRISYN JONES.

Correspondence.

FRANCES A. ONSLOW.—Thanks for yours with enclosure, but we do not think *Church Bells* has changed much for the better. The writer of the letter you send seems to be an ignorant and acrid opponent, and his views are just the opposite of our own.

THE NOTES ON EDWARD HINE.

To the Editor of the "Banner of Israel."

SIR,—I have been very much interested in the "Notes upon the Life of Edward Hine," which have appeared of late in the BANNER, by "Marazion." But in the last issue it is stated that he lectured at Stockton-on-Tees in December, 1872; at all events, that is the only conclusion one can arrive at from the context, and as I was the instrument in inducing him to come to Stockton for his first visit, and during that year (1873) I had been just awaking to the light, and at the time he lectured there I was a believer, I should be likely to know the correct date. It was at the invitation of a Mutual Improvement Society with which I was connected that he came and delivered his two lectures; one on "The Identification of the British Nation with the Lost House of Israel," and the other on the "Political and Religious Uses of the Fact," &c., &c. We had a splendid time, and many were convinced, including the late Mr. John T. Gott, whose name will be familiar to many of the older BANNER readers. I enclose copy of a letter in reply to an enquiry of my own relative to the Afghan people as the remnant of Assyria, which is written in his most forcible style, and is at once a most convincing chapter of Identity argument. I write in no carping spirit; only that we may be correct in dates, and in everything else; then we can stand against all opposition.

I am, Sir, yours in the hope of Israel,

JOHN WILSON.

Yarm, R. S. O., Yorkshire, 17th June, 1905.

Copy of Mr. Hine's Letter.

Mr. J. Wilson, Stockton-on-Tees.

DEAR SIR,—I have your favour to hand, and have sent the books by book post.

In reply to your query, most decidedly the Afghans are NO portion of the Ten Tribes. The Bible is the only authority upon this matter; and it declares the Ten Tribes to form an "*Island* Nation," with their "Isles" in the "Western Seas"; therefore they could not be a continental people in *the East*. The Afghans could not stand the test of my Twenty-seven Identifications, and Israel must answer to them, wherever they may be.

Besides these Identities, Israel could not possibly be identified unless they had *three* things.

1st.—A State Church with an Eastern window.

2nd.—The Ten Commandments the basis of their Church and the laws of the land.

3rd.—The Sabbath.

You may safely apply these *three* tests to any people, and if they do not respond to them they have nothing to do with Israel. It would be impossible.

Thus the Germans—though they have a State Church they have no Eastern window. Then they are none of Israel.

The French Nation is not based upon the Ten Commandments, therefore they are not connected with Israel.

The Russians, the Dutch, the Swedes, the Spaniards, the Belgians, the Germans, the French, &c., &c., &c., do *not* keep the Sabbath; therefore none of them can be any part of Israel. Why? Because the Sabbath is a "perpetual covenant"; it is a "sign between God and the children of Israel" FOR EVER (see Exod. xxxi. 16). If Israel were found not a Sabbath-keeping people, then God's Word would be *false*—a thing impossible to conceive. Hence the Sunday League people are ignorant simpletons, taking a work in hand in which they can never succeed.

It is equally an ignorance to lament over the fact that the French and other people do *not* keep the Sabbath, because it is expecting more than God expects. He *never* gave the Sabbath to the *Gentiles*. If we are sincere in our anxiety that they *should keep it*, then we must seek the restoration of Israel, because God *only* promises that the Gentiles shall do this AFTER (*i.e.*, not before) the Identity and restoration of Israel.

Yours truly, EDWARD HINE.

London, 73, Little Britain, Sept. 13th, 1873.

[We have pleasure in publishing this interesting communication from Mr. Wilson, but do so without endorsing all Hine's statements.—ED.]

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was pleased after so long waiting to see Mr. Jones's very candid, tolerant and kind reply. I regret, however, that other writers more able than I did not attack his very literal theory; as it is, he deals only with me. However, I beg now to be allowed another say, and I hope that others will join issue, and throw their light on this interesting and important matter.

Mr. Jones says, "The gist of A. B. W's. criticism is that a day of twenty-four hours does not fit in with prophetic events. Why not? The futurist view of literal days and years seems to fit in perfectly with each unfulfilled prophecy" (par. 1). But I must call his attention to the fact that he breaks his principle when quoting Dan. vii. thus: "There will be, in the period of the Final Antichrist, a covenant of seven years made with the Jews," &c. I would remind him that Daniel's words are not seven years, but "one week." "In the middle of that week of years he (Antichrist) breaks his covenant, and for the unexpired three and a-half years becomes a persecutor," &c. Of course, Mr. Jones sees it would be absurd to say that such great events as are foretold could be crowded into seven literal-days week. He is right in this; but it smashes his *literal* theory in one blow. No, try as much as we will to be wholly literal in things Scriptural, we find we cannot be; they must be "spiritually discerned."

In his third paragragh he says, "The month of thirty years has no Scriptural warrant and no precedent. On the literal day and year basis, the whole case is simple and natural." I admit that, arithmetically, forty-two months multiplied by thirty do not make three and a-half years of 365¼ days; but it makes the Scriptural number, 1,260. Mr. Jones, however,

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admits, in another part of his letter, "the formula of the Book of Revelation, forty-two months or 1,260 days." A month, therefore, of thirty days has a Scriptural warrant, but not an average arithmetical one of modern usage. I do not thus see the consistency of his statements; for if "days and weeks mentioned in prophecy are literal, with two exceptions where they are declared to be symbolical," how can he say, as he does, the week of the Final Antichrist is to be seven years?

360 years seem to be largely accepted by Anglo-Israelites as a "time"; and consequently, 2,520 years as "seven times." I do not know anything to warrant this but the adoption of the year-day theory. Scripture undoubtedly makes three and a-half times = 42 months = 1,260 days. Mr. Jones positively says these are literal days and future, not symbolical or year periods. Because he says so, I could not say it is wrong, but I doubt it.

History, fulfilled prophecy, seems to verify the year-day principle: 2,520 years from the beginning of Ephraim's captivity, 740 B.C., brings us to 1780 A.D. Was it not at that time that what we believe to be Ephraim's heritage began to develop into a mighty empire, world-wide—vast India, America, Australia, and many other expansions—"a company of nations"? It was also at that time that Manasseh "became a people," as his patriarchal grandfather foresaw for him thus:—"He also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations." This, I say, began to become history 2,520 years subsequent to the beginning of their captivity, namely, about 1780 A.D., and it is marvellously becoming more and more so ever since. Yet, as a people, with few exceptions, they do not know who they are, what is their origin, or what their destiny. The few, however, do know that the Seed of David rules and has done so since the time that Babylonia, "the Gentiles," desolated Jerusalem. That desolation, as I see it, was the commencement of "the times of the Gentiles"; not that of the preaching of Peter to Cornelius, as Mr. Jones asserts.

He says, "Their national existence was retained till the final overthrow by the Romans A.D. 70, excepting during the seventy years of captivity in Babylon." This I cannot see either; for the conscious sovereignty of the Jews as an independent race has never been restored since their Babylonian exile. It is my belief they will not be till "seven times" have fully past over them, as Moses, their prophet and law-giver, forewarned them. They and *their land* have, since their failure in 588 B.C., been subject more or less to some Gentile power. This I take it is the "times of the Gentiles," dominating Israel's heritage or land; therefore synchronous with his subjection to them.

But as we see the Ephraim House restored to independent and masterful dominion and wonderful expansion after 2,520 years, may we not expect to see the Judah House similarly restored?

Now "Nebuchadnezzar made Jehoiakim his servant" 607 B.C.; then 2,520 years from that date will be 1913 A.D. Judah should commence to return in earnest, and be fully rehabilitated in 1,932, 2.520 years after their utter exile 588 B.C. But both Houses began to fall more or less into alien troubles before those dates; so have been and will be their restitutions.

The history of Israel is prophecy fulfilled. There are so many events reciprocal to those 1,260 years previous, that, unless coincidence can account for all such things, it goes to establish the year-day theory. If the principle is true, and the chronology of the Authorized Version is correct, it gives great emphasis to Mr. Jones's exhortation "to watch." But he bereaves us of this motive for zeal by saying, What is the good? The good is, these dates and days are given us in the Scriptures, and we may infer they are there for our edification, and that is the good. While Daniel was told to "shut up the words and seal the book to the time of the end," that last phrase implies that if this is the time of the end, we may expect to understand them and that we ought to do so. The office of the Holy Spirit is to "teach us all things, guide us into all truth and *show us things to come*."

Mr. Jones says, "Christ blamed the Jews for not discerning the signs of the times; not for failing to discern dates," and "our ability to understand refers rather to signs than to dates," but with reference to "the signs of the times" I hardly see how we can separate "signs" from the "times" or "dates." Moreover, our "native resolution" needs the impulse of emergency.

It is admitted that the difference between the New Covenant and the Old is—one is spirit, symbolical; the other the flesh, literal. Jesus rebuked the literal Jews when He said, "The words I speak unto you they are spirit, and they are life." "It is the Spirit that quickeneth, the flesh (the letter) profiteth nothing." Herein I presume to think nearly all Christendom egregiously err. "They are in the flesh and cannot please God," and not "in the spirit." They try to understand the things of God by the laws of induction, by the "natural mind," not by the intuitions of the Spirit. The Apostle declares that "the natural man understandeth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." And Jesus asked, "Why do ye not understand My speech? even because ye *cannot hear My word*." What did He mean? Did they not hear His audible speech? Doubtless they did; and yet they did not hear His word.

I do not say this with any personal reference whatever. I apply it to modern Christendom, and to myself. Of the new age, I suppose, after the world, and Europe particularly, has been washed in blood, it is written in the prophets, "They shall all be taught of God," and "all shall know Me from the least unto the greatest."

It is only by this inward voice that the prophets and the "mysteries" of the kingdom of Israel, hid from the generations of this world, are to be understood. I should be glad if others more spiritual than I would take this matter up.

A. BRANSCOMBE WOOD.

222, Cromwell Road, Kensington, London, S.W.

OPHIR.

To the Editor of the "Banner of Israel."

SIR,—I believe it is almost always assumed, not only by Anglo-Israelites, but by many Biblical writers, that Ophir was situated in South Arabia. My own impression is that it was in India, for the words "apes," "ivory" and "almug," appear to have a Sanskrit origin.

"Apes" in Hebrew is "koph," without any Hebrew etymology, and almost identical with Sanskrit "kapi" = ape.

"Ivory," Hebrew "Shen habbim; most likely corrupted from Sanskrit "ibba," elephant.

"Peacocks," Hebrew "tukki-im"; Sanskrit, "sikhim," on the Malabar Coast is "togei."

Almug, or algum = saudalwood; Sanskrit, "valguka," corrupted into "almug."

They are foreign words in Hebrew as much as "gutta percha" and "tobacco" are with us.

The words therefore are indigenous, and the country where that language was spoken must have been the Ophir of the Bible.

I am not an authority in these matters, and am open to any correction; but the facts strike me as curious.

I must take exception to some of the derivations I find in your BANNER—it is sometimes taken for granted that "similarity" of words means "derivation." Nothing can be further from the truth. Someone wrote some time since that *Tsar* was associated with Hebrew *Isara* (mournful, &c.), whereas it is the Russian way of spelling Cæsar.

Similarity of sound and appearance is no guarantee of one word being derived from another.

Instance our "sorry" and "sorrow," each derived from different roots. French "feu" (fire) from "focus." The Latin word "locus," and Sanskrit "lokas," both mean the same and yet derived from different roots." Our word "call" is not derived from Greek "caleo," though having the same meaning. Neither has Latin "Sanguis" any relationship to the Mantchu "Sengi," blood. The general matter in your paper is so interesting that it is a pity to take so much for granted without more proof.

Yours truly,

W. H. PLAISTER.

632, High Road, Tottenham, June 17th, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

"The Anglo-Saxon Peril." By John Butterworth..... 297
Invasion is Impossible. By Alexander Dunn..... 298
A Standing Imperial Conclave..... 300
"To Isolate England, and Challenge Our Position Amongst the Nations." By John S. Anderson..... 301
In Memory of Mr. Skutt..... 301
Miscellanea..... 302
Showers of Blessing. By Gertrude Smith..... .. 303
The Alien Problem Solved. By M. J. Crampton..... 303
Correspondence: The Year-Day Theory. Affiliation.....305, 306

"THE ANGLO-SAXON PERIL."

BY JOHN BUTTERWORTH.

ON page 388 of *The Times Weekly Edition*, of date 23rd June, 1905, under the head "France: Relations with Germany," will be found a very suggestive *précis* of the report of *The Times* Paris correspondent, and of sundry articles in the *Echo de Paris*.

A German correspondent of the latter paper declares that the tendency of the policy of the German Empire is "to coax France into a real alliance with Germany in view of resisting the Anglo-Saxon peril." He further asks, "In presence of the common danger in the absorbing programme of economic conquests of the Anglo-Saxons, why should not the peoples of the old continent, who are all threatened to the same extent in their vital interests, forget their past quarrels in order to defend their collective patrimony?"

Commenting on these disclosures the *Echo de Paris* says that the Kaiser's aim is to compel France "to renounce the legitimate ambition of playing her part in the world, and, finally, to sign her permanent downfall."

On this, *The Times* remarks, "It is not only against England that the German plan is directed, but against the Anglo-Saxon world—that is to say, Great Britain and her Colonies and the United States. Everyone who knows anything about international politics was aware that after certain German hypnotizing methods met with failure in the United States, America was looked upon as being in the enemy's camp. The appearance of the United States as a Great Power claiming a voice in the settlement of all important international questions affecting her interests was witnessed in one or two Capitals with the utmost dismay. As the United States cannot be enticed into the German orbit she must be treated like England, who also failed to respond to Germany's advances."

All the above must be very full of suggestion to the Anglo-Israelite. In the first place, how the conviction appears to be growing among our statesmen and journalists that national isolation is the fate of the Anglo-Saxons in the near future! And a strange thing is that we, who for many a long year have so feared being left without allies in Europe, really seem to be beginning to view the approach of such a contingency with something like equanimity!

Surely we must recognise the finger of God in this. It is He that said, "Come out of her, My people"; and doubtless He is giving the blind part of the nation some of the needed courage to face the inevitable. Yet we know that many will be unmanned by terror as the great and terrible day approaches. Let us, whose minds are enlightened as regards our destiny, take heed to it that we show no sign of nervousness, and give place to no misgivings when we hear the kings of the earth repeating God's commands and saying, "Depart ye, depart ye." We who have read further know the reassuring promise which follows that command, "Ye shall not go out in haste, neither shall ye go by flight: for the Lord will go before you and the God of Israel will be your rearward."

The German correspondent of the *Echo de Paris* writes with a sense of humour unusual in one of his nation when he declares that the tendency of the German policy is to "coax" France to do what she has no wish to do! Poor France! The Kaiser's earlier methods in connection with the recent Morocco episode can only be classed as "coaxing" in the sense in which Mr. Bill Sikes called his leaded life-preservers, "persuaders." The cat is let out of the bag when our German critic denounces "the absorbing programme of economic conquests of the Anglo-Saxons." Verily the nations are consumed with jealousy of the God-given heritages of Israel! The Union Jack flying over the gates of our enemies is an abomination unto them! They cannot bear to see us possessing all the richest portions of the habitable globe. They envy our trade, our wealth, our

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position as "the head and not the tail," our immunity from invasion, our sea-power. But why hazard even the appearance of boasting by a recitation of our long schedule of blessings? It is enough to say that the nations hate us, the Anglo-Saxons, simply because we are on God's short "most favoured nation" list and they are not. The only privilege they seem not to grudge us is our missionary commission.

Is it merely fancy or is it the fact that our public speakers and writers are using, more than formerly, language in respect of national events which can hardly be described otherwise than as paraphrases of Holy Writ? The *Times* commentary on the correspondence under notice is a case in point. The 17th and 18th chapters of the Revelation give a terribly realistic picture of the power of Babylon, the evil spirit of the nations of the earth, to inebriate with luxury and to lull to sleep those whom she has dominated. Their condition as described by St. John the Divine answers well to the term used by the *Times*—hypnotized. That is what Germany is said to have wished to do to the United States. That is what "Babylon" does to her victims. Advances were made in order to captivate the United States, but Manasseh-America refused to surrender his will-power to the mesmeriser and to become a drowsy satellite, circling obsequiously round the imperious Teutonic luminary. Manasseh has in truth known the season, that now it is high time for him to awake out of sleep; for now is salvation nearer to him and to us than when we first believed. Long since he shook off his youthful lethargy, and purged himself of the reproach of slavery, washing out the stain with his own life blood. He is purifying his government, and is striving after all manner of reforms. He has become one of the leading missioners to the heathen. And now he has spurned the enticements of Germany. Therefore the present leader of the continental nations says to him, "Depart, depart," and reckons him as of the enemy's, *i.e.*, Great Britain's, camp. So we, Ephraim, stretch out the right hand of fellowship to our strong brother Manasseh across the sea and marvel at the goodness of God to the Anglo-Saxon race, rejoicing that we are deemed worthy to be hated and feared of all Europe because of the blessings which He has showered upon us for His own holy name's sake, in spite of our evil ways and our doings that are not good.

Only one suggestion more. Shall we let ourselves hate the individual instrument in the hand of God? Surely not, lest we should seem even to rebel against Him. The character of Cyrus left much to be desired; yet God called him "My shepherd." Because at the present moment God appears to be using the German Emperor to compass our isolation, by no means let us abuse him. Rather let us pray for him. Let us think of him only as a patriotic ruler, striving, according to the light God has given him, to better his own people. He and his brother rulers fear and hate us because God Himself has implanted that fear in their breasts. As perfect love casteth out fear, so conversely must fear engender hatred. It has not been given to them to recognise that what the Kaiser calls "The Anglo-Saxon Peril" is in truth life from the dead to those who can receive it.

Leave we then our individual opponents to the merciful judgment of God, accepting with thankful hearts His invitation to enter into our chambers and to shut our doors about us, and to hide ourselves for a little moment until the indignation be overpast. If we judge any it should be ourselves. Thus shall we be ashamed and confounded for our ways. Soon, then, shall God bless us, His Israel, beyond our most sanguine hopes. The LORD has spoken it. He will do it. Blessed be the name of the Lord.

INVASION IS IMPOSSIBLE.

By ALEXANDER DUNN.

VIII.—WHAT WALPOLE'S WORDS WERE.

"IN the year 1744 preparations for the invasion of this country were completed. The Scottish Jacobites had, in 1740, entered into an association formed to promote the return of the Stuarts. They received an assurance that France would send 13,000 troops, 3,000 to be landed in Scotland, and 10,000 to be landed near London, under Marshal Saxe, one of the best officers in the French service. Charles Stuart was at Gravelines, where he beheld the white cliffs of the glorious island which his family had lost through bigotry and despotism. The expedition was in motion, the squadrons of Brest and Rochefort were sailing up the Channel to clear the way for the huge transports carrying the soldiers, when suddenly Providence, which has on so many occasions defeated the attempts of our foes to invade and subjugate the inviolate island of the brave and free, *launched its terrible tempests* and scattered the approaching transports. The winds pursued the invaders, blowing furiously direct from London to Dunkirk, sunk several of the great transports with all on board, wrecked others on the coast, and made the rest glad to reach their port. The French Ministers were discouraged by the disaster, and the expedition was relinquished. The preparations of the Jacobites were never more complete. Only 7,000 men could be assembled in arms for the defence of London and neighbouring counties. A modern historian asserts that the fate of England 'hung suspended only on the winds and waves.' Fortunately it depended on a higher Power, whom the winds and waves obey. And just as it was said of the Spanish Armada, so it may be said of these dangers—AFFLAVIT DEUS ET DISSIPANTUR."—*Sir Robert Walpole Earl of Orford*, speaking in the House of Lords.

"Nothing but the wind has saved us from invasion, that the enemy has not set foot on our coast, ravaging our country with fire and sword, and threatening us with extirpation and servitude."—*Cassell's History of England.*

Yes. The Spanish, the French and the Dutch,
Have each found God His people still saves,
Our dear land their feet never can touch,
They go down to their watery graves.
For our isles are "the isles north and west,"
Which God for "lost Israel" has made,
Where He said they should gather and rest,
And the Gentiles should never invade.

IX.—WIND, ETC., WENT WRONG.

"During the year 1779, France endeavoured to persuade Spain that the period of England's greatness was over, that it needed only the combination of France and Spain and America to completely humble her, and France held out magnificent prospects of the Spanish share in the plunder of the British possessions. The great object was to accomplish the union of the French and Spanish Fleets, which they deemed would be indeed invincible, and not only drive the English from the seas, but would enable them to land in England itself.

"The French fleet slipped out of Brest on the third of June, and effected the desired junction with the Spanish at

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Cadiz. The French Fleet consisted of thirty sail, the Spanish thirty-eight, making the united fleet sixty-eight, besides frigates and smaller vessels. To oppose this tremendous force, Sir Charles Hardy had only thirty-eight sail. In the confidence of overwhelming strength, the Franco-Spanish Fleet sailed directly for the English coast. Never since the days of the Spanish Armada had such a mighty squadron threatened the shore of England. On shore the panic was intense, the French and Spanish being expected every hour to land. But on the 31st of August, *the wind veering* enabled Hardy to get the weather-guage of them, and so was prepared to engage their ships, though they were so superior in numbers. But through a combination of circumstances, the courage of the Spanish and French evaporated, and then they began to quarrel amongst themselves. The Spanish commander declared he would return to port and relinquish the enterprise ; the French commander also decided to return to Brest. *A pestilential disease* attacked the French, from having been so long cooped up in foul ships. Great numbers of them perished, and this was the case also with the Spaniards, who are said to have lost three thousand men. Three or four men-of-war were taken, two of their large treasure ships, and a vast number of merchant craft. Their hopes, as in all cases of invasion, were lamentably blighted."—*Cassell's History of England.*

When France and Spain with schemes well planned,
Their allied Navies had collected,
'Gainst our unconquered envied land,
'Twas God alone our isles protected.
He caused our foes to disagree,
When near the goal of their ambition ;
He keeps our islands great and free,
Secure from every "Expedition."

X.—HOW HEAVEN HINDERED HOCHE.

"The great Brest Fleet sailed for Ireland on the 17th of December, 1796. This consisted of forty-three sail, six transports, frigates, corvettes and brigs. On board the transports were 25,000 men and abundance of arms and ammunition, as well as extra arms to put into the hands of the disaffected Irish. General Hoche was appointed to terminate the woes of Ireland, and convert that island into a French paradise. Sir Edward Pellew made haste to inform Admiral Colpoys, who should have been off Ushant, with a large Channel Fleet, but could not find him. Such was the carelessness of an Admiral at this critical moment, when every vigilance should have been used. The French Fleet sailed out, but no English Fleet was visible to intercept them, and had Providence had no more care of England than its Admiral, it might have been severely punished. But no sooner did the armament put out to sea, THE NEXT DAY, than it was *assailed by a tempest*, and the ships were driven different ways. One of them was forced on the Grand Stenet Rock, and wrecked—out of 1,400 souls on board only sixty were rescued. Seven ships of the line managed to reach Bantry Bay, on the 24th of December, but there they were so battered by the storms that, seeing no more of their fleet appearing, they sailed back, and reached Brest on the 1st of January, 1797. When they were gone, another portion of the fleet arrived in Bantry Bay, but only to be tossed and driven about without any rest, to lose several ships, and to put back also.

"As for Hoche, he never saw Ireland, for the greater part of his fleet was driven about and swamped in the Channel Of his forty-three sail, thirty-one only returned, and thousands of the soldiers were drowned in the foundering transports. One large vessel, which was called *Droits de l'Homme*, and carried seventy-four guns, after a severe fight, was left a wreck in Audierne Bay, south of Ushant. Of the 1,800 men on board, scarcely more than 300 were saved, notwithstanding the greatest efforts of the English sailors to save them."—*Cassell's History of England.*

They may against us gather,
As God's own Word declares
By Israel's God and Father ;
The same fate will be theirs.
Dutch, Germans, French, or Spanish,
We need not fear them all.
They in the depths will vanish ;
They for our sake shall fall.

XI.—TRAFALGAR'S TERRIBLE TESTIMONY.

"*They shall surely gather together, but not by Me. Whosoever shall gather together against thee shall fall for thy sake.*" Isa. liv. 15.

The French and Spanish gathered on the main,
Nelson with England's Fleet off Cadiz lay ;
The crews his order 'Forward' did obtain,
Then to his cabin he withdrew to pray.
His soul was full of martial fire that day ;
He saw the coming fleets of France and Spain
As they came sailing on in grand array,
Their colours flying in the breeze so gay.
Who dreamed their allied strength would be in vain ;
That before night wrapped earth in shadows gray
No traces of their grandeur would remain,
Save where a stately ship had sunk for aye,
And drowning French or Spanish writhed in pain,
And dyed the billows with a purple stain ;
Or where a few mere wrecks fled on in wild dismay,
Tossed by the winds and waves back to Trafalgar's Bay?

THEIR TESTIMONY.

"La nouvelle d'un grand revers maritime vint attrister l'Empereur, l'Amiral Villeneuve perdant contre Nelson la bataille sanglante de Trafalgar. Dix de nos navires, retenus par le vent, qui nous fut contraire toute la journée, ne puvent prendre part à l'action general."—*Histoire de la France.*

THE TRANSLATION.

"The news of a great maritime reverse saddened the Emperor, the Admiral Villeneuve losing against Nelson the bloody battle of Trafalgar. Ten of our ships, *kept back by the wind*, which was contrary to us all the day, were not able to take part in the general action."

"October the 19th, 1805, Collingwood signalled Nelson that the French Fleet was coming out of Cadiz. On the morning of the 21st, when the English Fleet lay about seven leagues to the north-west of Cape Trafalgar, the hostile fleet was discovered about seven miles to the eastward. Nelson ordered his fleet to bear down on the enemy, and then retired to his cabin for prayer. He had a strong presentiment that he was to win the victory and die in it, said he should not be satisfied unless he took twenty, and hoisted on his topmast his last signal, "England expects every man to do his duty," which was responded to with loud hurrahs. Nelson fell about the middle of the action, after which the battle continued with terrible fury. Nineteen ships were taken, six or seven went down or were burnt. The Spanish Admiral was mortally wounded, and Villeneuve, the French Admiral, was taken prisoner. The prizes were found to be so much injured, either by shot or running on shore in the gale, only four—three Spanish and one French—were saved and brought to England as trophies. But the French and Spanish Navies might be said to be annihilated. Whatever might happen on the Continent, England was for ever put beyond Napoleon's reach. She might still sit on her

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ocean throne and smile at the efforts of a world combined. Fouché says, 'The disaster of Trafalgar, by the ruin of our navy, completed the security of England.' Napoleon published in the *Moniteur*, and stated in opening the Senate, 'A tempest has deprived me of a few ships, after a battle imprudently entered into.' "—*Cassell's History of England.*

The hostile fleets sail proudly on the sea,
And mighty armies are on board in state;
No doubt have they of coming victory,
All hearts with 'England's conquest' are elate.
But Israel's God of old decreed their fate,
And so fulfils His promise faithfully.
Like Pharaoh's host at a more distant date,
The ocean covers them, save some who flee.
Britain's free soil no foe can violate,
God makes her so invincible and great.
He who within His fists doth grasp the wind,
Who holds the ocean in His mighty hand,
Is to His people Israel true and kind,
Doth howling wind and roaring waves command
To guard the islands of His chosen band,
And mete the doom for ages sealed and signed.
Oh that the statesmen of our Empire grand
Were to this glorious truth no longer blind—
Invasion is impossible, our land
Shall to the end of time unconquered stand.

Prospect Place, Tottenham, Israel's Isles.

A STANDING IMPERIAL CONCLAVE.

THERE was an exceptional character attaching to the lecture delivered by Sir Frederick Pollock at the Royal Colonial Institute last evening, with Sir J. West Ridgeway in the chair. As a matter of fact, it was not so much a lecture as the pronouncement of a party, or rather an influential body of thinkers in which several parties are comprised. So Sir Frederick, in playing the spokesman as he did, was fifty lecturers rolled into one; and no one in the distinguished audience failed to lend additional interest and attention on that account. The group thus represented includes Mr. Haldane, Mr. Pember Reeves, Dr. Parkin, and nearly fifty others, all associated through the Imperial Federation (Defence) Committee. When the latter body was reinforced, these fifty members were anxious to set the old League up on practical lines without merging themselves in the Committee in question, the British Empire League, or the Royal Colonial Institute. So the new movement remained without shape, but it could not remain void, for from time to time it published a statement of its progress, and among other things it mentioned a mass of work done by means of correspondence. And this propaganda these fifty disinterested Imperialists propose to continue until the meeting of the next Colonial Conference, at all events.

THE IMPERIAL AGENDA.

One of the main conclusions arrived at, even among the tariff reform section, is that tariff alterations alone will not serve, for there are far more than commercial issues involved. The importation of Colonial members into the House of Lords would be inadequate, and any considerable increase in the size of the House of Commons is impossible. The most practicable and serviceable method of binding the Colonies together without elaborate legislation or formal change of the Constitution, would be to establish an advisory council, say an Imperial Committee of the Privy Council. It would need a permanent secretary, a general intelligence department on Imperial interests, and a system by which Colonial statesmen abroad might employ representatives or occasional delegates, as well as communicate their views by cable. The Imperial Committee would deal with all Colonies and dependencies impartially in respect of matters not coming under the jurisdiction of any department of State, without, however, committing or interfering with the home Government or the Colonial Governments in any way.

ITS CONSTITUTION AND PERSONNEL.

The nucleus of this Imperial Committee, said Sir Frederick, exists already in the conference of Premiers in 1902, and it is expected to meet again next year. The Crown Colonies would be represented by the Secretary of State, and the President would be the Prime Minister, but Privy Councillors going out of office would be retained as members, and the same with Colonial ex-Premiers. There was some question about admitting India to a share in their deliberations, but the lecturer expressed himself in favour of the idea, particularly as India, as in many other cases, was directly concerned with certain South African questions at the present moment. Politicians, explorers, merchants, engineers, and leading shipowners could be called in to express views they might not care to commit to a written report, and the Committee would still be small enough to transact confidential business. The objection that a body without executive authority would have no serious influence was met by the precedent of the Committee of Imperial Defence. The latter, in its brief lifetimes, had exorcised the bogey of a Continental invasion which so long haunted the War Office; and the lecturer thought the suggested new Committee might clear up similar mischievous misconceptions in civil and general business better than many years of desultory talk.

A LIBRARY OF IMPERIAL LORE.

As for the Committee's intelligence department, it might begin with the vexed questions of merchant shipping and copyright; and its value and efficiency might be reinforced by the inclusion of travellers, ethnologists, and students of comparative politics, so as to represent all branches of knowledge and research. Then, again, there might be an expert sub-committee to prepare the constitution of an Imperial High Court, and another to standardise matters of inter-state commerce. As information grew and accumulated, it might be made available to all serious inquirers, just like the treasures of the British Museum and the Records Office, and some of it might be published from time to time with advantage.

CRITICAL POINTS.

In the critical and interesting discussion that ensued, Sir George Clarke gave one or two views which were all the more important because of his experience as secretary of the Imperial Defence Committee. He thought this new consultative body must not be too secretive, or it would cease to draw popular interest and support. Sir Frederick Young urged that there must be more direct political representation for the Colonies than the lecturer had suggested. The Hon. B. R. Wise applauded the lecture and said Imperial interests had too long been tossed into the cauldron of party politics. The new scheme could be launched by an order in council, without any Act of Parliament. Dr. Parkin thought it was significant that while the political parties were fighting over free trade, men of all parties should be quietly thinking out ways and means and preparing the public mind for a fuller Imperialism.—*Pall Mall Gazette*, April 12th.

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"TO ISOLATE ENGLAND, AND CHALLENGE OUR POSITION AMONGST THE NATIONS."

By John S. Anderson.

What an Identity these words have about them! and written by a foreigner in profound ignorance, no doubt, that such is very much the teaching of the prophecies regarding us, Israel, in the Bible! Under these words the *Evening News* of June 19 contained the following article :—

"'Great events may spring from the German Emperor's visit to Morocco. My conviction is that it may be the prelude to the development of a gigantic scheme, the realisation of which will shake Europe to its foundations.'

"These prophetic words were written by 'A Foreign Observer' to the *Morning Post*, on April 8, before the extraordinary developments of the European situation, which have come to light during the past week, had taken place. In a nutshell, the position is that England and France came to an agreement some time ago respecting Morocco. Prince (then Count) von Bülow, interrogated in the Reichstag, said that there was nothing in that agreement affecting the interests of Germany. Suddenly the Kaiser paid a visit to Morocco, and made a speech, which meant that Germany intended to have her share of the trade and equal rights in Morocco. Since that time France has been threatened, and Delcassé—her strong Foreign Minister—displaced. A few hours before that event, there is now little doubt that both Germany and France were prepared for war.

"VALUABLE REFLECTIONS.

"These facts, therefore, give enormous importance to the observations of 'Foreign Observer,' who writes again to-day. He says :—France appears to be debating whether she shall still further yield to the wishes of Germany. Loyalty to England inclines her one way; unreadiness to offend Germany inclines her the other. Germany's object now is to deal a blow at the Anglo-French understanding, and if possible to detach France from Britain.

"The unexpected complete defeat of Russia at sea and the position of her forces on land has relieved Germany from anxiety on her eastern frontiers, and in a struggle with the Dual Alliance Germany will now have only one antagonist to fear instead of two.

"Sooner or later one of two things must happen—France must fight at a disadvantage, or she must come to occupy a position in the world that the German Emperor may regard as a guarantee that she will not be able to interfere with the realisation of the German Empire's assumption of the foremost place among the Powers of the earth.

"ENGLAND SHOULD PREPARE.

"Having pictured the Emperor as being well on the road to success in placing Germany at the head of the nations, it remains for me to note that Great Britain may have something to say on the matter, and that in view of such possibilities she may, in the time that remains at her disposal, seriously devote her energies to the task of fitting herself to impose her wishes on those whose desire for expansion might take, to her, objectionable forms.

"Summed up, this important communication means :—

"The Kaiser professes to see in our good understanding with France the germ of an offensive and defensive alliance.

"Russia no longer counts in the Kaiser's estimate.

"The German Navy has grown big and strong.

"The German Army is overwhelmingly strong.

"France is forbidden to have a policy of her own. She must accept orders from Berlin, or the German Army will march to Paris.

"France has been 'surprised,' and is unprepared to take up the gauntlet thrown down.

"Morocco is a pretext.

"The real purpose of the Kaiser is to isolate Great Britain.

"There is much more to come. France having been put out, 'Foreign Observer' believes Russia and Germany will join hands and lay hold on Persia.

"Great Britain is to be challenged at no distant date, and her position assailed.

"The *Matin* adds that Germany's intention is to endeavour to exercise some sort of control over the relations of France and Italy and England."

To think that an outside "Observer" should write in such a strain, and forecast coming events in such a decided manner, as though he were actually quoting from the Book of books!

A good deal has been written from time to time about "blind witnesses," Russia being our "natural enemy," the hatred and jealousy of the nations towards us, and other eventualities; so that there really seems nothing else to be advanced, and we cannot, we think, do better than recommend the foregoing important utterances of the "Foreign Observer" to the careful consideration of the readers of the Banner of Israel, who can console themselves with the knowledge that we are under the special care and protection of Almighty God, as shown in the unconditional promises made to Abraham, Isaac and Jacob, and to their seed for ever.

Streatham, 19th June, 1905.

IN MEMORY OF MR. SKUTT

(Chairman of the last Identity Meeting at Kenilworth).

O could he but return
For one brief hour, what many wondrous words
Would fall on our astonished and delighted ears
Concerning that first Sabbath spent in Heaven,
And of that hallowed rest, far, far away;
It's music so unlike earthly Sabbath songs,
With not a tear to dim the sparkling eye,
Or sin or pain to check the anthem's flow.
But though he revelled mid such joyous scenes
He surely had some thoughts of those he left behind:
For Heaven and Earth are linked in one accord,
As in each sphere they sing the Saviour's Name.
Yes, he thought of us, for his love was still unquenched,
The memories of past friendships still remained.
How sweet to him to know
That we were every moment hastening to his side,
And that soon, soon, his welcome could ring out
As our pilgrim-footsteps reached the pearly gate.
Till that bright hour dawns sing thou on,
And, clad in thy robe of pure unspotted white,
Walk beside the crystal river of that happy land.
We shall know thee when again we meet;
Thine own old self we gladly shall behold,
And trace the lineaments of thine earthly life
By which we knew and loved thee in the past,
But ennobled, purified, and perfect made.
Yes, thine own very self we shall again admire,
But with thy wider knowledge of the things of God
And thy deeper love for the loved ones of the past.

J. Idrisyn Jones.

Kenilworth, June, 1905.

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MISCELLANEA.

HIGHER CRITICS.—We have seen the same course of destructive criticism pursued with many ancient authors whose writings claim no more than human authorship. The *Songs of Homer* and the *History of Herodotus* have been subjected to a slashing process, which left nothing but the *disecta membra* of the dissecting room, noisome and awaiting burial. At the beginning of the century, F. A. Wolf dismembered Homer with the cleaver of a butcher. He eliminated part after part, until there was nothing left of the *Iliad* or *Odyssey* but fugitive songs, such as were sung by vagabond minstrels. There was no connected story, but rhythmical tales, strung together at random, by Pisistratus or the Alexandrian grammarians. Homer himself became a myth and Troy never had an existence. Herodotus fared little better. He was a garrulous story-teller, who relied on the gullibility of his hearers, while he drew on his imagination for his facts. He was everywhere derided as an historian, and relegated to the company of Gulliver and Munchausen. But after a time, Schliemann and Layard began to dig. They found remains which corresponded with the descriptions of the *Iliad*, and of the garrulous traveller, so closely that they read the originals in a new light. One fact and correspondence suggested another. By-and-by cuneiform inscriptions were deciphered. Libraries of baked bricks were found and read. *Herodotus*, now, is veritable history, the *Iliad* a descriptive poem, with unity of design, and *Agamemnon* is king among men. Wolf's *Prologomena* is now only a curious specimen of perverted ingenuity, as deliciously absurd in its conclusions as the speculations of Doctor Akakia.—*Professor Cooper.*

* * *

CHURCH HISTORY.—In the quaint old Town Hall of St. Albans an interesting exhibition is in progress. It illustrates the history of the Church in the British Isles from earliest times down to the middle of the nineteenth century, by means of manuscripts, ornaments, vestments, and portraits.

* * *

TRADE IN DIAMONDS.—Records kept by the Cape Government show that last year £5,500,000 worth of diamonds were sent to England, as compared with £3,500,000 worth in 1900.

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MAKING OF MODERN JAPAN.—"It is the custom of travelling journalists and literary globe-trotters to give to Japan's own sons all the credit for everything they have achieved, and to ignore, through pure ignorance, the great share which England and Englishmen have taken in the creation of Japan as she now is." With these words Mr. J. H. Longford, formerly H.M. Consul at Nagasaki, concluded a most interesting lecture last night at the ordinary meeting of the Japan Society, on "England's Record in Japan." It was the example of England, said Mr. Longford, that produced the ambition to become a naval and commercial Power, and with the exception of the army, which is the creation of French and German teachers, there is scarcely one branch of modern development in Japan in which Englishmen have not played a great part. They created the navy. They were the founders of the railway, telegraph, and lighthouse, of the prison and banking systems, of the Press and the mint.—*Daily News*, March 9th.

EGYPT "HEALED."—"The change in the character of the Egyptian people that has been brought about under Lord Cromer's rule is very marked. If you wish to realise the increased wealth and happiness of Egypt under all these measures, you must ride, or walk, as we did for several months at the beginning of the present year, through the fields and among the villages of Egypt. As you watch the people at their work and listen to their songs and laughter, note their clean clothes and bright faces, their merry children and happy, child-hearted women, you gain an impression of happiness which, alas! you no longer find on the country-side of old England. Times have indeed changed since the days when the Egyptian had to work like a slave and live on an onion a day."—*Daily Journal.*

* * *

CANADIAN IMMIGRATION.—Considerable misunderstanding has been caused by the report from Ottawa that the Canadian Government was paying a premium of £1 a head for Continental immigrants, as against 7s. a head paid to booking agents in this country. A Press representative is informed that the reported arrangement with the North Atlantic Trading Company is quite correct. In fact, the Canadian Government has dealt with the Company for the last five years. But it is quite untrue that Canada pays more for a Continental than for a British immigrant. The North Atlantic Trading Company does all its own advertising, publishes literature in seven different languages, and generally carries on the propaganda. In the case of Great Britain, this work is carried on by the Canadian Government at a cost of about £60,000 a year. Consequently the British immigrant costs the Canadian Government much more than £1, which is paid for the Continental immigrant.

* * *

PRINCE EDDIE'S VIEW.—Little Prince Edward of Wales, now eleven years old, had been diligently studying English history, and was being examined on the period of Henry VII. "Who was Perkin Warbeck?" was the question. "Perkin Warbeck was a pretender. He pretended he was the son of a king; but he wasn't. He was the son of respectable parents!"

* * *

THE NILE BARRAGE.—Much interest has recently been aroused in the great Assouan dam, built across the Nile at a cost of nearly two and a-half million pounds. It was proposed to make the dam higher so that it could keep back a greater volume of water, but the latest investigations into the question of the effects of the strain put upon a dam by the weight of water caused the engineers to hesitate. Obviously it was impossible to run the slightest risk of wrecking such an enormous undertaking, the consequences of which would be too terrible to contemplate. The question as to whether it should be raised has now been shelved, for the engineers have found that the water forcing its way through the sluices of the dam has dug great holes, in some instances 24ft. deep, in the bed of the river below the dam. To ensure its stability these will have to be filled in with concrete, a work which will take two years to complete.

* * *

THE WORK IN SUSSEX AND SURREY.—Will interested believers who live in Sussex and Surrey kindly communicate with the Rev. Leonard Hills, West View, West Hoathly, in view of the proposed open-air work in the Identity cause during the next three months?

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SHOWERS OF BLESSING.

By Gertrude Smith.

"Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

While prayers have been ascending in most of our churches for the refreshing rains, which in response to them have descended and saved the fruits and crops of our land, I wonder whether we as workers are proving our covenant-keeping Lord by claiming an out-pouring of the Spirit to open the eyes of the nation to their grand destiny.

We labour on from day to day and year to year with varying results. Some more, some less, but if we took God at His Word, and claimed a mighty shower of blessing, what might we not obtain! The prophet, speaking as the mouthpiece of Jehovah, says, "Prove Me." Have we done this? Then he goes on to say, "There shall not be room enough to receive it"—this mighty outpouring, these showers of blessing. Day by day each sower hears in his or her small field of labour of new converts to the Truth; but what will it be when the Sun of Righteousness illumines the vast area upon which the seed has been sown? And this might, nay, would be done, if we only had more faith to lay hold of the promises. Could we not all set apart say even a quarter of an hour one particular day in the week, when each Anglo-Israelite might supplicate at the Throne of Grace for this mighty outpouring of the Spirit, but alas we are content with "the day of small things." As one lukewarm believer said to me not long ago, "The time is not ripe for great results." Is this true? Is it not rather that *we* are not ready. God is waiting: "Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full" (St. John xvi. 24). Ask in faith, nothing wavering (St. James i. 6). Not in the way the old woman did, who prayed that a hill obscuring her view might be removed during the night, and exclaimed on drawing up her blind the next morning, "I knew it would not be gone." How many of our prayers are much the same. May God stir us up to expect great things. We are content so often with our own personal requests that we give little or no time in our prayers for those larger supplications that will bring blessings untold to our beloved nation. The writer will never forget a little incident which occurred some years ago during Messrs. Marchant and Mackworth's campaign in Hyde Park. We had met together at the house of a mutual friend for tea between the afternoon and evening meetings, and before going forth to the park we held a prayer-meeting for the outpouring of the Holy Spirit on the work. Just as we were singing the hymn, "Our blest Redeemer e'er He breathed," and had commenced the verse, "He came in semblance of a dove," a beautiful large bird entered the room and fluttered on to the heads of many present, before going out of the window. It startled us all for the moment, and brother Mackworth exclaimed, "May it prove prophetical." Since then many of the Hyde Park workers have been scattered. One is in a distant part of the world, another has gone to his rest and reward; but the promise remains still, "Ask, and ye shall receive that your joy may be full." Prove Me, saith the Lord.

"Though sundered far, by faith we meet
Round one common mercy seat."

We are asked by our great statesmen to think Imperially, but our gracious Lord and Master bids us pray Imperially.

"We are praying to a King,
Large petitions let us bring,"

(1) That Israel's eyes may be opened to her great and glorious destiny. (2) That Judah may be soon united, and that both Houses may come up out of the land of the North to claim the inheritance promised to their forefathers.

THE ALIEN PROBLEM SOLVED.

By M. J. Crampton.

Before commencing to deal with this many-sided question, please allow me to say that I do not intend to burden you with statistics; I will leave that to those better able than I am to deal with them, and will begin by dividing aliens into three classes.

I.—*The Criminal Alien.* The alien who seeks on these friendly shores an asylum and a refuge to escape from his own land when he has broken its laws, where, owing to our national hospitality, and shall I say careless kindness, especially to such foreigners, he can carry on his nefarious businesses unhindered, at least for a time, imagining that England being a free country, he is free to do as he likes. With this class I do not intend to take up your time, merely remarking that we can do without them. We do not want them, and if a Bill can be passed to exclude such from our land it will be well for us. It rests with the people.

II. *The Religious Alien.* This class includes idolaters of all kinds, and those religious orders who have been expelled from other countries, one of which does not even profess Christianity. I am now alluding to those monks, nuns, etc., who have lately flooded this land. Why should this so-called Protestant England be the dumping-ground for the moral refuse of France and other countries? If *they* cannot do with them why should *we?* If they are such pests in their *own* native lands, will they not be the same *here?* Defying laws, subverting and enslaving our people, mentally, bodily, and spiritually, and ruining our little ones. We have laws, good laws, at present in force. The Romish Church is strenuously working to get them repealed. Our laws, if carried out, would rid this land in less than a year of every religious order or society of the Church of Rome. It is in the power of the people of this realm to enforce these laws. We have an Act, passed in George IV.'s time, prohibiting any religious order of the Church of Rome from wearing vestments in any place save in their own Romish Churches or private houses. Why should we have this crew of sappers and miners, whose every energy is being put forth to undermine, overthrow and destroy every vestige of law and liberty, every institution and privilege; in fact, everything we hold dear? We do not want this class any more than we want the criminal alien. The day is coming when our eyes shall be opened, and we shall see that Rome is still Rome, in spite of the mask she is now wearing—that she is the "wolf in sheep's clothing." Now she speaks in soft accents; but wait till the time arrives (and it will, sooner than many expect) when she will lay aside her mask and show herself as she really is; then the people will rise up and expel them again. Perhaps it is not generally known that on the night of our late queen's death the Papists proclaimed Mary of Modena, a Roman Catholic, as queen of these lands! The account appeared in the *Daily Telegraph*, March 3rd, 1902. We have had recently a Papal legate in our isles, one Cardinal Vanutelli, the first we have had

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since Cardinal Pole, now between 300 and 400 years ago! He ruled the English roost for the Pope, and caused the death of the martyrs in bloody Queen Mary's reign. Do we want another reign like hers? If not we must be up and doing, for Rome is preparing for it. We want another Gideon, another Elijah, another Cromwell and his Ironsides, another Josiah, who had he lived in our day would not have been found visiting the Pope, as some of our great ones have done lately. God will surely visit us for this!

I now come to another class of alien, whom the people are most anxious to keep out of the land, I mean

III. *The Jew.* Objecting with all my energy to his being called by this name, two reasons only I will give. First, in the Jew we see the brethren of our Lord Jesus Christ, who was Himself a Jew. Did He stand at our doors, as His brethren are now doing at ours and under the self-same circumstances, would we, could we, say to Him whom we love to call our Elder Brother, "You are an alien, we have no room for you here, we do not want you?" No! Second reason is that they are not only our Lord's brethren, but ours also—children of the same Jacob, children of the same father but not the same mother, separated for ages but now returning to their brethren; and which of us would on an elder brother's return from a long-way-off land after many years' absence call him an alien? Not one, I am sure. Now is it not a strange thing that what we *could* do, and it would be to our benefit *to* do, that we do *not* do, but what we *cannot and never will* do, that we fight hard *to* do? We *have* power to expel the idolater, but we don't use it; we have not the power to keep out the Jew, yet we labour to do so! Why have we not the power to keep out the Jew? Because we should be found working in opposition to the Divine plans. We can no more stay the tide of invasion by Judah than we can change the course of the wind, or keep back the inflowing waters of the ocean; all are the works of an Omnipotent God. I will try to make this plain. In the first place, we must bear in mind that Judah is a portion, a *small* portion, of God's ancient people Israel, the children of Jacob His servant, loved, dearly loved, for their father's sake, for Abraham's sake, their progenitor; for Isaac's sake, in whose name the whole family of Israel was in after years to be called; for in Genesis xxi. 12, we read: "For in Isaac shall thy seed be called." For Jacob's sake, who prevailed in prayer with God, and had his name changed from Jacob to Israel, a name which signifies *Jehovah's man king*, thus— { *Is ra el* / Man King Jehovah } In other words, Jehovah's royal man. The nation of Israel was, according to God's Holy Word, a royal one. Peter, in his first Epistle, addressing outcast Israel (not the Jews), tells them they are a royal priesthood (1 Pet. ii. 5 and 9). There are scores of passages in which the House of Israel are called by God by names most high and glorious, "My Chosen," "Mine Elect," "A Holy Nation," "My Beloved," and many other titles in the Blessed Book, the Holy Bible; they are pronounced "*blessed*" who blesseth them, and cursed who curse or persecute them, and again, prosperity is promised to those who even "pray for the peace of Jerusalem."

Now you will perhaps say, "What has this to do with the alien problem?" Much. I want to show that it is God's work, and that it is His gathering of His people together prior to their return to their own God-given land. In the early days of Israel's nationality, the whole twelve tribes were under one king, and the kingdom was called the Kingdom of Israel, but owing to the idolatry of Solomon, God caused *the* kingdom to be rent from his son and given to his servant. Will you kindly note 1 Kings xi. 11 does not say He will rend a *part* of the kingdom from him, but THE *kingdom*. Judah was the royal tribe, consequently the others formed THE *kingdom*. Now God threatened to rend these from the royal House of Judah. "Howbeit," ver. 34 says, "one tribe is to be left for David's sake, that there might be a light always before God in Jerusalem"; that one tribe was Benjamin. Henceforth there were to be two kingdoms, having separate kings, laws, exchequers, armies, and shall I say religions? One the kingdom of Judah, consisting only of the ruling tribes of Judah and Levi, which were *not* reckoned as *the kingdom*, and Benjamin, which was, but which was only lent for a time and purpose, ruled over by one of David's house. The other, the kingdom of Israel, under kings of various families not Davidic, mostly heathenish idolaters. Later on in their history both kingdoms fell into the most abominable idolatry; occasionally Judah had a righteous king, for example, Josiah, Hezekiah, Jehoshaphat, and others, but the kingdom rebelled against God, and for their so doing and their idolatry they were carried to Babylon and remained there seventy years. At the end of that time some returned to Jerusalem; not all. In Deut. iv. 27 God had threatened that if they were not obedient to Him He would scatter them among the nations. This may be looked upon as the beginning of the scattering—this Babylonish captivity, and only a part returning—though according to history it has been fully proved that several of the tribes had wandered away from the body of the people, some as early as the time of the Judges. Judah's captivity was more than 130 years after the captivity of the kingdom of Israel, who had been taken to Assyria. When Judah did return, at the end of the seventy years, Israel was gone, and was further scattered, largely among the nations of Europe. Both houses were scattered, but while one house became lost to themselves and to the world (not to God), Who had said that though he would sift them among all the nations of the earth, yet not one grain should be lost, the other remained in prominence, and is so to this day. Both houses were hereafter to become witnesses to God's faithfulness, because He had promised in the 29th verse of Deut. iv. that if when scattered they sought Him they should find Him. Jer. l. 17 tells us, "Israel is a scattered sheep"; ver. 6, that they had been "lost sheep." But now I am coming to the most interesting point; in ver. 19, God says, "I will bring Israel again to his habitation." These are lovely verses, and both kingdoms are included. Ver. 17, "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." Ver. 18, "Therefore thus saith the Lord of Hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria." Ver. 19, "And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead." Ver. 20, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

Some people say that it is only the Jews, only Judah, who will return, but here we have those taken to Babylon, and those taken to Assyria, BOTH houses. Let us go back to verses 4 and 5. Ah! here we have Israel AND Judah going together weeping; and again in Jer. iii. 12 to 18, we read that Judah is to walk *to* Israel, and both are to go

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together, one of a city and two of a family, to the land of their inheritance. Isa. xi. says, "He shall assemble the outcasts of Israel and gather together the dispersed of Judah." Hosea i. 11 also says, "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." He that scattered Israel will gather him, and keep him, as a shepherd doth his flock, is the message sent by God through Jer. xxxi. 10—12, to us in these far-off islands (ver. 10). Turning again to Jer. iii. 4, etc. we see that Judah is to walk TO the House of Israel. To-day is this Scripture being fulfilled in our very midst. Judah the alien is, in her ignorance of her relationship, coming to her brethren of the House of Israel; in most cases driven by necessity, being robbed, slaughtered, massacred and persecuted in every way. The British, too, save those whom God has been pleased to enlighten as to their identity with His chosen, are ignorant of the relationship, and would expel them, but Isa. lx., verse 4 to end, says the isles are waiting for them, and the ships of Tarshish. They won't stay here, this is only the gathering-ground—the beginning of good times for them and for us. It is a recognised fact that our British ships are called "ships of Tarshish." For some years past Judah has been coming in increasing numbers to these shores, and has been gradually becoming one with us. God has been fulfilling His word spoken by the prophet Ezekiel (xxxvii. 15 to end).

Not long since, maybe five years, while talking to a Jew in business in Southampton, I asked Him, among other questions, if he would not like to go to Palestine, the land of promise and of his fathers. He answered, "No! this is our land of promise; it is a good land, your queen is our queen, your laws are our laws, your God is our God (he was not a Christian Jew); our people are in your army, your navy, your church, Jews have been Lord Mayors, Members of Parliament; they are to be found among doctors and lawyers. Beaconsfield was your Prime Minister, what more can we want? We are one people. Of course (he continued) Judah would like to have her land again, but though we have the money, we have not the power; we want an influential nation, having a navy at our back, and there is no nation but Great Britain that could do this." So much for our friend the Jew. Now comes the most important part of the question. Please bear in mind:—

I. Judah is to walk to ISRAEL. Judah is walking to us fast; I might say running, or even flying, as Isaiah puts it. Russian horrors are being perpetrated, and will not this hasten their coming out of yonder unconsolidated Europe to this land of freedom?

II. Israel and Judah were to go back together, *but weeping*. Poor Judah has every cause to weep, persecuted as she is. There may be more in the near future to cause us all to weep and mourn. Who knows?

The British Government last year, through the Colonial Secretary, Joseph Chamberlain, offered to the Zionists a large tract of land in British Uganda, on the eastern side of the River Nile, a part of the territory included in the land promised by God to our forefather Abraham; it therefore constitutes a part of the Land of Promise. A Commission has gone out to survey the land. As of old, "Spies sent out to spy the land." I think there need be no hesitation in saying that the Jews will sooner or later accept the offer, when Great Britain—British-Israel—will be compelled, for various reasons, to offer to take back Judah thus far to their own land—a portion of it, at least. Thus will be fulfilled the words of Holy Writ, "He that scattered Israel will gather him, as a shepherd doth his flock" (Jer. xxxi.), and "The tents of Judah shall be saved first," and many others.

There is yet another point I wish to note. Judah must be converted to Christ, for His own words are: "Ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord'" (Matt. xxiii. 39). This is the work given us to do. No other people or nation is doing it, or is willing to do it, hence our British Jewish Missions. Should not our desire be that our brethren should come quickly, that they may learn of Christ, the only Israelite of whom it could be strictly said, "An Israelite indeed in whom there is no guile"—Christ, the King of Israel and King of the Jews, hitherto despised and rejected by the majority of the House of Judah? Shall we not welcome them and instruct them, so that we, together with them, may rejoice in His appearing, when sin and sorrow shall be things of the past? Briefly summed up, the subject stands thus—

1st class.—It is our duty to keep out of this country, but our legislators must make laws to that effect.

2nd class.—Must be driven out. This the people can do, having laws enabling them so to do.

3rd class.—It is our duty to shelter, protect and instruct while the Almighty is gathering them in this their last halting-place before returning to their final destination, the land promised to Abraham, Isaac and Jacob.

Correspondence.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I beg to make a brief reply to your correspondent "G. W. D." in reference to certain passages in the prophecy of Daniel. In Dan. viii. 14, ix. 24—7, xii. 7, 11, 12, the periods of time mentioned are literal years and literal days. The seventy weeks of years are sub-divided into seven weeks or 49 years; sixty-two weeks or 434 years. At the end of sixty-nine weeks or 483 years, the Messiah is crucified—one week remains, which is postponed to the time of the end of the present dispensation. In this last week of seven years (still future) the Antichrist's reign is set up, and his covenant made of seven years with the Jews. After three years and a-half he breaks the covenant, sets up an idol image in the temple of Jerusalem, and persecutes the Jewish people; but at the end of the seven years is finally overthrown. In this latter half of the seven years come in the several periods of days given by Daniel, in which certain events take place not fully revealed in their character.

This system of exposition is simple, and is in harmony with the views adopted in the Apostolic age. Josiah Conder, in his *Literary History of the New Testament*, states on page 585: "It is admitted that for the first four centuries the days mentioned in the prophecies of Daniel and in the Apocalypse were interpreted literally by the fathers of the Church; but from the fifth century to the twelfth a mystical meaning came to be attached to the period of 1,260 days, though not the true one. At the close of the fourteenth century Walter Brute first suggested the year-day interpretation."

The first to suggest the idea of 1,260 *years* was the Abbot Joachim, at the close of the twelfth century. Charles Maitland, in his book, *The Apostle's School of Prophetic Interpretation*, remarks on page 320, "The Abbot Joachim inflicts a lasting injury on the study of prophecy by uniting in himself two characters till then kept distinct—the regular expositor and the rash prognosticator of times and seasons. From that time downwards, we shall find men of learning and sincerity, men who ought to be a check on the credulity of the many, hazarding assertions about dates and years,

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always mistaken, never profiting by experience, and at last going far to bring the study of prophecy into general disrepute."

By the absence of dates we are brought into harmony with the purer ages of Christianity, when the saints made no pretence as to the time of the end, excepting so far as signs should guide them. Prophecy was thus simplified and made consistent, while they, in accordance with the commands of the Master, were at all times on the look out for His coming.

Yours most truly, J. IDRISYN JONES.

Kenilworth.

AFFILIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I quite fall in with Mr. J. D. Reid's suggestion of the 28th inst. In fact, I have thought of proposing something of the sort myself. In the South, I thought Glastonbury; but that would not suit any friends from the North, and Tara Hill would be too far West.

I beg to remain, Sir, yours truly,

GEO. PYM.

30, Mill Hill Road, Acton, June, 1905.

To the Editor of the "Banner of Israel."

SIR,—Observing in the correspondence column a letter *re* the above. As there is a great need that such should be—so as those Associations in outlying districts throughout Great Britain will be more known—a Convention as your correspondent advises would be the best means to bring about an affiliation upon thorough business lines. There are many in Scotland, "Highlanders," who believe in this great truth, and who feel that they are somewhat isolated from those who are able to give lectures in the districts wherein they locate. There is a remark your correspondent has made which it would be well for every believer in the Identity of our race with Israel to take to heart, *i.e.*, the fads that are introduced into our subject. For the maintenance of the truth that is revealed from the Holy Bible, keep away from such ideas that are not conducive to Great Britain's Identity with Israel. The Gospel of the kingdom is ample enough to think upon, without considering the imaginative flights of the egoist. With respects, I am, an Israelite Celt,

MAC-GHILLE-CALUM.

Oban, Argyllshire.

To the Editor of the "Banner of Israel."

SIR,—Permit me to range alongside Mr. J. D. Reid, of Glasgow, in his eminently practical suggestions for a Convention of all believers in British-Israel Truth.

The Metropolitan Association, from their report 1904-5, contemplate an effort towards the affiliation of the other Societies, and it is sincerely to be hoped that they, as the premier Society, in their wisdom will take steps on lines similar to those indicated by Mr. Reid as a preliminary.

"A fellow-feeling makes us wondrous kind," and a Convention of believers in the broad fact that the British race are identical with Israel of the Ten Tribes, the most astounding event of history since Christ's First Advent, could not fail to be productive of great good, if only in the negative sense of Identists knowing and appreciating one another better.

I firmly believe that the first results of the deliberations of such a Convention would be a world-wide impetus to the Cause we have at heart, and hasten on "Israel's call upon God" and, consequently, her full recognition.

I trust that other Identists will express their views on this important matter. Yours faithfully,

D. M. G.

Renfrew, 29th June, 1905.

To the Editor of the "Banner of Israel."

DEAR SIR,—From the tone of Mr. J. D. Reid's letter I presume he is in favour of holding a Convention for considering the affiliation of all Identity Associations, even before knowing how or why we should affiliate. I think this would be premature.

I have read the report of the British-Israel Association in the June *Covenant People*, and notice the report states that "the affiliation of Societies with the Metropolitan Association grows but slowly compared with what it should, and the Council cannot help expressing their regret that all the existing Associations in this country and the colonies are not in unison by affiliation."

The affiliation of all Societies is much to be desired. But I fail to see how the London Association can grow in strength in this respect, for the simple reason that they never communicate with any of the Provincial Associations on any subject whatever.

When we first formed the Yorkshire District Association it was with the view of federating all the small Societies in Yorkshire for unity and strength in the work of spreading Identity truth, and it was by various and constant visits and invitations from the President and Secretary, Messrs. J. Barnes and W. Tuley, that we succeeded in affiliating all the societies with the Yorkshire District Association, which are now working well together.

The same may be said of the North of England Anglo-Israel Council on a wider scale. The Executive take the warmest interest in the work going on in the northern counties, and give all the help they possibly can wherever they find workers, or people willing to work if assisted.

A Convention in some central town, as Mr. Reid mentions, might be of great service after each Association has been communicated with as to the basis and benefits of the proposed affiliation; but otherwise a Convention might only be wasted money and time.

Want of organization is one of the great failings in connection with British-Israel Identity work, and always has been. There are too many isolations, from the individual upwards. I have been more and more convinced of this ever since the formation of the Yorkshire District Association, which is always ready to help the other Yorkshire Associations in their work. Like all organizations, such as the Established Church, or the Methodist Churches, Good Templary, Christian Endeavour movement, Missionary Societies, Bible Society, Freemasonry, &c., we must first establish small or subordinate Associations, then District Associations, amalgamated by Councils such as the North of England Council and Northern Council, all to be affiliated with a national Council such as the Metropolitan one, and finally with an International Council. Thus, all believers would or should be interested in a national work of spreading the truth of God.

I also notice the Council intimate that the expenses connected with the production of the *Covenant People* cannot be further reduced without affecting its character and efficiency, and that the Council is also endeavouring to carry on the work of the Association to the best of their ability with the limited means.

Do I understand that the London Association are expecting a substantial financial income from affiliated Associations to help to carry on the above work? I ask this because it takes Provincial Associations all their time to make ends meet even as it is. I trust we shall have a code of rules drawn up to establish an International Council, and if the London Association can produce something to induce all Associations to become affiliated, I have no doubt a Convention such as Mr. Reid suggests would be a step in the right direction; but I should not be in favour of calling a Convention until some satisfactory scheme was presented to all the Associations. Yours truly, D. PARKER.

Sowerby Bridge, July 1st.

To the Editor of the "Banner of Israel."

DEAR SIR,—Please excuse me in writing to you on your issue of June 28th. I would like to see the affiliation of all the societies. As J. D. Reid says, it is much to be desired. We would hear the voice that cheers the mind of them that believe in British-Israel Truth. WM. YOUNG.

43, Houldsworth Street, Glasgow, July 3rd.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE
Spiritualising—A Syllogism. By Colonel G. W. Deane..... 307
"Phœnicians in Britain." By Hecla..... 308
Praise and Purpose. By Joseph T. Wheeler..... 309
Notes from History in Connection with Israel. Forwarded by L. S..... 311
Dominion Day..... 311
Miscellanea..... 312
Notes upon the Life of Edward Hine..... 313
"Christian Turns Jew for Love of a fair Hebrew Damsel. By John Scott..... 314
The Influence of English Universities on Japan..... 315
Circum Sacra, 315. Reviews..... 315
Correspondence: Jeremiah..... 316

SPIRITUALISING—A SYLLOGISM.

BY COLONEL G. W. DEANE.

ON Whit Sunday I heard a preacher define the Church as being composed of all who are spiritually united to Christ; in other words, of a spiritual Israel. Later, the same preacher, in expounding Gal. iii., said that the promise to Abraham was fulfilled in this spiritual seed in Christ; that he would say nothing about the literal promise, as it was outside that issue. He futher claimed to stand on bedrock, because he believed in Christ.

The two premises above are clear. *On these premises* I dispute the correctness of his deduction. The worthy pastor's belief in Christ may be firm enough in respect of His individuality, but on his own premises does his belief or his teaching stand on bedrock?

1. Jesus Christ based His claims as Messiah on the truth "of the law of Moses, and the prophets, and the psalms," both during His ministry and after His resurrection.

2. He came to fulfil the law and the prophets (Matt. v. 17, 18). And among those prophecies was the fulfilment of the promises made unto the fathers (Rom. xv. 8).

3. Among those promises was that made to Abraham, that "in thy seed (through Isaac) shall all the nations of the earth be blessed," this literal seed to be in covenant with Christ (Rom. ix. 7; Gal. iii. 8, 16).

4. Jesus Christ in proof of His mission adduced His works (John v. 36, x. 25, 38, &c.).

5. His crucifixion (John iii. 14, 15, viii. 28, &c.; Luke xxiv. 7).

6. His resurrection (John x. 17, 18, ii. 19—21; Luke xxiv. 7).

7. His ascension (John vi. 62, xx. 17).

8. The strength of a chain is its weakest link. If any of the links in the above chain break, the others will be snapped with it. If the truth of the law of Moses, the prophets, and the psalms fails, the value of the remaining evidences will be depreciated too.

9. If the fulfilment of the promise to the literal seed of Abraham, through Isaac, failed in respect of the terms in which made, then the mission of Christ failed too.

10. The following is a beautiful illustration of the truth of this contention, culled from "The Cosmos," by Capt. Moore, R.N. "The Pentateuch is not the work of Moses. It is not historical truth. The history of Abraham and his descendants is strongly impregnated with fabulous legends. . . . There are about ninety prophecies in the Old Testament said to foretell the coming of a Messiah; but a careful reading in each case shows they do not refer to Jesus Christ."

11. Once disbelief in the Old Testament is acquired then follows:—"Jesus Christ was a Man specially endowed with altruistic conceptions of a superlative order, and gifted with certain powers which at present we are not able to fully understand. His death was the inevitable result of His lofty, uncompromising style of instruction, involving as it did the denunciation of the leaders of the religion prevailing at the time, and His honest assumption of an authority which His sinless nature conceived to be specially conferred upon Him by the Eternal Spirit of the universe. He probably never went so far as to identify Himself directly with the Almighty; but His disciples, who forsook Him in His supreme trial, after His death gave Him a supernatural character, which He did not specifically claim Himself, and which He did not possess. Miracles are no proof of the Divinity of Christ. His miraculous birth, His resurrection, and His ascension did not take place as stated. These reports are due to the uncontrolled enthusiasm of His followers in an age when marvels were easily credited. The Bible should be taught and read as history, and not as the inspired Word of God. The finality of the Christian religion is a myth."

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12. What has become of the bedrock of the belief in Christ? The unbeliever says, "The history of Abraham and his descendants is strongly impregnated with fabulous legends"; the preacher above said the literal promise through Isaac did not affect the issue of the promise through Christ. As exponents of Scripture the two stand about on a par, for if the fulfilment of the literal promise be not insisted on, it is of no more value than a fabulous legend.

13. The literal promise through Isaac is inseparably bound up with the spiritual promise through Christ, and the two will stand or fall together.

14. Eliminate, or hold in abeyance, the literal promise and the truth of God is assailed, and a belief in the Bible as His inspired Word will be more and more widely rejected.

15. And this is just what the Bible itself says will occur. This spiritualising of literal promises made in the name of Jehovah is a potent factor in the spread of unbelief, in the opening up of the wide avenue along which thousands to-day are pressing. It is helping to bring nearer the day when men will not endure sound doctrine (2 Tim. iv. 3), when 2 Tim. iii. 1—5 will find a complete fulfilment, when there will be a falling away (2 Thess. ii. 3), developing into a condition in which under "strong delusion men shall believe a lie" (2 Thess. ii. 11). and everything be in readiness for "the spirits of devils, working miracles, which will go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xvi. 14).

16. Meanwhile, let us not cease to proclaim the truth and faithfulness of God in the fulfilment of His promise to Abraham through Isaac, and uphold the inspiration of the Bible as His Word on the unshakable testimony of His own appointed witnesses, and stand firm in our belief in Jesus Christ, based on the bedrock of His own naming, "the truth of the law of Moses, the prophets and the psalms."

"PHŒNICIANS IN BRITAIN."

By Hecla.

Unfortunately our early British history bears upon it "the mark of the Beast." Like the Russian dispatches, it is made to harmonise with the despot's humour. The enemies of the Romans had no good qualities; they were all barbarians, according to the Latin authors.

I wonder that it has never struck the writers of British history that it would be well to take the testimony of Julius Cæsar, Strabo, or Tacitus, with a grain of salt. That the Jews comprehend the whole of Israel is an accepted base, and it is contrary to fact.

Cæsar's statement that Britons had their wives in common is a gross libel, and is worth about as much regard as that Britain had a milder climate than Gaul.

Strabo says of Ireland that they are more savage than the Britons, feeding on human flesh and deeming it commendable to devour their deceased fathers; but then he adds, "This we relate, perhaps, *without any competent authority*."

Tacitus gives us some information about the Jews. He says the Jews are a people of unbridled lust. The first thing instilled into the proselytes is to despise the gods, to abjure their country, to set at naught parents, children, brothers. They say that they instituted rest on the Sabbath Day because they were charmed with the pleasures of idleness, and so the seventh day was devoted to sloth. "Whatever is held sacred by the Romans, with the Jews is profane; and what in other nations is unlawful and impure, with them is permitted. The figure of a wild ass is consecrated in the sanctuary of their temple, while in the contempt of Jupiter Amanon they sacrifice a ram. They are leprous and filthy, and originally escaped from Crete."

It is well to bear in mind the sort of witnesses we have to deal with when we come to consider the early history of Britain. To meet these malicious accusations we must consider the customs, laws, religion and civilisation that crop out where we do find a little light to guide us. The Rev. W. Whittaker, author of "The History of Manchester," writes:—

"The old British has been an unknown and unproductive wilderness to almost all writers. On the origin of the Britons scarcely one of them has obtained the smallest acquaintance with the ground; others have only skirted the borders. The extermination of the Britons has always been asserted as a positive fact, in opposition equally to good sense and decisive testimony, though the traces and lineaments of the Celtic are plainly impressed on the front of it." He also claims the British origin of our laws.

John P. Yeatman, author of "The History of Common Law," writes:—

"Centuries before the Romans gained a footing in Britain the inhabitants were a polished and intellectual people, with a system of jurisprudence of their own, superior even to the law of Rome"; and that the Romans acknowledged this, spared it, and protected it.

From about 600 B.C. more definite settlements began to be formed along the southern coast of England. A trade appears to have sprung up between Cadiz, or Gades, and Britain, which the Carthaginians were anxious to share; Hanno and Himilco took separate voyages of discovery; Hanno turned to the south along the West Coast of Africa, and Himilco took the north towards Britain and Ireland. There is no doubt but that the Turditani, whom we have considered to be Israelites, were the first in this special line of trade; anyway, there was no quarrel between these peoples, for they were considered to be of the same race and united in business adventure. We have the name Dan again appearing in Danmonia, now Devonshire and Cornwall. At Abiri, in Wiltshire, there are the remains of a Phœnician temple where the deity Abarim was worshipped. In Wiltshire also we find a stronghold of Druidism, which seems to link it with the Turditani from Gades.

If only on the question of Druidism the identity with Israel is very plain; these links of evidence seem to bind together the northern, middle, and southern waves of Israel's progress, Druidism being so different to the idolatry of the other nations. We find it among the Saxons and Angles, the Slogrians and Belgæ, the Turditani and Britons.

What is the history of Israel from the reign of Ahab to the carrying away of the Ten Tribes and the testimony of the prophets? There was always the worship of the true God of their fathers mixed up with idolatrous practices. "They built them high places in all their cities, and they set them up images and groves in every high hill and under every green tree" (see 2 Kings xvii.). "Ye and your wives have both spoken, and fulfilled with your hands, saying, We will surely perform our vows that we have vowed to burn incense to the queen of heaven, and to pour out drink offerings unto her" (Jer. xliv.). "Then shall ye know that I am the Lord when their slain men shall be among the idols round about their altars, upon every high

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hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols" (Ezek. vi.). "They sacrifice upon the tops of mountains and burn incense upon the hills, under oaks and poplars" (Hos. iv.). These are only a few illustrations to show how among the Israelites the worship of the true God was tainted with idolatrous customs. There is no difficulty in filling in the picture, as we consider the Druidical system, either in Southern Spain, in Britain, or in the forests of North Germany. Even the sacrifices to Moloch were practised in Palestine; but with it all there was always the knowledge of the Almighty and men among them who were better than their system.

Let us gather briefly from the tangled skeins of different authors some of the bed-rock teaching of the Druids and compare it with what we might expect of Israel in a divorced condition:—

"Some contend that the Druids were another nation, residing among the British. Again, Druidism in its pure state was an edifice raised upon the basis of the patriarchal religion. The Druids were not inventors; they sought to keep free from error the grand truths they had inherited from their primitive forefathers. They discussed the nature of the Deity, of the human soul, of the future state, of the heavenly bodies, of the terrestrial globe and its productions; in all these, their conception was great and sublime. They acknowledged one God, Maker of the universe; taught the general history of the nation, administered justice, encouraged virtue by moral means. They taught that reason and persuasion were the real forces by which the world was governed. Winged words were keener and truer than the shafts of war. In peace they offered the fruits of the earth; in war they devoted to the God of battles the spoils of the enemy. The cattle were slaughtered in His honour and a pile formed of the rest of the booty was consecrated as a monument of His powerful assistance. They professed to be the depositaries of a mysterious science, far above the comprehension of the vulgar, and their schools were opened to none but the sons of illustrious families. With them a long course of preparatory discipline was required, and we are told that many had the patience to spend no less than twenty years in this state of probation. Each precept was delivered in verse by the teacher and committed to memory by the disciple. They professed to be acquainted with the nature, the power, and the providence of the Deity; with the figure, size, formation and final destruction of the earth; with the stars, their position and motions, and their supposed influence over human affairs. John Lingard, D.D., writes as follows:—'The great objects of the order were, according to themselves, to reform morals, to secure peace, and to encourage goodness; and the following lesson, which they inculcated to the people, was certainly conducive to those ends:—

"'The three first principles of wisdom are obedience to the laws of God, concern for the good of man, and fortitude under the accidents of life. They also taught the immortality of the soul. Man is placed, according to their doctrine, in the circle of courses; good and evil are placed before him for his selection. If he prefer the good, death transmits him from the earth into the circle of felicity. It will not excite surprise that men, whose office and pretended attainments raised them so much above the vulgar, should acquire and exercise the most absolute dominion over their fellow-countrymen. In public and private deliberations of any moment there opinion was always asked and generally obeyed. By their authority peace was preserved; in their presence, passion and revenge was silenced.'"

So far J. Lingard, who is never biased on the side of the British. The other quotations from different authors crop out among the accounts in which they try to defame a system which they could neither do justice to nor understand. Israel, even in their divorced state, were to be "a dew among the Gentiles," and no doubt their connections with the Phœnicians would be in every sense an advantage to the latter. As the westward track of the moving bodies of Israel of the Ten Tribes begin to concentrate on the threshold and within the boundaries of Britain, the Identities become more prominent and plain; volumes could be filled with them. "Blindness has indeed affected the nation." May the Almighty in His own good time remove the scales from the eyes of our understandings and lead us by the light of His Holy Spirit into the full truth of day.

PRAISE AND PURPOSE.

A Paper read on Thanksgiving Day before a Philadelphia Christian Endeavour Society,

By Joseph T. Wheeler.

It can only be said of Israel that all nations are blessed, industrially, socially, politically, morally and spiritually, in and through them. In Deuteronomy we read: "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. xiv. 2). Again we read, "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them" (Deut. xxviii. 13); but they followed after strange gods, and, for their idolatry, they were scattered through the world after the Assyrian captivity in the eighth century B.C.

Thus, lost to the view of man, but not to God, we will next read of Israel in the Psalms: "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth" (Psa. cii. 18, 19).

From above, our Lord sees this earth from another point of view from ours, hence we are a blind people, except in-so-far as we see ourselves from His standpoint, even as He hath revealed it to us in His Word—and I quote His Word as it is found in the New Testament, where, speaking of us, he says:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but are now the people of God; which have not obtained mercy, but now have obtained mercy" (1 Peter ii. 9, 10). Now, throughout this nation, throughout this land of ours, the voice of thanksgiving is ascending up and the people are praising the Lord. But the promise was to Israel and to Israel only. How, then, can we appropriate to ourselves the blessings and mercies which in the latter

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days are to be found poured out upon a peculiar people—a chosen people—a people which in time past were not a people—how, then, can we appropriate these blessings except we be Israel? For God cannot give to a Gentile non-Israelite nation what He promised by oath to grant to Israel exclusively.

By testimony taken from the whole Bible we can prove the existence to-day of two bodies of Israelites. The "House of Judah," or the Jews; and the "House of Israel," or the Lost Tribes of the "House of Joseph." Thus we see, when God made oath to Abraham, that there was purpose on His part—a plan for nations, an unconditional promise. "The angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii. 15—18). And again we read in the same chapter: "In Isaac shall thy seed be called" (verse 12). Our ancestors, coming from the same region in which the tribes were lost, were called Saxons, or sons of Sac. And now the gate of Israel's enemies is in possession of our brethren the British. Gibraltar and the Suez Canal are the gates of the Mediterranean; but not here only, but all over the world she holds gates. The coasts of the earth are dotted by her colonies and she herself is located in the Isles, which Scripture testifies is just the position lost Israel should be found in. "Keep silence before Me, O Islands" (Isaiah xli. 1). "The Isles shall wait for His law" (Isa. xlii. 4). "Sing unto the Lord a new song, the Isles and the inhabitants thereof" (Isa. xlii. 10). "Listen, O Isles, unto Me" (Isa. xlix. 1). "Hear the Word of the Lord, O ye nations, and declare it in the Isles afar off and say, He that scattereth Israel will gather him and keep him" (Jer. xxxi. 10). "Let them give glory unto the Lord, and declare His praise in the Islands" (Isa. xlii. 12). "To the Islands will He repay recompense" (Isa. lix. 18).

Thanks to the "sure word of prophecy," we are not only told that lost Israel must be an island people, but also, most literally, the very point of the compass where these isles would be situated.

Israel in her lost estate is most plainly directed to glorify, to praise, the Name of the Lord God of Israel in the Isles of the Western Seas (Isa. xxiv. 15). "To the islands He will repay recompense; so shall they fear the Name of the Lord from the West" (Isa. lix. 18, 19). Then we learn that these islands would not only be in the West, but in the North-West, that is, in the north and west from Palestine, because the very word sent after Israel when she returns is sent to the north. "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever" (Jer. iii. 12). "I will gather thee from the West" (Isa. xliii. 5). And Jesus commanded the twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. x. 5—7).

Our command is "Go ye, therefore, and teach all nations" (Matt. xxviii. 19), for Israel is essentially a missionary people, preaching the Gospel of salvation through faith in our Lord and Saviour Jesus Christ to all peoples and tongues. And it seems to me that it was necessary, in order to accomplish this end, that Israel should lose her Identity, that she might be humbled, that race pride might not interfere with this glorious consummation.

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir tree. From Me is the fruit found" (Hosea xiv. 5—8).

Israel's sin was idolatry, but in this age she has repented. Ephraim says, "What have I to do any more with idols?" Judah's sin was rejection of the Saviour. But she, too, will turn again. Concerning this the Lord gives us this message through the Prophet Ezekiel:—

"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" (Ezek. xxxvii. 19. Thus the valley of dry bones has a new meaning. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone" (ver. 7). "So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole House of Israel" (vers. 10, 11).

And now, who say you "are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises"? (Rom. ix. 4).

This matter is important, for we read in the parable of the ten virgins that they all went forth to meet the bridegroom (Matt. xxv.). Hence they are all Adventists, looking for the Lord's coming. Yet they all slumbered and slept, so their punishment is not the result of their sleeping. It is the absence of oil that causes the trouble; the lamps are gone out and there is no oil. Now, everywhere in Scripture the oil is a type of the Spirit; but how may the Spirit work without the Word! "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 9, 10). So from this thought we derive purpose for our individual search, for without Him we can do nothing. His command to us is, "Be filled with the Spirit" (Eph. v. 18).

We look at a river that is only half full—great mud flats are laid bare, the waters may be stagnant, they are resting there, they are not driving any wheels, they are not floating the ships; so it is with many lives—the Spirit is there, but where is the evidence? Where are the fruits?

Again, look at a boiler—there is water in it, but it is cold—even if it be warm, that is no good. Make it 100°, that is more than blood heat—still no good. Make it very hot, make it 211°—only one point from boiling—but the water is of no more use than when it was cold. But heat it one more degree and you have steam, power, action. If a man's life is to be fit for the Master's use, it must be filled by the Spirit.

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The widow came to the prophet; she was very poor, only a little pot of oil in the house. But the prophet told her to pour it, and she filled all the empty vessels and it ran over on the floor and probably out into the street. A time is coming when there will be a demand for oil. The Bridegroom is coming. God, in the person of His Son, offers Himself to Israel as King—a solemn offer of a theocracy. "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine" (Exod. xix. 5).

And now, this thanksgiving evening, it behoves us to pause and think. Being Israel, then we are Ephraim's brother, Joseph's oldest son, Manasseh—and Manasseh means forgetfulness. One day in the year is not enough to keep in mind the goodness of our God. When City Councils or our National Congress at Washington open with prayer, that is not sufficient. We should keep God always before us, for His ways are not our ways. To us, as individuals, we should keep this ever in mind, and with prayer and praise, purpose and practice, with much patience, we should seek to know His will, through His Word, by the Spirit. And finally, we are told to "pray for the peace of Jerusalem: they shall prosper that love Thee" (Psa. cxxii. 6). Amen.

NOTES FROM HISTORY IN CONNECTION WITH ISRAEL.

FORWARDED BY L. S.

"WITH reference to the possible connection of the Hebrews with the religious revolution under Amen-Hotep IV., or Chu-en-Aten, it may be observed that there is mention in 1 Chron. iv. 18 of "Bithiah, the daughter of Pharaoh, which Mered took"; and this name, Bithiah, seems to be particularly contrasted with Jehudijah (the Jewess), Mered's other wife.

"The passage seems to have excited the attention of some Rabbinical and early Christian writers, and various speculations have been made as to who both Mered and Bithiah were, the general opinion being that Bithiah (daughter of Jehovah) must have been a proselyte.

"The genealogy in 1 Chron. iv. is so fragmentary and confused that it is difficult to determine the exact date of Mered; it seems, however, that he must have lived before the Exodus.

"The question will naturally occur, Under what circumstances could a Hebrew, even a Prince of the House of Judah, before the Exodus, have married a daughter of Pharaoh?

"Is it not possible that this circumstance may point to the connection of the Hebrews with the reforms of Chu-en-Aten? May not Mered (rebel) have taken a leading part in the revolution and been the husband of one of the king's many daughters?

"It may be observed that as 'Aten' (or 'Aten-ra,' the sun's disc) was at this period used as a symbol of one supreme deity, the title Su-t-ra, or Su-t-aten, a name not unlikely to have been given to one of the daughters of Chu-en-Aten, might very naturally have been transcribed into Hebrew as Bithiah (daughter of Jehovah).

"It is possible that future researches may throw some light on this point, which is not without interest as belonging to a very obscure period of the history of the Hebrews."—From Lenormant and Chevallier's "Ancient History of the East," p. 337.

[The most natural deduction from the above notes, and the story of Taia, the fair queen of Amen-Hotep III. of Egypt (see BANNER, May 24th, p. 225), is that Amen-Hotep IV. (the religious reformer in Egypt) and Bithiah (daughter of Jehovah), whom Mered took (1 Chron. iv. 18), were brother and sister. Mered (the Jew) thus married Jehudijah (the Jewess), and the half-Egyptian and half-Israelitish princess Bithiah (daughter of Jehovah), one of the many daughters of Amen-Hotep III.—L. S.]

DOMINION DAY.

SPEAKING at a banquet in London on Dominion Day, Lord Strathcona said that it was now thirty-eight years since the Dominion was constituted. Progress was somewhat slow at first, but since the construction of the railways joining the two oceans, it had gone on by leaps and bounds. He was pleased to say that the Trunk Railway was to be extended. In the north-west provinces thirty-five years ago there was not a bushel of wheat sent out, but, on the contrary, almost all that was necessary had to be brought from neighbouring States. Last year upwards of 50,000,000 bushels of wheat—the finest that was to be found all the world over—were exported. It might be that the Canadians had a good conceit of themselves, but they had proof that their wheat was the best, in that the greatest price was paid for it wherever it came in competition with wheat from other countries. So good was the harvest this year that, instead of 50,000,000 bushels, at least 75,000,000 bushels would be sent away, and, perhaps, the figure would be nearer 100,000,000. Canada was a country of which they might well be proud. They looked on it not only as a home for Canadians, but as a home for all the people from the Mother Country who liked to go to it—(cheers). There they would find people just like those they had left at home—Englishmen to the very core—and though in the eastern provinces they would find men whose mother tongue was not English, those, too, were good and loyal Canadians. Canada wanted good men from England and from other countries, even from continental countries, for if the fathers were not as good Canadians the sons would grow up loyal to the Mother Country. Within the last four years, 140,000 Americans, who had been successful farmers in the United States, had gone to the north-west provinces, feeling sure that they would do better there. They, too, he was sure, would be good and loyal subjects of the King, as they had been good citizens of the United States. He hoped that one day there would be a faster service across the Atlantic, and then, when more people had seen the Dominion, they would know that it was quite as safe for them to make investments there as in the United Kingdom.

Sir W. Mulock said that loyalty to the British Empire was the bed-rock of Canadian sentiment and also of all Canadian ambition. With wealth of soil, of forests, of minerals—who could anticipate the potentialities of a people with such vast resources? Canada's public institutions were being modelled after the great Mother of Parliaments, and who should say that they were not building on solid foundations? The one desire of Canada was to develop with the Empire. She would ever remain as to-day, true to the one flag, a daughter in the house of the Mother Country, mistress in her own.

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MISCELLANEA.

THE CASE IS ALTERED.—There is a very old story—I believe it can be deciphered on Assyrian monuments—about a man who remonstrated with his neighbour for treating his goat too harshly. Shortly afterwards this man saw a goat for sale cheap, and decided to buy it. He had not owned the creature a week before he found himself obliged to use exactly the same means of keeping it in order as his neighbour employed. "Such a creature as a goat is not fit to live," was his cry; and when his neighbour twitted him with his inconsistency he could only answer that circumstances altered cases, and that he was now better acquainted with the nature of goats than he had been before. The German Press is supplying us with an amusing modern version of this old tale. We all remember how it abused us for what it called our harshness to the Boers and what affectionate admiration it expressed for them. Now it is calling them "negroes with white skins," and wishing they could be exterminated forthwith. All this is because Germans have come to know the Boer character. A number of Boers were settled in German East Africa. They have not proved themselves quite the paragons they were imagined to be. And now the German newspapers are abusing the whole Boar nation as vigorously as they used to call down the wrath of heaven upon us.—*Daily Mirror*, July 6th.

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RAIDING NOT ALLOWED.—A strong British punitive expedition has been despatched against the Sotik, a tribe in British East Africa, which has refused reparation for a raid committed on a friendly Masai tribe.

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GERMAN ANTI-SEMITES.—Count Pueckler, the notorious Anti-Semitic agitator, who had been for some time deprived of the liberty of public speech on the ground that his utterances were dangerous and provocative of a breach of the peace, has again appeared before an enthusiastic crowd of his admirers in Berlin. Although the police were present in the hall, Count Pueckler was allowed to utter the most revolting incitements against the Jews. He gloated over the methods employed in Russia, regretting that he could not import some Russian Jew-baiters into Berlin. "Let us," he said, "crack the Jews' heads like nuts. Then only can Germany attain to a supreme position in the world." "Away with those princes," he cried, in conclusion, "who permit Jews to visit them, who decorate them with orders, and grant them titles."

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THE ENEMY SOWING TARES.—There is a wide distribution going on in certain quarters of the notorious pamphlets, "Englishmen not Israelites," and "The Ten Tribes: Where are they *not* and where *are* they?" both by Rev. John Wilkinson. A complete reply and refutation may be found in the pamphlet by the late Col. H. W. Senior: "Israel My People." We refer to this scholarly reply as the best possible answer, given, as it is, in a most Christ-like, gentle manner, but with all the crushing force that only truth can exert. Those who desire to see the review of Mr. J. W.'s pamphlet, will find it in the *Glory Leader* of 1873. It may occur to some that this is rather an antiquated series of objections to bring now against British-Israel Truth, but perhaps opponents are only just recovering from the effects of Ed. Hine's onslaught of that day.—*Rev. Leonard Hills.*

RUSSIAN INTRIGUE.—If the provocative discussions in the Swedish Rigsdag are protracted, and if the negotiations respecting a settlement of the dissolution of the union are not soon got into working order, there will be serious danger of war between Sweden and Norway. According to the information possessed by the best-informed politicians and diplomats, Russia is taking a suspicious interest in the conflict. Her support is undoubtedly for Sweden, and it seems that Russia is very eager to see Sweden provoke Norway. Grave fears are entertained in Norway as to Russia's ultimate action in the extension of her frontier, which is only a few miles from the head of the Lyngenfjord. In securing this fjord, a warm-water port open all the year round would be obtained, an action which it is feared would lead to the annexation of the country.

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RABBINICAL GAMBLING.—Jacob Marks, Rabbi at the Grand-street Synagogue, New York, is in custody on an extraordinary charge. The police allege that they noticed that the services at the synagogue were excessively frequent, and were attended by large congregations, which included members of various religions, and therefore decided to make investigations. A detective in plain clothes entered the synagogue, and found the congregation making bets with the Rabbi at the altar, which was fitted with racing charts. A police squad attempted to enter, but was met by a synagogue officer, who commanded silence and protested against the prayers of the congregation being interrupted. The police, however, broke down the doors, arrested the attendants, and confiscated the money found, which the Rabbi assured the magistrate was nothing but contributions from charitable persons.

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ARABIA.—Keep watch on Palestine! Events are transpiring there which, if reported fully, would awaken as much interest as those of the Far Eastern War. Arabia is in revolt against the Sultan, as we have already said in these columns. But what is more significant, the revolt is growing and is proving a success. There is a combination of powerful sheiks in the country who desire separation from Turkey, the plan being to establish an independent government and seek the recognition of the European Powers. The plan of the revolutionists is to organise an Arab empire, including all the territory between the Euphrates and Tigris to the Isthmus of Suez and from the Mediterranean to the Sea of Oman. The troops sent by Turkey to Southern Arabia are in sympathy with the revolutionary movement and most of them have joined the insurgents. All that is believed to be needed is a leader competent to grasp the situation. With an efficient man at the head of the movement it is believed that an Arabian empire might be established. The people are crying out against oppressive taxation, the Turkish officials being notoriously corrupt. Non-resident magistrates also exasperate the Arabs, who are peaceable and industrious and would be very prosperous if allowed liberty. The rock that stands in the path of progress for Palestine is Abdul Hamid. But when God gets ready to blast that obstruction it will be done as easily as it was done in the days of Herod. Will the Arab be the agent to accomplish this mighty design?—*The Ram's Horn*, Chicago, May 27.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 271.)

On March 19th, he lectured at Margate on the Eastern Question, and in the course of it remarked : "That if there was one thing he gloried in more than another, it was that he appeared before them not as a scholar, nor as having received a collegiate education.

"They had the teaching of the *New Testament*, that God would call forth other men; not collegiate men, other men, weak and despised, and of poor birth, and God declared that by the aid of these men He would make His revelation."

The year 1878 saw Vol. V. of *Life from the Dead*, and in the opening article he states : "In lecturing we have been most highly favoured by God, having spoken before some 300,000 people since last Christmas. In the early part of the year we were called upon to make a short visit to Ireland. In most places we spent two evenings, and in some three and four; everywhere, with perhaps four exceptions, we had crowded houses, and, as showing enthusiasm, we were usually rewarded with the Orange Clap as a special mark of approbation, often given, as in Lurgan, Lisburn, &c., three times three. Among other places we visited Ballymena, Belfast, Hillsborough, Portadown, Banbridge, Monaghan, Kingsbridge, Dublin, Clontarf, Athy, Durrow, Abeyliex, Kilkenny, Gory, &c., &c., speaking to a good 40,000 people in Ireland altogether, and most kindly treated. We have also had some large gatherings in Scotland, having visited Dumfries, Motherwell, Killearn, Campsie, Stirling, Glasgow and Edinburgh. We have also delivered our testimony in England, and, among many other places, such as Margate, Ramsgate, Woolwich, Rotherhithe, Belper, Hull, Mirfield, Durham, Clitheroe, Bingley, Carlisle, Egremont, Sheffield, Liverpool, Seacombe, Alston, Leeds, Upper Mill, Pudsey, Shirland, Woodseats, Halifax, Mortomly, Hoyland, Batley, &c., &c., several of these places receiving three and four visits. Taking this review of work done we have much reason to be thankful that we have been permitted to do so much and see such wondrous results. We are thankful to know that we have much more before us, and that, so far, we are physically prepared for the work. We firmly believe that the Lord will continue to sustain us and dispose the British people to help us, and smooth our road after bearing the heat and burden of the day. We have never had the least doubt from the very first of our Identity, and desire to express our thankfulness that with time our convictions become confirmed, so much so that we are able, as we have often done, to stand before large assemblies and challenge anyone present to state a single fatal objection to our nation being identical with Israel. Such an objection has never been presented, simply because it is impossible to present one. Men have often, in a childish spirit, ventured to generally state they could not believe in the Identity, but have never attempted to bring forth the fatal objection. Of course we cannot help it, but such men we have to inwardly laugh at. As showing this statement to be true, and that the public may have fair means of observation, the very last prominent man who has ventured to object in absurd general terms is Mr. Gladstone; hence, before the nation, we have, and do hereby again, challenge Mr. Gladstone to come forth and state one objection to the British nation being identical with the Lost Ten Tribes that shall be fatal to the Identity question."

We now come to a very interesting incident in the life of Edward Hine, as in 1884 he left England for America upon a lecturing tour there. In 1880, however, he was the chief mover in forming the "British-Israel Identity Corporation," with its headquarters in Paternoster Row, London. Here a weekly publication was issued, named *The British-Israel and Judah Prophetic Messenger and Universal News*. It was a large-sized page, and had a good circulation, and contains many interesting articles and engravings as well, and a large quantity of miscellaneous Identity literature was sold. The Corporation power began, it would seem, too expensively, and so the funds were soon exhausted. The paper passed into other hands, and the name changed to the *Messenger;* and later it was again re-named, and became the *Covenant People*, and so remains as a monthly magazine, edited by Rev. W. M. H. Milner, as the organ of the "British-Israel Association."

In 1881 appeared in print three interesting letters about, but not by, him. In *Life from the Dead*, No. 85 on the cover, he made some remarks about Anglo-Israel Associations generally, as to their utility and management, &c. Some members of the Metropolitan Anglo-Israel Association (since called the British-Israel Association) unfortunately took these general observations as if they were written specially about it. In the same number was an article by Dr. Rugg. Several members it seems wrote to the Council, remarking that there was an attack upon the Association; and as Edward Hine's personal friend, Dr. Rugg, had an article in the same number they considered that he identified himself with these opinions of Mr. Hine, and, therefore, considered that he should be requested to withdraw from it. Viscount Folkestone, the President, was therefore requested to write to Dr. Rugg to that effect. This he did on 19th, June, 1881. On the 20th Dr. Rugg replied, pointing out that it was an established rule that contributors to periodicals were only responsible for their own articles, and he requested the names of the members who objected. Lord Folkestone replied that Mr. Onslow was the only one who had authorised him to give his name. The unfortunate result of this mistake was that Dr. Rugg's name was removed from the list of members.

As already mentioned, Edward Hine long considered that he ought to visit the great Colonies, or Daughters of Britain, and also the United States of America, which he maintained was Manasseh.

In one of the papers, therefore, he issued a notice to this effect, headed : "Edward Hine's Mission to America," in which he notifies that, "It is suggested that it would be an act of grace on the part of Israel, who has so much to gain by the Identity, to send Edward Hine to our brother Manasseh, that the event should be made the occasion of an Identity re-action in Israel. In the meantime farewell meetings and lectures should be provided for to wish him God speed, success, and to commend him to the sympathies of Manasseh. It is a glorious opportunity for Christian work.

"The first meeting will be held in Exeter Hall, London, on Thursday, September 11th. Sheffield and Huddersfield have already responded, and it is hoped other towns will do the same. Mr. Hine starts from Liverpool by the *City of Rome*, October 18th (1884).

"Subscriptions towards carrying out Edward Hine's mission to America may be forwarded direct to himself, 7, Beacontree Terrace, Leytonstone, Essex."

In October of 1884, therefore, he started on a tour to the United States of America. He went to Professor Totten, of the United States Navy, who welcomed him warmly and did all he could to aid his work. He was well received in some

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places by many of the American people, and some of them became convinced of the truth of his theory, but Professor Lieutenant Totten considered that on the whole his mission to the States was not a success. He began to lecture in October.

On Wednesday, December 8th, at 7.45 p.m., he lectured in the Hawthorne Rooms, Boston, on "The Lost Ten Tribes discovered in the Americans and British." On Friday, 10th, at 7.45 p.m., he lectured in the same rooms on "Queen Victoria's Descent from King David." Rev. W. A. Bowyer, of Cleveland, Ohio, is mentioned as "assisting Mr Edward Hine, the apostle of the Identity movement." On Tuesday 8th, he lectured on "Infidelity" at the First Identity Church, Cumberland Street, Brooklyn, in the evening. The local paper, among the recent arrivals, says: "He looks like an ideal prophet of old, with his long iron-grey locks flowing down upon his broad shoulders, and his grizzled beard reaching to his waist." He preached in the morning, and established the first Identity Church of Brooklyn, a pleasant little frame meeting-house, on "How to suppress Infidelity in a year."

The following advertisement appeared in the local paper, "Edward Hine, from England, who has filled Exeter Hall, London, five times over, will lecture Monday, December 15, in Liberty Hall, Hempstead, proving the British and American peoples are identical with the Lost Tribes of Israel. Lieut. C. A. L. Totten, U.S. Army, in the chair at 8 o'clock. Admission, to defray expenses, 25 cents."

Edward Hine, while on the American Continent, made considerable use of advertisements; thus in one paper is this: "The *Bible* cannot be intelligently understood without perceiving the distinction of Israel from Judah. The promised national outpouring of the spirit cannot be enjoyed until Israel is publicly identified. Edward Hine has found them; churches used for lectures receive half proceeds, private lessons given. Address, 314, Ellicott Street, Buffalo."

His lectures on "Infidelity" and references to Colonel Ingersoll attracted a good deal of attention. In a Buffalo paper, of December 23rd, 1884, occurs the following advertisement: "Personal. Over five thousand infidels converted by Edward Hine's lectures, the discoverer of the Lost Tribes of Israel. He shows the charter of America's independence given in the *Bible*, and the future of the country told by God. Churches lent him for lectures receive half proceeds. Drawing-room meetings attended. Private Identity instruction given. Address, 314, Ellicott Street, Buffalo."

So terminated his labours in the New Continent in the year 1884. MARAZION.

"CHRISTIAN TURNS JEW FOR LOVE OF A FAIR HEBREW DAMSEL."

BY JOHN SCOTT.

THE above was the heading of a startling report in the Manchester *Daily Dispatch* of June 26th, as follows:—

"The rare case, comparatively speaking, of a Christian renouncing his religion and embracing Judaism has lately occurred in the Cheetham district. A young Manchester gentleman, of good social position, making the acquaintance of a Jewish damsel, found the way barred to his matrimonial intentions on account of his religion. Nothing daunted, he took lessons in Hebrew language and Jewish customs from a well-known local Rabbi. A week or two ago he was received into the faith. The unusual circumstances excited a great deal of interest locally."

Now, as I reside in the locality and am personally acquainted with many Jews, for whom I have the greatest respect, so far, I am able to say, I have not heard of anyone who can confirm this strange report. Moreover, I wrote a letter on June 27th to the *Dispatch*, as follows:—

"CHRISTIANITY AND JEWS.

"*To the Editor of the 'Daily Dispatch.'*

"SIR,—In yesterday's *Dispatch* I notice the remarkable statement, 'Christian turns Jew for love of a fair Hebrew damsel.' Now, it is impossible for a Christian to become a Jew, as no man can change his natural descent, and the Jews are descendants of the House of Judah only. It is a sad sign of the times when a so-called Christian renounces his faith; he ought rather, in these days of enlightenment as to the truth of Scripture, to have accepted British-Israel belief, and induced the young lady to become a Christian. In that case it would be a Jewess joining the House of Israel, and she would become a Christian Jewess. Last year the secretary of the Metropolitan British-Israel Association, who is a Jew, and a curate in the Church of England, in London, married a Christian, and it was stated in the newspapers that a 'Jew' had married a 'Gentile' lady. This was corrected to a Jew of the 'House of Judah' marrying a Hebrew lady of the 'House of Israel.' 'British' means 'covenant people.' Yours, &c., JOHN SCOTT.

"Crumpsall, June 27th, 1905."

I regret to say this letter was not inserted. Strange to say, on June 24th, in Heaton Park, I entered into conversation with some Jews on the subject of our Identity, and they called other friends to listen to me with evident delight. A Jewish boy, eleven years of age, was remarkably intelligent, and he read easily the Hebrew writings on the badge which I wear (and of which I am more proud in consequence), and when I asked him for the English interpretation, without the least hesitation he said, "Ye are My witnesses," and, "The Holy One of Israel is our King." I then declared how delighted I was to meet them all, and stated my firm belief that I am a Hebrew of the House of Israel, and a witness for Christ, my Redeemer and only Saviour; whilst they of the House of Judah are witnesses for fulfilment of Scripture in their forefathers having rejected Christ, for which they still bear reproach from many, being known in various parts of the world as "Jews." I explained to them that the "pyramid," which was built before Abraham's time, is to-day also a "witness" for the truth in fulfilment of Scripture. Then, the Lion of the Tribe of Judah, and the unicorn, which is the emblem of our colonising, seemed to rivet their attention; and I showed them our position as British, or covenant people, and how we are blessed of Jehovah above all other nations, and so are able to be a blessing and protection to the Jews. They were delighted to hear me say that, instead of disliking Jews, for many years I have prayed twice daily for the "peace of Jerusalem," which must eventually take place after the House of Judah has fully joined, or recognised, the Anglo-Saxon race as of the House of Israel, their long lost brethren. I stated as a youth I was very fond of the Bible, and had the wish that I could have seen the children of Israel led triumphantly through the Red Sea on dry ground, or to see the sun and moon and stars stand still, remarking at same time how sorry I am that to-day so many so-called Christians, preachers as well as laymen, reject the

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truth on these important matters. To my great delight, the Jew boy, eleven years of age, who had been listening intensely all the time, spoke up and said, "It was Joshua, sir, who commanded the sun and moon to stand still." This led to a pleasant conversation with the father of the boy, of whom he had every reason to be proud; and I was told his son, although so young, understood the Yiddish language well, and was clever in the English language. The father gave me his name and address, and I promised to send some literature, which I did on the following day, and invited him to attend the next meeting of our Association at Manchester. I am hoping eventually to see better results from conversations with Jews than could possibly take place from the so-called Christian becoming a Jew.

THE INFLUENCE OF ENGLISH UNIVERSITIES ON JAPAN.

CONSIDERABLE attention has been attracted lately to the higher education of Japan in general, and specially to the Imperial University of Tokio, its *personnel*, constitution, and work. It may be interesting at this moment to consider briefly how far the elder Universities of our own country are represented in Japan, and how far English thought is guiding and illuminating the modern thought of Japan. Since the early seventies, or thereabouts, when the first Japanese, Mr. Kikuchi, entered at Trinity, Cambridge, a continuous stream of young Japanese have passed through one or the other of our Universities, not a few distinguishing themselves in the Honours schools. Cambridge, with its mathematical bias and more practical training, seems to offer greater attractions to the Japanese intellect than classical and philosophic Oxford. At present there are some fifteen at Cambridge and five at Oxford. A glance through the list of the Tokio Club reveals the very interesting fact that a number of the younger members are old Cambridge men, with one or two Oxonians. Among former Ministers of State are three Cambridge men—Baron Kikuchi, a Wrangler, Minister of Education; Baron Suyematsu, Minister of Communications, and afterwards Minister of the Interior; and Mr. Hamao, Minister of Education; while among the Vice-Ministers of State there are two, Mr. Yasuhiro and Mr. Soyeda. In the House of Lords Cambridge is ably represented by the Marquis Kuroda, the Vice-Speaker, Count Hirosawa, and Baron Mori, besides the Ministers mentioned above, who were nominated members of the House of Lords on their resignation. Turning to the Imperial Household, the Masters of the Ceremonies, the Hon. Mr. Hachisuka, the Hon. Mr. Asano, and Viscount Inaba, are all Cambridge men. Among the diplomats are Mr. Inagaki, Resident Minister in Siam, and Count Matsu, the name of the Japanese Minister in London. Viscount Hayashi, who is an honorary D.C.L. of Oxford, and a LL.D. of Cambridge, may be added. In Tokio University Cambridge was for some time represented by Baron Kikuchi, who was Professor of Mathematics, afterwards president of the Science Department, and then president of the University. His work in the University ceased with his appointment as Minister of Education. At present he is president of the Nobles' College, attached to the Imperial Household. Mr. Soyeda, who is now president of a Government bank, holds a lectureship on political economy. Professors Fujisawa (mathematics) and Watagaki (political economy) are Cambridge men. Two others, the Hon. Mr. Soyeshima and Mr. Yoshida, are teaching in the Nobles' College. In banking circles are the names of G. Tanaka, Imamura, and Hamaguchi, the latter now a member of the house of Representatives. The list of prominent Japanese who are also old Oxford men is a much shorter one. Among their number are the Marquis Hachisuka, sometime Minister of Education, and now a member of the Privy Council, Mr. Bunyu Nanjio, formerly Professor of Sanscrit at Tokio University, who published several texts at Oxford, and two other graduates, Professor J. Takakusu, who now holds the Chair of Sanscrit, and Baron Minamüwakura, who is a member of the House of Lords. It was only lately that Count Matsukata, formerly Prime Minister, and more than once Minister of State, was made a D.C.L. of Oxford. There exists in Tokio a Cambridge Club, to which all those who have been members of a college for three years are admitted. There is also an Oxford Society, which meets from time to time.—*Times*.

CIRCUM SACRA.

SOME verses appeared in the *Scotsman* lately, under the title of "Circum Sacra," which were inspired by the present dispute between the Free and United Free Churches of Scotland—a dispute with which we have, of course, nothing to do; but we select a few lines indicating that the writer is not ignorant of Our Identity. He fails, however, to take into consideration the important fact that "The People"—clergy and laity alike—are practically ignorant of their high destiny; consequently their actions are not influenced by it.

"No doubt we are the People, the one and chosen race,
On whom Celestial Wisdom has showered the means of grace;
Sun, Moon, and Stars, their morals all, are our peculiar charge,
We're Patterns and Exemplars to the Universe at large.

What joy unspeakable to know that the Eternal Laws
Of Truth and Righteousness contain a favoured nation clause,
Delimiting an area in actual square miles,
That coincides exactly with these lucky British Isles.

Thus many blessings we enjoy and privileges reap,
We get our tracts for nothing, we buy our Bibles cheap;
And week by week we hear proclaimed the message from above,
'The highest Christian duties are faith and mutual love.'

Yet after all in simple minds a queer suspicion lurks,
That, come to actual conduct, faith seldom runs to works;
While as for love and charity, there's little left to boast,
We put them promptly out of sight when they are wanted most."

Reviews.

"*He Gathereth together the Outcasts of Israel.*" By Henry G. Locke. (Banks and Son; price 1d.).

THE name of the author will be sufficient to recommend this little *brochure* to all British-Israel readers. The subject is prefaced appropriately by the President of the British-Israel Association. Mr. Locke refers with some emphasis to the fact that the language of the Prayer Book is so largely of an Israel stamp, which gives him intenser joy in the services of his Church. This we can fully understand, although the compilers had no knowledge as to the Hebrew origin of the British nation, but dipped thus so largely into Biblical phraseology because of its fitness and simple charm. The style of the writer, as usual, is characterised by the use of

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good English and the display of a devout and fervent spirit. He always lifts us above the secular into the spiritual realm. He defines the re-gathering as being that of Judah, Ephraim and Manasseh, and the whole tribes when made into one kingdom. How little are people in the nation rejoicing in such a glorious prospect, which, when accomplished, will thrill heaven and earth! Let our friends read the pamphlet.

Letters to the Children on British-Israel Truth. By J. M. Lawrence. (Banks and Son; price 2d.).

THE young relatives of Miss Lawrence were highly favoured by coming under the teaching of such a competent instructor. Now myriads of other young people inherit, if they like, the same privilege, inasmuch as what were originally only private letters have now been committed to print, and can be disseminated in all lands for the benefit of the rising generation. The style could not be better, as, in most simple language, the writer unfolds the fascinating story beginning with Abraham, and then on through evolution after evolution of an Israel-made people, culminating in the British nation. Thus this most stupendous theme may be grasped in all its essential points, such as the Covenant, the Birthright, Ephraim and Manasseh, the Two Kingdoms of Judah and Israel, the British and American peoples, and winding up with the Royal Standard, with its Lions and its Unicorn. We can very heartily commend this little book as eminently fitted to accomplish its purpose.

The Holy City. By Thomas Clark Westfield. (Banks and Son; price threepence).

THIS interesting pamphlet opens with a remarkable indictment of the worldliness of the age: "It would be a hopeless task, in the face of a world which is fast losing all faith in spiritual things, to endeavour to excite interest in the substance of things hoped for." He writes, therefore, only for Christian people and Churches. Yet how little does even the Church consider the sublime topic of the Holy City, the New Jerusalem, coming down presently into the atmospheric region of the earth. Some other points incidently dealt with do not commend themselves to one's judgment; such as that Melchizedek was none other than the Son of God, visibly reigning as King of Salem in the days of Abraham. We could also wish that more space had been given to the Holy City as unfolded in the Apocalypse. We thoroughly agree with him that in the near future this Holy City will be poised in all its splendour over the terrestrial Jerusalem and become "the house not made with hands eternal in the heavens." We commend the book. J. IDRISYN JONES.

Correspondence.

JEREMIAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—Several letters have appeared recently in the BANNER on the subject of the Jeremiahs; no new subject, by the way, for it was discussed, if I remember aright, in the "seventies."

The point at issue is whether Jeremiah the prophet, usually known as "Jeremiah of Anathoth," and connected with that place more than once in the Bible, was or was not the same as "Jeremiah of Libnah," the father of Hamutal and grandfather of Jehoahaz and Zedekiah, kings of Judah.

The question has been asked whether anyone can prove that Jeremiah of Libnah was not the prophet Jeremiah. The reply to this would seem to be that from the Bible, as we possess it, no direct proof, satisfactory to a mathematician, appears to be obtainable. But I think that the evidence recorded in the Bible fairly justifies the presumption that Jeremiah the prophet was not Jeremiah of Libnah, and that there were two Jeremiahs, each closely connected with the Royal Family—one by marriage, the other through his sacred office.

Orientals are particular regarding their "place-names," and it would be an unusual thing for a man to be called sometimes "of Anathoth" and at other times "of Libnah." We frequently see the identity of a man, bearing a common name, emphasized in the Bible by the mention of his "place-name" (*e.g.*, Eliezer of Damascus, Barzillai of Gilead, Joseph of Arimathæa, &c.), but it is not easy to find an instance of a man given more than one "place-name."

Moreover, the two places, Anathoth and Libnah, were some thirty-five miles apart; the former being in the land of Benjamin, north of Jerusalem, the latter in the west of Judah, near the old Philistine frontier. This represented a good long day's journey in Jeremiah's time, and to call a man at one time Jeremiah of Anathoth, and at another Jeremiah of Libnah, would be much as if a man in the present days of rapid locomotion were spoken of indiscriminately as "Jones of Canterbury" and "Jones of York." I admit that in the present day we might speak of the man as both "Jones of Oxford" and "Jones of York," if he were a luminary of the University in the former place and a land-owner at the latter. But the customs of Easterns are not as ours. We cannot argue from England to Palestine.

Another argument against the identity of the two Jeremiahs may be found in the marginal dates given in the Authorized Version. Of course, absolute reliance must not be placed on their accuracy. We do not contend for marginal inspiration. Still, these dates may be taken as approximate guides.

Jeremiah of Libnah was the father of Hamutal, the mother of Jehoahaz (Shallum) and Zedekiah. Jehoahaz must have been born about 633 B.C. Hamutal may have been as young as 15 when he was born. She herself could therefore hardly have been born later than 648, at which time Jeremiah, her father, may have been about 21. His birth, therefore, possibly occurred about 669 or 670. If he were the Jeremiah taken by Johanan to Egypt, he must have been then quite 80 years old—too old, one would think, to stand, still later, what was then the very long and dangerous journey to Ireland.

Jeremiah of Anathoth was "called" by God about 629. He must have been quite a lad, perhaps a college student of 16 to 18; for he expostulates with God against his call, saying, "I am a child." God does not deny that he is very young, but merely tells him not to plead his childhood, for He is with him to deliver him. Jeremiah of Anathoth was therefore probably not born earlier than 647, in which case he must have been younger than, or, at any rate pretty much the same age as, Hamutal; so he could not possibly have been her father. He was ordered to abstain from marriage in 601, when he was 46 years old, so that he may have had many children already when this prohibition was put upon him. He would have been about 58 or 60 when he went to Egypt—quite old enough to seem a very old man when he landed in Ireland, as the terrible hardships of his life would naturally have aged him greatly.

The dates adopted will be found on reference to 2 Kings xxiii. 31, and Jer. i. 6, xliii. 6, 7, 9.

Is the question one of very great importance in the history of Israel? If so, would it not be advisable to refer it to some expert Jewish genealogist, of whom there are probably several in Great Britain? In any case, it would be interesting to learn what Hebrew legend and extra-Biblical history have to say on the point at issue.

Yours truly,
JOHN BUTTERWORTH

WE shall be glad if our readers who may be going for holidays will instruct their bookseller to retain or post to them the regular weekly issue of the BANNER OF ISRAEL. This prevents loss to both bookseller and publisher, and also enables the subscriber to keep the numbers for the year complete.

A BOER CONGRESS is being held at Bloemfontein.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

	PAGE
"Not Many Noble." By the Rev. Leonard Hills	317
The Whole Duty of Israel. By John Butterworth	318
The Last Vision of Ezekiel. By Mrs. E. W. Depue	319
An Empire Without a Parallel	321
The Unicorn or Reem—An Heraldic Emblem. By J. M. Lawrence	321
Miscellanea	322
Notes upon the Life of Edward Hine	323
Anglo-Israel Distribution Fund	324
Correspondence: The Notes on Edward Hine. Affiliation. The Year-Day Theory. Acknowledgments from Archdeacon Hanan	325, 326
Israel's Scripture and Prayer Union	326

"NOT MANY NOBLE."

Notes of a Sermon, BY THE REV. LEONARD HILLS.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh should glory in His presence."—1 Cor. i. 26—29.

GOD hath chosen; not put up with because He could not get other, but deliberately chosen. This is a pivot-point of Scripture, and should be remembered with humble gratitude when we are accosted with remarks such as, "The believers in British-Israel Truth are very few, obscure, and have no standing worth the name in the religious and theological world." God seeth not as man seeth; His ways are higher than ours. From the beginning of the revelation in Genesis through all time do we find His choice very different to man's. God has consistently given evidence through all the ages of His choice, preference and value of the poor, weak, small, despised, insignificant; and it is quite in keeping with the rest of His wondrous ways that the Truth should be pioneered by the few and the despised. When the High and Lofty One who inhabiteth eternity made choice of a man to be His friend, the father of the faithful and heir of the world, it was Abram, a Chaldean heathen; and Jacob, the weakling and the deceiver, that was chosen to be "converted" into Israel, Prince of God. The four mighty kings are overthrown by this man Abram and his household of a paltry 318 (Gen. xiv. 12—16); Midian and his host by Gideon and his 300. Jabin's mighty general, Sisera, falls at the hands of a weak woman, armed with the ignominious mallet and tent-pin. Again and again has the insolence and arrogance of Philistia been brought low—by Samson and the jawbone, Jonathan and his armour-bearer, by the stripling shepherd, David. This same David, the youngest of his father's house, is God's choice, and to him is the everlasting kingdom promised and the enduring dynasty. The leader of the exodus of Israel from Egypt was a timid, self-conscious, faltering Moses, whose meekness has passed into a proverb. The child Samuel is made the instrument of pronouncing the sentence of woe upon the ill-fated house of Eli the high priest, and this child in later years is the chosen vessel in the nation to anoint, guide, encourage and warn Saul the king, and to be the actual, though not nominal, ruler of Israel during the chequered career of this unhappy son of Kish. Joseph, the slave-boy in Egypt, is raised up and stands on the steps of the Pharaohs as the Saviour of Egypt, and later of the household of his father and brethren. The pomp and glory of Egypt is brought low by frogs, flies, lice, etc., and the might of Jehovah displayed to the King through a stick held in the hand of Moses. The four captives in Babylon preach temperance and godliness, and are ten times better than all the magicians and astrologers, and Daniel and his three friends are working models of faithfulness which brought favour and love of the prince, health, skill and pre-eminence. These four young men hold a prayer meeting and the kingdom is shaken from end to end, the king's heart is reached and idolatry goes by the board, lion's den and fiery furnace notwithstanding. The herdman and gatherer of sycamore fruit from Tekoa lifts up his voice forty times with a "Thus saith the Lord," and Uzziah of Judah, and Jeroboam II. of Israel, their people and all peoples from that day to this, have the plain words of that prophecy of Amos which is only just beginning to be unfolded in the new light. The mighty city of Nineveh is to have such a revival that shall shake alike the hut and the palace, and that is brought about by the human agency of a runaway prophet who passes through shipwreck, raging seas, and into the heart of the whale for three days and three

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nights. Instances from Old Testament Scriptures might be multiplied, but these must suffice, as we look at the New Testament a moment to note the corresponding sequence of the continued choice by God of the small, poor and weak. The long-promised Messiah comes in lowly guise, born in a borrowed outhouse and buried in a borrowed tomb. Earthly parentage obscure, not to say doubtful, in the eyes of men. Lives thirty years the humdrum life of a village carpenter; a homeless wanderer for three years, His boon companions unlearned and unlettered fishermen from Galilee, who continually distrust Him, always misunderstand Him, and in the hour when He needs human sympathy and companionship most, all forsook Him and fled. His first miracle is notable not for the miraculous bringing down of some heavenly nectar, but the transformation of weak water; to open the eyes of the blind He uses the common clay, and to wake the young man of Nain, the ruler's little daughter, and His friend Lazarus from their icy sleep, it is but the breath of His mouth. One word to reveal Himself to Mary in the garden of the Resurrection, one touch of His hand and the fever-stricken woman is whole, one turn of the head and one little look and Peter's heart is broken. This is our Jesus, the meek and lowly Man of Sorrows, Carpenter of Nazareth, despised and rejected, but Lord of Glory, King and Redeemer of Israel. I am told that the Identity tends to take the eye off Christ. My brethren, this is not so. Never before did I see in Him such beauty as when the glorious truth dawned upon me that we are His people and the sheep of His hand.

"And every virtue we possess, and every victory won,
And every thought of holiness are His alone."

If we be poor and despised, remember our Master was also. Are we misunderstood, misrepresented, forsaken? "He hath a devil and is mad." Are we taunted that the great ones will not have our message? "Have any of the rulers of the Pharisees believed on Him?" Does it strike you as peculiar that the glorious news of our Identity with His people is pioneered by a man like Hine, who knew but one language, and that very badly; who had little of this world's goods, and was held up as a cheap joke alike by thoughtless and religions? Remember that when Jesus Christ started His great work of drawing all men to Him and saving the world, He begins by calling four ignorant fishermen to inaugurate it; and that the proudest boast of the clergy, alike in Roman, Greek and English Communions to-day is that they are in direct and unbroken succession to these four men and their immediate companions. What of this Jesus, Son of Mary, Son of God? See Him hungry, thirsty, weary, forsaken, betrayed, murdered, His followers scattered, and for long years persecuted almost beyond the power of words to describe. Yet this lowly and lonely Man of Sorrows, with pierced hands and bleeding brow, has not failed, did not fail. *Apparently* he did, but things are not what they *seem*. It has ever been God's plan to choose the weak and despised, and, brethren, He has chosen us who know this glorious fact of our position as the Covenant People, to make this truth known. Chosen us, not because we are better than others, not because He could not get others, but because He is GOD, and His ways are past finding out. Brethren, let us take example of the holy prophets and apostles, the fathers of the early Church of the new Covenant, and be prepared to face opposition, misrepresentation, loss and oppression; and to take it as they did, reckoning it a glory to be accounted worthy to bear reproach for Him. Our duty is plain. God has given us the Light. We must let it shine. We are but a feeble folk, and the dangers ahead are many. But strong in His strength, guided by His hand, and filled with His spirit, we shall win. We have no new truth to offer. It is the old, old story of the Father's love. The Truth is the same, for Truth is eternal, but the knowledge that is given us is a great expanding and unfolding of that Truth which makes us free indeed, and shows, as nothing else can,

"The sons of ignorance and night
May dwell in the Eternal Light,
Thro' the Eternal Love."

THE WHOLE DUTY OF ISRAEL.

By John Butterworth.

At the annual meeting of the S.P.G., held in Exeter Hall on Thursday afternoon, the 18th May, 1905, some very interesting speeches were delivered. That of Dr. G. R. Parkin, C.M.G., the organising representative of the Cecil Rhodes' Scholarship Fund, was specially instructive and suggestive to the Anglo-Israelite. The following extracts from it are taken from *The Mission Field* for July, 1905:—

Dr. Parkin said: "It is almost a commonplace of the platform to say that we belong to the greatest Empire that the world has ever known. I am afraid that this is very often said by Englishmen in a spirit of boastfulness, and in a way that does a great deal of harm to themselves and to others who hear it. But there is a way of saying this not in a feeling of boastfulness, or in a way that does us harm, and that is if we say it with a sense of the prodigious responsibility that rests upon us as the greatest Empire of the world. If we say it in this sense, we cannot repeat it too often. Think of what our Empire means! Four hundred millions of the population of the globe are under the British flag! It is a fifth of the world! We have, too, the command of the seas, and this brings English ships and English people into every port and harbour in the world. It means, too, that our English character and our English Christianity have to pit themselves against the religion and the superstition of all those with whom it comes in contact. The humblest English sailor who ever sets foot on board ship has to stand as the representative of the Christian character which comes out of this country. It is an amazing fact this, and a tremendous responsibility, and an Englishman is not worthy of the name of Englishman who fails to grasp this great fact and to feel this responsibility. A distinguished statesman said the other day in a speech, which has been much quoted, that the British Empire is the greatest secular agency in the world. Let me tie on to this a further truth. The Church of England is the great national Church of this country, and this Society is, I understand, the representative of the missionary spirit of this Church of England. Well, then, if it is true that the British Empire is the greatest secular agency in the world, then it must be true that the Church of England and the S.P.G., as the official representative of the missionary spirit of that Church, must prove itself the greatest religious force in the world. . . . Some time ago I was travelling in an express train across a wild part of California, and sitting opposite to me was a young American. We had been travelling all day, and just after we had run through the forty-seventh station I asked him what the size of this State of California was. He told me, and, making a rapid calculation, I reckoned that it was more than twice the size of the United Kingdom—just this one State! Well, I did not say what a wonderful country this United States is; I said what a wonderful

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country that little island of Britain is, that such a small area can produce a world-wide Empire! And there is another wonderful island, too, which we are all watching at this time. We have a good deal to learn from them—to imitate something of the spirit of self-sacrifice, and the spirit of complete abnegation of selfish interests which so commands our admiration. You remember what a wonderful picture we are given of St. Paul. How, as a Roman citizen, he could go all over the civilised world and be protected. Yet our world is ten times as big as that. We are Romans, for we have a pass all over the world under the British flag. But St. Paul was a Greek, too. He had the culture and the learning of the Greeks, so that he could face the Athenians when he went to the great city to preach the Gospel; and we have a great literature and learning behind us, too. But St. Paul was a Jew, too, with all the Jew's fiery zeal and enthusiasm; and we must have something of the Jew in us, too—something of that spiritual fervour, too. It is only when this simile is complete that the Englishman will be ready to undertake that responsibility which is thrown upon him. With the far-flung battle line of our Church and the banner of our faith held over us, there can be no limit to the power for good and the possibilities that will be ours in the future of the world."

It would not be easy for a lecturer advocating the Israelitish origin of the Anglo-Saxon race to marshal his facts more tellingly in favour of that cause than Dr. Parkin has done! There is not a blessing, not a characteristic, not a duty claimed by him as belonging to the British which was not fore-ordained centuries ago in the Word of God to be peculiarly the feature and property of Israel in the latter days.

We British belong to the greatest Empire that the world has ever known, says Dr. Parkin, and four hundred millions of the population of the globe are already under the British flag—a fifth of the world. Well, not far short of four thousand years ago God promised Abraham that his posterity should be as the sand upon the sea-shore and as numerous as the countless stars of heaven; and that his seed should possess the gate of his enemies. To Isaac was the assurance given that peoples should serve him and nations bow down to him (Gen. xxvii. 29). Of Joseph, Moses, in dying, prophesied, "His horns are the horns of the wild ox; with them he shall push the peoples, all of them, even the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17, R.V.). The prophets are full of the greatness, and the glory, and the power in store for Israel. Can there be two great races, side by side in the world, to share so magnificent a destiny? Surely not. And if not, must not the Anglo-Saxon race and Israel be one?

Dr. Parkin's warning against boastfulness is a needful one; but God has been beforehand with him these many centuries. In Isa. xlviii. will be found one out of many passages humiliating to our pride. Space will not allow the quotation of more. There God impresses upon us that all He has done and will do is not for our sakes, not for the sake of proud, unclean, abominable Israel, but for His own holy Name's sake. Israel is a dull mirror, which needs to be burnished in the furnace of affliction before His glory and brilliancy can be reflected in it. Israel is the moon which moves in deadness and obscurity until the rays of the Sun of Righteousness manifest it to the universe, and make it glow as with life, and shine though with a borrowed splendour.

Do we think enough of the responsibility which devolves on us, both as a nation, and as individuals? "Fear God and keep His commandments." This is "the whole duty" of man. What is "the whole duty" of Israel? It is not merely that we have to bear the "white man's burden." No European nation with foreign possessions can shirk that duty. But we, more than the ancient Romans and Greeks, are "the salt of the earth." We are "the light of the world," called out of darkness into the marvellous brilliance of the great "Light of the world." We, with more than "something of the Jew in us," are the units of whom God's elect race is composed. How infinitely greater, then, the burden on our shoulders than on those of others! Each one of us is an ordained missionary, a member of a royal priesthood, while to Israel, as a holy nation, God has allotted the task of filling the face of the earth with fruit. We must see to it that the fruit is good fruit—the fruit produced by the purged branch.

The Japanese are held up to us for examples. Must the islands of the West take pattern from the islands of the East? Must we be no more sought unto, but be seekers? Perish the thought! Let the Church of England, with her learning and wealth, her strong national backing, her army of missionary societies, "hold fast the form of sound words," be true to her creeds, and earnestly "contend for the faith which was once for all delivered unto the saints." Then, with Church and State shoulder to shoulder, "the greatest religious force in the world" strengthening and being strengthened by "the greatest secular agency in the world," shall "the possibilities that will be ours in the future of the world" be realised; our God's beneficent will shall be done in earth as it is in heaven; and so once more shall the song of victory be raised—"Sing ye to the Lord, for He has triumphed gloriously!"

THE LAST VISION OF EZEKIEL.

Read before the Anglo-Israel Association of Washington, District of Columbia, U.S.A.,

By Mrs. E. W. Depue.

Ezekiel, whose name signifies "The strength of God," was the son of Buzi, of the priestly race. He was among those carried captive by Nebuchadnezzar to Babylon with Jehoiachin, king of Judah.

He continued his prophecies for a period of twenty-two years. Of his life we learn but little, of his death, nothing; but Bible critics unite in opinion as to the excellency and sublimity of his style, and it has been written of him that "setting aside his gift of prophecy, which is incomparable, he deserves to be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various subjects."

It is not my province to dwell upon the earlier visions of the prophet—the cherubim, the judgment of Jerusalem and Israel, of the Ammonites, Moab and Seir, of Tyrus and Zidon, of Egypt and the shepherds of Israel, of Gog and his evil designs, of the wonderful vision of dry bones, which has been spiritualized until its beautiful meaning is lost, but which has since been made clear by Identity teaching which accepts God's own interpretation—"these bones are the whole House of Israel"—but will proceed to the last vision, which has been chosen as the subject of this paper.

Ezekiel began to prophesy in the fifth year of the captivity, and it was twenty years after, or, as he writes, "In

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the five and twentieth year of our captivity," that the vision came to him of the man with a measuring reed. He says, "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by (margin 'upon') which was as the frame of a city on the south."

This phraseology is peculiar. I looked it up carefully, and find that it is the only time the word "mibneh" is used. There is "yatsar," to frame, constitute; and "yetser," form, imagination. Also in the synonyms there is no repetition of the word "mibneh." What meaning there is hidden here I know not, but if we fully understood the arithmography of Scripture, I believe there would be a revelation.

As we read of the measuring reed we remember that the walls of the new Jerusalem are measured with a reed, and, like those of the temple of Ezekiel, are four-square.

It is evident that there is to be a restoration of the temple service, for provision is made for it. Now, when is this to be? I think there can be no doubt that it is during the millennium; it is after the decisive battle with the Prince of Rosh. Levitical sacrifices are to be re-established. Eight tables are to be near the porch of the gate at the north side of the temple whereon to slay their sacrifices. I do not intend to describe the temple, but want to refer to a certain peculiarity in the construction. The 6th and 7th verses of the 41st chapter read as follows:—

"And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst."

It seems from this description that the breadth of the house increases, and is larger above than on the ground, as we sometimes see in the construction of modern houses, whose upper stories overspread and form roofs for porches on the ground floor. I would be glad to understand the significance of this plan.

The restoring of the sacrifices has a meaning, and perhaps it may be that it is a memorial service, especially for the Jews, pointing them to "the Lamb slain from the foundation of the world." To Christian Israel has been given the Lord's Supper to "show forth His death till He come," and they have kept His command, "Do this in remembrance of Me," while Judah continued the sacrifices for sin as long as possessed of a temple, rejecting the Saviour of the world. If this be so, what a continual rebuke to the nation who crucified the Son of God.

My chief reason for writing this paper is that relating to the prince for whom the golden gate is reserved, whose identity is, I think, generally misunderstood. In support of this assertion I will say that I have asked a number of Anglo-Israelites, "Who is the prince?" and each has replied, "The Lord Jesus Christ."

Let us examine carefully Ezekiel's account. The forty-fourth chapter opens thus: "Then He brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. Then the Lord said unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same."

From this account it is deduced that the prince here spoken of is the Lord Jesus Christ, the Prince of Peace, and the east gate is for Him, and for no other. If we carefully examine the account we will find this cannot be so. When the oblation, the holy portion of the land, is set aside, there is a division made for the priests, and for the Levites, and for the whole House of Israel. "And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion." Surely this means for some earthly being; the Holy One would need no part set aside for Him, for "the earth is the Lord's, and the fulness thereof." The oblation which the people shall offer shall be for the prince in Israel. "And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings in the feast, and in the new moons, and in the sabbaths, in all solemnities of the House of Israel, he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings to make reconciliation for the House of Israel."

In the Epistle to the Hebrews we read, "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having *obtained eternal redemption* for us" (Heb. ix. 10, 11). And again, "This Man, after He had offered *one sacrifice for sins for ever*, sat down on the right hand of God" (Heb. x. 12). At the time of the passover, which is to be kept as of old, "shall the prince prepare *for himself* and for all the people of the land a bullock for a sin-offering." This one passage shows that the prince is an earthly potentate.

In the forty-sixth chapter we read, "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons." It is evident that none but the prince can pass the east gate, for the people worship only at the door of this gate. But it is only at certain seasons that he goes in, that is, in the new moons and sabbaths, and at one other time. "When the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate" (xlvi. 11). So we see that it is a sinful human being like ourselves who is called upon to sacrifice to the Lord our God. He stands apart and alone on these occasions, keeping his state, but at the other feasts he mingles with the people as one of them; for it is written:

"When the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south

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gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And *the prince in the midst of them*, when they go in, shall go in; and when they go forth, shall go forth" (xlvi. 9, 10). This, I think, is to show that he is of the commonwealth of Israel, a man like themselves, subject to the laws and penalties of the nation.

(To be continued.)

THE UNICORN OR REEM—AN HERALDIC EMBLEM.

By J. M. Lawrence.

It has been said that in proving the British people to be Israel, little stress should be laid on the fact of our having the Unicorn as a Supporter of the Royal Arms, as it is well known that "unicorn" in the Authorised Version is a mistranslation.

In considering this objection let us first note that of the twelve Signs of the Zodiac, five are animal Signs—Aries, the ram; Taurus, the bull; Leo, the lion; Sagittarius, the Archer; and Capricornus, the goat. Four of these are perfect animals, but Sagittarius is a double Sign, half human, half animal, and is pictured as a horse with a man's body and head. The twelve Signs were and are connected with the children of Israel, and Jacob and Moses, when blessing the tribes, refer to three of these heraldic symbols —the lion, the bull, and the "reêm." It does not, however, follow that because the lion and the bull are known to us that the "reêm" should also represent an animal living either now or in patriarchal times. *It is an heraldic emblem*, corresponding to one of the signs, as do also the lion and the bull to Leo and Taurus. Personally, I have not the least doubt that "reêm" stands for Sagittarius, one of Joseph's Signs, and that it represents the House of Israel, as the lion does the House of Judah and David's House.

"Reêm" is a symbolic word, pointing to the sign associated with our great St. George, who slew the dragon. Its meaning, "to be raised up," "exalted," "elevated," is very typical of the Messiah, whom God hath "*exalted* with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31). "Wherefore God hath highly *exalted* Him" (Phil. ii. 9). "God hath *raised up* an *horn* of salvation for us" (Luke i. 69). In several other passages "horn" and "unicorn" are connected with exaltation. David says, "Thou hast heard me from the horns of the unicorns" (Psa. xxii. 21), which may well have some symbolic meaning; and the same may be said of Isaiah xxxiv. 7, where we find "unicorns" are associated with "bulls."

The references to the "reêm" in the Scriptures indicate that it is emblematical of great strength and power, and we might almost imagine that Job, in his description of this animal (chap. xxxix. 9—12), had in his mind the characteristics of Sagittarians, some of whom at the present day are great lovers of liberty and freedom, self-confident and self-reliant; but, when the animal side of the sign predominates, if bound or placed under any restraint, they are very rebellious individuals, and most difficult to deal with. It has been said that an heraldic emblem not unlike our unicorn has been found in India, and it might have been evolved ages ago from the symbol of the Archer as usually pictured. We may note that this Supporter is chained, and Job refers to "his band." It is just possible that the horn represents the point of the Archer's weapon—the arrow, which we find is connected with the "reêm" in Num. xxiv. 8.

AN EMPIRE WITHOUT A PARALLEL.

Now what is this Empire of ours? We are brought face to face with the greatest problem that has ever been presented to a nation. It is a new problem. We have no particular experience to go by, but there has been thrown upon us, as I believe in the providence of God, a responsibility such as has never been placed upon any nation or any race before. We have to discover how to bring together in a great union of peace and affection territories vaster than have ever owned any common interest before. We have to unite varying races, varying interests, and different aspirations, and we have to make of them an organised whole. We all talk of the British Empire. I think my countrymen are only just beginning—they have not got very far—to appreciate what it is. It is not an Empire. We use that word, but it is not an Empire in the sense in which other empires have existed on this globe. It is not an empire in the sense in which the German Empire now dominates a great portion of Europe. It is not a union in the sense in which there is the union in the United States of America. It is not even a kingdom in the sense in which, let us say, Italy, with all her varying races and interests, has been united for common purposes. It is a great potentiality; the greatest that was ever given to man. But for the moment it is a loose bundle of sticks, bound together, indeed, by a thin tie of sentiment and sympathy, but a tie, after all, so slender that a rough blow might shatter it and dissolve it into its constituent elements. Let us go back for a moment into our past history. Let us consider how this Empire has been built up. How do we—we in these two small islands —come to have this gigantic heritage, and with it, remember, these gigantic responsibilities, which are unknown in the case of other nations? The British Empire—bear this always in mind—was acquired by sacrifice from first to last. It was won by sacrifice. It can only be maintained by sacrifice. Partly it is the result of conquest and of war, and of all the sufferings that war brings; partly the result of discovery, the work of pioneers, men of courage and resolution, the men of whom we are most proud in the course of our history, who obtained in the name of England a position which was not disputed, but which involved them, at any rate, in the greatest of hardships.

This Empire so acquired has been growing until it has become greater than anything that was ever known before. We talk of great empires, we talk of Rome and of Constantinople in the past; we talk of modern empires, we talk of Russia, we talk of the great confederation of the United States. They are nothing by comparison with the inheritance which has devolved upon us, and with which we have now to deal.—*From speech of Joseph Chamberlain at Gainsborough, December 2nd, 1905.*

We shall be glad if our readers who may be going for holidays, will instruct their bookseller to retain or post to them the regular weekly issue of the Banner of Israel. This prevents loss to both bookseller and publisher, and also enables the subscriber to keep the numbers for the year complete.

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MISCELLANEA.

AN UNIVERSAL CHURCH.—As a preliminary to the Baptist World Congress, his Honour Judge Willis, K.C., welcomed over 1,000 delegates, representing Baptists in every country except Palestine and Java. The Rev. J. H. Shakespeare (secretary) claimed that the Baptist community numbered at least twenty millions throughout the world, being probably the greatest Protestant Evangelical body on earth.

* * *

COLONIAL GIFTS TO THE NAVY.—The following are the sums contributed by different colonies to the British Navy, viz., Australia, £200,000; India, £103,400; Cape Colony, £50,000; New Zealad, £40,000; Natal, £35,000.

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CHINESE RECRUITS.—A Reuter's telegram from Victoria (British Columbia) states that a number of Victoria-born Chinese have applied for enrolment in the 5th Regiment of Canadian Artillery. The matter has been referred to Ottawa.

* * *

POWER OF NIAGARA.—For a time we stood without uttering a single world, stunned to silence by the incomparable majesty of the mighty cataract. The American was the first to speak. "What a waste!" he exclaimed, with profound emotion. He made a few hasty figures on a scrap of paper which he had in his hand. "Do you know," he said, looking up after a moment, with flushed face and brightening eye, "there's power enough here, if it were to be converted into electricity and applied to industrial uses, to earn money enough to force ten American families of three daughters each, or fifteen American families of two daughters each, into English society?" Under the spell of that vast mass of falling water we could believe him. Anything seemed possible.—New York *Puck*.

* * *

ROMANCE OF THE ROSETTA STONE.—In the summer of 1798 Alexandria fell into Napoleon's hands, and he set to work to make the coast secure. One August day in 1799 it chanced that one of his engineer officers, Andre Boussard, was directing the digging operations for a new fort between the town of Rosetta and the sea, when the picks of the sappers struck a black slab of basalt 45in. long, which was observed to be covered with three different styles of writing, of which the last was obviously Greek. When the stone was carried up the Nile to Cairo, and shown to Napoleon and his savans, the value of it was recognised at a glance. While it lay in readiness to be conveyed to Paris, a British force made its way to Egypt, laid seige to Alexandria, and captured the city in 1801. In the treaty of capitulation the victors insisted upon the delivery of all the monuments collected, and among them the slab, which was known as the Rosetta stone. This had been chosen by the vanquished General Menou as his own, and was carefully wrapt in cloth and matting at his house in Alexandria. Hither one day Colonel Turner was sent by his chief with a detachment of men, who carted it away, amid the jeers of the French officers, and put it aboard a frigate, whereon the colonel convoyed it with care to the Thames. Thus, one March day in 1802 the relic reached London—it is to-day one of the priceless gems of the British Museum.—*Sunday Strand*.

* * *

GOLD IN IRELAND.—At a recent meeting of the Royal Irish Society of Antiquaries, Mr. S. F. Milligan announced that a friend of his had discovered a most valuable gold mine in the North of Ireland, which would yield about two ounces of gold to the ton. He (Mr. Milligan) would not say exactly where the mine was situated. It was as rich as any of the South African mines. The machinery had been prepared, the workmen were already engaged, and before long it was hoped a dozen Irish gold mines would be in full swing. Ireland had the finest collection of ancient gold ornaments in Europe, and it was often asked whether the gold of which they were made was native or foreign. It had been argued that the gold came from Britain during the latter days of the Roman occupation, but he could not agree with that.

* * *

NEW INDIAN PROVINCES.—It is officially announced that the Chief Commissionership of Assam and the Chittagong, Rajshahi, Dacca, and Hill Tipperah divisions are to be formed into a new province, to be styled Eastern Bengal and Assam. The province will be under a lieutenant-governor, who will be assisted by a board of revenue, a legislative council, and the usual staff. Dacca will be the capital. Certain minor hill States are to be transferred from Chutia Nagpur to the Central Provinces, and Sambalpur is to be included in Bengal proper.

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MANASSAH'S CHARTER FOR SALE.—America's charter has, says the *Evening Standard*, been discovered in England, and is for sale to the highest bidder. The charter in question is the Letters Patent granted by William and Mary to William Penn when he was appointed Governor of the States of New York, New Jersey and Pennsylvania. The document, along with a number of well-authenticated Penn heirlooms has come into the market through an enterprising City chartered accountant, who found it enjoying an undeserved oblivion in the household of an English family. Its genuiness is vouched for by authorities. The parchment measures 29½ ins. by 23½ ins. and is elaborately executed. One of the heirlooms is a letter from Penn to Samuel Pepys. The minimum value placed upon the collection, including the charter, is £50,000, but there may be a keen contest for its possession once America's many millionaires get to know of its existence.

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EARL GREY AND FRENCH CANADIANS.—Earl Grey, the Governor General of Canada, is making a departure from the custom of preceding Governors by going on a tour into the exclusively French-Canadian section of Canada for the purpose of studying the conditions prevailing there. His Excellency is enthusiastically received by the people and clergy, who make many demonstrations of loyalty towards the Crown.

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THE WORLD'S GOLD.—Last year the world's yield of gold was worth about £71,000,000, and of this the British Empire produced more than £40,000,000.

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CHINA WAKING UP.—It is reported that the Chinese Government has decided to despatch in the near future fifty youths to this country, in order to have them thoroughly trained in naval matters.

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TO KEEP THEIR MEMORY GREEN.—Appeals for £5,000 for the upkeep of the graves of British soldiers in South Africa are made in the annual report of the South African Graves Committee.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 314).

We now come to the year 1885, which was a very full one in the life and work of Edward Hine, being entirely spent on the American Continent.

The following notes give a good idea of his lecturing and preaching engagements in the States. On Wednesday evening (it is reported) he lectured at the Tabernacle, and held a number of Drawing-room meetings at private houses. Amongst other places he lectured at Akron, Painsville, Berea, Brooklyn, Newberg.

In Cleveland, Ohio, he addressed over 10,000 people, by using these pulpits, viz., of the Presbyterian Church of Dr. Spinnings, Methodist Church of Dr. Norcross, Presbyterian Church of Mr. Chuters, Methodist Church of Mr. Yinglings, Friends' Meeting House, Mr. Gaslin's Presbyterian Church, Mr. Johnston's Tabernacle, the W.C.T.U. Mission Church, the Floating Bethel Church, Mr. Way's Baden Avenue Church, the Franklin Avenue Disciple Church, the Wilson Avenue Baptist Church, the People's Tabernacle, the International Institute, and the First Methodist Church in Berea.

In another report he is called the "English Philosopher," who gave a free lecture upon "Israel and the Anglo-Saxons" at 8 p.m. on Tuesday, 8th, in the People's Tabernacle; others were on "Finding Israel," on "Victoria's Descent from David," on "Freemasonry," on "Manasseh's Empty Chair," and on the "Ark."

In the First Identity Church, Cumberland Street, at 10.30 a.m., he lectured on the "Kingdom of God"; and at 7.30 on "Many things to happen before the Second Advent," to which about 130 years are wanted still.

On Friday, February 20th, at 8 p.m., he lectured on the "Jews can never return without Israel," in Wilson Avenue Baptist Church, and on the "Lost Tribes of Israel." It was here that he received a very interesting and gratifying printed testimonial from various leading ministers, which thus ran: "To whom it may concern. Mr. Hine identifies the Bible Lost Tribes of Israel in the British and American Peoples, and shows that the Prophecies relating to Israel are all being fulfilled in the Saxons, and in doing so he shows the most beatiful harmony in the *Bible*, and opens up the *Old Testament* Scriptures to the understanding in a most wonderful manner. Old men, who have been *Bible* students all their lives, declare that they have never read the *Bible*, and especially the *Old Testament*, with so much satisfaction as they have done since hearing Mr. Hine's lectures, and many avowed infidels have learnt to love and study the *Bible* as the *Word of God*. Such are the results of his work. Respectfully, Charles Latimer, C.E. President of the International Institute, Cleveland, O., June, 1885."

"Baldwin University, Berea, O., June 8, 1885. We have listened, with great pleasure, to two very interesting lectures by Edward Hine on the Identity of the Anglo-Saxon race with the Lost Tribes of Israel. Mr. Hine is thoroughly sincere in his views, and supported them by powerful arguments. His lectures are also replete with valuable information. We would recommend everyone to hear him. Subscribed by Rev. Dr. A. Senyler, President of Baldwin University; Rev. Dr. W. Kepler, Professor in Baldwin University; Rev. P. B. Stroup, Pastor of the Methodist Episcopal Church."

Another local paper reports a free lecture by Mr. Hine at Fraternity Hall, Detroit, Michigan, on June 24th, at 8 p.m. He was stopping at 103, West Congress Street, and is thus described: "He is a dignified-looking English gentleman, probably 70 years of age," in the *Detroit Free Press*, June 25th, 1885. "He complains of the cold shoulder given him by the clergy of Detroit, but expects to remain here several weeks and will lecture each Sunday, of which notice will be given in the daily papers, but not in the Sunday issues, which he condemns."

Another paper mentions him as "The World-famed Lecturer" being again in Fraternity Hall, on Sunday at 7.30. One paper announces that "the Rev. Edward Hine will give a free lecture in Fraternity Hall," upon "America as Manasseh." He gave a lecture in Fort Street Methodist Episcopal Church, at Detroit, upon the "Lost Ten Tribes in the America United States," at 7.45. On Wednesday in June, at Fraternity Hall, in the evening, he lectured on the "Lost Tribes." At Detroit Central Presbyterian Church he gave an evening lecture, and is mentioned as the "Renowned English Apostle."

At Windsor Presbyterian Church he gave a third lecture on the "Descent of Queen Victoria," at 8 p.m. At Windsor, June 28th, in the Fraternity Hall at Detroit, he gave an evening lecture on the "American and British Lost Tribes." In July he preached on Sunday at Sarnia, in the Methodist Church, in the morning, being mentioned as "Dr. Hine," and gave an evening lecture in the schoolroom of this Church.

Another report notices that "Edward Hine, the Historian of Lost Israel," gave a morning sermon in the Presbyterian Church, Wayandotte, and an evening one in the Central Presbyterian Church, Wayandotte, and on June 25th lectured at Detroit.

On Thursday night, in the Presbyterian Church, Essex Center, Ontario, he lectured, but the people were disappointed at his not giving an account of General Grant's death. On Friday he gave a farewell lecture at Detroit.

In August, at Owasso, Michigan, in the Methodist Episcopal Church, he gave, by invitation, a free evening lecture on the "Lost Tribes Found," being a guest at the Junction House.

At Port Huron, in July, he gave a lecture on Monday evening in the Methodist Episcopal Church; and on Sunday evening at Sarnia, Ontario, he preached in the Methodist Episcopal Church. On Wednesday evening he lectured to a small audience in the same church on the "Lost Tribes of Israel."

Saint John. At Christ Church, Tonia, Michigan, he lectured in the evening on the "Great Pyramid." The report of his lecture on Friday evening at Owasso, in the Methodist Episcopal Church, says, "Seldom our people are brought into contact with a person of the profound erudition and research possessed by Mr. Hine, whose works have long been read with admiration by scholars and scientists, both in England and America. Mr. Hine has testimonials from titled people, eminent men, and the Press."

His morning discourse at the Church of Christ is described as "An eloquent sermon, the grandest discourse of its kind that he has ever been privileged to hear. It was a complete refutation of Ingersolism, by a layman, and author of some renown." At the same place he gave a free lecture at 7.30 p.m. on "Israel in England and America." At the Church of Christ he gave a morning lecture on "Vital Uses of the Identity," being highly recommended by the President of Oberlin College.

In the Church of Christ he gave an evening lecture on the "Difference between Judah and Israel," at Vernon, Owasso, and a night lecture on "America is Manasseh."

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In the Westside Women's Christian Temperance Union, 595, Detroit Street, he gave an afternoon lecture on "England and Israel in England and America," and on Wednesday evening he lectured at the Tabernacle. By express desire he gave an evening lecture on "Lost Israel Found," in the Central Music Hall, King Street East.

He continued to use the press for advertisements, as the following shows: "Stanley, the explorer, says, Prove Israel to be a literal people, as Edward Hine has charmingly done, and you cast the keenest satire upon the clumsy dogma of making them a spiritual people, which has not the shadow of sanction from *Scripture*. Edward Hine proves Israel as literal as Judah is. Churches arranging for lectures receive half proceeds. Address, 341, Ellicott Street."

MARAZION.

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND SIXTIETH 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 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations give the amounts received between June 17th and July 15th. These welcome gifts have been very thankfully received:—

	Subscriptions. £ s. d.	Donations. £ s. d.
Miss S. (Eastbourne)		0 2 6
Mrs. P. (St. Louis, U.S.A.)...		0 12 0
C. & L. S. F.		1 0 0
J. S.		0 2 0
Mrs. P. (Bangor)		0 5 0
Rev. W. J. W. (U.S.A.)		0 4 2
Mrs. J.		0 5 0
Mr. W.		0 0 6
G. E. F. (New Brunswick)		1 0 0
Mrs. H.		0 2 6
H. B. B. (U.S.A.)		0 10 0
C. E. (New Zealand)		0 8 0
R. N. (Birkenhead)		0 6 0
"Anon." (Monthly)	0 5 0	
J. S. A.		0 2 6
Surgeon-General H.		0 5 0
M. A. B. G.		0 10 0
Madame G.		0 2 6
Sale of Postcards		0 7 0
	£0 5 0	£6 4 8

Total, £6 9s. 8d.

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

Watford, July 15th, 1905.

SOWING THE SEED.

Our distribution of Journals and Literature since last month's Report has been as follows:—Book-post packets of the BANNER OF ISRAEL, alone, 724; of the COVENANT PEOPLE, alone, 56. Large and small packets of literature with COVENANT PEOPLE or without, and sometimes with BANNERS, numbered 166, so it will be understood that we are still pushing on. Part of the work was a continuation of the special distribution of which an account was given last month, but of course there are always independent parcels to be despatched in response to particular needs; then naturally the British-Israel Pictoral Postcard fever has been upon us. Mr. H. G. Locke very kindly presented us with one hundred copies, and we have not been backward in purchasing others, to which we have given a wide distribution by many single copies, bearing on them the price and a request that orders for them might be obtained. This will I hope procure a wider circulation and induce more public interest; answers are already coming in, and when all the cards that have been posted, and those still to be sent, reach their destination, I expect we shall find very many of our friends heartily responding, and so a great work, by small means, will have been set going.

An interesting letter from a sower in the far East, who has not long been put upon our list, I quote from, it opens with thanks for literature received, and a short mention of the disposition of a certain portion of the contents. Then follows:—"Any such pamphlets you may send in future will be faithfully read and distributed. I would thank you to let me know who paid a subscription for me, as it has apparently been paid. I think it must have been a gentleman who lent me "The Geography of the Gates," which first set me reading up this wonderful truth. I shall be sending you a donation shortly to help on the seed-sowing. I have never yet met anything which has the power to influence the unbeliever as this glorious truth has. The only people who seem to be determined, unfortunately, not to either consider or entertain the question for one minute are the clergy. I have spoken to many, but am sorry to say I have always met with either impatient rejection and vague talk of "cranks" and "Aryans," or, worse still, covert sneers at the British-Israel "Theory" in their exposition of certain verses of Scripture. This is very discouraging, but I am thankful to say that, although not by any means a learned man, I have never yet had anyone get the better of me in a discussion of the truth, or otherwise, of this Gospel. But I am sorry to say that some who have once engaged in this discussion with me, with a few exceptions, show a marked tendency to avoid a further discussion. At an open meeting one evening I asked the presiding minister whether he had ever noticed the difference between Judah and Israel in the Bible. As usual, he had to confess that he had not. I was enabled to point it out to him, and it seemed to make him rather reflective. I spoke with a Burman for more than three hours sometime back, and he was delighted to hear the explanation of so many difficulties which the missionaries had been unable to explain to him, not having the key. I took him through the books from Genesis to the Dispersion, and taught him that the Anglo-Saxon race are the heirs with Christ and His stewards, and told him that that was the reason that our people came to his country and patiently lived down persecution and hatred, and sometimes ill-treatment, in order that they might have the Gospel. One of my oldest and most obstinate opponents has been to me asking for some information on the subject which he intends to use in the Christian Endeavour meeting, "England's National Greatness and the Reason of it." If he uses the argument I shall give him and reads it up in his Bible, I hope to have another believer in our Identity on the Lord's side; he is already an earnest Christian. May God our Father and His Spirit be with our work and the workers, and spread the glad news of our national as well as individual redemption everywhere, to the glory of His Holy Name.

From South Africa has just come a strong request for a further supply of the Bath Broadsheets, "Anglo-Israel," and "Federation"; I hope to send them by the next mail. Also from South Africa to-day came the following:—"I sow beside all waters and leave the result with our most gracious heavenly Father, the Lord God of Israel, the God of the whole earth. Without the least doubt the truth is spreading in South Africa. I think a lecturer should be sent out here

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(Cape Town) to establish an Association; a small Hall could be got at a reasonable figure, and I feel certain that we would have a good attendance. I feel that I must have Aaron to do the speaking. I get my BANNER weekly from Robert Banks and Son, and I stated to an interested one to-day what fine truths we get in this publication. A dear friend to whom you send literature as well as to me, gets through one of the Booksellers six BANNERS every week and six of the COVENANT PEOPLE every month. I must confess that I have read a great deal of matter on religion issued by the different denominations, but no other reading unfolds the Word of God to me more than the BANNER and the COVENANT PEOPLE; the mighty God of Jacob blesses me very much. It would save a great many people a lot of trouble if they truly believed that there is only one earthly Zion, and that is at Jerusalem." (This no doubt refers to the places being established here and there by self-styled, and so-called, prophets, who are naming their settlements "Zion" and "Shiloh" and attracting large followings. Fortunately they are evidently over-ruled by the Almighty, for they set themselves one against the other, but sad it is to see how each of these sects create further disunion amongst Christians and delay the fulfilment of the hope of unity for which our Redeemer prayed, which, therefore, we should be praying and striving for.) Our sower said further:—"I find that more than one of the several denominations hold the British-Israel truth in scraps, yet so mixed up with false doctrines that many sincere ones are deceived. It is our bounden duty to stick close to the 'Scriptures of Truth,' and always remember that they mean what they state and nothing else."

We may now turn to Canada, and the following few words from a clergyman give proof of the value of our Fund and the good that may be done through its aid. The literature referred to was sent, unasked for it may be guessed, with a letter pleading for its careful consideration. It is a very great pleasure to note that there are some of the clergy who desire to look into the British-Israel question and prove themselves thankful for the opportunity afforded them to do so. The letter ran as follows:—"Please pardon my seeming neglect in not acknowledging both your letter and book ('British-Israel Truth') before this date. I have not done so for the reason that I desired if possible to read through a good part of what you sent me before writing. I have not been able to read all, but what I have has been most interesting. I have never looked into the subject of the lost Ten Tribes, yet have always had a desire to do so, but knew not from whom to get information. Your tracts and book have therefore supplied that which I wished, and I shall delight to study them, and may be use them for distribution. There is no doubt that there are many difficulties in the Bible which your, may I call it, theory seems to sweep away. I shall strive to find time in my work for a careful study for that you have sent me, and will write you of the result."

Now here is a quotation from a letter written by another Canadian clergyman, who has been for some time on our list. He is very much in earnest, and has deep interests both for his ministerial work and also for what concerns the welfare of Canada. I should like to be able to give the letter in full. I am afraid I may not. He wrote on the matter which specially concerns the readers of the BANNER:—"I rejoice to find there is a growing force among the believers in this *truth* (*i.e.*, that the British are Israel). I told my Bible-class last Sunday I first looked on it as a 'pretty theory,' but now I consider it an essential truth. I was much struck and strengthened by that article in the COVENANT PEOPLE, viz., 'What a Bishop Thought.' I have distributed most of the literature you sent me, the pamphlets 'God's Covenant with Abraham,' 'Our National Birthright,' and 'A New Light,' are especially helpful for distribution. I shall endeavour to deliver a lecture or two next winter (D.V.); it will take a lot of time to make proper preparation in the way of subject matter, maps and diagrams, &c. What collections may yield I shall send in towards your Distribution Fund; meanwhile I can prepare the way by individual conversation, Bible-class, &c., and literature. I have been much interested in Colonel Garnier's work, 'The Great Pyramid; Its Builder and Its Prophecy,' as advertised. Do you know of a friend who could spare the book for a poor Colonial parson, as I am thinking of giving a lecture on the Pyramid, &c., next winter? It is perhaps too much to ask for after *all* I have received so gratuitously, but it is to me comparatively a new and certainly a most interesting subject." The writer, after dwelling in some detail upon the power and danger to the country of the Roman Church, adds, "Meanwhile we can but watch and wait and pray that the truth as it is in Christ Jesus may prevail in the hearts and lives of men, and that they may see also their rich *inheritance* as revealed in the glorious Anglo-Israel truth. What an up-lift it would give to the individual, social, and national life, if men would only receive it and live by it; and what an impetus it would give to all enterprises for the furtherance of the things which belong to the kingdom of our Lord Jesus Christ, to whom all glory and honour and power be given!" To this let us earnestly say, Amen.

I shall be very grateful if any friend can send me a copy of Colonel Garnier's book, above mentioned, which can be spared after it has been read, for our Fund is needing help, so we have to abstain from purchasing books that individually run into several shillings. E. M. RUSH, *Hon. Sec.*

July 15th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Company, Watford.

Correspondence.

THE NOTES ON EDWARD HINE.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reference to the interesting letter by Mr. John Wilson, the date is not so clear as it should have been, and his explanation adds to its biographic value. The letter of Edward Hine, which he sends, is also a valuable addition to the "Notes." Perhaps he can further favour us with some more letters or memoranda. Or if he, or anyone else, who may have letters or information about Edward Hine, would kindly lend them to Mr. Isaac Loveland, Shoreham, Sevenoaks, Kent, they would be thankfully borrowed, taken every care of, and be speedily returned. MARAZION.

AFFILIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—The idea of having a Conference of those keenly interested in British-Israel truth, with the object of affiliation in view, is a good one and should be heartily entered into at no distant date. The proposition to hold it at a central place—Newcastle, for instance—would cheapen travelling expenses, save time on the journey, and make an easy rallying-point from all quarters. At such a gathering, by happy intercourse and free expression of opinions in a broad and charitable spirit, it would give impulse to the cause and engender unity in promoting it.

I am, yours truly, WM. CHRISTIE.

Dumbarton, N.B., 3rd July, 1905.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I wonder if the Rev. Idrisyn Jones has ever seen a little book called "The Brightening of the East, or Thoughts on the Second Coming of Christ," by the Rev. J. H. Townsend, vicar of St. Mark's, Tunbridge Wells. Although the writer is a stranger to some of our views, he practically

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accepts some of them, and he quotes a verse which is undoubtedly of great importance in the interpretation of prophecy. He says of Lev. xxv. 8, "The Holy Spirit has graciously given to us in this passage one of the most important keys to the study of prophecy by clearly explaining to us the duration of the 'year-day,' a period which often occurs in the prophetical books of the Old and New Testaments."

Trusting you will find room in the BANNER for this short letter for the benefit and comfort of those who do not agree with the Rev. Idrisyn Jones,

I remain yours,

F. M. COWAN.

Pinehurst, Pacific Grove, Cal., U.S.A., June 30th.

ACKNOWLEDGMENTS FROM ARCHDEACON HANAN.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am in receipt of a parcel of MS. on the Epistle to the Romans, without name or address. Some time ago I was asked to read a manuscript, and I said I would do so during my holiday; but I did not keep the letter. The authoress is a reader of the BANNER OF ISRAEL. Perhaps she may see this and write to me, if you will kindly insert this letter.

Will you also permit me to thank Mr. A. Brauscombe Wood for his admirable letter which appeared in yesterday's BANNER, and oblige,

Yours truly,

DENIS HANAN, D.D., Archdeacon.

The Rectory, Tipperary, 13th July, 1905.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent (Mr. A. Branscombe Wood), who now appends his name, and not merely using initials, returns to the discussion of the year-day theory. I am, however, reluctant to occupy more space in the BANNER with a subject which does not immediately relate to its main purpose of proving the Hebrew origin of the British people. Whether the historical or the literal interpretation of prophecy is the right one, does not affect our fundamental theme. I at first introduced the subject in my article on "Israel's Redemption at Hand" not as my main object, but only to strengthen the supposition that this redemption was near by the fact, as I maintained, that there was no prophetic date to wait for or to cause delay in the great consummation.

But I return reluctantly to the discussion of the year-day theory also because I do not like the tone of Mr. Wood's way of dealing with it as seen in the use of the word "attack." That is a savage word which should never be used in friendly discussion. The meaning of "attack" is defined in Chambers' Twentieth Century Dictionary: "To fall upon violently; to assault; to assail with unfriendly words or writing." If we cannot calmly reason together on some disputed point, we should cease altogether from discussion in such a movement as ours. I make no attack on brethren when stating my reasons for differing with their views.

I will say again that I do not agree with the historical school whose views, Mr. Wood states, are "largely accepted by Anglo-Israelites." In that school there is no solid resting-place for one's feet, because its advocates are ever at variance the one with the other. Let us take, for example, the time of commencement of the so-called "1,260 years." Some start them from the birth of Christ; others from the time of Constantine; others, as in the case of Dr. Cumming, from the proclamation of the Emperor Phocas in A.D. 606; so that 1866 was to see the end of the Papacy. These interpreters of prophecy also differ as to the fulfilment of certain other predictions. Luther maintained that the "Little Horn" was fulfilled in the Turks. Calvin said no, for it was fulfilled in Julius Cæsar. They differ again as to the "locusts" in the Apocalypse. Luther said they were "the schoolmen"; others said, "No; they are the 'Waldensis,' or the 'Arian Vandals,' or the 'Friars,' or 'Monks and Friars,' or the 'Saracens,'" &c.

Referring to the historic school of interpretation, Maitland, in his book on "Prophetic Interpretation," remarks: "The historical school system, when it takes possession of a man, sends him forth to wander through the history of Europe in search of the seals, the trumpets, the vials, and the angels of the Apocalypse; like a hard master, it would reap where none is sown." And again he writes: "History, by continually falsifying the calculations of the school, signally avenges the cause of Divine prophecy; it suffers none to go off boasting that he has attained to knowledge *not possessed by the Son.*" It is, perhaps, no wonder that Joachim, the inventor of the "1,260 years," and Walter Brute, the inventor of the year-day theory, recanted and flung their opinions to the winds. It is worthy of note that all prophetic measures of time have, up to the present, been LITERALLY fulfilled. As a sample, we may mention the 120 years of respite given to the Antediluvians; the 400 years assigned to Israel in Egypt; the 40 years' wandering of Israel in the wilderness; the 15 years promised to Hezekiah; the seven years of Nebuchadnezzar's chastisement; even in the case of the spies and of Ezekiel all was literally fulfilled—40 days as spies; 40 years of Israel in the Exodus; 390 days was Ezekiel lying on his side; 390 years did Jehovah suffer the rebellion of Israel. Why, then, should certain periods of time given by Daniel be differently regarded?

We would prefer bringing this letter to a close at this point, so as not to occupy too much space; but a statement by Mr. Wood ought to be noticed, viz., that I have smashed my theory in one blow. He refers to my words in a former reply: "There will be in the period of the final Antichrist a covenant of seven years made with the Jews," &c. Mr. Wood comments on this: "I would remind him that Daniel's words are not seven years, but one week." I am rather surprised that I have to remind Mr. Wood that Daniel did not use the term "week"; it is the word of the English translation only. What Daniel wrote was "one seven," but the Greek or Septuagint translation inserts the word "years," and this meaning is universally accepted. I was therefore justified in speaking of "seven years," and, as I hold them to be literal, there is no inconsistency in my statement.

Yours most truly, J. IDRISYN JONES.

Kenilworth.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on Sundays in August: That the Zionist movement and the August Congress may result in the fulfilment of the prophecy of Jeremiah (l. 5): "They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

DURING the summer holidays an opportunity often occurs to introduce the subject of our Identity to strangers. A fellow-traveller in a railway train or boat can often be interested, and, on parting, a small pamphlet placed in his hands may often lead to the study of the subject. There are several booklets published at a half-penny and one penny that may be useful for this purpose, and we only here name two or three: Bishop Titcomb's "The Case Put Concisely" (½d.), Philo-Israel's "Resumé" (1d.), Rev. H. Bull's "How and Why I Accepted British-Israel Truth" (1d.), and Mr. Henry Locke's "Why I Accepted British-Israel Truth" (1d.). Any of these may be ordered through any bookseller, or direct from R. Banks and Son, Racquet-court, Fleet-street, E.C.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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. XXIX., No. 1,493. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 9, 1905. [PRICE ONE PENNY.

Contents.

PAGE

"Ephraim is My Firstborn." By the late Wm. S. Cavill..... 327
The Last Vision of Ezekiel. By Mrs. E. W. Depue..... 328
Notes upon the Life of Edward Hine..... 330
The Testimony of Jesus. By L. C. Alden..... 331
Miscellanea..... 332
About Ourselves. By the Rev. Leonard Hills..... 333
Coining for the Foreigner. By John Butterworth..... 334
On the Tip of the Tongue..... 335
Engineering under the Pharaohs..... 336
The Zionists and East Africa..... 336

"EPHRAIM IS MY FIRSTBORN."

BY THE LATE WM. S. CAVILL.

THE foregoing words occur in a remarkable chapter, and a chapter from which quotations are often taken by Anglo-Israelite writers. The time at which they were used is also a point of importance. Israel of the Ten Tribes had been carried away for the space of 120 years. Judah was yet in the land, though fast developing the treachery which merited from the hand of God severer punishment than was meted out to Israel for her backsliding (Jer. iii. 11). The reign of Zedekiah, her last king, had begun, and of him it is written that "he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done" (2 Kings xxiv. 19). It is remarkable that at such a time such glowing promises should be made as those contained in the 31st chapter of Jeremiah. How should this be? What is the reason that a people in which manifestly reside no peculiar merit are so specially remembered before God? Surely, if we can find out the cause for such divine favour, it will repay reverent and prayerful effort.

"Ephraim is my first-born." Judah had arrogated to herself the covenant promise, and regarded herself as left in possession of the land. This we learn from Ezek. xi. 15: "Son of Man, thy brethren, the men of thy kindred, and all the House of Israel wholly are they unto whom the House of Israel have said, Get you far from the Lord, unto us is this land given in possession." Then follows a most striking statement of the fulness of covenant mercy in store for exiled Israel.

Amid all the scenes of confusion into which Hebrew history had been plunged through the obstinacy of the chosen seed, there yet remains one grand all-mastering factor, that of the Divine Covenant. Yes, of the Divine Covenant. That very covenant which many, in our own day, with the old Pharisaical zeal, regard as set aside, null and void. One thing is forgotten, that the God who made it cannot lie. If this fact was more carefully borne in mind, men would be spared the sin of forming and cherishing misconceptions of Jehovah's dealings with His people. The covenant which was of primary value was that which had been made with the fathers; in connection therewith man's past was done. "Because thou hast obeyed my voice" (Gen. xxii. 18) is the divinely original reason for the special promises given to Abraham. And can we, as members of the Christian Church, who glory in the thought of secure enjoyment of the blessings of the Gospel through Christ, presume to entertain the notion that, in any respect whatever, God can fail to accomplish His sworn promises? Dare we do so? If not, then let us rejoice as we examine the Word to endeavour to find in what way He has kept His covenant with Abraham.

Isaac was the son of special promise (Gen. xvii. 19—21). Jacob was preferred before Esau (Gen. xxv. 23). So Joseph possessed the birthright inheritance (1 Chron. v. 2). Ephraim was set before Manasseh (Gen. xlviii. 20). "Let my name be named upon them, and the name of my fathers Abraham and Isaac," was the blessing which the aged Jacob invoked upon the sons of Joseph, and in singular coincidence with this prophetic invocation we find the Ten Tribes in their revolt under Davidian rule taking to themselves and retaining the name of Israel (1 Kings xii. 16). In the newly-formed kingdom Ephraim held the sway. Jeroboam, who had headed the revolt, commenced the first dynasty, and as the result of his worldly-wise policy, led the people to enter that path of sin and folly which brought captivity as its punishment. Yet it was of this people that the God of Abraham said, "Ephraim is my first-born." Israel might wander far from the path of right, but her divinely-imposed mission she could not renounce. Its fulfilment was in the hand of God. "Not

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for thy righteousness, or for the uprightness of thine heart dost thou go in to possess the land" was the express declaration of Moses to the covenant people just before his death (Deut. ix. 5). "Not with thy sword nor with thy bow" was the express declaration of Joshua concerning the conquest which had been effected under his leadership (Joshua xxiv. 12), "and wrought for My name's sake" is the chosen reason assigned for all the wondrous operations of Almighty power with and through Israel. "And ye shall know," continues Jehovah, "that I am the Lord which have wrought with you for My Name's sake" (Ezek. xx. 44).

"Ephraim is my firstborn." Beneath these words then there rests the full and complete recollection of covenant mercy. God remembers His oath. "In a small moment" Jehovah would hide His face, and suffer the "little wrath" with which he chose to punish "backsliding Israel" to accomplish its end (Isa. lxiv.). But with the cords of love and tenderness would He yet draw her unto Himself. "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord" (Hosea ii. 19, 20). Like to these gracious promises are those in Jer. xxxi. "The people which were left of the sword found grace in the wilderness, even Israel when I went to cause Him to rest" (v. 2). And in regard to the return it is declared, "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my first-born." And the prophecy goes on in glowing terms to depict the then future—and the yet future—of the Ephraim House. "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. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." Thus do we see that Ephraim is Jehovah's first-born still. She was so in the land; she is, though now in exile; she will return as such when the fulness shall have come of God's good time and pleasure.

A two-fold purpose governs the history of Israel's exile state. "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve" (Amos ix. 9). So, indistinguishable to the eye of man, was Israel to be cast forth. But Jehovah is a jealous God. And so we read (Deut. xxxii. 26), "I said I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this." No; the covenant people as a preserved remnant were to become great as a military and naval power, which along with other gifts and endowments would enable them to effect their mission as "a dew from the Lord" among the nations of the earth (Mic. v. 7, 8). And hence we have the completing words of the prophecy in Amos ix. 9, "Yet shall not the least grain fall upon the earth." Marvellous words! Truly do they contain a truth far beyond our frail conception. Israel is to be punished, yet her mission is to be carried out, and by none other hands than her own. "I will not," she resolutely says; but she repents and does the Father's will. And so it comes to pass that through her instrumentality the Gospel blessing flows to all the nations of the earth.

Israel's captivity was a passage into the "wilderness of the people." Her reappearance will be as a resurrection (Ezek. xxxvii.). But the Gospel work will have been done in its witnessing fulness (Matt. xxiv. 14). This demands her presence in the world in the plenitude of power, and in the rich enjoyment of blessing, however unrecognised she may be. Realising that we are now living in the last days of this dispensation, when the Gospel mission in its witnessing proclamation is fast being accomplished, and when men's minds are accordingly exercised in inquiring concerning the second advent of Christ—have we any trace of Israel—the firstborn of God—the people of covenant promise? "By their fruits ye shall know them" is a divinely given test of true service for God. Pre-eminently above all other nations stands England, when this test is applied to the nations of modern times. She is, indeed, as Dr. Cumming wrote, "The Israel of Christendom." If this be so, how humbling the reflections which arise in a truly devout mind! And yet with what joy should we realise God's mercy and truth. His abounding faithfulness should fill our hearts with joy, and we should be led on to the future which lies before us in the assured confidence that He who has brought us thus far will consummate all His holy will and pleasure, which are richly and verily embodied under His covenant of old, made with the fathers, and continued in Christ.

THE LAST VISION OF EZEKIEL.

By Mrs. E. W. Depue.

(*Concluded from page* 321.)

One more proof: "Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his in the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that My people be not scattered every man from his possession" (xlvi. 16—18).

This shows the prince is to have his share and pass it on to his heirs the same as the people; in other words, he is to inherit his part of the land.

Having shown the prince to be simply a man, the question arises, Who is this man? You are all familiar with God's promise to bring the House of Israel and the House of Judah together in the last days; how He says: "Behold, I will take the children from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David, My servant, shall be king over them. . . . And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers

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have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever: and My servant David shall be their prince for ever" (Ezekiel xxxvii. 21-25).

It is generally thought that this refers to the Psalmist David, the "sweet singer of Israel," but I do not see why this should be so. It was promised that David should never want a man to sit upon the throne of the House of Israel, so I take it as quite as likely to be one of his descendants as himself; but it is to be a "David," and, if these are the last days, why should it not be the grandson of King Edward VII., the only David of Israel's throne, now established in the British Isles? It may be objected that it is said that no *man* shall enter in by the east gate, but I think it is plainly shown that it is meant that it shall not be used, save by the man whom God shall appoint. The reason given why it shall be shut is "Because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."

In the earlier vision of Ezekiel he was shown the removal of the Shekinah from the Temple. "The glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory" (x. 4). Then Ezekiel saw the cherubim with the four faces and the wheels which were full of eyes. "And the cherubim were lifted up." "Then the glory of the Lord departed from off the the threshold of the house, and stood over the cherubim" (x. 18).

How reluctantly God withdraws His presence from His people. Slowly the glory leaves the Temple, lingering upon the threshold, until the cherubim were lifted up. "And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and everyone stood at the door of the east gate of the Lord's House; and the glory of the God of Israel was over them above" (x. 19). While they remained over the east door of the Temple the vision was given to Ezekiel of the judgment of the princes and of the House of Israel. These things were a bitter grief to the prophet, and he fell down upon his face and "cried with a loud voice, and said, Ah Lord God! wilt Thou make a full end of the remnant of Israel?" And the pitiful Lord heard, as He ever does, the cry of His servant, and gave him this gracious answer: "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. . . . . Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

This is the last mention of the departing glory. It stood upon the mountain on the east of Jerusalem, that is, upon Mount Olivet. Could the prophet but have seen how the Saviour of the world would make that mountain His chosen resort with His disciples, and ascend to Heaven from that very spot, his heart would have burned within him.

This vision came to Ezekiel in the sixth year of the captivity, and, about eighteen years after, in the vision which is the subject of our paper, God graciously vouchsafed to him the sight of the returning glory. He says: "Afterward He brought me to the gate that looketh toward the east. And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. And it was according to the appearance of the vision which I saw, when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell on my face. And the glory of the Lord came into the house by the way of the gate whose prospect is towards the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house" (xliii. 1—5). It was after this that Ezekiel was brought back to the east gate and saw that it was shut, and was told that it should not be opened "because the Lord had entered in by it." This, of course, he at once understood, for he had seen the glory of the Lord pass the threshold. Then comes the vision of the holy waters, the apportioning of the land, and the naming of the gates of the city.

Here we trace a strong likeness to the description of the new Jerusalem as given in the closing chapters of Revelation. Ezekiel says: "Afterward he brought me again to the door of the house; and, behold, waters issued out from under the threshold of the house . . . a river that could not be passed over. And by the river upon the bank thereof on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine' (xlvii. 1—12). Compare with Revelation xxii. 1, 2: "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

How strong the analogy. It is the likeness between the earthly Jerusalem and the heavenly; the one built with hands, yet made sacred by the visible presence of God, the other coming down from God out of heaven, but having no temple therein, "for the Lord God Almighty and the Lamb are the temple of it."

In the city of which Ezekiel writes, and of the new Jerusalem, are twelve gates, and on each gate the name of one of the tribes of Israel. While in Revelation the names are not given, in Ezekiel they are, and, as we read that the gate of Levi is to the north, and the gate of Simeon south, exactly the other extreme, we are reminded of Israel's words when he lay dying—"I will divide them in Jacob." The land of Palestine is apportioned to the twelve tribes, but the House of Joseph has a double portion, just as when they entered the land under the leadership of Joshua.

Christians as a mass are sadly indifferent to the great promises that God has given in regard to Palestine. It is His peculiar possession, of which He says it "shall not be sold for ever: for the land is Mine." And again, "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: for *the eyes of*

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the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. xi. 10). This, dear friends, is to be our inheritance. We of the House of Joseph shall have our share of the land and of the Zion of which the angel sent by God saith: "He that toucheth you toucheth the apple of His eye." During the Millennial reign of Christ we shall be with Him in the Zion out of which shall go forth the law, "and the Lord shall be King over all the earth." Jerusalem shall again be the "joy of the whole earth," and its perfection of beauty and happiness is summed up in the last words of the prophet Ezekiel, "The name of the city from that day shall be, The Lord is there!"

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 324.)

In February, 1888, Edward Hine returned to England. He had, however, not obtained any pecuniary profit by his visits to the States and Canada, and came back poorer than he went. Mr. Joseph Hook, an old Identity believer and personal friend and admirer of his, generously gave him accommodation at his own house, 68, Glengall Road, Millwall Docks, London. He wrote against Bradlaugh's Parliamentary Oaths Bill (*Echo*, July 18, 1888). Mr. Hook died in 1902, and was interred near Edward Hine's grave.

In answer to enquiries by Mr. Loveland, Dr. Rugg wrote a letter, dated April 14th, 1889, upon Edward Hine's health. Having visited him a few weeks previously, he reports in this letter, which was printed: "I was then very much distressed at his altered appearance; he complained of feeling out of sorts, indeed anything but well. . . . He looked as if worried, and required rest from the cares of the world. He has been slightly paralysed, and his speech is somewhat affected, though I am happy to state not to any extent, and is still able to give forcible expression to his views in an energetic manner, as was his usual custom. Yet one cannot help noticing that there is a slight impediment in the power to express his thoughts. . . . He is much in need of pecuniary help to put his mind at ease; it will not do to destroy it. Mr. Hine has from his youth shown great self-denial and fixity of purpose in the great Identity cause, which he has so much at heart and given so much time to, of which it is scarcely possible to give an adequate estimate. He has expounded it in so clear a manner that has led to much plagiarism by many, without acknowledging the source from whence they got their information. On this subject I could say much, very much, but forbear at present, and will take a more convenient opportunity to give full vent to what I know on the subject. Are we to allow this great friend of the Identity cause, Edward Hine, to sink, at his age, 64, for the want of that succour he stands so much in need of, through failing health, caused by hard work and many privations? And is this valiant champion of the cause to be stranded? to come to a dead lock and left in the lurch? . . . No man has done so much to expose the errors and heresies of oppositions as Edward Hine. . . . It is to be hoped he will still further take the wind out of the opposition sails, so that they may become permanently eclipsed; and the inconsistent oppositionists will be left a very long distance in the rear, and their Diocletian persecutions of Identity will be consigned contemptuously to oblivion."

During this period he preached and lectured in various local chapels and halls. On Sunday, 6.30 p.m., March 9, 1890, he lectured in Gladstone Hall, Manchester Road, North Greenwich. On Sunday, April 20, 1890, at 6.30 p.m., in the Conservative Hall, over the North London Railway, High Street, Poplar, he gave a "Farewell" lecture upon the new age coming when all workhouses, prisons, strikes, war, police, army, navy, volunteers, barracks, dockyards, arsenals, courts, sickness, illness, disease, distress, mourning, sorrow, sighing, misery, poverty, fires, accidents, and shipwrecks, would all be done away with and utterly abolished. On Thursday, 8 p.m., September 4, 1890, he lectured at No. 9, Croydon Road, Barking Road, showing the immense national prosperity coming. He likewise issued a leaflet, No. 1, "The National Anti-Poverty and Misery League." In it he says he has founded this League to ask others to join; entrance fee, 1s.; annual subscription, 2s. He elected a council of 27 members, with a president-secretary, to hold weekly meetings, with an office in the Barking Road Tabernacle. He hoped to issue monthly other leaflets, and eventually a weekly periodical. It does not appear, however, that the League ever came to anything.

Edward Hine passed away on Thursday, October 15, 1891, and his remains were deposited in a private grave in the East London Cemetery. Many friends were present, and listened, after the religious service, most attentively to an oration which was pronounced over his grave.

At a later period Mr. Stephenson, of Lee, and Mr. Loveland, of Shoreham, collected money for a memorial stone; and Mr. Onslow, J.P., of St. John's Wood, and Mr. Osborne, of Brixton, made a collection for Edward Hine's widow. Collections around Darlington were made by Mr. E. B. Spence, who died in 1902, aged 77 years. Mr. Albert W. Smith, of Pimlico, acted as hon. secretary.

The monument bore the following inscription:—

In Memory of
EDWARD HINE.
He fell asleep,
October 15th, 1891,
Aged 66.
Author of the *Forty-Seven Identifications*
And *Lost Israel Found*;
Which show that the
British people are the
Descendants of the
Ten Lost Tribes of
Israel.
"They that be wise shall
Shine as the Brightness
Of the Firmament, and
They that turn many to
Righteousness as the stars
For ever and ever."—Dan. xii.

Private Grave.

Above the inscription is carved the mystic Cidaris, composed of the wreath and ribbon: a Hebrew symbol of the covenant (Gen. ix. 13; Exod. xxviii. 37).

A large photograph of the monument was taken by A. L. Jarchy, 42, Union Road, Rotherhithe, S.E.

On November 1, 1891, a memorial service was held in the Gladstone Hall, near the North Greenwich Railway Station, Cubitt Town, on Sunday evening, at 6.30 p.m., by Rev. J. J. Shrubsole, an intimate friend of the deceased. The "Dead March in Saul" was played on stringed instruments

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and cornet, and Psalm cxlvi., Isaiah xl., and 1 Peter i. were read. For his discourse the preacher selected Job xiv. 10, Ecclesiastes xii. 7, Isaiah xl. 8, 1 Peter i. 25, and asserted that Mr. Hine had found the key which unlocked the difficulties of the Bible and proved that the British people had been traced to where the lost Ten Tribes were carried in B.C. 721. Mr. Hine was born in 1825, and from a boy had been deeply studious on this subject; and, abandoning all other Christian work, in which he was eminently successful, he devoted himself to attempt to prove that the British are Israel. The address occupied an hour and a-half in delivery, and was listened to with great attention.

On November 10 a meeting was held in Exeter Hall, when Commander Cameron presided, supported by Messrs. Osborne, Danvers, Shaw, Folkard, *et al*, when a collection was made on behalf of Mrs. Hine and for the memorial stone. A leaflet headed, "In Memoriam," was issued after his death, saying he died on Thursday, October 15, aged 66, and that his remains were interred in the East London Cemetery on October 22. This is followed by a short notice of him, saying that, "Although sometimes led astray by his intense enthusiasm, no man has done so much to propagate British-Israel truth." The titles of his writings are also given.

A balance-sheet of "The Hine Memorial Fund" was issued, signed by Messrs. Stephenson, Loveland, and Osborne, in which various prominent Identity names occur; as Bird, Banks, Beresford, Carlyon, Francis, Loveland, Onslow, Osborne, Pain, Reep, Smith, Spence, Stephenson, Taylor, Thompson, Green, *et alii*, among the list of subscribers. MARAZION.

THE TESTIMONY OF JESUS.

BY L. C. ALDEN.

THE Greek phrase for the above English one is "Hee Marturia Jesou," which is found *five* times in the book of Revelation, but nowhere else in the Bible.

Its first instance is in Rev. i. 2. More than a half-century after the Ascension, Jesus, having received from the Father a revelation, sent it by His messenger to the Apostle John in Patmos. The mode of its deliverance was by signs or symbols. Concerning it John wrote, "John . . . bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."

Its second instance is in Rev. i. 9: "I, John . . . was in . . . Patmos for the Word of God and for the testimony of Jesus Christ."

Its third, Rev. xii. 17: "The dragon . . . went to make war with the remnant of her seed . . . which have the testimony of Jesus Christ."

Its fourth and fifth, Rev. xix. 10. The messenger said to John: "I am fellow-servant of thee and of thy brethren, those having the testimony of Jesus. . . . The testimony of Jesus is the spirit of prophecy."

Now, what was that testimony of Jesus? He testified to many things. But what one teaching of His was the basic testimony for the proclamation of which John was exiled; which the remnant of the seed of the dragon-warred woman held; which the brethren of John held; which was identical with the spirit of prophecy; and of which John bore record for the Church at all time?

Paul wrote to Timothy, vi. 13: "I charge thee in the sight of God . . . and of . . . Jesus, the (one) having witnessed before Pontius Pilate the good confession." Here the Greek participle *marturee-santos*, translated "having witnessed," is from the same root as the above-mentioned noun *marturia*, whose primary meaning is "a bearing witness." The word *martyr* is from the same root. Now what was the Lord's "good confession" before Pilate? Matthew, Mark, Luke and John tell us—the latter the most explicitly. Pilate put several questions, but Jesus held His tongue to all but one, namely, "Art Thou the King of the Jews?" Jesus confessed that He was. What else but this declaration of His Judaic kingship and kingdom could be "the good confession," under the recognition of which Paul made to young Timothy one of the most solemn of charges?

But say you that it was too narrow to be the central testimony of the King whose kingdom all the kingdoms of the world are sometime to become? And yet, what if the sceptre which is never to depart from Judah be indeed the sceptre of Him of whom Solomon sang "His dominion shall be from the river to the ends of the earth"? (Psa. lxxii).

John's Gospel was written to Gentiles. His explanations of Jewish customs and localities make this certain (see iv. 6 and vi. 4). He wrote all with one end in view, namely, that Gentiles might believe that Jesus is the Christ, the Son of God, and be saved (xx. 31). What means this but that the only Messiah in behalf of the nations is the Messiah of the Jews, who, being the *royal* tribe, represent the twelve tribes of governed Israel? No Israelitish Christ, no Christ for Gentiles! What other salvation is there, but that which Jesus told the woman at the well "is of the Jews"?

The doubter may quote Rom. ii. 28, 29: "Not that in the apparent is Jew; but that in the hidden." But—mark it—that in the hidden is nevertheless *Jew*. And Rom. ix. 6: "They are not all Israel which are of Israel." But the *unexcepted* portion are none the less *Israel*. God has never repudiated His choice of a definite people.

How is the testimony of Jesus the spirit of prophecy? Wrote James Cameron in 1868, "Do not all prophetic intimations of the Coming One find their essence in the testimony of Jesus, 'I am He'?"

In "The Word of the Kingdom," compiled by John O. Woodruff, Elisabeth, New Jersey, is the following: "There hangs the bleeding Saviour! Pilate is to write His title. He is in a fit state of mind to write something. . . . He has been overborne, and is smarting. He'll dip His pen in gall. They shall read letters of fire. . . . He wrote . . . . Let the chief priests cry, 'Write not, "The King of the Jews"'; but vacillation is over with Pilate. He will let it stand. Yes, Pilate, let it stand. You cannot alter it for the better. The Roman will read it, and scoff at the Jew. The Jew will read it, and scowl at the writer. Angels and saints will read it. Millions will read it. It was written for ages. Never leaped from human pen more glorious truth."

Hampden, Mass.

MR. MARCHANT IN WEST LONDON.

MR. H. A. MARCHANT will be glad if friends will send literature at once to Mr. Norman Cole, 312, King Street, Hammersmith, for an open-air campaign on 17th to 20th inst. Rev. Leonard Hills may also take part. Any who require particulars send addressed postcard to Mr. Cole at above address. Literature is urgently needed at once.

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MISCELLANEA.

DR. REICH ON HIGHER CRITICISM.—Dr. Emil Reich has been delivering a series of lectures in Westminster on the failure of the Higher Criticism, in which he ridiculed the idea that the sublime narrative contained in the early chapters of Genesis, with its incalculable influence over human life for so many centuries, could have originated in what one Babylonian told another, who ultimately told it to a Jew. The Bible narrative is obviously the reflex of great forces and ideas. The "Jewish" nation was between the desert and the sea, and, living on the borders of vast empires, the Jews never knew at what moment the Assyrians, the Hittites, or the Babylonians might come down upon them. They were on the continual and uninterrupted *qui vive*. They had no great armies, and no money to bribe these empires. What was left? They had to energise themselves into a higher force. Since they could not beat these empires by brute force, they must exceed in point of spiritual force. By learning science, and making everyone in their nation an intelligent initiative man, the Japanese smashed the Russians, and that was the process by which the "Jews" held their own against their mighty neighbours.

* * *

BOWING TO REASON.—"You know very well that it is impossible to dispute the empire of the seas with Great Britain. For every ship that we build she puts three, four, or five on the stocks. Better is it, therefore, to bow to calm reason, and to calculate what the support of England's might may mean to us in certain eventualities."—*M. Delcassé*, late French Foreign Minister.

* * *

A HOLY WAR.—Gud Mullah, a disciple of Hadda Mullah, has, says a Lahore telegram, detailed forty Mullahs to preach a holy war against the British in the Mohmand territory.

* * *

FOREIGNERS AND THEIR EASTERN POSSESSIONS.—One result of the course which the war in the Far East is taking has been to cause much searching of heart among the European nations with possessions in Eastern Asia as to their relations with the natives under their rule. In Germany there have been many indications of late that the unexpected rise of Japan to the position of a first-class Power—both naval and military—is creating a feeling of grave anxiety as to the security of Germany's very costly colony of Kiao-chau, where the local revenue for the current financial year is estimated at £24,735, while the expenditure reaches the enormous sum of £640,673. The difference between revenue and expenditure is made up by a grant of £615,938 from the Imperial Treasury. As Kiao-chau is situated at such a distance from Europe, its defence presents a very serious problem and depends entirely on the Navy, as Germany has no land access to Eastern Asia. It is this aspect of the "Yellow Peril" which is attracting attention in Germany, and it is essentially the same problem which is disquieting France in Indo-China, though in the case of France the problem is complicated by the much larger extent of French Indo-China and the more insistent character of the difficulties with the native population which the French have to fear.

* * *

"A PARTNERSHIP THAT CAN RULE THE WORLD."—This is the title of a cartoon in the *Daily Mirror* for July 4th, which represents John Bull and Brother Jonathan sitting on the globe and engaged in conversation. John Bull observes "Well, Jonathan, there's still room for you and me, eh?" "That's so," replies the amiable brother, "and not much for anyone else soon, I'm thinking."

* * *

POLES IN SCOTLAND.—There are so many Polish miners in the Lanarkshire town of Bellshill that a weekly paper in their own language has just been started. Its title is *Laikas Sanvaitinis Laikrasztis*, or *Lithuanian Weekly Times*; it boasts eight pages, and the Polish miner cheerfully pays 2d. a copy for it.

* * *

DECIMALIZING OUR MEASURES.—A step in the direction of the adoption by this country of a decimal system of weights and measures has been taken by the Board of Trade. Sir Edward Fithian, the secretary of the Association of Chambers of Commerce, sent a resolution of the Association asking the Board of Trade to authorise weights of 20lb., 10lb., and 5lb. as aliquot parts of the cental, to which the Marquis of Salisbury has replied as follows:—"With reference to your last letter of March 14th last, in which you suggest that new denominations of weights of 20lb., 10lb., and 5lb. should be legalised for use in trade, the Board of Trade have given careful consideration to the representations which have been made, and they are prepared to assent to the application. Steps will, therefore, be taken for the preparation of standards of the same octagonal form as the present 50lb. weight." The Chambers consider that this concession will save time, labour, and expense, as the 50lb. weight has done already.

* * *

THE ANGLO-SAXON'S MOTHER CITY.—Lord Avebury, in the course of an address, refers to London as "the great Mother City of the Anglo-Saxon race." Emerson called it the heart of the world. No great capital, not even Rome itself, had more existing buildings which were associated with great historical events. No other city possessed three such buildings as the Tower, the Abbey, and Westminster Hall. Paris had not until recently held anything like the position in France which London occupied in England. London was in fact "the real centre of government, of the thought, the growth, the culture, and the life of the nation." No other city had ever occupied so great a position for so long a period. No city but Rome could equal London in historic interest. Moreover, it was still growing, still expanding—growing in importance, in commerce, and in population.

* * *

CUMMING AND HINE.—Having just come across the original autographic note, of which the following is a correct transcript, it seemed of sufficient interest to put on record:—"16, Woburn Square, W.C. I do not see anything offensive or of necessity inconclusive in the work of Mr. Hine. Much labour and research are required of every reader, and time will soon sow (? show) where, or what, logically comes into view.—JOHN CUMMING."—(A. B. G.)

* * *

CHRISTIANITY IN PERSIA.—The receipt by the Bible Society of a very friendly letter and a handsome gift from the Shah of Persia's third son, who is Governor of Kurdistan, is regarded as a hopeful sign that the opposition offered in Persia to Christian teaching is being weakened.

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ABOUT OURSELVES.

An open letter to the Lads of the Empire.—I.

By the Rev. Leonard Hills.

[Foreword.—*To the Readers of my Letters to Lads.*—May I herewith anticipate an objection that will surely be raised against "filling the heads of our boys with a lot of inflated stuff about the Empire," etc. The letters are written with a view of showing, on Scriptural grounds, the reason of Britain's greatness and the greatness of Britain's responsibility, with the humble dependence upon the Holy Spirit for His blessing to rest upon this endeavour on the part of one whose life for the past twelve years has been principally *amongst* and *for* lads; to bring our British boys to know who they are and what their destiny is, that they may endure hardness as faithful soldiers and servants of Israel's Redeemer. A boy, and especially a healthy British boy, is not to be attracted to the study and love of God's Holy Word by sentimentalism. The writer is convinced that what is called, for want of a better name, "British-Israel" teaching is the ONLY POSSIBLE (because God-given) method of reaching the heart, RETAINING THE INTEREST, and exciting a longing desire for the things of God, that nothing outside the pages of His own Word IN ITS ENTIRETY can do. The solution of the problem, How to retain our elder scholars, lies here. May our covenant-keeping Jehovah of Israel give His guidance and add His blessing. So mote it be.—Leonard Hills.]

My Dear Lads,—Many of you have made my acquaintance in other pages, and know me as a writer of fiction, and as such you have always been enthusiastically kind, and no man can ever have a more attentive or apparently appreciative audience for either spoken or written message than interested lads. Now I want to try and interest you in your own land and its story—the great Empire that we belong to and love. Suppose a lad about your own age came to stay at your house—a lad from the depths of the great continent of Africa, and he wanted you to tell him in a few words a few things about the greatness and position of your beloved country, what would you tell him? I guess it would be something like this in its broad outline, and then you would from time to time fill in the details. You would begin by saying that our nation is the greatest and grandest the world has ever seen, called Great Britain, an island kingdom in the north-west of the continent of Europe, but not consisting simply of the two islands of England-Scotland and Ireland, but possessing vast tracts of land in every part of the world. You would speak of the great continent of Australia, of India, South Africa, Canada, etc. If you had a "Howard Vincent" map of the world, with the British possessions coloured red, you would point out to him the great naval stations like Gibraltar, Malta, Cyprus, Aden, Bermudas, New Zealand, Mauritius, Newfoundland, Jamaica. You would fairly amaze the stranger with the wonderful girdle of British colonies, ports, etc., that completely circle the world. You would tell him "Britannia rules the waves," and possibly sing him a verse or two of it. Roughly calculated, the Island Queen (England), with its 850 home islands, rules over 700 dependent islands, but if the total were fully reckoned up it would reach 2,000 islands.

You would tell him about the wonderful victories on land and sea won by our brave Jack Tars and Tommy Atkins, often against fearful odds. I can just picture you with flashing eye and whole soul a-quiver with patriotism describe the victories of Nelson and Wellington, Havelock, Roberts, Beresford, etc. With what a thrilling emphasis would you speak of the charge of the Light Brigade in the Russian valley, "charging an army while all the world wondered." You would tell of the flag of freedom, the Union Jack of Old England, how no slave can breathe where that banner holds sway, how the flags of all other nations salute it when meeting it on the high seas. You would speak of our tremendous wealth and power and tell your visitor that England was the Bank of the whole world. Then if you were a thoughtful fellow you would speak of the liberty of conscience, the freedom of the press, the reverence we have as a nation for God's Word, God's Day, and God's Book. This would lead you to think of the missionary work and of our nation carrying the Gospel to all other nations. Then there would be mention of our beloved King Edward, and the place he, the Queen and Prince and Princess of Wales, their children, hold in the hearts of the people of Merrie England. And I fancy I can just hear the voice of your visitor exclaiming, "What a wonderful people; how unlike any other nation in the world; how wonderfully has your God blessed you!"

Now, laddie, I want you just to ask yourself *why*—why is it that Great Britain holds the foremost place in the world above all other nations; why all this peace, power and prosperity? You could easily tell anyone who asked about the greatness of Britain, but I want you to be able to tell them the reason and cause of our greatness, and why God has so exalted us in spite of our many grievous national sins—such as drunkenness, pride, and forgetfulness of God. There is only one reason, which you can prove for yourselves by half an hour over the Bible, and that is that we, the British people, are none other than God's own people Israel.

Now I can imagine some of you reading that sentence and gasping for breath. What an idea! or, perhaps, the vigorous "What rot," or a peal of such side-splitting laughter that only a hearty, healthy English boy is capable of. But if you will just take the trouble to *examine the proofs* I am sure that the surprise will turn to a yet greater surprise and delight as you find that it is so, because God has so plainly and emphatically stated it. You may say, I never heard of it before, our minister does not teach it; I don't believe it, it can't be; but if you will just *examine the proofs* you will find that the GLORIOUS FACT REMAINS, that we, the British people, are God's heritage, His people, and the sheep of His pasture, as so many of you say that you are in your Church Services Sunday by Sunday. In Gen. xii. you will read how God called Abraham to be the Father of a nation that God said He would raise for to be His own people. Note the promises God made to Abraham of a people that should be fruitful and multiply, and become as the dust of the earth and as the stars of heaven for number—a COMPANY OF NATIONS. The Bible is taken up with this one people alone, who are called Israel, or "Princes with God." In future letters I will go on to take up some of these points in detail and illustrate them by the events around us day by day. Meanwhile I want you just to follow up the history of our forefathers in the Bible and trace the wanderings of the Twelve Tribes through the wilderness to the promised land, ruled over first by judges and then by kings. Then I want you to specially notice what happened in the reign of Rehoboam, the son of Solomon. In his reign God took the Ten Tribes away and made Jereboam king over them in Samaria, while Rehoboam ruled in Jerusalem over his own tribe of Judah and the tribe God lent to him, Benjamin. From that point the Bible always distinguishes between the House of Judah and the House of Israel, and whenever the Bible speaks of the Jews it refers to the House of Judah, *never* to the Ten-Tribed House of Israel. Hence, though the Jews are our brethren because they belong to Israel and are Israelites, yet

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WE ARE NOT JEWS, because, though we are Israelites of the Ten Tribes, we are not of the Tribe of Judah, and the Jews belong to the tribe of Judah only. The reason why people have made such muddles of the Bible prophecies and promises in the past is because they have not been very careful to always notice to whom God is speaking. To make this still more plain let us write it like this.

All fox-terriers are dogs, but all dogs are not fox-terriers; all Scotsmen are Britons, but all Britons are not Scotch ; all Surrey lads are English, but all English are not Surrey lads. Therefore, though all Jews are Israelites, all Israelites are not Jews. In my next letter I will show from God's Word the very different position that Israel, in the latter days, was to be in from that of the Jews. Meanwhile, I trust I have sufficiently whetted your appetites, and that we shall, in the near future, have delightful times together tracing out the history of our nation from the time B.C. 721, when Israel was captured by the Assyrians and became "lost" ; how that our king can trace his descent right back to David, thus proving God's promise to be faithfully fulfilled where in 2 Sam. vii. He says that Israel shall never want a ruler of David's line to sit upon the throne. Notice especially the 10th, 16th, 23rd, and 24th verses of this chapter. Also in future letters we must see how we, as a nation, are called in Isaac's name, Saxons or sons of Isaac; how that our very name British is of Hebrew root, signifying the Covenant People ; how in our national worship, according to the Church of England, we definitely state our position as "The sheep of His hand," "His people," "His heritage," and daily pray, "Lighten our darkness," etc. We shall also be able to see why we have the lion and unicorn as the symbols of our heraldry (Num. xiv. 8, 9); why we win with a handful of soldiers against great numbers of the enemy. We shall see that the literal fulfilment of all the promises God made to Abraham and his seed are ours to-day ; that the words Jesus said to the Jews, "The kingdom of God shall be taken away from you (Jews) and given to A NATION bringing forth the fruits thereof," apply exactly to Great Britain to-day as the nation that prints and circulates the Bible in every language, and through the British and Foreign Bible Society does the work that God raised up Israel to do to be a blessing to all nations of the earth. Pending my next letter look up the following references and see for yourselves if they do not exactly fit Great Britain and no one else.

The following Scriptures describe Lost Israel at the present time:—

1. They must exist as "A NATION" (Jer. xxxi. 36).
2. They must be an Island Nation (Jer. xxxi. 10).
3. Their islands must be North-west from Palestine (Jer. iii. 12, xxiii. 8 ; Isa. xxiv. 15, lix. 19).
4. They must be as the sand for multitude (Hos. i. 10).
5. They must have found their islands too small (Isa. xlix. 19).
6. They must be under a Monarchy (Isa. lxix. 23).
7. They must have a descendant of David reigning over them (1 Chron. xxii. 10 ; 2 Chron. xiii. 5 ; Jer. xxxiii. 26).
8. They must have a Nation springing from them, but entirely independent of them (Gen. xlviii. 19 ; Isa. xlix. 20).
9. They must have found their islands too small for them more than once (Isa. xlix. 20).
10. They must have immense colonies (Isa. xlix. 8, liv. 3).
11. Their colonies must form a belt round the earth (Deut. xxxii. 7—9 ; Jer. x. 16 ; Acts xvii. 26).
12. They must be in all zones (Isa. xlix. 10).
13. They must push the aborigines into corners (Deut. xxxiii. 17).
14. The aborigines of their colonies must be dying out (Jer. xxx. 11).
15. They must be the "Chief of the Nations" (Jer. xxxi. 7 ; Amos vi. 1).
16. They must have the most powerful army (Isa. xli. 8—14).
17. They must be an undefeated Nation (Isa. liv. 17 ; Micah v. 8).
18. They must conquer by a small army (Lev. xxvi. 8).
19. They must be the most wealthy Nation (Deut. viii. 18).
20. They must lend to other nations, but never need to borrow from them (Deut. xv. 6).
21. They must have abolished the slave trade (Isa. lviii. 6).
22. They must have the finest fruit and cattle of the earth (Deut. xxviii. 4).
23. Their national heraldry must be the lion and the unicorn (Num. xxiv. 8, 9).
24. They must be a Christian people (Isa. ii. 3, xlv. 52, lxviii. 20).
25. They must have a State Church, with an Eastern window (Ezk. xliii. 7 ; 2 Chron. vi. 38).
26. They must be a missionary people (Isa. xxvii. 6, xliii. 21).
27. Unlike Judah, they must be known upon the earth "by another name" (Isa. lxv. 15).

From the above Scriptures it becomes conclusively evident that the British Nation ONLY is literally identical with the Lost Ten Tribes of Israel, and that missionary success and the vitality of Christianity depend upon this being nationally acknowledged. *Ergo*—It becomes the duty of all who love God and perceive this truth to spread the knowledge of it to their utmost extent.

COINING FOR THE FOREIGNER.

By JOHN BUTTERWORTH.

"CURIOUSLY enough, while it is believed that the demand for gold has not been considerable in the country itself, the amount minted in gold coin during the year was £11,042,000, as compared with a mean average for the previous ten years of £6,362,228 per annum. The chief reason for this large mintage is, we understand, the obligation which our commanding monetary position throws upon us of providing sovereigns for other nations. Thus, during 1904 about 4¼ millions in sovereigns was shipped to Egypt, and £6,300,000 in sovereigns to South and Central America ; and very little was received back from those countries in the shape of imports of the coins. It will therefore be seen that the requirements of these countries came quite up to the amount minted, and, had it not been for these demands, it is questionable whether the operations of the Mint would have been so important. This heavy mintage of gold also tended to swell the debit balance on the working of the Mint last year, as gold is always minted at a slight loss, and for last year the loss set down on this account was £4,195, but this only represents a proportion of the deficiency on this head, as a considerable part of the amount paid as interest on advances for purchase of bullion, which amounted to £16,825 in the year, must be traced to the operations in gold. Still, the Mint so generally works at a profit that the loss shown for last year may well be treated as an exceptional incident, whilst the loss on the gold coinage must be considered as a slight penalty to pay for the commanding position we hold in the monetary world."—*The Standard*, July 7th, 1905.

The Psalmist says, "Truly God is loving unto Israel : even unto such as are of a clean heart." We can humbly add, "Yea, even unto such as have not yet a clean heart." The promises in Deut. xxviii. were conditional on our hearkening diligently unto the voice of the Lord our God and observing

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and doing all His commandments. Now, no man, not even the most self-satisfied, can claim that Israel has fulfilled the conditions named. Yet what do we see? Israel the head and not the tail; Israel above only and not beneath. If God were human, should we not be justified in saying that His great and everlasting love for Israel had blinded Him to our imperfections?

But the blindness is in our own eyes as a nation. Why should the nations seek to Great Britain for her sterling coinage? Why should our land be blessed of the Lord 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"? There is only one possible solution of the problem. Patiently must we, to whom light has been given, strive to open the eyes of our blind friends who do not see it.

ON THE TIP OF THE TONGUE.

SOME PROPHECIES.

"It is as plain as A B C that the Bible teaches the return of the Jews and Ten Lost Tribes of Israel to the Land of Palestine," said the Rev. Dr. Joseph Wild, pastor of the Union Congregational Church of Brooklyn, in 1879. "When they are settled and prosperous in the old fatherland, then is to come on the battle of Armageddon. After that awful struggle the world will nestle in regaling plenty and great assurance. Then will be set up a kingdom that shall endure in abiding peace and prosperity for at least 1,000 years."

IN THIRTY YEARS.

While other prophets are spouting, it is interesting to consider what Wild foretold in his teachings of the Pyramid. The date set for the beginning of the Millennium is 1935, so that we shall have to wait only thirty years to witness the establishment of the Kingdom of Peace. Wild did not predict that the end of the world would come in 1882. He simply pointed out that the Grand Gallery in the Pyramid was 1,882 inches long. Beginning with the birth of the Saviour these inches stand for years. The Grand Gallery suddenly ends, then comes a narrow passage 53 inches long. After that is the King's Chamber, which you enter by passing under a portcullis in the form of an olive leaf. In this chamber all is equal, quiet and central.

WILD'S DEDUCTIONS.

This Pillar of Witness in Egypt, Wild deduced, teaches that in 1882 the whole world would enter upon a time of great trouble, war, pestilence and famine, and for fifty-three years these troubles would continue more or less. Then, in 1935, would occur the battle of Armageddon, which is to be the finishing touch—the end of wars. In this battle there will be thirteen forces on one side, led by Russia, and four on the other, led by England—or Israel. It is now pretty generally accepted that Edward VII. is descended from David; and Wild was sure that the English throne would once more be planted in Jerusalem.

ARMAGEDDON.

The Russian forces will be Gog, Magog, Rosh, Meshech, Tubal, Persia, Ethiopia, Libya, Gomer, Togarmah, the Beast, the Dragon, and Antichrist. On the side of England (Israel) will be Sheba, Dedan, Merchants of Tarshish, with all their young lions, and the Jews and Israelites settled in Palestine, that will not be led astray by Antichrist.

THE THIRTEEN ENEMIES.

Gog stands for the Caucassians, Magog for the Tartars, Rosh (or Roosh) for the real Russians, that is, the old Babylonians—hence the hate and rivalry between England and that nation; Meshech means the Muscovites, who made Moscow what it is; Tubal is found in the Siberians. Meshech and Tubal are generally mentioned in Scripture together, and they are found together in history to-day. Moscow is the capital of Meshech, for, though to the world St. Petersburg seems to be, yet every imperial document is signed and dated Moscow. Tobolshi is the capital of Tubal, or Siberia. Persia retains its ancient name; also Ethiopia. Libya takes in a portion of the African race. Gomer stands for the Germans—Gomer, Gomeren, Gemren; hence, Germia, Germany and Germans. Togarmah includes the people of Independent Tartary. The Dragon includes China. The Beast is the Jesuits and their followers, taking in France, Spain, Italy, and South America. Antichrist will be chiefly sustained by the Jews, who will have been settled in Palestine.

FOUR OPPOSING FORCES.

The forces led by England (Israel) are as follows: Sheba represents India, already training for this battle. Dedan embraces Arabia, especially that part occupied by the Sultan of Muscat. Merchants of Tarshish and all their young lions means England and her colonies, or countries that she colonised, including the United States, which is the country of the Pilgrims (Manasseh).

PROPHECIES FULFILLED.

Many of Dr. Wild's prophecies concerning England's rule, America's expansion and absorption, Russia's predicaments, wars, famines, etc., have come true. They are indeed prophetic wonders. You would read them in amazement. New light is thrown on the Great Pyramid, and new interest is created in the Great Seal of the United States, on the reverse side of which (never used) is an unfinished pyramid, the watchful eye of Providence looking down upon it.

THE STONE WITNESS.

Scientists who have an inclination for prophecy imagine they can read in the pyramid of Gizeh the entire past and future history of the world. A sharp man at figures can bewilder the most practical among us by his deductions. But for thousands of years there has been no one in the world able to interpret satisfactorily this silent witness. It is neither a tomb, granary, nor temple, yet in it we have some of the grandest problems in science solved, and the sublimest phenomena of religion, sociology and astronomy crystallized.

A FEW FACTS.

The location of the Great Pyramid is believed to be the centre of the land surface of the whole earth. It is the best zero point for meridianal and latitudinal calculations. Central as to climate, there is neither rust, moss, nor frosts to destroy. There are no earthquakes to disturb its repose. Its slope is the same as that of the earth from the pole to the equator. It weighs 5,000,000 tons. The sun can shine upon the whole of it twice a year without casting a shadow, which is not possible with any other work of man. It is the largest and oldest building on earth, and, up to a few years ago, was the tallest. Only the Eiffel Tower, 985 feet, and the Washington Monument, 555, exceed its 486 feet. As it stood perfect it was the circle squared, its

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height being the radius of a circle whose circumference, if divided into four equal parts, would have each part equal to one of the surface sides of the base.

END OF THE WORLD.

The dimensions of the doorway express in square inches the time of the Adamic world, which, when added to other figures, forecast the time of the end, or the 6,000 years, and point out the date of the beginning of the Millennium morn. The door was some 49 feet from the base and 300 inches east of the centre, so that at once to express the tilt of the earth's axis from the plane of its orbit, and, by its height from the ground, the precession of the equinoxes. —*New York Press*, Feb. 18th, 1905.

ENGINEERING UNDER THE PHARAOHS.

AMONG the great engineering problems before the world at the present time (says *Engineering*) there is none, perhaps, that arouses greater interest than the control of the waters of the Nile for the use of Egypt. The ancient Egyptians attacked the problem with such success that 4,000 years ago the valley of the Nile supported a dense population, whose monuments stand to the present day among the wonders of the world.

A civilisation capable of erecting the pyramids would be equally able to conceive and carry out the more important works for controlling the irrigation of the country, though it is only during the last two decades that the magnitude and character of these works have been realised by the modern world. Diodorus, Strabo, and Herodotus have independently borne witness to a vast artificial lake or reservoir, which was constructed to receive the superfluous water from the Nile at flood-time, and to distribute it when and where required by means of canals. This lake —Moeris—was dug by the orders of King Amenemhat III., who lived about 2000 B.C. It had a superficial area of 950 square miles, about the size of an average English county, with a depth in places of 300 feet, and its contour measured 450 miles. It was connected to the Nile by a canal 10 miles long and 300 feet wide, controlled by means of sluices, which served to draw off the surplus water from the river and return it at periods of low water. In spite of the claims of Herodotus, Diodorus, and others to have actually seen this magnificent engineering work, until comparatively recent years its existence was either denied or its dimensions were reduced to those of a shallow pool or broad canal.

The exact description of the early travellers was discredited and their accounts classed with the famous discoveries of Sir John Mandeville. As all who have followed the recent history of Egypt will know, the site of the ancient lake has been identified beyond doubt with the present province known as the Fayoum, by Mr. Cope Whitehouse, whose researches have not only abundantly justified the classical historians, but have had a most direct bearing upon the problem of the irrigation of Egypt at the present day. The canal to the Nile had become silted up during centuries of neglect and the lake had vanished, but the depression remained as a fertile valley in the desert.

COMMUNICATIONS for the Editor to be addressed :—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

THE ZIONISTS AND EAST AFRICA.

"ZIONISM strives to obtain for the Jewish people a publicly recognised, legally secured home in Palestine." The fact that these words are quoted on the cover and also on the title page of the voluminous report of the Zionist Commission, which has just been published, hardly seems propitious in relation to a scheme for a Jewish settlement in British East Africa. But inferentially the words refer to an ideal. All idealists must, sooner or later, be content at least to consider the policy of accepting "the next best thing." The Zionists, or a great many of them, had come to this conclusion when they decided to send out the commission which, on behalf of the Zionist organization, examined the territory offered by his Majesty's Government for the purposes of a settlement, but unfortunately the inspection of the territory did not confirm the many favourable representations which were made with regard to it. The newly-promised land is not quite a land of promise.

The Commissioners were Major A. St. Hill Gibbons, Mr. Alfred Kaiser, and Mr. N. Wilbusch. Mr. Kaiser gives a general description of the physical and economic features of the territory. Its character may best be gathered from the concluding words :—

"That Jews would be able to colonise a country if they were able to carefully select the persons who would carry out their scheme of immigration is beyond all doubt, and I even believe that they could once more become a real pastoral people, as the Dutch, the Germans, and the French have done. However, economic conditions on the Guas Ngishu Plateau are so unfavourable that a portion of the immigrants would certainly leave the country again, and there would thus never be a real colonising association which could work successfully. The immigration would cost millions, and the actual usefulness of the whole scheme would be totally out of proportion to the labour expended."

Mr. Wilbusch dealt more especially with the country as it strikes the eye of the engineer, and his report is, if possible, still more dismal than that of Mr. Kaiser. "We were able," he says, "after a short time to come to a fairly correct conclusion with reference to the land we were exploring, but owing to its uniformly waste and desert character there was, unfortunately, little to be found or to investigate. Our reports can, as a matter of fact, only show many proofs of the unsuitability of the country for cultivation and purposes of emigration, as well as of the absence of all natural resources and raw materials at the present time, and of the unsuitability for building purposes in the future." The best compliment which Mr. Wilbusch can bring himself to pay to the country is this :—"I do not consider it impossible that a Jewish Colonial Company could be established to finance this district, and to carry on cattle-breeding with the help of Jewish *employees* and leasehold farmers."

Major Gibbons was the chief of the Commission, and it must be admitted that his views are expressed in more judicial terms than those of his colleagues, and are not quite so unfavourable. But practically he says much the same thing. He does not go further than to suggest that before any large expenditure is incurred some farming experiments should be conducted. It is obvious that, even in his opinion, this is far from being a land of milk and honey, and proof is required that it can ever become such a land.—*Standard*, June 15th, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Wise and Prudent and the Babes. By the Venerable Denis Hanan, D.D.	337
Blind Man's Buff? By John Butterworth	338
Anglo-Saxons and Peace	339
British and Metric Standards Contrasted. By A. T. F.	341
Miscellanea	342
About Ourselves. By the Rev. Leonard Hills	343
Notes upon the Life of Edward Hine	344
The British-Israel Association's Forward Movement	345
"Glory for Him." By Rev. Leonard Hills	345
Yorkshire District Association	345
Correspondence: "Showers of Blessing." Jeremiah. The Proposed Conference	345, 346

THE WISE AND PRUDENT AND THE BABES.

BY THE VENERABLE DENIS HANAN, D.D.

THE wise and prudent who lived during the ministry of the Lord Jesus Christ failed to see and understandingly to hear what the babes perceived, and yet the things that they perceived were desired by prophets and kings. Who were these, and what did they desire? What was it that the babes perceived, although it was rejected by the prudent? "History repeats itself," and it is manifestly repeating itself to-day.

The prophets and kings who knew of and desired to see even the commencing fulfilment of the promises and the purposes of God were Hebrews. To Israel only had God made known His will. The knowledge and the hopes of these to whom the Lord referred can be found only in the records of the old covenant dispensation. The statement that "these hopes were Messianic" satisfies the many, but it generally covers a most perfunctory knowledge.

The true Messianic hope was grasped and given expression to by the apostles when they asked their Master the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" They knew the Lord Jesus—very God and very Man—to be the Christ or Messiah; they knew that His office was to fulfil the promises made to the fathers and to accomplish the work foretold by the prophets. He, God's Servant, was "to raise up the tribes of Jacob and to restore the desolations of Israel," whom He was to redeem. And He was not to do this only; for He was to be a "Light to the Gentiles" also, and the Giver of "salvation unto the ends of the earth." Has Jesus Christ performed both parts of this Messianic *rôle?* The answer inspired by the Church of Rome—the wild olive ingraft—is that the Jews (meaning thereby all Israel) have been utterly and finally cut off because of their unworthiness, and that she has been placed in their room. This statement ignores all the Old Testament records as to God's promises of mercy to Israel and to Zion, and the idea of "salvation to the ends of the earth" is the excuse for forgetting the "raising up of Israel." It is evident from the words of the prophet that the two parts of the Messianic work are intimately associated and cannot be separated. But yet British Christianity fails to protest against the Romanist assumption, and this because it has no answer. Accepting for itself a Gentile position similar to that of the Western Church, it weakly claims that it also has been substituted for Israel, and only dissents from Rome's exclusive claim. It professes belief in Jesus Christ as the Saviour of the world, but practically denies that He has manifested Himself as the Messiah of Israel. When asked by unbelieving opponents how she justifies herelf in accepting this position, she has no satisfactory answer, and Rome and agnosticism obtain victory by her default.

Rome, as foretold, boasts herself against the branches and claims that she, the wild olive ingraft, is the root and stem, wrapt in her self-satisfaction. Let her be; but British Christianity is not thought-bound and self-satisfied. Surely it ought to witness fully for its Lord, loosed from the swathing bands of traditional interpretation; for Jesus Christ has manifested Himself as the Giver of the new covenant, the Redeemer of Israel, and the Raiser-up of the tribes of Jacob.

We claim and proclaim that the Lord Jesus has performed the work of Messiah and has raised up the tribes of Israel. What does this statement imply? The position which the seed of Abraham is to occupy when the times and seasons which God the Father hath put in His own power come round, fills the Bible, and is marked in bold outline. *Religiously*, it is to be recovenanted, pardoned, and blessed. *Politically*, it is to be a nation and company of nations and a great people—multitudinous, wealthy, powerful, filling the earth, and possessing the land promised to Abraham, with the boundaries of the Nile and the

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Euphrates. *Functionally*, it is to be God's executive which is to bless the whole world by just rule, when the nations shall be joined unto the God of Abraham. And, *evangelically*, its redeemed position and unmerited acceptance will witness to all of the existence, rule, and faithfulness of God. This is, in outline, the great purpose revealed in the Old Testament. Towards this the pardon that was granted through the sacrificial worship led the thoughtful worshipper. Every promise or threatening uttered or fulfilled was but a step towards Israel's development and the manifestation of the kingdom of God. Messiah's day was seen afar off and desired, and to the apostles was given to see the advent of the Messiah. They at the time did not know all; but the more they knew the deeper became their faith. The betrayal and death of their Master, the grave, the resurrection, the forty days' instruction concerning the kingdom of God, did not check their question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" The Lord's reply, His ascension, and His gift at Pentecost but confirmed them in the conviction of Israel's glorious future. They were but as babes in the estimate of the Rabbis, but their faith in their Lord and their reception of His teaching made them wise. It was so clearly perceived by the Rabbis that the true Messiah was to raise up the tribes of Israel that when in after-years false Christs arose, and amongst them Bar Cochab, Rabbi Akibah, who believed in him, expected that he would fulfil this Messianic function; and when Cochab died without doing so, Akibah, rather than confess his mistake, professed and taught that the tribes of Israel ceased to exist.

I have known Christian teachers who have declared themselves "to be orthodox with the Rabbi Akibah" rather than admit Israel's existence! Truly there are the "wise and prudent" to-day, and there are also the "babes," who are blessed in seeing.

As the apostles' faith increased when events developed, and "the twelve tribes of the dispersion" received the good news, so in our day this evidence of the Messiahship of the Lord Jesus becomes more plain; for, under the new covenant brought in by Him, Israel has been raised up to her predicted position, and she is being given the land bounded by the Nile and the Euphrates. Babes can see this, but there are yet the wise and prudent in overwhelming numbers to whom even the occupancy of Abraham's land would but cause a further hiding of the fact that God has not substituted the Gentiles for Israel and given to them the inheritance of promise—national and spiritual—which was entailed upon Abraham's seed, and to the possession of which the Messiah was to raise them up.

But again, and yet again, the babes proclaim "Hosannah"; for under, and by, and through, and in the age of Jesus the Lord, Israel has been raised up to inherit and to bless.

The traditional knowledge of the wise and prudent is clung to for complex reasons; of some of these they may be conscious; others may be unrecognised by them. Firstly, the notion that Israel was rejected because of the poor way in which it requited God's care, implies that Gentile Christendom stands because of its goodness; whereas Israel's acceptance is manifestly of grace and not of merit. If the prudent admit Israel's national recovenanting, their fancied goodness is in danger. Secondly, the prudent Western Church has monopolised to herself Israel's promises, and with it the temporal kingly power. It would be fatal to her claims to recognise redeemed Israel—the stone that is to become a mountain and fill the earth.

But it may be said these motives cannot influence British Christianity; it protests for the doctrines of grace, and its ambitions and aims are different. But, strange to say, the same error lurks. England, say they, is full of sin, and therefore cannot be God's inheritance. Here we find the same notion, but under a different guise, viz., the error that goodness, sinlessness, merit, is the antecedent cause of acceptance which clouds over the fact of acceptance in Christ and the free gift of pardon through Him. As to our national and personal ideals, instead of glorying in the burden of maintaining and advancing in right and truth for the King's sake, we shrink from it; personal aims fill our minds. If only we may live easily and die happily, what boots the kingdom of God to us? We cannot rise to the strenuous life required by co-heirship in the kingdom of God; the awful responsibility of Israel's service and witness would trouble us. We are too small in our aims to grasp the glory of service, and we forget that the vaunting ambition of an Antichrist may only be outdone by the betrayal of a coward.

Wise and prudent as such may deem themselves to be, they are but repeating the same folly as their prototypes of old, and they forget that, as of old, the Divine wisdom may cause babes to understand.

The Church is Israel obedient, recovenanted, because redeemed. The kingdom of God on earth is Israel accepted and raised to power. The executive of the coming kingdom is Christian Israel taught righteousness in the school of the Just One. The blessing of all the nations is to be the work of Israel, herself blessed. The witness to God through the ages is to be His love and faithfulness to Israel. The testimony to all peoples in the age that may soon be ushered in will be the Bible fulfilled through and in Him who visited and redeemed His people; but surely that age of blessing for all the kindreds of the earth cannot come until Israel knows herself, until her deaf ears and dull eyes are opened, until our ambitions are alike to those of the King of kings, and the pettiness of the wise and prudent expands into the God-given trust and willing service of babes—the members of Christ, the children of God, and the inheritors of the kingdom of heaven.

BLIND MAN'S BUFF?

By John Butterworth.

In the course of an "evening meeting" of the S.P.G., held in Exeter Hall on May 18th, 1905, Canon Body made the following remarks:—

"It is impossible for anyone not to recognise that the Anglo-Saxon race has, in the providence of God, a very distinct missionary vocation. You remember how the Word of God was carried by the people of Israel, and how in time they became a scattered nation throughout the world. But the scattering came in the hour of national disaster. The Anglo-Saxon nation is a dispersed nation to-day, but for a different reason. Three hundred years ago the Anglo-Saxon was confined within the narrow limits of our island home, and now we say that the sun never sets on the King's dominions. There must be a purpose in this. It seems to me that it behoves us to remember the awful responsibility of fulfilling the duties to which the Anglo-Saxon race is called of rising to the sense of our missionary vocation. God has been training the Church of England to a unique work. Even in early days the English Church was the most restive

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of all the Pope's children, and at the Reformation its national instinct became intensely developed. At the beginning of the nineteenth century the English Church was still confined within narrow limits, but to-day she has become a world-embracing communion. I believe that the Anglo-Saxon race already holds in its hand the solution of the missionary problems of the world and the solution of the reunion of Christendom."

This speech leads to one of two conclusions—either that Canon Body is a believer in "the Identity," or that, with blinded eyes, he has almost succeeded in grasping the elusive truth. Rejecting the former conclusion, we can hardly fail to take the same kind of interest in his strivings after the answer to the Anglo-Saxon riddle as we should in looking on at a game of "Blind Man's Buff," or watching a schoolboy attempting to solve some mathematical problem which he barely understands.

In very truth, as Canon Body remarks, "there must be a purpose" in the spread of the Anglo-Saxon race all over the habitable globe. Of course, God could have diffused Christianity in some different way, even without the help of man. But it is usually His will to employ the most natural means to an end. All through the Bible He shows that He has appointed Israel His special instrument to carry the missionary message to the world. The simplest and most natural method of spreading news over a district is to send out messengers, charged with the news, through the length and breadth of the district. Thus, in these latter days God has caused Israel, His chosen race of priests and ministers, to cover the face of the globe, and has charged us to spread the glad tidings far and wide in every nation and throughout every land in which human beings can exist. Great are our responsibilities therein!

If the casting away of ancient Israel was the reconciling of the world, can we wonder that the receiving of them in the perfection of time shall be life from the dead?

Between three and four hundred years ago the Spirit of God descended mightily upon Israel. At His touch the Roman fetters fell away from the Church of the nation, and, like St. Paul from the prison, she came forth free to champion the cause of Christ and liberty. Soon after this the narrow limits of our island home grew too strait for our forefathers, and now the sun never sets on the King's dominions. During the past century the Church has kept pace with the national expansion, till now

> "As o'er each continent and island
> The dawn leads on another day,
> The voice of prayer is never silent,
> Nor dies the strain of praise away."

There is one expression in Canon Body's speech to which BANNER readers must demur. He calls the English Church one of "the Pope's children." If by that he means to imply that the English Church was a creation of Rome, we may well object. Students of the BANNER are doubtless students also of English Church history. If they are not, they should be, in order to understand more fully God's wonderful dealings with His people. It will be scarcely necessary to remind them that years before the Bishops of Rome even thought of putting forward their baseless claim to supremacy over the Church of Christ, there was a well-established Christian Church in the British Isles, with its organisation of bishops and priests, who were recognised throughout Christendom as representatives of a separate national Church at the Council of Arles in 314—at least two and a-half centuries before the preposterous Roman claim was promulgated. It is unfortunately true that the English Church afterwards submitted to the Popes until she finally threw off her bonds during the long series of events known as the Reformation. In the sense that Rome was long the tyrannical school-master of the English Church, the expression, "child of the Pope," may be admitted. But Christianity did not come in the first instance to Britain from Rome, and thus is the Pope in no sense father of our national Church.

The closing remark of Canon Body's speech will be acquiesced in by all Anglo-Israelites: "The Anglo-Saxon race already holds in its hand the solution of the missionary problems of the world and the solution of the reunion of Christendom." This is a solid and glorious truth; for this purpose was Abraham born into the world that all the nations of the earth should be blessed in him; for this purpose were our forefathers nurtured and then afflicted in the land of Egypt; hardened and made strong in their forty years of wandering in the desert; welded into a nation under, first, prophets, then kings; divided into two kingdoms after the death of Solomon; scattered among the peoples of the earth; collected and formed into a colossal nation and company of nations ever increasing and spreading over the whole habitable globe. Who, pondering on our miraculous history, can fail to glow with amazement and gratitude towards our great King who performs His mighty works in His own inscrutable manner, developing our magnificent destiny in spite of our own unworthiness, and regardless of the impotent rage of our enemies?

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things. To whom be the glory for ever! Amen."

ANGLO-SAXONS AND PEACE.

WHEN we find in different parts of the world amongst the Anglo-Saxon race a concurrence of thought springing up in the minds of men, and finding expression publicly independent of one another, we may be certain that the subject is one of more than ordinary importance. The control of the ocean highways of the world for peace and trade is a matter of supreme importance to all nations, but more especially to the Anglo-Saxon race, whose trade, which is greater than all Europe combined, is to be found on all seas. On January 26th last we published two articles contributed to our columns by Mr. Louis de Ridder, of Newbridge Towers, Weston, upon "The Federation of the Empire," and "The Federation of the Race," and in view of what now reaches us from across the Atlantic, we feel constrained, in order to make our meaning clear, to quote from the last-named article these weighty and well-considered words:—"When federation does take place, it will be remembered by the race that, owing to the action of the Russian men-of-war and the Baltic Fleet, their ocean trade was considerably disorganised and the world's peace placed in jeopardy, and they will not permit any such wandering fleet or ships of other Powers to menace and upset their trade again. It would be for the race to call a Council of Powers, and place before them the facts of their

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great and predominating interest in the world's affairs, and show that the vital interests of the race are bound up with the peace of the world, and that they would not permit the peace of the world's ocean trade to be again disturbed by any Power, and that we intend to close our Empire against the trade of that nation which will not agree to cease increasing their Navy or to disarm those ships not required for policing their own coasts. Now let us see how this would likely to be met in Council. There are certain Powers who are interested, owing to their finances, in keeping down their naval expenditure. Now the Federated Race, without their allies, if need be, could guarantee to protect their coast line, both home and colonial, from attack or invasion. This would relieve them of the military and naval strain to protect their coast line. Thus we should only have a few Powers to deal with, and with a majority of vote power in the Peace Council, and a preponderating naval Power on our side, these countries would be compelled to give in, and the race would hold the peace of the world under their entire control. . . . What is the above race development but the growing of the ruling power of the earth? and their federation would undoubtedly point to a change of dispensation on the earth, as it would usher in what is none other than the millennial peace upon earth promised at the close of this so-called Christian dispensation."

Since this was written the Baltic Fleet has been utterly destroyed, but this being so does not alter the case, save that it gives greater force to the writer's arguments. Further, we have it on the authority of Admiral Lord Charles Beresford that the English and American navies combined could rule the whole ocean highways and compel peace. This statement is not an empty, vain boast; for it is borne out by facts. On May 27th the *New York Press* published the following paragraph:—"'Brassey's Naval Annual' points out the fact that by the end of 1908 the United States will have become the second naval Power in the world, ranking only below Great Britain. Taking into consideration ships now building, the British and American navies will be able to put into line seventy-five first-class battleships, as compared with the sixty-nine which will be possessed by the other five naval Powers. When to this superiority of 'paper' strength is added the superiority of morale, discipline, and preparedness which the navies of America and Great Britain possess over the navies of the majority of the other five naval Powers, the preponderance of Anglo-Saxon sea-power assumes proportions which could compel the peace of the world, were the two divisions of it exerted in unison. Still, great and gratifying as has been our progress in naval power since the few years back when our Navy 'had plenty of water, but no ships,' we are yet a long way behind England, and of the seventy-five first-class battleships which the United Kingdom and the United States will be able to line up for fight in 1908, only twenty-five of them will fly the Stars and Stripes. As regards the Anglo-Saxon battle fleet, computed by Lord Brassey, we are somewhat in the condition of the farmer who used to boast, 'The squire and I keep sixty cows'; and upon being pressed to explain, 'The squire keeps fifty-nine and I the tother.'"

Within the last few days we have received from a reader in Cincinnati, Ohio, a copy of the *Monitor Magazine*, in which we notice an article on this very same subject written by Mr. John E. Raisbeck. There is no mistaking the object aimed at and the language used: it is a weighty and brilliant contribution to a subject that must sooner or later set thinking men thinking more deeply and earnestly, and awaken in the minds of all patriotic members of the Anglo-Saxon race a desire to take vigorous action for the peace of the world. We cannot do better than quote Mr. Raisbeck's own words: "This race seems to have been set apart by destiny for a special purpose. What can that purpose be but the enforcement among the nations of the earth of the doctrines of the Prince of Peace? According to the Bible, the Israelites were the chosen people of God; but in the light of modern events those two great nations, England and America, constituting what is now known as the Anglo-Saxon race, are apparently the real Israelites, chosen of God to spread the light of civil liberty, justice, and righteousness among the nations, and eventually to lead all peoples out of bondage. Civil liberty was born in England five hundred years ago; then it was transplanted across the seas; then, for some inscrutable reason at that time (but perfectly apparent now), it was separated from the parent stem. If there is a Providence, surely the hand of Providence was there. This country could never have prospered to anything like the extent it has done if it had remained a colony of Great Britain. And England herself has been immensely benefited and strengthened by the commerce built up between the two countries; so that to-day the men of England frankly acknowledge it was for the good of both that they were separated. The gradual rise of the Anglo-Saxon to his present commanding position in international affairs is one of the marvels of history. At present he occupies the centre of the world's stage, and no great war is undertaken without, at least, one of the belligerents courting his alliance." Again, "The two countries together, so far as the ocean is concerned, can dictate the policy of the world. England and America to-day are strong enough to boldly proclaim that, as far as in their power, war shall cease upon the high seas; that they will not permit the building of any more warships by other nations; that they will purchase at cost price all those now in existence; and that this edict shall be enforced and carried out for the good of all. Furthermore, if any nation should be defiant enough to still continue building warships after this proclamation, notice would be served on it that a British or American fleet would run each vessel down the moment it appeared on the high seas—clearing the ocean of war-craft as effectually as they have cleared it of pirates. And who would say them nay? Now is the psychological moment. The Anglo-Saxon can make himself master of the ocean for all time. The Russian Navy is a thing of the past, and Japan will insist, as one of the conditions of peace, that it shall not be re-builded for a period of twenty years. She will impose upon Russia what England and America should impose upon the whole world—only instead of twenty years, make it for ever. Japan herself is also so weakened that she could offer no resistance. France and Germany, therefore, are the only nations left to be taken into account. But it is well-known that Great Britain's Navy is more than a match for them both. It is also well known that these two great and civilised nations hate each other like cat and dog, so an agreement between them to declare war against England and the United States could hardly be thought of. And, indeed, what could such a war amount to? It would be pitifully one-sided. Their land battalions might be countless; but what would they avail against England in her island home, or America across the Atlantic, with fleets of ironclads between? They might march and countermarch in all the panoply of war, gnash their teeth in rage at the absence of a foeman, and fight among themselves if they liked; it would be no concern of ours. Calmly we

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should be riding the waves awaiting their few remaining battleships; and when the last one should have been destroyed the war would be ended. The sea should be ours, and ours for ever it should remain. . . . But there would be no war. The nations would gracefully succumb to the inevitable, and in a few years be very thankful for it; for then could the millions of dollars now squandered on battleships be diverted into other channels for the betterment of the people. If a strong man were King of England to-day, he could, co-operating with his Premier and that other strong man at the head of our own government, usher in the millennium. Verily, the two nations would be building for all time. Their commerce henceforth would have nothing to fear; and even the commerce of other nations, though they might be at war, would be protected. The Anglo-Saxon would simply constitute himself the guardian of the ocean, permitting no more human blood to dye its purple waves. Something of this kind will have to be done if this great and favoured race intends to fulfil its destiny. Only by such vigorous action can the seeds of liberty, justice, and righteousness be sown throughout the world; by such means only will it be possible to settle many of the difficulties which divide mankind, for international arbitration is always liable to failure, and at best can merely patch up a truce for a few years, during which nations can prepare to renew their old hostilities."

It will thus be seen that all these men in different parts of the world all think on the same lines, and nearly express themselves alike. It all tends to show that the time is ripening for decisive action of some kind to be taken to compel the peace of the world, as it is impossible for a commercial race like ours to allow our trade to be imperilled again as it has been during the war. Now that this question is growing and taking hold of the people's minds in America as well as this country, we should advise our readers to look up the question of Federation both of the Empire and Race. The reprints of the articles from the *Bath Chronicle*, of January 26th, are being purchased by the thousand to be distributed free in different parts of England. In these times when grave questions of Empire are being discussed by our statesmen, and which will have to be settled soon by the nation at large, we cannot have too much knowledge or become too patriotic in our resolve to maintain and consolidate the grandest Empire the world has ever known.—*Bath Chronicle*, July 13.

BRITISH AND METRIC STANDARDS CONTRASTED.

By A. T. F.

On the Metric question I have been reading John Taylor's book on the Great Pyramid of 1859, which is more striking than even Piazzi Smyth's, because it was he—from merely the bare measurements given by Greaves, and Howard Vyse, without ever seeing the Pyramid itself—first saw, and at once, that it was a standard of weights and measures. From the particulars he gives, I find the French Metre was intended to represent the 400,000,000th of the earth's circumference. This would be all very well if that was a circle, but it is an ellipse. The metre varies, therefore, in every degree of latitude. For 30° (at the Pyramid) the metre is 39·27240 British inches. But at the Revolution, the Meridian of Paris (Lat. 45°) was taken, and for 45° the metre was 39·37079 British inches. A reduction of 1-400th part, therefore, brings the French metre to the length of the Pyramid metre, and reduction of 1-12th from that metre gives our British yard.

Consequently, where the French standard is at variance with ours is in taking the length of the metre arbitrarily in 45° for Paris, instead of at 30° in Egypt.

Our standard is the inch—originally the Pyramid inch—or 1-500 millionth of the earth's polar diameter, which can be made, as before, commensurable with the metre measured in Lat. 30°.

Our British weights and measures are based on 1 cubic inch of distilled water at 62°, weighing 252·458 grains Troy.

The Great Pyramid coffer has a much larger, and easier ascertained, linear measure. Filled with wheat, it would hold 2,500 lbs., each lb. being 5,760 grains Troy, or 3,125 lbs. water.

The difference between Avoirdupois and Troy weight, as 5 to 4, represents the relative weights of wheat and water. The difference between our Imperial chaldron of 4 quarters and the Pyramid coffer is less than 4 Imperial pints. The Avoirdupois lb. was originally founded on the smaller Troy lb., as an accommodation weight for merchants' use when buying, to give an advantage in selling.

Our Imperial gallon of 277·276 cubic inches holds 10 lbs. Avoirdupois of water, and 10 lbs. Troy of wheat, giving a double standard.

The French litre gives a measure of bulk, but weight only of distilled water. The French system identifies weight and measure only by the one article of water. The British has two units, water and wheat.

Taylor quotes from Quincy Adams, "The decimal system can be applied only with many qualifications to any general system of metrology. Its natural application is only to numbers; for time, space, gravity, and extension, inflexibly reject its sway. Nature has no partialities for the number 10, and the attempt to shackle her freedom with it will for ever prove abortive."

Taylor then sums up that if the continent now adopt the Pyramid metre, in 40 inches, only 1-10th less than their own, it will bring their own measure of length into harmony with all other ancient measures of any authority.

He curiously makes out the word Troy to be the same as "trough," viz., the Pyramid coffer itself in Saxon.

There are few English who could not give a yard, foot, or inch measure from their own arms, hands, or fingers with great accuracy; but they could not give the metre, or decimetre, although they know their dimensions as well as those of the yard and foot.

The authors of the Metric system do not appear to have considered in all the bearings of the system the proportions dictated by nature between the physical organization of man and the unit of his weights and measures.

The standard at Paris is a metre of platinum, 39·37079 British inches long, being the 10 millionth part of the $\frac{1}{4}$ Meridian in Lat. 45° passing through Paris. A pendulum of that length has to vibrate 100,000 times instead of 86,400 times to make up a day of 24 hours. The seconds pendulum at Paris is 39·2609 British inches long.

The Metric system was the product of the effort of the French Revolution to supersede duodecimal and septenary divisions (including Sunday), by the decimal; and the great mathematician, Legendre, worked at the problem—so high did feeling run at the time—at the risk of his life.

London, July 20th, 1905.

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MISCELLANEA.

MORE LUNATICS.—New things are generally resented by the ignorant. I remember, as a lad in Derbyshire, the establishment of the first hydro at Matlock. When the ladies and gentlemen boarders took their walks abroad, vulgar natives pointed and called after them, "Smedley's lunatics." They were anything but lunatics, and Mr. Smedley, the inventor of the hydro, was a great public benefactor.—*Joseph Hatton.*

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OLD ENGLAND'S ACHIEVEMENTS. — We have been preached at since we were little on the subject of the marvellous pluck and enterprise of the American manufacturer, and how he was drowning the effete Britisher every time. After going through some of the leading mills and factories in the Midlands and Yorkshire, we are quite prepared to put a heavy discount on this Yankee tall talk. I never saw such well-equipped mills as most of those we went through. . . . Old England has a tremendous career in front of her as a manufacturing country.—Canadian Manufacturer in the *Canadian Gazette*.

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THE IMPERIAL COMMERCIAL TRAVELLER.—What is the real secret of the Kaiser's meeting with the Tsar? All Europe is racking its brains to solve the mystery. Does it indicate a re-shuffle of European alliances, a German loan to Russia, friendly support to the peace negotiations (with a view to a substantial brokerage for Germany), or a threat to the rising power of Japan? All these points are discussed at length in the various papers. As a matter of fact, the *Daily Mirror* learns on high authority that the meeting has a very simple explanation. The Kaiser is playing the part of an Imperial commercial traveller. He carries no samples. He travels in a warship. But he is simply a "commercial gentleman" in spite of that. The fact is that Russia is going to build a great naval station and shipbuilding establishment at Riga, on the Baltic. They will be the headquarters of the new Russian navy that is to be—a sort of Portsmouth, Chatham, Woolwich, and Devonport rolled into one. They will cost many millions—some say as much as £50,000,000. An English firm has been mentioned in connection with the giving of the contract, but the matter is not decided. The Kaiser, good business man as he is, despite all eccentricities, sees his chance to benefit German industry and take away a lucrative contract from his English rivals. His talk with the Tsar no doubt roamed over a great variety of subjects, and hints were probably freely given of what Germany would do to help her dear neighbour. But the Riga contracts were the conversational *piece de resistance*. The Kaiser's visit to Constantinople was followed by big orders on German gun factories, and his dinner to the Tsar is equally a business stroke.—*Daily Mirror*, July 26th.

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DE-NATIONALISED.—Surveyors have discovered that a strip several miles long and a mile wide, embracing the towns of Richford, East Richford, Steven's Mills, and Vermont, hitherto considered American, is really in Canadian territory, and 4,500 Americans have suddenly discovered they are Canadians.

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TELLING OUR FORTUNE.—With France and Germany weakened by a conflict, whatever the issue; with Russia and Japan healing their wounds after a long and terrible war; England, triumphant and mighty, sheltered by her insular position, would remain mistress of the world.—*Le Petit Parisien.*

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FRENCH PROJECT DECLINED.—A special committee, presided over by Ziegler von Schaufhausen, Director of Russian Railways, has considered the proposal of a French syndicate to connect the North of America, *via* a tunnel under the Behring Straits, with Siberia, and rejected it, on the ground that, politically, the effect of the railway would be prejudicial to Russian interests, while, economically, the advantage is not sufficiently clear.

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IRISH ANTIQUITIES.—The Chief Secretary for Ireland has been making inquiries as to the recent discovery in a bog in co. Roscommon of a number of ornaments originally thought to be gold. Mr. Walter Long finds that as they are only copper no question of treasure-trove arises. One of the articles is an ancient platter.

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GREAT INCREASE IN CANADIAN WHEAT CROP.—The estimate for the year's wheat crop in Manitoba and the Canadian North-West is over 100 million bushels, as compared with 53 millions last year, the increase being due to propitious weather conditions and increased acreage.

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CHILDREN AND THE NAVY.—After being inspected by the King and the Prince of Wales, a gunnery shield, subscribed for under most interesting circumstances, has been forwarded to his Majesty's battleship *New Zealand*, which is about to leave Devonport to join the Atlantic Fleet. This trophy contains over 240 ounces of silver, and, together with a beautiful ship's bell, has been paid for out of a fund raised by the school children of New Zealand, while the people of the Colony have subscribed nearly £1,000, which will be invested, and the interest devoted to gunnery prizes. The *New Zealand* is the first ship which has received a present from school children, and the hope is entertained that the movement thus inaugurated may be extended so as to embrace such vessels as the *London*, the *Britannia*, the *Dominion*, the *Commonwealth*, the *Hibernia*, the *Africa*, and the *Hindustan*. In each of these portions of the Empire the suggestion probably needs only to be made to be instantly acted upon, and in this manner most interesting links between the sea service and those whom it defends would be forged. The New Zealand shield bears views of Auckland, Wellington, Christchurch, and Dunedin—the four principal cities of the Colony—the battleship *New Zealand* as she now is, and the Maori war canoe of ancient days. In the centre is a gun-room scene, and the views are surrounded by a design of Maori war implements and Colonial arms, and the birds and flora of the country are also depicted.

***

£160,000 FOR HEBREW STUDY.—The *Jewish Chronicle* announces that the late Moses A. Dropsie, of Philadelphia, has left nearly £160,000 for the endowment of a college for the study of the Bible and Hebrew literature. The college is open to all without distinction of creed, colour, or sex. Mr. Dropsie was a lawyer and legal writer of considerable eminence.

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ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—II.

By the Rev. Leonard Hills.

Last week we promised to continue our chat together about ourselves and our Israelitish origin and destiny, and I think we were to talk a little about the Jews this week. For, of course, your visitor from Central Africa will possibly have learnt (wrongly) from someone that the terms Israelites and Jews are interchangeable and mean the same thing. Now, we want this time to be able to show him from God's Holy Word that the contrast between Israel of the Ten Tribes and Judah-Israel, or the Jews of the Two Tribes, is very wonderfully marked in the Bible, and it has only been our "blindness" that has so long prevented our noticing them. Now, most of you fellows have got a Bible of your own—of course you all *read* the Bible every day, or a small portion of it, but that is not what I mean by having a Bible of your own. I mean your own special one that no one else uses, for the simple reason that it's for your own private use, just as your own boots, tooth-brush, dog, writing-case, pocket-book, etc., are exclusively *your own*, and the joint property of nobody else. Well, now, I think you will find it helpful in your daily reading to mark with a blue and red pencil the special passages we talk about. This is only preaching to you what I daily practise myself, and I can tell you that it is a great help. My plan is to carefully mark all the passages that refer to Judah (the royal tribe) or the Jews in blue, the red being kept for Israel. Remember the red may mean either Israel of the Ten Tribes or "the whole House of Israel" of twelve tribes, which then, of course, includes Judah; but where the Jews, or the House of Judah only, is meant, then the blue underlining shows up clearly, directly the Book is opened. Later on I will give you some hints that may be useful to you from my own experience and practice in marking in coloured inks the important passages that have special reference to Benjamin, Levi, the Gentiles, Dan, etc. Meanwhile let us, having sharpened our pencil (one of Faber's blue at one end and red at the other), try the effect on our Bibles, and, consequently, on our memories, by underlining in red the texts in the left-hand column, and those opposite in blue. Turn up the references in *your own* (not mother's or somebody else's) Bible, and be VERY CAREFUL, as in some cases, for instance in Isa. liii. 13, there will be three or four words in blue; then three or four in red, and so on.

(Israel) Red.		(Judah) Blue.
Unknown in name (Hosea i. 9; Isaiah lxv. 15)	*Whereas mark the other*	Known as a byeword (Jer. xxiv. 9)
A multitudinous people (Hos. 1. 10)	,,	Few, bereft of children (Jer. xv. 7)
Strong in power (Isa. xli. 12)	,,	Without might (Jer. xix. 7)
A monarchy (Isaiah xlix. 23)	,,	Without a Government (Jer. xvii. 4)
An island nation with colonies (Isa. xlix. 1—8)	,,	Strangers, tolerated in all countries (Jer. xv. 4)
A Christian people (Isa. liv. 13)	,,	Under the Mosaic law (Jer. xiv. 12)
The chief of the nations (Micah v. 8; Isa. liv. 15—17)	,,	A trembling, faint-hearted people (Jer. xxxv. 17)
My servants shall eat (Is. lxv. 13)	,,	Ye shall be hungry (Isa. lxv. 13)
My servants shall drink (Isa. lxv. 13)	,,	Ye shall be thirsty (Isa. lxv. 13)
My servants shall rejoice (Isa. lxv. 13)	*Whereas mark the other*	Ye shall be ashamed (Isa. lxv. 13)
My servants shall sing for joy of heart (Isa. lxv. 14)	,,	Ye shall cry for sorrow of heart, and howl for vexation of spirit (Isaiah lxv. 14)
The Lord shall call His servants by another name (Isa. lxv. 13-15) *i.e.*	,,	Shall leave your name for a curse (Isa. lxv. 13—15) *i.e.*
Should not be known by their old name (Isa. lxv. 15)	,,	Should be known by their old name (Isa. lxv. 15)
Israel is described as backsliding (Jer. iii. 6, 8, 11, 12)	,,	Judah as rebellious (Jer. iv. 17)

Of course, these texts are only a very small selection, as you will readily discover for yourselves as you read, I trust with growing interest, our Heavenly Father's Word. But the selection will be just a sufficient sample to enable you to see at once how plainly God's Word distinguishes between the House of Israel and the House of Judah; and it will certainly cause you to exclaim, as I did when I first saw the marked differences, "However could we have muddled our Bible, and, consequently, our mind and thought, as we have done?" Now you see what a wonderful key you possess to the Bible, and how deeply interesting it becomes, especially to you as a British boy, as you are able to find the reason for so many things that have hitherto been hard to understand; indeed, sometimes have had no meaning at all to you. Now, if you come across that wonderful word that Jesus spoke to the Jews, "The kingdom of God shall be taken away from you (Jews) and given to A NATION bringing forth the fruits thereof," you are able at once to see that nation is none other than our own great nation of Great Britain, God's great covenant people, and this gives the clue direct to the reason of our greatness and our power, and shows us the meaning of all our God-given prosperity and empire. You are able at once to see the reason why England and America alone of all the nations are kind and hospitable to the Jews, while the great Continental Powers hate them and persecute them. One great point that preachers always use in proof of the truth of the Bible is the position and condition of the Jews to-day. Look, they say, at all the prophecies in the Bible concerning them being fulfilled before our eyes this very day. See them known as a bye-word, few in number, without might, hungry, thirsty, ashamed, faint-hearted, strangers in all lands, leaving their name for a curse—even the "very shew of their countenance" witnessing against them (Isa. iii. 9), so that a Jew is known and recognized as such all the world over. Is not this a proof that the woes and calamities prophecied concerning them have all come to pass, and hence the Bible is true? Ah! but God has *two* witnesses. The Jews are only *one* of the two witnesses. Did not our blessed Lord say "In the mouth of two or three witnesses shall every word be established"? Now, suppose your African friend, that you have interested so deeply in your country and your Bible, says to you, "But where is this great, strong, multitudinous NATION that this same Bible of yours speaks about? Where is this happy land where the prophets tell us the inhabitants shall eat and drink and rejoice, and sing for joy of heart—this "chief of nations"? Surely he will say, "If you want me to believe and accept the literal and actual fulfilment of the words of the prophets about the Jews, you must also show me the literal and actual people to whom these other Scriptures

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refer to as plainly as do those you have just quoted to the Jews." What answer can you give him, except the answer that is given in our National Church Services every day?—"*We* are His people." Perhaps someone will tell you that the fulfilment of the prophecies to Israel is given over to the Church; that God has cast off His people; and the Church is what is meant by these red-lined Words of God. But you will readily see that God is a God of truth and can never break His Word, and that if the prophecies about woe and destruction and punishment are to be believed literally, then we must as sensible and reasonable folks believe literally the things God has spoken of His people in blessing and honour. As for God casting off His people, refer them to Jer. xxxiii. 24—26, where God says that so long as His covenant of day and night remains, and so long as sun, moon, and stars endure, so shall Israel remain His own people (see also Micah vii. 20, and also Romans xi.). So that as the rainbow should remind us of God's covenant with Noah, so should the sun, moon, and stars, sunrise and sunset, day and night, remind us that He is keeping His covenant with His chosen people Israel.

Next week we will have a talk together about how Israel got "lost," and what is meant by Lost Israel; and also, if the Editor can find us space enough, a bit about the two sons of Joseph—Ephraim and Manasseh—as found to-day in Britain-Ephraim and America-Manasseh. Meanwhile let us pray David's prayer—"Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18), for it must be to God's Word alone that we go, and, if we go with the desire to have our eyes opened, He will surely show us such wondrous things that will make us rejoice and say, "Happy art thou, O Israel (princes with God); Who is like unto thee, O people saved by the Lord?" (Deut. xxxiii. 29). Read the whole chapter, and note specially verses 13 to 17.

NOTES UPON THE LIFE OF EDWARD HINE.

(*Continued from page* 331).

As already mentioned, in 1884 Edward Hine went to America, and his letters give some details of how his work proceeded in the States and Canada. Writing to Mr. Loveland from Long Island, New York, November 12th, 1884, he says:—

"I made a great effect on board the *City of Rome*. They were mostly Americans. The night after my lecture they gave me three cheers, which meant the mark I had left behind. I have now lectured in this school. It is a large military school, a building as large as Dulwich College, standing the same upon its own grounds. The lecture hall was full, by special invitation, of the *elite* of Garden City, a cathedral town. I am the guest of Lieut. Totten, of the United States Army, a Pyramid writer; and am welcome until I wear it out, which I hope your help will prevent, for he is a good man. I believe I am to lecture in Mr. Ward Beecher's schoolroom, but the excitement of the election has rendered it utterly impossible to make public lecturing engagements. It is not settled until two days from now; the streets are filled day and night with processions. I have seen several times 100,000 men in walking parade along the avenues, the enthusiasm rendering a lecture from me impossible until the excitement is over (two days from now); this has exhausted my own means, for living here is dearer than in England. However, I have not been idle. I lectured before a good 350 saloon passengers on board, which of course was free. In the Aston House Hotel, for two evenings, I lectured and discussed in the smoke room for three hours each evening and carried the sway; of course this was free, being a guest here, but I have made many valuable friends, and it is a splendid introduction to future progress. Next Friday I have a drawing-room meeting to attend in an influential lady's house; and next Saturday I lecture in General Hancock's house in Governor's Island, one of the most responsible personages in New York. I sleep there Saturday and spend Sunday. On the Tuesday following I lecture in Cooper's Union. All this means the making of a fame, and a most valuable one, if I only had cash to follow it up, which I have not, and urgently want in the Lord's cause.

"I find two separate editions of *Lost Israel Found* printed here, and both have done well, which accounts for no recent market upon the English and rightful demand. I don't know just yet how to counteract this fraud; they call it here a 'capture,' but it must be counteracted somehow, as my presence here makes them more valuable to the prigs, and I am told by those that know that Boston, Washington, and many other towns will be much bigger lecturing centres than New York; and I mean to have a big success here before I leave it.

"The people are ripe for it, and only wait for the election excitement to pass over, which quickly subsides when really over. Please address, Mr. Edward Hine, the Cathedral School of St. Paul, Garden City, Long Island, New York, U.S.

"You have doubtless seen, before now, though I have not, an account of the voyage in the *Messenger*. I sent a full report upon arrival. I have not been able to see your second advertisement in the *New York Herald*; during this election excitement papers are quickly bought up.

"I have called at the office, but they cannot even keep their own file of papers, and the whole staff are too busy to find out if it has appeared or not. When I lived in the Astor House I was immediately opposite their office, and did my best to bother them, but I am now twenty miles away; a dollar's ride by railway."

In another letter, dated December 3rd, 1884, from the Cathedral School of Saint Paul, Garden City, U.S., he writes: "I have set myself to hard work, and have already engaged four halls in populous places, where I am bound to succeed, God willing.

"I have now before me and fixed: to-night at Cooper Union; December 8th, Boston; 10th, Boston; 15th, Hempstead; 16th, Jamaica; 17th, Cooper Union; 18th, Huntingdon; 22nd, Flushing; 23rd, Glen Cove; 24th, Manor; 25th, Xmas Day; 29th, Long Beach.

"All these are fixed as far as the 24th, and what follows will be easily arranged for, and I think will include Providence and Springfield, but I have not heard yet. Fridays and Saturdays are not useful as lecturing days, nor yet December 31st, or New Year's Day.

"Manor, December 24th, comes to me unsolicited and without risk; they say it will succeed, but being the night before Christmas some are afraid, but that won't matter. These are mostly about Long Island and easy to get at, when I shall leave the Cathedral School and launch forth thus for January: Jersey City, Brooklyn, Philadelphia, Trenton, New Haven, Providence, Boston (both second time), Lowell, Greenfield, Albany, Troy, Schenectady, Utica, Keene, Woodstock, Burlington, St. Johns, with the first week in February at Montreal.

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"These latter are not yet fixed, but are in tow and can easily be arranged for. I have to-day received a special invitation from Cleveland, in Ohio, where Chas. Latimer has just lectured before 4,500 people upon the Pyramid, and it is said they will be equally interested in the Identity. They have elected me a member of the National Institute, which will help me much, and I hope I shall soon be found swimming. I think I shall. I will advise you of progress from time to time.

"New York State is as large as England, and every town good for lectures, the best State to lecture in, and I can spend a good year in it alone. Boston, less than half way, is a six hours' ride, London to Liverpool only five, so you may calculate.

"My visit there next week will prepare the way, and Reuben Harris wants me in Oswego, quite another direction, yet in New York State, and twice as far as Boston. I have already seen two large prairie fires. The school drums call me up before sunrise, but the sunrise here is truly magnificent. I have a splendid view from my bedroom window every morning, literally arising from the horizon."

MARAZION.

WHAT THE POWERS ARE SPENDING ON THEIR NAVIES.

A PARLIAMENTARY Paper, issued yesterday, gives the naval expenditure of the Great Powers for some years past. With regard to all but Great Britain, the figures represent the estimates, information as to actual expenditure not being available. The following are the most interesting of the figures :—

	1890.	1901.	1904.
Great Britain	17,042,182	33,726,491	40,327,850
France	8,125,929	13,157,701	12,513,413
Russia	4,268,208	11,659,766	12,072,381
Germany	3,938,869	9,624,956	19,567,342
Japan	1,142,452	3,711,526	Not given.
America	4,627,203	16,012,438	20,180,310

The figure for Great Britain last year is the estimated expenditure.

The figures are notable as showing the foresight of the Admiralty in curtailing naval expenditure, and, in view of the new position created by the naval battle in the Far East, further curtailment in naval expenditure is quite possible.

THE BRITISH-ISRAEL ASSOCIATION'S FORWARD MOVEMENT.

IN view of the desirability of providing additional funds for carrying out, on an enlarged scale, the work of the British-Israel Association, General Beresford—a valued contributor to the Association for many years past—has suggested that all members should follow his plan of annually increasing their subscriptions. The Council of the Association highly approve of this suggestion; and wish it to be widely known. If General Beresford's example were imitated to any considerable extent by the members of the Association this would greatly improve its financial position, and we trust that many will see their way to increase their contributions. There are also numbers who subscribe nothing to its funds, and their assistance will be highly appreciated at the present time, when efforts are being made to enhance its usefulness. All responses should be addressed to the Rev. S. J. Carlton, 6, Fletching Road, Clapton, N.E.

"GLORY FOR HIM."

BY REV. LEONARD HILLS.

Tune: "Glory Song."

WHEN all our doubtings and fearings are o'er,
We shall love Jesus as never before,
And every page of the Scriptures explore—
Oh that will be glory, be glory for Him!

Chorus—Oh that will be glory for Thee,
Glory for Thee, glory for Thee,
When Thy praises we swell
And Thy faithfulness tell,
That will be glory, be glory for Thee.

When all our Bibles are treasured and read,
When we believe that God means what He said,
When His lost people arise from the dead—
Oh that will be glory, be glory for Him.

When to the world with the Bible we go,
The proof of the promise fulfilled we can show,
How all our hearts will with gratitude glow—
Oh that will be glory, be glory for Him.

When Judah's outcasts to Israel draw near,
When both together in Zion appear,
And God's great plan is made perfectly clear—
Oh that will be glory, be glory for Him.

When Jesus comes back to Zion again,
On David's throne to triumphantly reign,
All the glad earth shall then sing this refrain—
Oh that will be glory, be glory for Him.

YORKSHIRE DISTRICT ASSOCIATION.

A NUMBER of members in the Yorkshire district were invited to a drawing-room meeting last week at Mr. W. Tuley's Hydro Baths, Aked-road, Halifax, when Mr. J. Paylor, of Leeds, gave a very interesting discourse on the House of Joseph, in which it was portrayed that the after-seed of Joseph would become the great Prince in Israel, in the latter days, in the assembling together of all the tribes of Israel at the millennium.

A very interesting discussion arose as to whether the princely tribe would be from Ephraim and Manasseh or from the after-seed of Joseph, as given in Gen. xlviii. 6.

Mr. Paylor was again invited to give another lecture on some future occasion on the Metallic Image.

LAMENTED DEATH OF THE HALIFAX SECRETARY.

In the midst of the above discussion sad news arrived that Mr. F. Forster, the secretary of the Halifax Association, had been taken seriously ill with pneumonia and had passed away within a few hours' time. This cast a heavy gloom over the meeting, having lost one of our best workers in the cause. He leaves a widowed mother, wife, and three children to mourn his loss.

Correspondence.

"SHOWERS OF BLESSING."

To the Editor of the "Banner of Israel."

DEAR SIR,—Under the above heading Miss Gertrude Smith has given us an interesting paper. We know that God answers faithful prayer above all that we can ask or think, but in this case, where He says, "Prove Me now herewith" (Mal. iii. 10), is it not rather by obedience in the matter of tithes that He would have us prove Him? We may, and must, earnestly pray, but we must show our faith by our works; and, perhaps, even as it was at one time when Moses was praying, God says to us, "Rise up; speak to the children

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of Israel that they go forward," especially in this matter of giving as God has blessed us.

The firstfruits and the tenth was the portion God expected our forefathers in Bible times to give back to Him; surely we ought not to give less to Him now in these times of blessing and privilege. Those who have proved God this way have found Him true to His word; and who can tell how great would be the blessing poured down upon all Israel if only the believing ones would prove God by bringing *all the tithes* into His storehouse? Would not our Missionary and Benevolent Societies go forward and prosper as never before? All nations would call us blessed, and ours would be a delightsome land. We should indeed receive showers of blessing if we would only prove Him by our obedience. Shall we not pray that our people may exercise that spirit?

Yours faithfully, M. J.

July 24, 1905.

JEREMIAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER OF ISRAEL, July 19, one of your correspondents, in a letter relating to the relationship of the prophet Jeremiah to Zedekiah's daughters, asked, "Can anyone *prove* that Jeremiah of Libnah was *not* the prophet Jeremiah?"

If God called Jeremiah while he was *young* (as it is always supposed), I think a careful study of the dates of the reigns and ages of the kings in 2 Kings and 2 Chronicles proves that he could *not* be the father of Hamutal, Zedekiah's mother.

Josiah was eight years old when he began to reign, and reigned thirty-one years (2 Kings xxii. 1; 2 Chron. xxxiv. 1), so that he was 39 years old when he died, and his son, Jehoahaz, aged 23, made king in his stead. "And his mother's name was Hamutal, the daughter of Jeremiah of Libnah" (2 Kings xxiii. 31); so that Josiah was only 16 when his son by Hamutal was born. And when God called Jeremiah in the thirteenth year of Josiah's reign (Jer. i. 1), Josiah was then aged 21, and had been married to Hamutal six years, and their eldest son, Jehoahaz, would be five years old. So that, if Jeremiah was called by God in his youth, he could not be the father of Hamutal, Zedekiah's mother.

Yours sincerely, LUCY FOX.

Lucerne, Welbeck Avenue, Southampton, July 23.

THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

SIR,—I am glad to see from such scattered centres as Acton, Oban, Renfrew, Sowerby Bridge, &c., that the desire for something to consolidate the scattered remnants of Israel is desired.

I suggested in my letter to you that all believers should be strongly pressed to attend the Convention. That could easily be done through your pages and those of the *Covenant People*. If believers responded to the invitation—and I have no doubt they would if the Metropolitan Association arranged with the railway companies for single fares to Convention ticket-holders, as that would prove they were leaving no stone unturned to ensure a large and representative meeting—then the work of finding the best way to affiliate all would be more satisfactorily accomplished. Drawn—as I fondly hope they would be—from all parts of the realm, each would be able to declare the wants of his or her particular district or town, and suggest the remedy, so the Convention would then be in a position to form resolutions and frame laws to suit all. No association or committee could, without the preliminary meeting, know the needs of every part of the kingdom.

Independent of that action of the Metropolitan Council so much desiderated by Mr. Parker, how could it affect the little coteries of believers scattered over the three kingdoms? There are many, whom I may call free lances, here and there—among whom I reckon myself as one—whose voice and opinion might be of some value; these would never get a chance of helping on the affiliation, and in all probability would not seek to affiliate afterwards, naturally imagining they were outside the pale.

Friend Parker's plan I am not in love with. We have nothing to do with the aims and the endeavours of the Metropolitan Association; that is for themselves, just as much as any of the arrangements of the North of England or the North British-Israel Councils are.

Our object should be to help the friends in Acton, Oban, Renfrew, &c. (We know Sowerby Bridge needs no help when they have D. Parker.) But I know a number of places in Scotland where there are only a few in each place—in fact, in two places there is only one in each. These want to be helped; they are not possessed of sufficient of this world-gear to hold meetings or distribute literature, and are dependent on outside help even for speakers.

By all means, then, let Identists from all parts have a voice in this matter. Do not let it be a hole-and-corner affair. Let the Convention be one of all believers, and not the executive of this, that, or any association. Let it be in a central town, and do not forget to take full advantage of the opportunity of having a big meeting for the public. Do not let your chariot wheels tarry, but let us have the Convention in September or October of the present year.

Yours, J. D. REID.

To the Editor of the "Banner of Israel."

DEAR SIR,—With all my heart I welcome the suggestions that have appeared in the BANNER recently *re* a Conference. Mr. Christie's plea for Newcastle as being central is a good one, for though it is very, very far from being central for the little handful here in the South, yet we all agree that the Conference must be inaugurated at some Northern stronghold.

I note Mr. Christie's letter is headed "Affiliation." I am not bold enough to follow his lead there all alone. Let us have the Conference and "confer" first; affiliation will doubtless follow on. LEONARD HILLS.

West Hoathly, Sussex.

To the Editor of the "Banner of Israel."

DEAR SIR,—The various members of the tribe of Gad who have ventilated their views upon the federation of the different Anglo-Israel Associations throughout the country simply say how desirable it would be if such a movement were carried out. It was, however, left for a cautious Yorkshireman to want to know more of the scheme than is up to now shadowed forth. Affiliation, I take it, means money. The question is, Where is it to come from? Each district association knows how difficult it is to keep moving on, through lack of support from numbers of known Identity believers; in many cases even their presence is denied the association. They consider that they have greater interests in other work; it may be in school or church, but their absence causes them to apparently lose interest in the great truth of the Identity. Will affiliation alter this? I am afraid not.

Personally, I am more in favour of a subdivision of the country on the lines of the North of England Council, which holds a Convention annually in different towns. The expense of visiting is not so great, the exchange of views is appreciated, and is better understood through the different districts represented not being so far apart.

I am not so sure that centralisation will supply the stimulant required for pushing on the Identity movement.

Yours, W. PRESCOTT.

Manchester, July 24th.

MR. MARCHANT IN WEST LONDON.—Mr. H. A. Marchant will be glad if friends will send literature at once to Mr. Norman Cole, 312, King Street, Hammersmith, for an open-air campaign on 17th to 20th inst. Rev. Leonard Hills may also take part. Any who require particulars send addressed postcard to Mr. Cole at above address. Literature is urgently needed at once.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

"The Granary of the World." By John Butterworth..... 347
The Bible and the Crown. By Chas. Steele, M.D..... 348
About Ourselves. By the Rev. Leonard Hills..... 350
Great Britain's New Province..... 352
Miscellanea..... 353
Who Are the Elect? By Walter Rigby..... 354
The Unicorn and Joseph..... 354
Anglicising the Youthful Alien..... 355
New "Identity" Hymn. By the Rev. Leonard Hills..... 355
Correspondence: Jeremiah. Meetings at Southampton. Death of Mr. Thomas Sanford. A British-Israel Postcard 356

"THE GRANARY OF THE WORLD."

BY JOHN BUTTERWORTH.

UNDER the above title, *The Standard* of the 8th July, 1905, discusses Sir William Willcocks' great scheme for the irrigation of Mesopotamia. The following extracts from that journal show the enormous importance of the project, and its bearing on the interests of Israel-Britain :—

"The irrigation of Mesopotamia, by which it is hoped to restore the prosperity of the ancient granary of the world, is now being seriously discussed in London and Constantinople. Sir William Willcocks, the late Director-General of Reservoirs in Egypt, who is now in London, has brought the gigantic scheme within the sphere of practical politics.

"Sir William Willcocks has made exhaustive inquiries in the land of the Twin Rivers, has collected most of the necessary data, and has divided up the country between Tekrit and the head of the Persian Gulf into some fifteen sections, which can be dealt with one after another, or simultaneously, according to the amount of capital available. The whole area includes over 40,000 square miles of alluvial soil, every square yard of which is capable of being irrigated and cultivated. The general scheme includes the improvement of the Tigris and the Euphrates as means of transportation, and the utilisation of canals for the same purpose.

"At the present moment only an inconsiderable portion of this rich Delta is under cultivation, and the means of transportation are altogether inadequate. To carry out the scheme proposed by Sir William Willcocks, all that is required is capital and the permission of the Turkish Government. The supply of capital is, of course, dependent upon the granting of the concession.

"We understand that the British Government is well disposed towards the scheme and will support it at Constantinople, though at present the matter has not passed the preliminary stages. Unfortunately, although Sir William Willcocks himself refuses to take a political view of the case, it is impossible to separate the scheme altogether from international politics. The Delta of the Twin Rivers is part of the country to be traversed by the Baghdad Railway; it is, therefore, a portion of the territory which Germany is gradually coming to regard as her sphere of influence. No argument is necessary to show that the financial prospects of the railway would be vastly improved by the irrigation scheme; consequently the co-operation of the German Government should be secured without great difficulty. Without that co-operation it is almost impossible to get the goodwill of the Sultan. A good deal of attention has been paid already to the scheme in the German Press, and suggestions have been put forward that German co-operation might be secured if Great Britain were to reconsider her uncompromising attitude with regard to the Baghdad Railway. The most satisfactory solution would unquestionably be that England should join in the Baghdad Railway, and should control the section between Basra and Baghdad. If an agreement on the railway question could be arrived at, Germany would have every interest in backing the irrigation scheme.

"In the meantime, as Sir William Willcocks informed one of our representatives yesterday, the Turkish authorities are exceedingly well disposed towards the scheme. It is the first time that the Turkish Government has been asked to grant a foreign concession for irrigation works—a concession, that is to say, which, besides paying dividends to the *concessionnaires*, will enormously increase the prosperity of the country, and will enhance the revenues of Mesopotamia beyond recognition."

In reply to a question asked by the representative of *The Standard*, Sir William Willcocks said :—

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"I consider that Mesopotamia will be the Johannesburg of irrigation. The agricultural wealth of that country will be one of the facts of the twentieth century. At a moderate calculation, there are £250,000,000 of money in that land. And agricultural wealth differs from a gold mine in being inexhaustible. The day the politicians allow the reclamation works to be carried out there will be an outlet for agricultural irrigation, and pumping machinery which will find work for many a factory hand in Europe and cotton for many a loom."

The above extracts are of special interest to us in that they deal with a large area of country marching with the Eastern frontier of the land promised to Abraham as the inheritance of his seed. It is, further, a territory which seems certain, sooner or later, to be a source of contention between us and the Germans, who claim to possess special interests in Asia Minor, and to have a peculiar right to lead in the matter of the contemplated Euphrates Valley Railway. What will be the result of the contention?

It is part of the happy destiny of the race of Israel to benefit the nations; to fill the face of the world with fruit; to strengthen the weak hands, and confirm the feeble knees. All this is just what Sir William Willcocks' scheme is calculated to do. The advantages accruing to the poverty-stricken and oppressed dwellers in Mesopotamia from a proper system of canals will be incalculable. The gain to the Turkish Government—or whatever government may happen to be in possession when the work is completed—will be immense. Missionary enterprise in the huge district affected, now almost entirely Muslim by religion, will doubtless receive great encouragement. The eyes of many blind followers of the False Prophet will be opened; the ears of many deaf to the voice of the True Shepherd will be unstopped, "for," in the words of Isaiah, "in the wilderness shall waters break out, and streams in the desert."

"And an highway shall be there," continues the Prophet, "and a way, and it shall be called the way of holiness." Isaiah xxxv. seems as if it had been specially written in order to foretell the successful canalization, or rather re-canalization, of Mesopotamia in these latter days. The "highway," the Euphrates Valley Railway, possibly a part of the "way of the kings of the East," "the kings that come from the sun rising," mentioned in Rev. xv. 12, has long been under serious contemplation. Now we have put before the world by one of the House of Israel a practical scheme by which the desert will be made "to rejoice and blossom as the rose."

As we have already noticed, this tract of semi-desert now to be reclaimed is on the borders of the territory promised to Abraham in Gen. xv. 18. The enormous size of this promised land is perhaps not generally recognized. It may be, though it seems improbable, that Abraham's heritage, "from the river of Egypt unto the great river, the river Euphrates," is not intended to include Arabia. But God never deals out His benevolences with a niggard's hand. A glance at the map shews that, taken literally and from a common sense point of view, God's great promise includes at the least all the Western and Northern parts; the best parts, in short, of Arabia, which need only a water supply to yield all kinds of fruits of the earth in abundance.

In the "Editorial" of the BANNER of June 28th, 1905, "A Far-reaching Disturbance," we are shewn how events are tending towards the separation of at any rate the fertile South-Western portions of Arabia from the Turkish Empire, and how probable it is that these provinces will come in due time under the protection of Great Britain. The "Gate" of this part of the country is Aden, which, as everyone knows, is already in our hands; and round this rugged and very frowning fortress our sphere of influence has recently expanded considerably.

Between Baghdad and Basra (Bussorah), and throughout the Persian Gulf and its littoral provinces, British influence is paramount. Britain's actual "Gate" in the Persian Gulf is the island of Bahrein, though practically the trade and management of the Port of Koweit, at the head of the Persian Gulf, the proposed terminus of the Baghdad Railway, is in British hands.

Surely these are clear enough indications of the intentions of the Almighty in regard to Arabia? Can it be doubted that we shall be given the best parts of that country for our own, in fulfilment of God's promise to Abraham?

As regards Mesopotamia, the fact that this scheme of utilizing the overflow of the Euphrates and Tigris, the "flood" waters of these rivers, has been initiated by an English engineer, points to the probability that Great Britain will reap substantial benefit from, and secure at any rate a considerable share of, this wonderfully fertile region, which, it may be hoped, will be brought under irrigation before many years are past.

This view seems to be supported by God's Word: "And it shall come to pass in that day that the Lord shall beat out His corn from the flood of the river unto the brook of Egypt, and ye shall be gleaned one to another, O ye children of Israel" (Isa. xxvii. 12, R.V. marginal reading). Surely this must mean that Abraham's heritage is to be extended to the limit of the "flood" of the Euphrates, that is, to the Tigris? If so, then Great Britain will eventually gain not only a large and very fertile territory beyond God's original promise, but new markets for her wares, "work for many a factory, and cotton for many a loom." In other words, as soon as the desert rejoices and blossoms as the rose in the presence of Israel, the condition of "the Sick Man's" down-trodden subjects will improve, their blind eyes will be opened by the preaching of our missionaries, they will be brought from the dungeon, and from sitting in darkness they will be brought out of their prison house. Israel too will be blessed of the Lord "for the precious things of the fruits of the sun, and for the precious things of the growth of the moons"; bread will become more plentiful and cheap; employment will be found for our working men; and fresh riches will pour into British coffers.

Let us therefore greatly rejoice in the Lord, and let our souls be joyful in our God, for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations!

THE BIBLE AND THE CROWN.

By CHAS. STEELE, M.D.

"And all the people shouted, and said, God save the King."—1 Samuel x. 24.

THE Coronation of King Edward VII. is fresh in the memory of all, and the salutation, "God save the King," is far too common and familiar to arouse much thought or enquiry. It is noteworthy, also, that when the Coronation of Edward VII. was postponed on account of his illness, most of the decorations were taken down, except those with the words "God save the King"; these were left up as if to show the loyalty of the people, and that their wish

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and prayer was that God would indeed save the King and restore him to health. This expression of goodwill to the Sovereign has a history which is interesting, tending as it does to show the connection between the English Bible and the British Crown, which are associated together in the Coronation Service.

It is recorded that an English Bible was presented to Queen Elizabeth on her Coronation procession, and since the time of William III. and Mary it has been enacted by law that a complete English Bible be presented to the Sovereign at the Coronation.

The Coronation Oath was formerly taken on a manuscript copy of the Gospels; now it is taken on the English Bible, and people seem to forget that the Coronation shout, "God save the King," is taken from that Bible.

This phrase, "God save the King," is of Hebrew origin and can be traced back to the Hebrew. Moreover, it is peculiar to the British people and to countries in which the ancestors of the British people sojourned in their journey across Europe to the British Isles.

The rendering, "God save the King," is not a literal translation, but it absolutely renders the spirit of the Hebrew. To the Hebrew, God was in everything and associated with everything, not in a pantheistic sense, but in the sense that God controlled the world and without His aid nothing could be done.

It never occurred to the Hebrew to think it necessary to name God; that was taken for granted as understood. The Hebrew farmer (however wicked he might be) would acknowledge that he cultivated his land by the aid of God. The Hebrew merchant (however dishonest he might be) traded successfully through God's aid. The Hebrew statesman (however corrupt he might be) guided the policy of the State by the help of God, and the King ruled simply as God's Lieutenant, or professed to, even when the worship of God became debased. So it can easily be seen that whilst the Hebrew wrote and said (as it should be literally translated) "*Live the King*," or "*Life to the King*," he implied all that is now meant in the expression "God save the King."

The Hebrew Scriptures were in course of time translated into Greek (known as the Septuagint), and that in due course into Latin (known as the Vulgate). The Vulgate was in common use as a basis of translation in the middle ages, and it differed at times in translating. In one place it renders the Greek translation of the Hebrew "Long live the King" as *Vivat Rex*, and in another place *Salve Rex*.

At the close of the thirteenth century, when the people of England were linked more closely together and the English language began to be used everywhere throughout the land, we have the first real beginning of English literature, when Chaucer wrote his Canterbury Tales and other works. It was at this time that John Wycliffe first made the attempt to translate the Bible from the Latin into English, and, though he did not complete the whole Bible (that was left to William Tyndale a century later), he translated the greater part of it. Now in his first translation Wycliffe rendered *Salve Rex* and *Vivat Rex* alike *Live the King*, but later he altered it to *Heil Kynge* (*Heil den König* is the modern German for "God save the King" as used in Saxony, and modern German is in many things akin to old English). *Heil*, or *Hael*, is an old Saxon word of greeting, and was used amongst other things when calling for a toast at a banquet. One person, lifting a goblet, would say, "*Drink Hael*," and the response would be *Was-hael* (or Wassail), and the term still survives in such an expression as wassail bowl.

Now how came it that Wycliffe should substitute *Heil* (Hail) for *Live* when translating *vivat?* He had no precedent for it. Salve, on the other hand, was a Latin term of greeting (sometimes corrupted into *Ave*), and was used chiefly between friends. Later on, no doubt, it came to have an ecclesiastical sense, and was used more to convey the idea of reverent salutation, as in *Ave Maria* (Hail Mary).

It would seem as if Wycliffe was guided in the alteration of his original translation to render *vivat* and *salve* alike *Heil*.

It has been supposed that at the time of this alteration King Edward III. and his Parliament were standing out for the absolute independence of the English Church, and resisting the papal demands for the payment of a yearly tribute to the Church of Rome. Wycliffe, knowing this, and also knowing that the Church of England, free and independent, would put little if any hindrance in the way of the circulation of the English Version of the Bible, allowed the wish to influence him almost unconsciously in his translation, and so we have *Heil Kynge* altered afterwards to *God save the King*. This was perpetuated by Tyndale, Coverdale, and Luther, in their translation. The German Bible and the Authorised Version of the English Bible (1611) followed on with the same rendering; also the Douay Bible, which was a translation made by the English Roman Catholic College at Douay, in France, and was and is still the Authorised Version for British Roman Catholics as a set-off to the Authorised Version issued by British Protestants. Was it all chance that this rendering "God save the King" came to find a place in the text, and so the spirit of the Hebrew Version was restored; or was God's hand guiding the translators that those who read might have brought home to their mind the dominant Hebrew idea regarding kings so well summed up in the words, "By Me kings reign"?

This one idea comes out so prominently all through the Coronation Service—the King is God's Vicegerent—and whilst the old ideas of "divine right of kings" and "The King can do no wrong," have lost their power in people's mind, and perhaps it is just as well it should be so, still the general idea, often unexpressed, is that the King is not chosen haphazard, neither is he king to do as he likes, but he is put where he is as the Lieutenant of God Almighty and must account to His Lord for the way in which he uses his authority.

Is it only chance that the British people, who are of Hebrew origin, should reproduce in so many ways the Hebrew coronation ceremonies and ideas, or is it only another piece of evidence (of side-light value perhaps, but still of value) that the British are Hebrew indeed, and, being the Lost Ten Tribes, naturally perpetuate their customs and ideas almost instinctively?

It is noteworthy that only in countries through which the Anglo-Saxon race journeyed, and in so doing have left traces of their staying there, is the name of God used in the acclamation of the Sovereign. Is this the result of a custom these Hebrew tribes left behind them, just as they left traces of their religious beliefs and customs on tombs in the Crimea, and places of worship and sacrifice in different parts of northern and western Europe? We can only surmise, but the evidence can be taken for what it is worth. It may be noted, however, that Norway, Sweden, Denmark and Russia all say "God save the King" (or the equivalent, using the name of God), whilst other countries say "Long live the King," or its equivalent, omitting the use of God's name.

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A list given at the end of this article reproduces as far as possible a free translation of the acclamation made to the Sovereign in the countries named, and a glance at it will show how much they vary.

It may also be noted that the blessing used by the Archbishop at the Coronation is based on the Hebrew form of blessing, the best type of which we have in that beautiful Aaronic blessing (Numbers vi. 24—26) so often used at the close of the service in our national churches. Its beauty of expression is only too frequently unnoticed, and its history, antiquity, and associations with the past, are rarely thought of; yet again, is it chance that the British people retain in such frequent use the form of blessing handed down from the services of the Hebrew Tabernacle and Temple?

The following extract from the Coronation Service of William IV. may help to show the place the Bible holds in that ceremony:—"The (then) Dean of Westminster took the Holy Bible from the table and delivered it to the Archbishop, who, attended by the rest of the Bishops, presented it to the King, saying, "Our gracious King, we present you with this Book, the most valuable thing this world affords. Here is wisdom, this is the royal law, these are the living oracles of God. Blessed is he that readeth and they that hear the words of this Book, that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore through faith which is in Christ Jesus, to whom be glory for ever. Amen."

In conclusion, it would seem that it is not mere coincidence that the British Bible and the British Crown are so closely connected, and it is hoped that these fragmentary notes may add a little more to the growing mass of evidence in support of the Hebrew origin of the British people and the way in which God's providential care controls their destiny.

The following list has been compiled at the cost of much trouble and time, and it has been thought best only to give the nearest possible literal rendering in all cases (where procurable), as the exact word in each language would not convey any more meaning to the bulk of readers. Every effort has been made to have the list as complete and accurate as possible (but absolute accuracy in all details and a full list is almost beyond the possibilities of attainment). To save space in classification, where two or more countries use expressions which can be literally translated into the identical equivalent English words, they are bracketed together, but it should be noted that the exact original expressions are to be had in each language.

It should be added that this list is little more than representative, but it is hoped it will be sufficient to show at a glance that there is not much uniformity in the method of acclaiming a Sovereign in different countries. In some cases it has been impossible to give an English equivalent, and in others no definite information was to be had.

Country.	*Nearest English equivalent of greeting to Sovereign.*
Sweden. Norway. Denmark.	God save the King. (Gud bevare Kongen).
Russia.	God save the Czar (used in the National Anthem only).
German Kingdoms (Saxony, Prussia, &c.)	Health to the King (Heil den König).
German Empire. Austrian Empire.	Long life to the Emperor (Es lebe der Kaiser), also Hurrah for the Emperor (Hoch den Kaiser).
France. Belgium. Spain. Portugal. Italy.	Long live the King (French, Vive le Roi) (Latin peoples).
Servia.	May the King live.
*Greece.	Life to the King.
*Turkey.	Long live our Sovereign.
West Africa. Central Africa.	May the King live long.
*Persia.	Long life to the Shah.
Japan.	May the Emperor live ten thousand years.

ABOUT OURSELVES.

An open letter to the Lads of the Empire.—III.

By the Rev. Leonard Hills.

By this time some of you fellows have begun to get really interested in God's wonderful Word, and I expect that not a few have adopted my suggested plan for Bible marking, and the blue and red pencils are to the fore. You have already, doubtless, been astonished again and again as you have turned up those references I gave in my last letters, and found that the very things God said concerning His people are exactly true of the British people to-day, and true of no other. Now one of the things that is to be red-marked is the text of Exod. xxxi. 16, 17, "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a SIGN between Me and the children of Israel for *ever*" (see also Ezek. xx. 20, and Lev. xxvi. 2). If you talk to anyone who has travelled much, and observed as he travelled, he will tell you that in spite of many of the nations calling themselves religious and God-fearing, there are only three peoples who are true *national* observers of the Lord's-day, and each of these three peoples are Sabbath-keeping by *law*. Can you guess them?

1. England and her great Colonial Empire.
2. The United States of America, and
3. The Jews.

But it will be said, "We as a nation did not always keep the Sabbath." No, it is true we did not; and the reason why, you may find where the answers to most things may be found, if we only look diligently for it—in God's Holy Word. In the wonderful book of Hosea (which is so difficult and dark to any who have not the "Israel" key, and so full of light and help and meaning to those who reverently use this key), we find that one part of God's people were destined for a time to lapse into dreadful idolatry and forgetfulness of God, and become "as the heathen," and, of course, during that time they would be "lost" to God and the knowledge of God and His truth and love; they would lose their paths and their "sign," but afterwards they were to be restored (Hosea i. 10, xi. 9, xiv. 4), and so to-day we find that "lost Israel," now found in the British and U. S. American people, are, together with Judah or the Jews, the possessors of the "sign." I don't want to preach to you fellows in these letters, but just let me drop a little word here for you in the expression of the hope that as you see how wonderfully God has blessed us and made us a blessing, you will, in loving gratitude to Him,

* These are the nearest translations procurable for Greece, Turkey, Persia; but it has not been possible to verify them.

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yourselves hallow His Sabbaths. Now, I fancy I can hear one of you asking, if the Jews represent the House of Judah and Great Britain the Ten-tribed House of Israel, what in the world has U.S.A. to do with it? Let the Book answer again. Turn up Gen xlix., where you will read how that just before Israel died, Joseph brought his two little sons, Manasseh and Ephraim, for Israel's parting benediction. Look at verse 13, "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly" (that is, deliberately, wisely, purposely). Carefully read the next few verses, and note what happened. With his hands crossed thus X, Israel first blessed Joseph, as in verses 15 and 16, "Then, when Joseph saw that his father's right hand was laid upon the younger son, it displeased him, and he held up his father's hand to remove it from Ephraim's to Manasseh's head." But Israel insisted and said, "I know it, my son, I know it: he (Manasseh) also shall become a people, and he shall be great: but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations." Does it not strike you as being very, very interesting that this little incident should be given with such minute details? Therefore, we may surely believe that these trifles, as they appear, really meant a great deal, and were of great importance, or God would not have handed it down to us. In our letters thus far we have shown that Great Britain is a great and powerful island nation, North-west of Palestine, the greatest Empire the world has ever seen, holding the Gates of the world's commerce and ruling the waves; showing kindness to the persecuted Jews, with them and America honouring nationally and by law God's rest-day; the greatest shipping, military, and missionary power on the earth, with colonies forming a belt or girdle all round the Globe, so that the sun never sets on our dominions, and the roll of the morning drum of the British army follows the rays of the rising sun, and hence is incessantly heard round the world. These things prove that we are God's people Israel, just as the possession of their signs proves the Jews to be of the Two-tribed House of Judah-Israel, but this Gen. xlix. shows us that there is to be a branch of God's people that will be distinct and apart from us, and as we find that Manasseh was to be a great people there is only one people in the world that can possibly answer to the description. For must they not be our brethren, speaking our language, and loving and worshipping the Lord God of Israel, and keeping His Sabbaths? I want you to recollect one curious fact, and that is, that while Great Britain has established some 60 colonies she has never lost any one of them save and except the United States. As Dr. Wild says, "there is no earthly reason for this, but there is a *Divine* reason," which we have already seen in the prophecy about Manasseh in Gen xlix. See also Deut. xxxiii. 17, and also note the words of the prophet Isaiah in chap. xlix., where we learn that the children of Israel, when settled in the Isles, would lose a portion of themselves, and still the "*children which thou shalt have* AFTER THOU HAST LOST THE OTHER, shall say *again* in thine ears, The place is too strait (narrow) for me: give place to me that I may dwell."

Suppose, now, someone says, But can't you give us some further proof that America is Manasseh? I should refer them to the heraldry of the United States. For instance, if you take *our* national heraldry, you have the lion and the unicorn (or wild bull), see Deut. xxxiii. 17 (cf. R.V. and A.V.). The lion, which is looking straight at you so that you can see both of its eyes, is the symbol of Judah or the Jews. Our Lord, you remember, is referred to in the Book of the Revelation as the "Lion of the Tribe of Judah"; the lion as king of beasts being the representation of royalty, and as Judah was the royal tribe, through which our blessed Lord and Saviour Jesus Christ, the Redeemer of Israel and Saviour of the world, was to come, we can quite understand why the lion was chosen as the sign of the tribe of Judah. But with the unicorn we have a curious animal in *profile*, that is, we only see half its face, and it has the appearance of having but one horn. Now, as you fellows all know perfectly well, natural history tells us perfectly plainly that there never was such a creature in existence as an unicorn as we know it by the heraldic picture; how is it, then, that the wild bull or ox, which was Ephraim's symbol, should have "lost" its resemblance altogether to the wild bull, and become a strange mixture of all sorts of animals unlike anything that ever existed? The lion, which represents the Jews, is plain enough; and, like the Jew that it represents, is never mistaken for anything but what it really is. Is it not curious that the symbol of Ephraim is, like Ephraim, mistaken for something else? What I mean is that the Jew is known as such the world over, and no one mistakes a lion for some other animal. But the British (covenant) people have long been mistaken for Gentiles, or heathen outsiders, and so the glory of our heraldry has been lost till now, under the name of unicorn, but which the Bible clearly shows is really a wild bull. We saw how suitable the lion was as the sign of the kingly tribe of Judah, and I am sure you will immediately see how suitable is the bull for England if you read Deut xxxiii. 17 again, "His (Joseph's or Ephraim's) glory is like the firstling of his bullock, and his horns are the horns of unicorns; with them he shall *push* the people together to the ENDS OF THE EARTH." That exactly describes what we have done all over the world in our taking the lands of the Aborigines and colonizing them with our own multitudinous population, who continue to increase as fishes do increase, and so we have to *push* out the original occupiers of the land to make room for our colonists. Now as to America; first of all in passing it is noticeable that while we speak of all the British colonies as *sister* states, we always refer to U.S.A. as *brother* Jonathan, and they retort by calling us John BULL!! (It was our daughter colony of Canada that first called the States Uncle Sam). THE EAGLE is the symbol of U.S.A. If you look on the Great Seal of the States you will note several things that go to show that their heraldry is as suitable for them, as Manasseh, as is ours for that of Ephraim, with a ruler of David's line (who was of the royal tribe of Judah) seated upon our throne. Note America's Eagle: the bird which formed one of the faces of the cherubim, symbol of divine care and protection. Look up these texts, Deut. xxxii. 11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him," also Deut. xxviii. 49; Isa. xl. 31. If it is objected that Russia, Germany, France, Austria, etc., all adopt eagles, let it be remembered that they are double-headed, deformed monstrosities, while the national bird of America is portrayed with outstretched wings, holding in the dexter (right) talon, an olive branch, token of peace, and in the sinister, or left talon, is a bundle of 13 arrows. This number 13 is repeated in the number of the stars that form a silver constellation in a blue field above its head; and again, on its breast is a shield with 6 red and 7 white stripes—

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total 13. Manasseh made the 13th tribe of Israel when the tribe of Joseph, his father, became, under the prophecy of Gen. xlix., the two tribes of Joseph, or Ephraim and Manasseh, and when the pilgrim fathers left the shores of the old country and settled down into real independence and distinction as a great people in America, they federated 13 States in the union. The motto on the scroll, "*E pluribus Unum*," means ONE OUT OF MANY, exactly what Manasseh was, and exactly represents what America is doing to-day; out of the *many* races, black, red, olive, and white, she is building up the *one* great American people, one politically, religiously, and socially, each losing their own identities of religious custom and speech in the one heart and voice of the English speech, and thought, and practice.

Now a word about the other side of the seal, and then we must really come back from our brother Jonathan's domains and have a look round our own arsenals, dockyards, garrisons, museums, royal palaces, etc. The reverse side of America-Manasseh's seal shows us an unfinished Pyramid, with a little bit off the top, just like the Great Pyramid in Egypt to-day. Anticipating this very day (Isa. xix. 19, *q.v.*) the Congress of 1782 adopted this sign, and it is, indeed, remarkable that they should have chosen such a witness both to their own origin and to the truth of God. This will become very much plainer to you as you read further on what I tell you about the Great Pyramid. On the seal above the top of the Pyramid is a triangle surrounded by a glory, and in the centre is the all-seeing eye. The motto over the eye is, *Annuit Cœptis*, "He prospers our beginning." At the foot of the Pyramid is the date 1776 in Roman numerals, and below that is the inscription, "*Novus ordo seclorum*," that is, "A NEW ERA IN THE AGES," and with the Independence and rise of the great U.S.A. republic began a God-given new era of internal peace and brotherhood in our own land of England.

GREAT BRITAIN'S NEW PROVINCE.

How many Englishmen, one wonders, are conscious that within the last few days the area of the British Empire has been increased by some 300,000 square miles? Such, however, is the result of the award given by the King of Italy in the matter of the Barotsi frontier, referred to him for settlement by the Governments of Great Britain and Portugal. By the terms of the Treaty of 1891 the two Powers concerned agreed to make the frontier line between the British and Portuguese possessions coincide with the western limits of Barotsi, but the difficulty has been to ascertain what were, at the date of that treaty, the limits westward of Lewanika's domains. King Victor Emmanuel in his award confesses to much perplexity in determining the matter, and in the result has had recourse largely to conventional lines in settling the boundary. As his Majesty's award is final there is little use in questioning the grounds on which it is made; moreover, the award is of a nature which should satisfy both parties. England, at least, has not fared so badly as she has often done in arbitration cases, and though this country loses part of the upper waters of the Zambesi, we have not lost control of the most important navigable stretch of that river above the Victoria Falls.

The extreme British claim was to the country as far east as the twentieth degree east of Greenwich; the extreme Portuguese claim was up to the Zambesi and its Kabompo affluent. Each Power gets an almost equal share of the debatable land. The little tongue of German territory which projects eastward to the Zambesi is not affected by the decision of King Victor; indeed, it was a stipulation of the reference to arbitration that the rights of third parties should be respected. It may be noted that in practice the gain of territory is entirely to Great Britain, as by the *modus vivendi* concluded by Lord Rosebery in 1893 England agreed to a provisional frontier line which left all the country in dispute to Portugal. Since that date nearly the whole of the vast region, including the "German strip" (over which Germany has as yet exercised no sort of control) has been explored by British officers. From Major St. Hill Gibbons we learn that the southern part of the country now awarded to Great Britain consists of "riverless forests of white sand almost uninhabited."

Further north we come to a large plain, sandy, marshy in places, with interspersed stunted forest, and not drained by rivers. But near the Zambesi is a long tract fertilised by the annual rise of the river, studded with villages, and "cattle plentiful." North of Lialui, Lewanika's capital, the surface becomes undulating, the ground rising rapidly and increasing in height westward. It may be a gratification to sentiment to know that the Zambesi source lies in British territory, being twenty-one miles east of the Portuguese frontier. A little north is the Congo-Zambesi watershed, which nowhere comes south of 12deg. S. The line of watershed is important politically, as by treaties between the Congo State on the one hand and Portugal and England on the other, the watershed marks the southern frontier of the Congo State. Although these treaties date back to 1886 and 1894, the frontier has not yet been delimitated. It is hoped to put the work in hand, as far as concerns the Congo-British frontier, within a few months.

Of the commercial value of the large region—considerably larger than France—added to the Empire there is not sufficient data to speak confidently. The northern part adjoins the Katanga district of the Congo State, and is supposed to be highly mineralised. There is a good deal of forest in that region also. The southern parts, by Major Gibbons' showing, are not of great worth unless placed under irrigation. The soil itself is very fertile. But in any case there is little likelihood of the country being exploited for many years to come.

The smashing up process which destroyed Lo Ben and the Matabele power cannot be repeated in Barotsi, where the Imperial Government has accorded its protection to Lewanika—who, it may be remembered, was a guest at the Coronation of Edward VII. At the Court of this monarch there is a representative of the Chartered Company, but he does not interfere in the internal administration, which is conducted on a "constitutional" basis and is reported to work admirably. Lewanika is much under the influence of the French Protestant missionaries, who have made Barotsi a very special field of labour, and to whom is due most of the advance made these twenty and more years by the Barosti in the paths of civilisation.

Lewanika's rule extends over a large part of the territory now awarded to Portugal. Hitherto the Portuguese have not interfered with the Barotsi, and the probability is that they will be in no hurry to upset existing arrangements. What Lewanika himself will do when he learns of the summary division of his country remains to be seen. Hitherto he has shown much judgment in his dealings with Europeans, and the weight of British influence will be used to induce this interesting protegé of ours to acquiesce in the decision of the King of Italy.—*Pall Mall Gazette*, June 28th.

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MISCELLANEA.

UGANDA REJECTED.—The evening sitting of the Basle Zionist Congress on July 29th, which lasted six hours, closed amid noisy scenes at three o'clock in the morning. The discussion was marked by stormy demonstrations, and no resolution was arrived at. The sitting was resumed later, various measures for the maintenance of order having been taken, and the public being excluded from the galleries. The scheme for the foundation of a Jewish colony in Uganda was rejected by a large majority, the opposition declaring that the Congress was illegally constituted, and expressing its intention of withdrawing. The Congress resolved to pass a vote of thanks to the British Government for the offer of a tract of land in Uganda, and to ask Great Britain to use her friendly offices to further the aims of Zionism in Palestine.

* * *

COAL IN IRELAND.—A very considerable coal area close to some old workings has been discovered within the past few days at Ballycastle, County Antrim. Several English prospectors who have located new coalfields state that it is of immense value. Extensive borings have been made, with the result that a seam, ranging from 2½ to 3 feet thick, was discovered.

* * *

VANISHING HELIGOLAND.—According to reports from our surrendered Gate, the little rocky island is in a parlous condition owing to the action of the North Sea on the friable rock of which its cliffs are largely composed. Since 1890, when it was ceded to Germany in exchange for Zanzibar, the German military authorities have been doing their utmost to protect the island. In addition to filling up the cavities in the rock with masonry, they began the construction of four protecting walls to act as breakwaters. Owing to storms and other causes these breakwaters took a long time to build, and the fourth wall has now been finished. It is about ninety yards long, but it is believed that this is only a temporary measure, and that nothing can save the island from ultimate destruction. Another elaborate series of "stoppings" of cavities will be commenced this year, under the direction of the naval authorities.

* * *

BAFFLING GERMAN INJUSTICE.—With regard to the German proceedings in the Marshall Islands and the statement which has appeared "that new shipping laws giving complete satisfaction to Australia would be in operation in the islands in October," Mr. T. A. Coghlan has stated on behalf of the Agents General of Australia that no notification had been given of the nature of these new laws, and it was yet to be ascertained whether the laws would give satisfaction to Australia. In any circumstances, no arrangement would be satisfactory that did not give to British ships the same rights as were enjoyed by German ships in British waters. The Australian people were heartily tired of the policy of postponement. The New South Wales Government had given instructions that no further orders were to be placed in Germany, and existing orders were to be cancelled where possible. Some of the other State Governments were taking the same course, and the whole of the States were considering the advisability of united action. There is every confidence that, apart altogether from action by the States, the Commonwealth Government will see not only that existing trading disabilities are removed, but that satisfaction is given for losses already sustained.

THE TRUTH ABOUT THE CONGO.—It is now some four months since the Commission of Inquiry into the alleged atrocities in the Congo returned to Belgium, and their report has not yet been issued. But there has just been published what might be described as a bowdlerised summary of the evidence taken, and this, in all conscience, is convincing enough. The book has been compiled by the Congo Reform Association, of which Lord Beauchamp is president, and which has a most distinguished committee of peers and members of Parliament. It confines itself entirely to the testimony given before the Commission, without a word of comment. And the conclusion to be drawn from reading its pages is that the atrocities and outrages which such persistent attempts have been made to deny or discredit were considerably understated, and that the terrible reality transcends the pictures painted from transitory glimpses of incidents which had hitherto leaked out. What we read in this book is sufficiently revolting. But there are worse things that it omits. They are unprintable. It is no longer possible for the charges against the Congo Administration to be denied or palliated. The next move must be towards punishment and—more important still—reform.—*Evening Standard*, July 27.

* * *

SOMETHING FOR MANASSEH.—The question of the sale of the Danish West Indies is again being discussed in Denmark, and it is said that when the Rigsdag meets in the autumn the Radicals will begin an agitation in favour of selling the islands to the United States. It is not at all likely that the Government will take the first step in this matter. Private communications from America state that there also the question is arousing renewed discussion, and that the United States is particularly anxious, to acquire St. Thomas, which possesses an excellent harbour.

* * *

OLD RELIGIOUS PLAYS.—Lecturing on "The Bible and the Drama" before the Union of Jewish Literary Societies, Prof. Israel Gollancz said that after a few centuries the Church succeeded in putting an end to gladiatorial encounters, but it was compelled to cater for the public demand for dramatic art. The result was the birth at the very side of the altar of the religious play. By the eighth century the Church drama, in which priests and choristers were the players, had greatly developed, and it was not till two centuries later that the incongruity of the play within the Church was fully realised, and it was banished. By the twelfth century the people began to clamour for plays dealing with religious subjects. Most popular of these religious plays were the perambulating scaffold plays, in which Bible incidents were dramatised in chronological order and produced in the streets of English cities, the favourite story so treated being that of Abraham and Isaac. The old dramatists wisely realised the enormous dramatic possibilities of the Bible stories. The Bible also presented to them great possibilities of humour and comedy, and one of the favourite humorous characters was the wife of Noah, whose advocacy of the umbrella in preference to the ark was made much play of by the actors of the period. In melodrama Herod was commonly adopted as the most terrible character. Shakespeare no doubt saw many of these perambulating popular plays with sacred stories in the days of his youth, as the expression to "out-Herod Herod" indicated.

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WHO ARE THE ELECT?

By Walter Rigby, Launceston, Tasmania.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."—Romans viii. 29, 30.

Whom did God foreknow, or know ages ago? Let the prophet Amos tell us: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt" (this was 1490 B.C., 516 years before they divided into two families, Israel and Judah), "saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos iii. 1, 2).

"In Judah is God known: His name is great in Israel" (Psa. lxxvi. 1). "For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" (Deut. v. 26). "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6). "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people" (1 Peter ii. 9). Notice that St. Peter addresses his Epistle to the Ten Tribes, and in the 10th verse of the same chapter quotes the prophet Hosea, who tells us of Lo-ammi Israel, in contradistinction to Judah (Hosea i. 9). "He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation" (Psa. cxlvii. 19, 20).

St. Paul speaks in the passage quoted at the head of these reflections of "the *firstborn* among many brethren." Who is this "firstborn"? "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My *firstborn*: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Exod. iv. 22, 23). "All the firstborn are Mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn in Israel, both man and beast: Mine shall they be: I am the Lord" (Numb. iii. 13). "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and *Ephraim is My firstborn*" (Jer. xxxi. 9. Compare Gen. xlviii. 15—22).

St. Paul also says, "Them He also called." Let us see from Holy Scripture who are "the called." "Hearken unto Me, O Jacob and Israel, *My called*; I am He; I am the first, I also am the last" (Isa. xlviii. 12). "But now thus saith the Lord, that created thee, O Jacob, and He that formed thee, O Israel; Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee" (Isa. xliii. 1, 3). "For Jacob My servant's sake, *and Israel Mine elect*, I have even called thee by thy name. I have surnamed thee, though thou hast not known Me" (Isa. xlv. 4). "Blessed be the Lord God of Israel; for He hath visited and redeemed His people" (Luke i. 68).

Note that *Israel* accepted Christ in the persons of the Galilean Benjamites, whilst *Judah* (the Jews) rejected and crucified our Lord. "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure" (Psa. cxxxv. 4).

The question then to decide is—Who is Israel, and where to be found to-day? the sun, moon and stars still shining (Jer. xxxi. 35—37). "Sing with gladness for Jacob, and shout among the *chief of the nations*: publish ye, praise ye, and say, O Lord, save Thy people, *the remnant of Israel*" (Jer. xxxi. 7).

Who is to-day "the chief of nations"? This people are God's people, Israel. The Bible becomes in this light as God intended it to be, *i.e.*, so plain that a wayfaring man, though a fool, need not err therein. This truth will for ever shut the mouth of the infidel.

[Note that Israel's voice is now heard literally from "the ends of the earth."]

THE UNICORN AND JOSEPH.

In an article on the Unicorn in the Banner (No. 1,492, p. 321), it is said that the "reêm stands for Sagittarius."

The inspired Jacob appropriated the twelve signs of the Zodiac to his twelve sons, giving only one to each, and adjudicating Sagittarius (mounted archer) to Asher (Gen. xlix. 20), in whose blessing allusion is made to savoury meats, such as hunters obtain with their bow and arrow, as Esau did (Gen. xxvii. 3). Jacob appropriated the second sign, Taurus (bull), to Joseph, and mentions it (Gen. xlix. 22, Hebrew), as does Moses in blessing Ephraim—Joseph's prophetic firstborn (Deut. xxxiii. 17). Hosea, the prophet of Ephraim, makes several allusions to Ephraim's Taurus emblem, which, of course, came to him from Joseph (viii. 5, 6, x. 11, xiii. 2, xiv. 2). When Jeroboam, who was of Ephraim, rebelled against Rehoboam, he set up his tribal emblem of Taurus as a rallying ensign, placing golden calves at Dan and Bethel, and one was also placed in his capital of Samaria. One of the cherubic heads was a bull, for Ephraim, as one of the four leading tribes (Ezek. i. 10, x. 14).

Moses, in blessing Ephraim, uses the word *reêm*, which in the A.V. is wrongly translated *unicorn*—a one-horned animal—whereas Moses speaks of the horns (plural) of a unicorn. So the reêm was a two-horned animal.

The R.V. rightly renders *reêm*, by *wild bull*, in distinction to *shur*, the Hebrew word for a tame bull, as used by Jacob (Gen. xlix. 22). Sharp translates reêm by buffalo (*The Hebrew Scriptures*, 1871, vol i. p. 368).

Parkhurst says *reêm* is "the name of a horned animal remarkable for his strength, and of the beeve kind, with which he is mentioned. In short, the name seems to denote the wild bull, so called from his height and size in comparison with the tame." The description in Job "implies him to be of the beeve kind. In Psalm xxii. 22, 13, they are mentioned as having horns, and correspond to the bulls and strong bulls of Bashan" (*Hebrew Lexicon*, 1813, p. 667). Scott takes the same view (*Commentary*), and several other commentators, who point out that a bovine species of a colossal size and strength existed in Western Asia anciently. Oppian makes the "unicorn" a bull (Fairbairn: *Bible Dictionary*, 1872, vol. ii., p. 1,063).

It is evident, therefore, that, according to *Scripture*, the tribal emblem of Joseph and Ephraim was Taurus, the bull. It is equally evident that Sagittarius was not an emblem of Joseph, as, then, Asher would have been without one.

The word *reêm* in Job is rendered buffalo by Gesenius (*Hebrew Lexicon*), Herder, Umbreit, Noyes, Robinson

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(*Calmet's Dictionary*), and De Wette (*Commentary on Psalm* xxii. 22)—in fact, that it is the *bos bubalus* of Linnæus (Cumming: *Barnes' Notes on Job*, 1865, p. 227).

The unicorn of the royal arms is a fabulous heraldic animal. It is evidently a corruption of the bull. It has the feet of a bull, and a bull's tail, but has lost one horn, and is described as having the fierceness of a bull rather than a horse. Thus we have the Lion (Leo) of Judah and the bull (Taurus) of Joseph supporting our royal arms. In Richard III.'s reign the royal arms were supported by a lion and a bull, properly drawn—as seen over the Cambridge Library gateway (Williment: *Regal Heraldry*, 1821, pp. 45, 46, pl. x.); so also in Edward IV.'s reign. Ephraim having come to England, it is confirmatory to find that his emblem of Taurus has from the earliest times been associated with England. The Druids in Britain worshipped a spotted cow (Davis: *Druids*, p. 21), and Sharp thus notices that our ancestors brought their golden-calf idolatry with them to this island (*History of Idolatry*, 1891, p. 46).

The *reêm* (wild bull) has no connection with St. George and the Dragon. This is a three-fold emblem, consisting of warrior, woman, and monster. It is the same as Michael, Zion, and Satan (Daniel x., xii), and comes ultimately from the Zodiacal signs of Perseus, Andromeda, and Cetus, being emblems of the Messiah, the Church, and Satan.

Neither does *reêm* refer to Messiah, who, being of Judah, has Leo for His emblem, as Revelation says: "*the lion of the tribe of Judah.*" Ephraim's emblem of Taurus is found in our national name. The Hebrew for calf was *engli*, and Ephraim, in his exile, obtained the name of his tribal emblem and were called Engles or Angles, or the bull people, and the country he conquered he named after his emblem, calling it Angleland, England, or bull-land (Wilson: *Lights and Shadows*, 1881). EPHRAIM.

ANGLICISING THE YOUTHFUL ALIEN.

ONE of the most remarkable characteristics of the youthful alien is his intense yearning to learn and become Anglicised (says the writer of an article entitled "Anglicising the Youthful Alien," in *Cassell's Saturday Journal*). His parents are often indifferent about acquiring our tongue and learning our ways; but the youngster fixes his eyes on the top of the ladder, and, as a means of getting there, sets himself to become English, and proves himself an apt and willing pupil at school.

He makes the utmost of the facilities provided for converting him into a good and useful citizen—facilities which nowadays are ample. For one thing, the headmasters of some of the London County Council schools which little Jews attend—and no fewer than 20 of those institutions have a larger or smaller proportion of such scholars—are themselves Jews.

It is quite common for a little Jew to land on our shores without knowing a word of English, and, after 18 months' tuition at Gravel Lane, to speak our tongue like a native and without the slightest foreign accent. Jewish children who came to this country only two years ago are now in the sixth standard, and receiving instruction in French and other advanced subjects. Nor is this progress a mere flash in the pan; the pupils continue to forge ahead, winning scholarship after scholarship.

Three old Gravel Lane boys—the children of poor aliens—are now at Cambridge, and one of them has just carried off a mathematical scholarship at Pembroke. Such results as these, moreover, are attained without any degeneration in physique. Notwithstanding, indeed, the wretched environment of aliens, Jewish scholars are both taller and heavier than Gentile scholars of the same age.

NEW "IDENTITY" HYMN.

BY THE REV. LEONARD HILLS.

Tune—"Austria."

GOD of Israel, God of glory,
Hear Thy people's grateful song,
Pouring forth Redemption's story,
Rolling like a floodtide strong
Over all the glad creation,
Filling all the air with praise,
Thrilling every race and nation
With Jehovah's glorious grace.

Praise, eternal praise, be given
Unto Israel's Covenant God;
Swell the chorus unto Heaven,
Wide its echoes fling abroad:
Let the Gentiles' grateful voices
Join with ours in glad accord,
Till the whole wide world rejoices
In the love of Israel's Lord.

Praise we for the heavenly token,
Pledge of Thine own faithfulness;
For the Scripture, never broken,
And our isles of restfulness;
For the folds of that fair banner,
Emblem of the true and free,
Lord, we lift our high hosanna;
Praise, eternal praise, to Thee.

Hear the voice of Judah's weeping,
Bring them to their own again,
Wake the nation from its sleeping
Long to swell the loud refrain—
Hallelujah! Lord victorious!
Praise, eternal praises, sing
To our Triune God all-glorious,
Israel's Conquering, Coming King. Amen.

DEVELOPMENT OF EGYPT.—With the opening of the ordinary gauge Government railway last year a new era of prosperity began for Port Said. The journey to Cairo has been shortened to five hours, and the number of daily trains has been increased both for goods and passengers, thus enabling the town to cope with the large and increasing demands of the traffic in connection with the thousands of tourists who pass through Port Said in the winter season. Another important project is approaching completion; the new Egyptian and the Menzaleh Canal and Navigation Companies have obtained a concession for making a deep and wide channel across the shallow water of Lake Menzaleh, in order to establish a daily service of steam ferry boats of shallow draught between Karpooti (Port Said) and Matarieh, the eastern point of the fertile province of Mansourah. The journey would take about three hours, and, in co-operation with the light railway of the Société Anonyme des Chemins de Fer de la Basse Egypte, which has its terminus at Matarieh, this proposed route across the lake ought to prove of the greatest value in connecting Port Said with the interior of the Delta.—*Pall Mall Gazette*, July 26th.

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Correspondence.

JEREMIAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—In answer to the question which appears in the BANNER for July, page 276, "What proof have we that Jeremiah of these texts was identical with Jeremiah the prophet?" &c., permit me to say: Jeremiah i. 1 tells us that Jeremiah was the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin. Anathoth was the *resident city* of the priests, and evidently the *birth-place* of Jeremiah.

In Jeremiah lii. 1 we find he had a daughter, Hamutal, whose *native place* and residence was at Libnah, which, with its suburbs, was also appropriated to the priests (Josh. xxi. 13; 1 Chron. v. 57); therefore Jeremiah of Anathoth, his *birth-place*, and Jeremiah of Libnah, where he evidently resided at the birth of his daughter—hence his place of *residence* at that time—is one and the same. His relationship to the children of Zedekiah, son of his daughter Hamutal, and born at Libnah, is that of great-grandfather—Jeremiah, Hamutal, Zedekiah, the daughters—and future history confirms the truth of this chain of circumstances.

Jeremiah was a priest descended from Aaron. The law concerning the marriage of the priests (Lev. xxi. 1, 7, 10, 13, 14) reads, "He shall take a wife in her virginity. He shall take a virgin of his own people to wife."

Jeremiah xvi. 2 reads as a *whole*, not in part, "Thou shalt not take thee a wife, neither shalt thou have sons or daughters *in this place*." And in verses 3 and 4 the Lord gives His reasons.

I trust these facts will answer in a satisfactory manner the inquiry.

ANNIE K. BAILEY, M.D.

Danbury, Conn., U.S.A.

[In the above letter Dr. Bailey only repeats what has already been put forward, and the most we can say of these arguments is that they are merely suggestions. Sentiment favours the identity of the two Jeremiahs, but the proof we asked for is not forthcoming; in fact, it does not exist, and such proof as there is discountenances the theory.—ED.]

MEETINGS AT SOUTHAMPTON.

To the Editor of the "Banner of Israel."

DEAR SIR,—With the ultimate view of forming a Branch Association, I have had meetings in my house, and purpose (D.V.) continuing them every alternate Friday until the numbers are too large to be accommodated here, when we shall try for a hall. This might be soon if all the believers and sympathisers in and around Southampton would rally round. Our next meeting-nights will be August 18th and Sept. 1st. The subject, "The Abrahamic Promises," as we want to commence at the beginning.

I have had 250 of Mr. Locke's pictorial cards, and would advise all our friends to help in their circulation. I sold 50 in less than two hours. I have every reason to believe they will do good, and, when this edition is sold, I hope to see a variety. This class of pictorial postcards are a credit to us as a Christian people; whereas, some in circulation are a disgrace.

Trusting that you may be able to make our wants known,

I am, dear Sir, yours sincerely,

(Mrs.) M. J. CRAMPTON.

Inglefield Cottage, Obelisk-road, Woolston, Southampton.
August 5th, 1905.

DEATH OF MR. THOMAS SANFORD.

To the Editor of the "Banner of Israel."

DEAR SIR,—I find among the effects of my dear friend, Thomas Sanford, 101, Adams-avenue, E. Detroit, Mich., U.S.A., who died July 24th, 1905, a request to inform you of his entrance upon the heavenly life.

It may be a pleasure to you to know that he took great delight in reading the copies of the BANNER OF ISRAEL which he received, and that he wrote papers on the subject and inserted selections from them in the newspapers here, besides lending copies of the BANNER to his friends to read.

Truly yours, N. W. CARG.

214, Lincoln-avenue, Detroit, Mich., July 26th 1905.

[We much regret to hear of Mr. Sanford's decease.—ED.]

A BRITISH-ISRAEL POSTCARD.

To the Editor of the "Banner of Israel."

DEAR SIR,—With reference to the notice relative to the above, which appeared in the BANNER OF ISRAEL for July 5th, 1905, I venture to make the following remarks, viz.:—

1. From numerous letters which have reached me, I am glad to state that the card has generally been extremely well received up to the present. I need only quote the opinion of one of our most valued and well-known Identity advocates, who writes: "To use a common expression, it is an 'eye-opener' to the 'blind.' It contains *multum in parvo*."

2. Several kind hints and suggestions have been sent to me in the event of another issue being contemplated, and I would here say that I believe certain improvements could be easily effected in the present design, which would in all probability enhance its importance. If, however, all our Anglo-Israel friends at home and abroad will be good enough to take as many as they can of the 3,000 copies which I have still on hand, I should be very grateful. The card has already been used (and, by God's blessing, I hope it will be more so) to advance the truth many have so much at heart, and, as already pointed out in the BANNER referred to, it is bound to attract attention, even to the "man in the street." When I mention that the profit accruing from the sale of these cards will be devoted to the Anglo-Israel Distribution Fund, it should at once be apparent that our cause generally is being helped by this new effort with one object—the praise and glory of the King and Redeemer of Israel. I therefore earnestly ask every one of our believers—in the words of our dear sister in Israel, Miss Rush—"*to make use of them freely, quickly, for the purpose of getting as many as possible before the public speedily*," and, if another edition or issue is required, I will gladly do my best (D.V.) to *go one better*.

3. I have a suggestion I should like to offer (which has been initiated by my good friend, Mrs. Crampton, who asked that she might be considered an agent for Southampton, &c., who sold the first 50 cards in less than two hours, and is now busy with a much larger consignment)—I do hope that all Identists will, if possible, recognise or make themselves agents or workers. I am an enormous believer in *cohesion*, in units all working and praying together; and if this is done in Christ's name, happy are ye, brethren. I desire to sincerely thank Mrs. Crampton, Miss Lawrence, Miss Rush, Miss Forrester, Major Fielding, Dr. Heywood Smith, Mr. Landseer MacKenzie, and many others, for their kind support and good wishes for success; and, lastly, I would add—

4. That although I had in my own mind ideas regarding a British-Israel postcard, I doubt whether I should have attempted anything in that direction had it not been for Miss Lawrence (who is always so ready and zealous for the propagation of our truth), who sent me a rough sketch of her proposals on the same subject; these, with my own, I handed over to an architect and Identist, and he most kindly and gratuitously completed the design. It is therefore my pleasure and duty to say that to both Miss Lawrence and Mr. Woodhouse the real credit rests of being the first to introduce a British-Israel postcard, which I trust may be the forerunner of many others to bring home to our race in simple and convincing manner in these latter days that lost Israel *has* been discovered, that there is a God in Israel whose name is unchanging *Love*.

Yours very faithfully, HENRY G. LOCKE.

115, Choumert-road, Peckham, S.E., August 2nd, 1905.

(Price of cards, 13 for 1s., or 50 for 3s. 6d.)

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE
The Power to Get Wealth. By Louis E. de Ridder..... 357
About Ourselves. By the Rev. Leonard Hills..... 359
Reorganizing South Africa..... 360
"Our Sudan"..... 361
Miscellanea..... 362
Were the Normans of Benjamin or Manasseh? By M. J..... 363
History Origins—Biblical *v.* Babylonian. By Aug. A. Tartas 363
The Midnight Cry. By Joseph T. Wheeler..... 365
Correspondence: The Proposed Conference. The Age of the Bible. The Year-Day Theory.....365, 366

THE POWER TO GET WEALTH.

BY LOUIS E. DE RIDDER.

But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers (Deut. viii. 18).

THIS verse, in my judgment, sums up in a few words the whole Gospel of the kingdom of God. Israel was created to be His kingdom of priests and witnesses to the whole world that He was the living and only God which the people of the earth should worship, and they were to be the custodians of His oracles and laws throughout their generations for ever.

When God sent Moses to the children of Israel during their bondage in Egypt, he was thus instructed and commanded: Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

When the children of Israel were delivered from their bondage and became a free people, God brought them into the wilderness of Sinai and there gave them their charter and laws as His holy nation and kingdom, and the chief commandment was: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

God, through Isaiah, proclaims to the world that Israel were His chosen witnesses that He is God in these words: Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts: I am the first, and I am the last; and beside Me there is no god. . . . Fear ye not, neither be afraid: have not I told thee from that time, and declared it? Ye are even My witnesses. Is there a God beside Me? Yea, there is no God; I know not any.

Hearken unto Me, O Jacob and Israel, My called; I am He: I am the first, I am also the last. And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant, and I have chosen thee, and not cast thee away.

Here we have God Himself declaring that Israel are His servants and witnesses, and that, not being cast away, they are always His witnesses; and we find that at the last the command goes forth (Isa. xliii. 8—13): Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses (of their idolatry), that they may be justified: or let them hear, and say, It is truth.

Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour.

Here we have Israel in a blind state as to their Identity with God's people Israel, and apparently deaf to all reason as to such being the case (like the British race and the bulk of its Clergy to-day); yet all the time acting as God's servants and witnesses that the Lord God of Israel, the God of Abraham, Isaac and Jacob, is the only true and living God; showing that at the time this was written, about ten years after the completion of the exile of "the kingdom" by captivity, God thus declared from the commencement of their exile that in their blind non-Israel state there should be no break in the continuity of their witnessing, and at the time of the end of their exiled state they should be

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found His witnesses to all the world of the truth that the Lord God of their fathers was the one true and living God.

Christ, when He came, preached the Gospel of the kingdom of God, and refers with no uncertain teaching to Jehovah's memorial to the children of Israel through Moses when he was questioned as to the resurrection of the dead, and said: Have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living. And when further questioned, Which is the first commandment of all? Jesus answered, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

We must remember that the Lord is not only a living God, but a living King over Israel; therefore, as God is true, His kingdom Israel is a living kingdom to-day high above all the kingdoms of the earth. And these commands of God and His Christ have living force over that kingdom.

In Deut. vi. 4, 6 we find that the Lord God of Israel gave this command as His people were about to enter into the Land of Promise. They were to teach these commands to their children and talk of them at all times and seasons, even binding them on their hand and their forehead, and writing them upon the post of their house and their gates: "Thou shalt fear the Lord thy God, and serve Him, and shalt sware by His name."

Nothing could show more clearly the continuity of national service and witnessing of Israel as God's covenanted people and priests and ministers to the world than this proclamation of Christ, the Messiah, that the first and chiefest command of God as to the Gospel of the kingdom was: Hear, O Israel: The Lord our God is one Lord.

It proves conclusively to all thoughtful men that no Gentile people or Gentile Church had taken the place of God's covenanted people as His ministers and priests to the world; and men who hold this Gentile apostasy—and it is nothing less—do but dishonour the Lord God of Abraham, the God of Isaac, and the God of Jacob, and contemn His everlasting memorial.

Thus, in this reply, Christ sent the Gospel note of the kingdom with clarion sound to all the people of Israel, that wherever they might be they should remember the Lord their God; and how and in what way they should remember Him, being His witnesses and servants to the ends of the earth.

And it is to this end that God gave them the power to get wealth. In Deut. xxviii. we see what this power means, and it is well to quote the whole of this promise, because we all believe that we are living in the days when these promises have their largest and most complete fulfilment, and it is well that all who read should know repeatedly the ground upon which we all base our belief, and, as we are commanded, keep it in remembrance:—

And it shall come to pass, and if thou 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: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

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 young of thy flock (R.V.).

Blessed shall be thy basket, and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

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.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou wilt keep the commandments of the Lord thy God, and walk in His ways.

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. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, and in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee His good treasure, the heaven to give rain unto thy land in his season, and to bless all the work of thine hand: thou shalt lend unto many nations, and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

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.

But Israel did not obey the Lord their God, but went after other gods, and therefore all the curses and evil foretold in the remainder of this chapter came upon them and they were sent into exile.

Where our opponents make the mistake is in not seeing that the Mosaic covenant and conditions were all swept away when God made the new covenants with Israel, which are—The outpouring of the Holy Spirit; and the forgiveness of all national sins; everlasting nationality; and everlasting throne and seed of David; which covenants carry with them all the blessings promised to Israel in the past, now without a single condition. They have it not in their power to break any covenant or blessing, and God covenanted that He would not as long as the ordinances of heaven, the sun, moon and stars, endured. Our opponents are looking for Israel still under the Mosaic curses, whereas Israel is working to-day under the Messianic covenants of blessings.

Your readers should carefully read Jacob's blessing of Joseph (Gen. lxix. 22, 26) and Moses' blessings to Joseph (Deut. xxxiii. 13, 18), together with Balaam's blessing of Israel, and ask themselves what one nation on earth has been so blessed, or has any Gentile nation or Church been given these blessings over the head of Israel—God's kingdom?

This power to get wealth was given by Israel's God that He might perform His covenant to the fathers. What is the chief clause of that covenant but that Abraham's seed should be a blessing to all nations and peoples of the earth? The other clauses were: multitudinous seed—a nation and a multitude or company of nations—gate of their enemies, and the endowment of land in the centre of all the earth, and Jehovah would be their God for ever.

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When we come to consider this covenant, which was everlasting, we are struck with the fact that there is in it a design which foresees the end from the beginning, which stamps it at once as divine.

The world would not receive the Gospel of the kingdom of God, nor would they believe in a God which was presented to them by a people small in numbers, weak as a nation, poor as to wealth, and only allowed to exist by sufferance of other nations, because they would have no visible source of protection from the enmity and persecution of their own heathen priests if they gave up their false gods.

No, that was not the design of the Lord God of Abraham, Isaac and Jacob. To carry the Gospel of the kingdom to all the world it would need a great multitude of workers to send out the necessary number of missionaries of the Gospel to all people.

It needed many centres from which these missionaries and influences could radiate, and a strong nation in a home free from invasion to back up their efforts, that the heathen should see that they would be well protected in giving up their false gods and accepting the loving God of Israel as their God.

Then it required that the seed of Abraham should hold the gate of their enemies, so that they might be in a position to enter all lands, carrying the Gospel of the kingdom with them, with the Lion of the tribe of Judah (the British Lion) at their very gate to protect the Lord's servants.

Then, to do all this it needed the power of great wealth, so that there should be a large surplus over the needs of the people and nation to fit out and sustain all these great missionary enterprises.

Then, finally, when the way had thus been prepared, the race needed a central home in the centre of the land area of the earth where the Divine government should be established, and where Christ, the King of Israel, should reign.

The land promised to the fathers from the River of Egypt to the great River Euphrates, computed to contain two and a-half million square miles, is thus situated. Anyone taking an Atlas of the world will at once see that it is centrally situated for Europe, Asia, and Africa, and it is the centre for the East and West Coasts of North and South America.

Thus the whole of the covenants and promises contained in both the Old and New Testaments prove beyond question a continuity of national life and design, and Deut. viii. 18 sums up the whole Gospel of the kingdom of Israel, and refutes our opponents' Gentile monstrosity, denying the faithfulness of the God of Israel and His everlasting memorial throughout all generations.

To-day the Britham, or covenant people, are the British race,—Brit (covenant) ish man, or Covenant Man race—including the people of the United States, who are fulfilling every clause contained in God's covenant to the fathers in a most remarkable manner, so much so, that it is bringing upon them the enmity of other nations upon the earth. As this covenant to the fathers can only be fulfilled in their descendants, known as God's people Israel, it shows conclusively that the British race, independent of every other identity, must be God's Israel in their blind state, and that their Lord God's first and chief command should be echoed with no uncertain sound throughout the empires of the race—

Hear, O Israel; The Lord thy God is one Lord.

ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—IV.

By the Rev. Leonard Hills.

In our last letter we were leaving the American shores and coming back as fast as thought could carry us to "Home, sweet home." While on the voyage over I hope you have not neglected to use your blue and red pencils in the Book. Now you know a note-book is a wonderfully handy thing. Get one and jot down a few facts about ourselves and our great Empire, and you will be astonished and delighted to compare your note-book of historical and present-day facts with the grand prophecies in your Bible concerning God's chosen nation and company of nations—Israel.

"His every word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

Our Empire is about one-quarter of the whole of the earth's land surface, we possess the gates of the world in every sea, we hold the coast lines of the great continents, and our flag flies over 2,000 islands of the sea; one-fourth of the population of the world is ruled over by our king, and we are acknowledged, even by those who hate us most, to be the greatest, grandest, and most powerful nation the world has ever seen. The Bible is not only circulated by literally millions in the English language, but in addition to this we print it in over 400 different languages and dialects, and wherever our flag flies are to be found missionaries of the Gospel of the New Covenant of God in Jesus Christ. There are more preachers and teachers of religion per cent. in Great Britain than in any other nation, no matter how religious or Protestant they may be. We are the only race that can truthfully say that we are a "company of nations," one of the marks that was to be peculiar to Israel (see Gen. xxxv. 11, xvii. 5, 6, 16, xxviii. 3, xlviii. 4). We are filling rapidly the "waste" and desolate places of the earth; no other race multiples its population or colonizes as we do. The wealth of the world belongs to us. Nearly all the great mining places that are worth anything at all are ours. Think of our own priceless possession of the coal and iron fields in our own land here in England and in our colonies. Also the gold, silver, diamond and ruby mines.

The precious things of the lasting hills and the chief things of the ancient mountains, promised as Joseph's special blessing, are the special and peculiar possession and blessing of Great Britain. Not only do we hold the wealth, but we possess, in a wonderful degree, the "power to *get* wealth." This, too, is a mark of Israel, and of Israel alone. If you just turn up Deut. xv. 6, xxviii. 12, you will find that one of the promised blessings to Israel obedient was that she should lend unto many nations but not borrow. This is true of Great Britain, but true of no other nation. We have lent immense loans to nearly all the great nations of the world. Put the navies and shipping of all other nations together, and you will find that our ships equal all the rest put together in number, value, tonnage, etc.

We "rule the waves," as Britannia, the Covenant People, is to do, and we are the great carriers of the whole world's merchandise (Psa. cvii. 23). We are the only people who give the stranger and "alien" the same law as ourselves; and it is a well-known fact that the "foreigner" has nowhere in the whole wide world such privileges as he has in our beloved land of England. Nor must it be forgotten that only as recently as in 1834 this country paid £20,000,000 to

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break off the chains of the slaves and make them all free men. Look at Lev. xix. 33, 34; Exod. xii. 49, and you will find that this is exactly what Israel was to do—break the chains and let the oppressed go free. You may perhaps sometimes hear people talk about the great powers combining to overthrow England's supremacy, and saying what would happen if Russia, Germany, France, etc., were to combine against us. The thought is terrible; they would starve us out.

Now you, as a loyal British boy, are horrified at the bare idea. Let me tell you that if we are Israel it can never, never be. For several reasons, chiefly because God's arm is round us. "The eternal God is our refuge." But let me give you just two reasons why you need never fear that those who are jealous of our might could ever take our supremacy. First of all, the enemy, or the combined enemies, would have to get control of the sea. That would mean, in other words, that their own navies would have to subdue ours on the high seas. Think a minute. Anywhere, in any ocean, we, the British, have coaling stations, and fortified ports, harbours, great store-houses for provisions. It would make but very little difference to us where we met the enemy, because anywhere on the wide seas would still be *close home* to us—our coal and provisions always within easy reach.

We do not think of this in times of peace because we allow all the other nations to coal at our ports, but by one stroke of the pen all our coaling stations could be closed against all ships not flying the Union Jack; and, thanks to wireless telegraphy, we could inform and close our gates within two or three hours the world over. We hold the keys of the position because of the coal and the fortified coaling stations, which we alone possess. Invasion is impossible.

Another reason which you will do well to remember is that it is not possible for the other great continental powers to combine against us, for the simple reason that they are too mistrustful and jealous one of another. Otherwise they would most surely have had a try, a combined try, during the terrible war in South Africa, when we had got our hands full. Read the wonderful words of the Lord Jesus in St. Luke xii. 52, and notice how remarkably true they are of things at the present moment. "There shall be five in one house divided, three against two, and two against three." Now, those of you who know anything whatever of history of to-day know that there is the Triple Alliance of Germany, Austria, and Italy, and the Dual Alliance of France and Russia. They all hate and mistrust each other. Five in the one house of Europe, three against two and two against three. "For we know that all things work together for good to them that love God, who are THE CALLED according to His purpose." God is OUR refuge and strength. He will not suffer our feet to be moved. We are His people and the sheep of His pasture. What a glorious heritage and destiny is ours. Don't forget in your rejoicing in our position that it is a God-given one. We have not to thank ourselves for it. We have been proud, and boastful, and have forgotten God, and He in His love has had to humble us again and again. We have indeed "dwelt carelessly in the isles," as witness when the great Spanish Armada set out after a seven years' preparation. What were we doing those seven years? Taking our ease: troubling as little about the Armada as if we knew that God was going to "confound their politics and frustrate their knavish tricks," and, even when the Armada appeared in sight of our coasts, our sea captains and admirals on Plymouth Hoe coolly finished their game of bowls before worrying about the enemies' tactics or near presence. We are by the grace of God what we are—His chosen people to set forth His praise, to make known His love and power to all the world. Shall we join together, at the close of this letter, and pray the prayer that David did? "Open Thou mine eyes that I may behold wondrous things out of Thy law" (Psa. cxix. 18).

REORGANIZING SOUTH AFRICA.

THE Colonial Secretary was the principal guest at a dinner given at the Hotel Cecil last night by the Duke of Devonshire, as president, to the members of the Imperial South African Association, and the right hon. gentleman made a speech of exceptional interest with regard to South African affairs.

Mr. Lyttelton remarked that the Colonial Office had shared with the Foreign Office a singular exemption from recent Opposition criticism. It was true that the Opposition had stated that they wanted an early opportunity of denouncing the policy which they had not seen—yet since the constitution was promulgated they had not heard a whisper of criticism. Let them consider what the task was in the new Colonies at the close of the war, and what had been achieved. Railways had been built which would extend as far as from London to Newcastle, and even farther. Railways were in course of construction which would double that distance, and others had been sanctioned which would nearly double that again. That was a remarkable fact when they reckoned that no less than £2,500,000 had been spent in the Transvaal and Orange River Colony in restoring to a proper condition the railways which had been deteriorated by the war. Thirteen hundred miles of roads had been constructed. On public works £420,000 had been spent, and more was designed to be spent. Experimental farms had been started, high-class stock introduced, afforestation commenced, and irrigation works pushed forward. In the matter of education, twice the number were in the schools as compared with the period before the war, and in the Orange River Colony a satisfactory arrangement, on the broadest and most equitable lines, of the religious question had been arrived at within the past few weeks. In both colonies the statute book had been reduced to an orderly form, and courts of justice which could not be surpassed in any British colony were giving universal satisfaction. These great administrative acts had been performed side by side with the work of repatriation, which literally involved the taking to their homes in waggons of 70,000 of our late foes, and the supply to an even larger number of seed and building materials and stock to the extent of 150,000 animals. The Government had played the part since the late war of a gigantic nurse-mother, and had rendered assistance which ought never to be forgotten by the inhabitants. This colossal achievement had been carried through without the co-operation of the Boers, in a country devastated by war, ill-furnished with railways and roads, and, for at least eighteen months, under seriously adverse climatic conditions. All the time the workers had been pelted by a section of the people in the mother country with acrimonious criticism.

Dealing with the allegation that the Government had not fulfilled their pledges to the new colonies, Mr. Lyttelton went on to remark that £3,000,000 was agreed to be paid by way of free grants, but, as a matter of fact, £10,500,000

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had been spent in the work of repatriation and restoration. Out of the £10,500,000, some portion of which they hoped might come back, the Imperial Government had contributed £5,000,000, and the rest had been paid by the Transvaal and Orange River Colony. It was an effort on behalf of our late foes which he believed stood unexampled in history. There were those who felt a certain anguish at the spectacle of wealth wherever it might be. He might console those who entertained that opinion by saying that millionaires had not much higher spirits than other men. But those to whom he had referred might be glad to know that the Colonial burden had been almost entirely borne out of the profits of the mines, from which great body of funds the enduring prosperity of the country could be built up, and the potentialities of other industries developed. The Government had steadily pursued the policy laid down in the Treaty of Vereeniging, and in three years from this great war had seen their way to grant to the Transvaal the most generous and most democratic instalment of self-government which ever in a lifetime had been granted in the history of our Colonial Empire. I think I am right in saying that to this day there is no direct representative assembly in Alsace-Lorraine; that the only body of representatives, or whose members are called representatives, is not directly elected; that it has no legislative power whatever, and is merely a consultative body. When you think of that, thirty-five years after the war, perhaps you will be entitled to say, not that we have been timid, but that we have been possibly over-bold, in the extent of the self-government which has been extended to the new Colonies. But perhaps while Germany, and maybe even the United States, desire that all within the ambit of their Empire should be, so to say, moulded with some degree of uniformity, the ideal of those who have at heart the welfare of the British Empire is that each State should develop itself in its own fashion; that, while maintaining allegiance to the Mother Land, they should work out their own salvation in thir own way. That is the ideal which in these two new Colonies it is hoped may be achieved, and when it is achieved surely it may be only a short distance from the time when the whole of South Africa may be united as a great Federation—on the same principles, and with the same magnificent results, as have attended the great enterprises of Canada and of Australia.—*Daily Telegraph, July 15th.*

"OUR SUDAN."

NOT much is known here concerning the Sudan, so that the following review of a book entitled *Our Sudan: Its Pyramids and Progress*, will be of interest. The work is written by John Ward, F.S.A, while the review is taken from the *Standard* of June 16th, and a noteworthy feature of both is the frank recognition that the Sudan has become British territory:—

"In his 'Egypt: Its Pyramids and Progress,' Mr. Ward has already described the ancient and modern aspects of the lower Nile. In this work he performs the same task for the Sudan—the Country of the Blacks, that is, or Ethiopia—the huge hinterland of Egypt which stretches southwards to the frontiers of Uganda, and which, as a result of our victories over the Khalifa and Dervishes, is now being rapidly brought under British control. 'The book,' says the author, 'is written for people who may have the idea of visiting Khartum and the Upper Nile. It is also written with the object of attracting notice to the Sudan, as yet virtually an unknown land to the English people.' This double object may be said to be successfully attained. The book gives a decidedly attractive picture of the country, which is likely to tempt the hesitating tourist, and the account of the various districts and their characteristics is clear and interesting.

"Except for purposes of alliteration, pyramids and progress do not go very well together, and it would appear that the Government of the Sudan has wisely recognised their incongruity by building its main railway lines so as to leave the antiquities somewhat on one side. Troops and hurried travellers rush straight to Khartum by the railway which cuts across the loop from Wadi Halfa to Abu Hamed, whereas many of the most important ruins, such as Amara, Solib, and Argo, lie on the great bend of the Nile which flows by Dongola and Korti, and are only accessible to those who can afford to make a leisurely pilgrimage. Other interesting remains are situated in the district known to the classical writers as the Island of Meroe, that is, the tongue of land between the Atbara and the Blue Nile. These ruins, which comprise about eighty pyramids, distributed in three groups, and considerable temples near Naga, have been investigated by Lepsius, and appear to be not much anterior to the Christian era, but they have yielded rich finds of jewellery, and it is hoped they may also prove to contain manuscripts. We are told that they are best visited from Shendi, and, though more accessible than the ruins on the bend of the Nile, they would seem to be twenty or thirty miles from any town.

"Our Sudanese territories fall roughly into three divisions—those to the south of the Sobat and Bahr-el-Ghazal, and those to the north, lying respectively east and west of the main Nile. To all of these the author takes us, generally describing some recent tour of inspection or journey of exploration. Thus we follow Lord Cromer and Sir W. Garstin's visits to Gondokoro, 'Major Gwynn's Scenes on the Abyssinian Frontiers,' and Mr. Dupuis's expedition to Lake Tsana. Perhaps those who have themselves visited the southern Sudan will feel that Mr. Ward's account of it, though not positively inaccurate, shows a great power of reticence and a laudable desire to make the best of things. Allusions to Lord Cromer's 'little peaceful pleasure excursion' and Countess Valda Gleichen's 'delightful account of the voyage,' somewhat obscure the fact that the whole region is an appalling, mosquito-haunted swamp, presenting no interest whatever, and no hope except that Sir W. Garstin has a practical project for draining it, or, at least, for preventing it from absorbing the upper waters of the Nile. More promising are the northern provinces. Those lying to the east of the Nile, such as Sennar, appear to contain minerals and to have a fertile soil capable of growing cotton and other crops. Under the proposed scheme for regulating the Upper Nile, the Blue Nile flowing to Khartum from the direction of Abyssinia will be used to irrigate these regions, while the water, which is at present wasted in the southern swamps, will be passed on by means of canals into the White Nile, and serve the lands which adjoin the main stream. The provinces on the west are Kordofan and Darfur. The former is rich and comparatively civilised, its wealth coming at present chiefly from the trade in gum arabic. The inhabitants are said to be more frequently sober since our occupation—a gratifying, though not necessary, consequence of British influence. In Darfur our author's usual omniscience deserts him. The country is large on the map, but we have no direct administration there, and very little is known about the people or products, except that trade is increasing. The work is profusely illustrated with views of every kind, and portraits (somewhat idealised) of almost every British official connected with the Sudan. But, though there seem to be more photographs than letterpress, the latter is not merely a cord to hang pictures, but is replete with information, which is interesting without being heavy."

G. MANT (Queensland).—Thanks for 16s. 3d. for BANNER OF ISRAEL Fund.

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MISCELLANEA.

BLOW TO THE SLAVE TRADE.—Few would think that the slave trade still flourishes in the northern portions of what has lately come within the sphere of British influence [through the Barotse Boundary Award]; nevertheless, this is the case, and so long as the territory was in dispute, it was impossible to check it. Now, however, the award has aimed a blow at this degrading commerce, for with definite administrative powers over the area in question a stop can be put to what has gone on unchecked for many years.—*Daily Telegraph.*

* * *

"TREASURES HID IN THE SAND" (Deut. xxxiii. 19).—In the province of Taranaki, New Zealand, there are vast deposits of magnetic iron sands. These rich deposits, containing 60 per cent. of iron and 8 of titanic acid, have long been known, and various unsuccessful attempts have been made to smelt them on a commercial scale. It is now proposed to produce steel directly from these ores by the use of the electric furnace.

* * *

SERVED HIS DAY AND GENERATION.—By the voluntary retirement of Rear-Admiral J. H. Rainier, the navy loses another distinguished veteran, who for close upon half a century has served with conspicuous ability in many parts of the world. During the early eighties he took a leading part in our first "little war" in Somaliland, and whilst employed there was largely instrumental in putting down the extensive slave trade on the East Coast of Africa. Admiral Rainier enjoys the very rare distinction of having commanded in action the forces of five different nations, an incident which arose during his captaincy of the *Rodney*, when he led the British, French, Russian, Austrian, and Italian landing parties at Selinos Kastelli, in the Cretan insurrection of 1897, and successfully relieved the beleagured Turkish garrison and Moslem inhabitants of Kandanos.

* * *

OXFORD SYSTEM PREFERRED.—Dr. Harper, president of the University of Chicago, announces that the system of group divisions in force at Oxford and Cambridge will be introduced into the Chicago University. Probably six or eight groups will be formed first, and if the system proves successful it will be rapidly extended. This will eventually necessitate new buildings, making the University a city in itself.

* * *

GOT THE GATES.—"There are five gates to the world, and the British navy has got the lot."—ADMIRAL SIR JOHN FISHER (*London Magazine*, July, 1905).

* * *

ST. PATRICK.—Professor Bury has published a very learned life of St. Patrick, in which he says that the apostle of Ireland was born, conjecturally, in 389 A.D., of British and Christian parents in Southern Wales. In the sixteenth year he was carried captive by raiders into Ireland, and passed six years in servitude among the woods of Fochlad, in Connaught. During this period the foundations of his spiritual life were laid. He passed through the "crisis" of conversion and became a man of prayer and contemplation. His thoughts, however, were not bent on the conversion of the aliens among whom he served, but on escape from them. He made good his escape on a vessel freighted with packs of wolfhounds, and landed in Southern Gaul. Here he found refuge on the island of Lerins, then a famous seat of religion, and came under the spell of the monastic ideal. A few years later he was enabled to return to Britain and visit his kinsfolk, and there an incident occurred which determined his future career. Like the patriarchs of old Patrick received Divine intimations in dreams. In a vision of the night a certain Victoricus appeared to him. He seemed to have come from Ireland, and held in his hand a bundle of letters, one of which he handed to Patrick. The letter contained "The Voice of the Irish." As he began to read the dreamer fancied that he heard the voice of the folk who were near the Wood of Fochlad, right to the Western Sea. It was like the vision of the man of Macedonia to St. Paul, "Come over and help us." Fourteen years, however, were to pass before St. Patrick's vows were realised. Although planting and watering had preceded Patrick's arrival, his work was on such a scale, his personal influence was so great, and the ideas which dominated his action were so clear, that he is rightly regarded as the Apostle of Irish Christianity.

* * *

JEWS NOT A "NATION."—German Zionists are greatly depressed regarding the results of the Basle congress. Many leading members are beginning to think that the programme of the association is unworkable, and that the movement, in the shape in which it has hitherto existed, is impossible of achievement. The *Frankfurter Zeitung*, whose sympathies with the Jewish race are most warm, says that the idea of a Jewish State is Utopian, and would not meet either the wishes or the interests of the Jews themselves. As a nation they belong to the past; they are only a religious community at present. Since their dispersion they have become absorbed and identified with other nations, and it only serves the cruel purpose of anti-Semites to accentuate in an artificial manner this desire for a separate national existence. Zionism, as evidenced at Basle, was, it says, an attempt to galvanise a corpse, and there is not even community of language among the Jews.

* * *

THE METRIC SYSTEM.—"It must not be supposed that the Decimal Association and the advocates of the metric system are without active as well as dead-weight opposition. There exists a body, under the name of the British Weights and Measures Association, formed for the express purpose of fighting the new movement. Its object, as stated by itself, is 'opposing the introduction of the metre or any of its derivatives into the British Empire, and for so adjusting and simplifying existing British imperial weights and measures as to obtain all the advantages the metric system gives, and some others not given by it.' The committee of the Association includes Sir Sandford Fleming, Mr. James Paxman, and Mr. J. H. Wicksteed. The annual report, just issued from the offices, 25, Victoria Street, London, S.W., is in the nature of a journal or magazine, and contains a wealth of arguments in favour of the existing system—more than, perhaps, one would imagine could be adduced in its favour. We have room for but one short extract:—'Not one single country using the English inch has cast it off in favour of metric derivatives.'"—*Standard*, Aug. 7th.

* * *

TRADE FOR AUSTRALIA.—The Admiralty has issued an order stating that no wine but Australian is in future to be used at the naming of the nation's men-of-war.

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WERE THE NORMANS OF BENJAMIN OR MANASSEH?

By M. J.

THIS question was mooted in the BANNER for December 9. Most of the leading writers on our Identity with Israel have identified the Normans with Benjamin; but, setting aside the fact that the Normans had the wolf on their ensign (which might have come to them through a Benjamite chieftain), their characteristics and ultimate destiny in Britain seems rather to mark them as of Manasseh. For although the two peoples — Normans of Manasseh and Saxons, as we believe, of Ephraim—have amalgamated and become the England of to-day, yet a distinction can be traced even now.

Together, the two peoples represented the House of Joseph, but from the time that the Conqueror arrived until the great division of the people again, at the time of Cromwell (who, doubtlessly, was a true son of Manasseh), into the Royalist and Puritan elements, and which resulted in the founding of the United States nation in America, we can trace a continual struggle between the two branches of the House of Joseph for supremacy. Truly, it was as the prophet once said, "Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah" (Isa. ix. 21). Since the declaration of American Independence, the Americans have clearly proved themselves to be the great people of Manasseh, while the English people have stood out before the world equally clearly as even "greater than he," according to the prediction of the patriarch Jacob, in that England has become a multitude or fulness of nations, evidenced in their large and flourishing distant colonies. The oneness, yet distinction, of the two peoples has been well expressed in the following sentences copied from "The Story of the Normans," by an American writer: "They were the foremost people of the time, being most thoroughly alive, and quickest to see where advances might be made in government, in architecture, in social life. They were gifted with sentiment and good taste, together with fine physical strength and intellectual cleverness . . . had as signal influence among their contemporaries as any people of any age, unless it is ourselves, the people of the United States, who might be called the Normans of modern times. . . . Much of what marked the Northman and the Normans marks us still. . . . Here, at the beginning of the Norman absorption into England, I shall end my story of the founding and growth of the Norman people. The mingling of their brighter, fiercer, more enthusiastic and visionary nature, with the stolid, dogged, prudent, and resolute Anglo-Saxons, belongs more properly to the history of England. . . . To-day, the Northman, the Norman and the Englishman, and a young nation on this Western shore of the Atlantic, are all kindred, who, possessing a rich inheritance, should own the closest of ties."

In answer to a suggestion that, possibly, the Normans were of that portion of Benjamin who did not leave Babylon in the time of Ezra and Nehemiah: may they not rather have been of that half tribe of Manasseh which, with the Gadites and Reubenites, were deported by Pul, king of Assyria, twenty years before Shalmaneser captured Samaria and placed them in Halah, Habor, and Hara, at the river Gozan, a region round the south of the Caspian Sea. We read, and there seems much evidence to prove, that the inhabitants of Scandinavia came, originally, from that region. The people of Norway, who still preserve their distinction from the Swedes, are the race from whom the Normans came, and with whom, in character and temperament, we can still trace so much that is akin. The other half tribe of Manasseh, which was located with Ephraim in the province of Samaria, would probably wander in quite a different direction.

From what we read in the threatenings by the prophet Hosea we should believe that it was only, or chiefly, the people of Ephraim who held the city of Samaria during that three years' siege, and who formed the great deportation of over 28,000 captives which Shalmaneser so proudly recorded. Yet that was but a few in comparison with all the inhabitants of Central Palestine. Manasseh held some sea-coast on the Mediterranean, and Joppa, the chief sea-port, was close at hand, so, in those times of unrest and continual fear of invasion, we can see how likely it would be that all who possibly could would leave Palestine and make settlements in the islands and coast-lands of the great sea.

Seeing how closely the history of Joseph's life typifies the future history of his descendants, whom we now know to be the Anglo-Saxon and Norman peoples, we judge that like as Joseph made himself known to his brothers as soon as he had made sure of his younger brother Benjamin, so the Anglo-Saxon race, when they clearly recognise who are their brethren of Benjamin, will confess their identity with the House of Joseph, and praise God for the wonderful way He has led them. Then soon will God make them manifest to the whole world as His witnesses that He is God (Isa. xliii. 8—12).

HISTORY ORIGINS—BIBLICAL v. BABYLONIAN.

By AUG. A. TARTAS.

"These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Exod. xxxii. 4), and to whom the *ancient* high priest Aaron built an altar, and made proclamation in the wilderness, at the dedication of the (Egyptian) golden calf. . . . And "These be thy gods (the Babylonian trinity—Anu, Hêa and Bel), O Israel, which created the heaven and earth," proclaim the *modern*—archæological—chief priests, "and which overcame Tiâmet (the demon Satan): which delighteth in sacrifices—especially *human*—and instituted the Sabbath-day: which destroyed mankind, except Xisuthros and his family, with a Flood: and likewise destroyed the Tower and dispersed mankind: whose Scriptures are misappropriated by the worshippers of Jehovah, and fraudulently represented as a Divine revelation in their so-called Holy Bible." And following are *details* of the proclamations made by some of these modern chief priests, viz.:

"THE Hebrew Genesis shows unequivocal evidence of Babylonian origin, but, in the words of Professor Sayce, it is but 'a paraphrase and not a translation'";* yet Professor Sayce distinctly declared, in an article to the *Daily Mail*, on 24th August, 1904, that, "the Hebrew account of the Flood *is based on that of the Babylonians*." "Of all such books" (Chaldean clay tablets), wrote the French author, Zénaïde A. Ragozin,† "there are none of greater interest and importance than the sacred books of ancient Babylonia . . . principally because the ancestors of the Hebrews . . . learned the legends and stories they contained, and . . . remodelled them into the narrative which was written down *many centuries later* as part of the book of Genesis. . . . The original sacred books were attributed to the god Ea himself. . . . To the ancient Chaldæo-

* "Ency. Brit.," Vol. XXVII., Prefatory Essay.
† "Chaldea," by Zénaïde A. Ragozin.

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Babylonians we owe not only our divisions of time but . . . the week of seven days." Treating of the religions of Israel, the Dutch professor, Dr. C. P. Tiele, writes,* that "Yahvism (the worship of Jehovah) adopted a number of elements from the native (Canaanitish) religion. . . . This appears especially in the Cosmogony, the narratives of Paradise, of the Deluge, and others; the myth of Samson, the legend of the patriarch Jacob-Israel . . . and more of the same kind," and "were all Akkadian in origin. From the Akkadians . . . were probably derived (by the Canaanites) cruel and unchaste forms of worship . . . as well as the consecration of the seventh day as a Sabbath, or day of rest, the institution of which cannot therefore be ascribed to Moses." And the distinguished German professor, Fredh. Delitzsch, lecturing before the German Emperor and the German Oriental Society, in January, 1902, proclaimed thus †: "Faith claims, and many passages in the Old Testament assert, that God is the Almighty Creator of heaven and earth, but it is just the first page of Genesis that does not . . . it leaves unanswered the question, 'Whence did chaos originate?'"

The answer is: "Chaos" originated in men's minds. The expression "chaos" does not appear in the Old Testament in connection with the Creation, nor is there evidence of chaos existing—now or ever—in nature. "Without form and void" well describes the condition of the earth at certain stages of its development, but *it was not chaos*. There is nothing chaotic in the works of God; even in those unfinished, order prevails.

And "Satan, who appears several times in . . . the Old Testament . . . owes his *origin* to the Babylonian beliefs in demons." "Fine reliefs, older by many centuries than . . . the first chapter of Genesis, are found on the walls of the Assyrian palaces, representing the conflict with the Dragon." "Just as the sacrificial and priestly system of the Old Testament is profoundly influenced by the Babylonian, so it is significant that Israelite tradition itself no longer affords any certain information respecting the origin of the Sabbath . . . It is scarcely possible for us to doubt that we owe the blessings decreed in the Sabbath or Sunday day of rest . . . to that ancient and civilized race on the Euphrates and Tigris." "The ten Babylonian antediluvian kings also have been admitted into the Bible, and figure as the ten antediluvian patriarchs." "The whole story (of the Flood), precisely as it was written down, travelled to Canaan." "Is it surprising . . . that now a series of Biblical narratives come to us in their *original* form from the Babylonian treasure-mounds?" And following the lead of these, and other scientists of the same school, atheists labour to further wreck the Biblical narratives by false allegations as to the authorship and dates of the various books of both Old and New Testaments, making preposterous and presumptive assertions that here a chapter and there a verse have been interpolated by someone else, hundreds of years after; and that the histories and characters written of are, more or less, mythical—not excepting even Jesus and His apostles!

In a recent "New Story of the Bible" ‡ we are told by one of these clever (?) people, that "Deuteronomy was not written anywhere near the time of Moses; that a good deal of Genesis, Exodus, Numbers and Leviticus, was not composed till after the exile; that probably not one Psalm was written by David; that at least three writers, perhaps five, were interested in the book of Isaiah; that the book of Proverbs was not written by Solomon; that the book of Daniel was not written till about 350 years after that prophet's time," and so on; also "the personality of Moses has been doubted . . . that Noah was never selected . . . to perpetuate the human race," and, "The early accounts of the Hebrews, and, indeed, of all mankind, as related in the Old Testament books, are totally untrustworthy; *they are mostly legends*." And the authorities given by the writer are (Montefiore) "an orthodox (?) Hebrew," and a few Englishmen, who have evidently been influenced by the works—mostly "made in Germany"—of Kuenen, Wellhausen, Dillman, Harnack, Graf, Renan, Jastrow, &c.; and these men have the assurance to set themselves up in judgment against, not only all Christendom, but *the most ancient of existing nations*, whose historical records are corroborated, almost wholly, by the monuments and inscriptions of the vanished Chaldean, Babylonian, Assyrian, Egyptian, Persian, Grecian and Roman empires; in fact, we are asked to believe that, with the exception of these "learned" few, the 455 million Christians and Jews in the world (*Whitaker's Almanack*, 1898) have been all through the ages, and are still, befooled in their most cherished beliefs, and their sacred books held up to ridicule and scorn!!

Setting aside the Evolution theory of man's derivation from the ascidia, or from any of the lower orders of the mammalia, believers in the Divine inspiration of the Bible should have no fear of the workings of this, so much dreaded, "Higher Criticism"; but, rather, they should be gratified that nothing yet advanced by it has been able to *shake the foundations* of their belief; for the expansiveness of the Biblical narratives is sufficient to embrace within its revelation all the discoveries of science—astronomical, geological, or archæological. But the champions of Bible Truth and scientists alike must divest themselves of the errors they principally wrangle over, which, after all, are dogmatical in respect to that which does not concern doctrine. As regards the Genesis accounts, the great difficulty with both disputants is the chronological one. But chronology does not form any part of Revelation—*genealogy* does, in a degree, and scientific discoveries do not clash with Biblical genealogy.

It is claimed for the Bible a Divine inspiration; the Apostle Paul, writing to Timothy, declares that "All Scripture is given by inspiration of God" (2 Tim. iii. 16), but, by the context, the word "*Scripture*" refers only to doctrine: human history, chronology and genealogies form no part of its doctrine, only excepting, and in so far as, the covenants of God, in His scheme for the redemption of man, were made with Adam, Noah, Abraham, and the "chosen people," his direct descendants, and continued to be woven into the history of the Israelites, constantly against their will, and frequently unrecognised by them—even down to the present time.

In the last revision of the Bible text, the chronological dates (which were adopted only so recently as 1701) are very properly omitted; they were not in the original Hebrew, and being compiled from a Hebrew Version which, many chronologers hold, had been seriously tampered with in some of its genealogies, were unreliable, and served no purpose but to incite bitter controversies. The headlines to the columns and headings to chapters (first published about 300 years ago)—especially in the pro-

* "History of Ancient Religions," by Dr. C. P. Tiele.

† "Babel and Bible," by Professor Fredh. Delitzsch. Two Lectures. 1903.

‡ "A New Story of the Bible," from an athiestic standpoint. W. A. Leonard. 1901.

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phetical books, where a "spiritual" interpretation was so frequently given to prophecies clearly intended to be fulfilled "literally"—which have led to much confusion of thought, to say the least, and tended to cause serious schisms in the Church and encouragement to scoffers, are also wisely abandoned, chapters and verses being retained only in a subsidiary manner to the paragraph form of the original. Having thus purged the Holy Scriptures of these uninspired and misleading additions, we have the simple and all-embracing statement as to "Origins," that "*In the beginning* God created the heaven and the earth, the sea, and all that in them is"; and there is absolutely nothing to guide us as to *when* that "beginning" commenced, or how many thousands (or millions) of years the work of creation occupied—the Babylonian records, a debased transcript of the Biblical, are, of course, equally obscure upon the e points. But the Biblical revelation is clear and definite as to *Adam* being the *first created man!* The Babylonian tablets give no clue as to *his* identity, that of his first and second born sons, or the terrible crime committed by the elder one (for reasons presently apparent), or of his immediate heirs and successors.

The post-diluvian inhabitants of Babylonia are alleged by philologists to have been of Semitic origin—descendants of Shem—but Professor Sayce says,* "The Semites . . . had been preceded by . . . a population . . . in no wise related to them . . . the Accadians" (necessarily an antediluvian people who) "spoke an agglutinative language . . . which resembled . . . the language of the modern Finns or Turks; and their physiological features . . . differed very markedly from those of the Semites. . . . They were the teachers . . . not only in the matter of writing and literature, but in other elements of culture as well. . . . It is impossible to explain the origin of the cuneiform system of writing, or of that system of theology recorded on the Chaldean clay tablets in another manner." The Semitic (Shemitic) form of speech was naturally derived through Noah from Seth; it was, in fact, the language of the antediluvian patriarchs, and of the "other sons and daughters" born to them; but contemporaneous with them was a race, referred to in the Chaldean tablets as the "black-headed" men of Sumer and Accad, resembling the yellow-skinned, black-haired Chinese in feature and genius, as well as language, whilst the oldest Chinese written characters correspond to the Archaic Chaldean cuneiform writings. This clue seems to point to that race whose notorious ancestor was driven into exile, a fugitive and a vagabond in the earth, carrying the brand of a fratricide; who, settling at first in the Babylonian plains, imparted to his descendants the simple forms of writing which he had acquired in the first Adamite family circle, together with the lessons he had learnt as to "origins" in respect to the Divine Being, Evil Spirits, the Creation, Temptation and Fall, and of the institution *in Eden* of the Sabbath; of sacrifices and worship due to an offended Deity, which became the basis of Babylonian legend, and were worked up in course of centuries into the polytheistic religion of ancient Chaldea. But the Cainite settlements were destined to be wrested from his descendants by the ever-increasing tribes derived from those "other sons and daughters" of the antediluvian patriarchs, whose expansion in the territory occupied by the Cainites resulted in their further expulsion "eastward" to that "Far East" in which their modern representatives are now to be found.

* "Ancient Babylonia," by Professor A. H. Sayce.

But the newcomers not only acquired the Cainite possessions, they gradually adopted their predecessors' religious beliefs, idolatries and wicked practices; and that mysterious alliance with evil spirits in human form (Gen. vi. 4) intensified their crimes and enormities to such an extent that the culmination was the judgment of the Flood, by which the Adamite race in the Babylonian regions was utterly destroyed, excepting Noah and his family.

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THE MIDNIGHT CRY.

By Joseph T. Wheeler.

Behold! the coming of the Lord is near;
Arise, and worship, casting off all fear.
Let those who know this song now sing
And scatter wide the tidings that the world may hear,
Proclaiming the advent of Israel's King.

Behold! the kingdom is prepared for Him;
Arise, ye Saxons, your lamps go trim.
Let those who know this song now sing,
And herald wide His coming, for the light is dim,
Proclaim ye the throne for your own true King.

Behold! the Advent, the Lord is at the gate,
Arise, and welcome, His way make straight.
Let those who know this song give praise,
And join in the chorus, for the time is late,
Proclaiming as King the Ancient of Days.

Correspondence.

THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

Sir,—Referring to Mr. Wm. Christie's letter in the Banner of 2nd inst., following on other correspondents, I heartily endorse the proposal to hold a Conference of Societies with a view to affiliation, and thus to strengthen the means of increasing an interest in the truth of British-Israelism.

Your correspondent suggests Newcastle as a suitable meeting-place, but would not Manchester be an even more accessible centre for the three kingdoms? If some influential member of the London or Manchester Societies would take the matter in hand, it might be possible to approach the railway companies and induce them to grant cheap (say about single) fares to members on presentation of their credentials. I hope some gentleman of influence will take up this matter of cheap fares. Yours faithfully, J. P.

Glasgow, 14th August, 1905.

THE AGE OF THE BIBLE.

To the Editor of the "Banner of Israel."

Dear Sir,—The baneful effects of the "Higher Criticism" is apparent in the following "answers to correspondents" in the *Bazaar, Exchange and Mart*, of a recent date:—

> "The Age of the Bible.—The Old Testament was not written by one person or at one time, but is a collection of fragments. The narrative of the Creation in Genesis cannot be traced back further than Solomon, 3,000 years after the event it describes. This is probably the oldest book of the series, and is a distinct document, with marked peculiarities, and was probably inserted in its present position by a compiler of the Holy Scriptures about 1000 B.C. The 'Book of Job' may refer to the remote period of 2000 B.C.; but the whole chronology is exceedingly doubtful."

All students are aware that the narrative of the Creation, *in the same order and similarly described*, appears on the Babylonian tablets some 2,500—3,000 years B.C., giving evi-

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dence of its derivation from a Sethite record, *then many centuries in existence* (this equally applies to Noah's Deluge narrative); and we further read in Exod. xxiv. 4 that Moses, who lived at least 1,500 years B.C.—500 years *before* Solomon —"*wrote* all the words of the Lord." There is no doubt that the account of the creation was divinely imparted to Adam in Eden, and shortly after was committed to writing (*thus commencing* "the Bible" *over 5,000 years* B.C.) by Seth; who, as related by Josephus (Ant. Book, I., chap. 2), had acquired that accomplishment.

"Yea, let *God* be found true, but every man a liar" (Rom. iii. 4, R.V.) who impugns His Word.

Again, in Harmsworth's "Encyclopædia," subject "Cosmogony," we are told that "the narrative in the book of Genesis is unique in its portrayal of absolute and majestic omnipotence yet its outlines *closely* FOLLOW the Assyrian legend deciphered by Geo. Smith." Yes, forsooth, FOLLOWS an Assyrian legend which was not inscribed until several centuries after the Sethite record! Under "Creation" in the same "Encyclopædia" a comparison is presented of the Biblical and Babylonian Creation and Edenic narratives, with the conclusion as to their origin thus stated: "It cannot be exactly determined when or how this Babylonian tradition reached the Israelites, but its influence upon Hebrew speculation is admitted" (but by infidels only)—so "*the portrayal of absolute and majestic omnipotence*" is, after all, only a "*Hebrew speculation*" based upon *Babylonian legend!* But the arbitrary chronological dates in the A.V. (Usher's System), so bigotedly upheld by many, in face of evidences of their incorrectness, are largely responsible for these infidel attacks; therefore, away with them, and also the misleading *spiritualising* headings to chapters and headlines to pages of the prophecies which are clearly—in British-Israel light—to be taken *literally*.

Faithfully yours, AUGE. A. TARTAS.

102, North Side, Clapham Common, S.W., 12th August, 1905.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I desire to accept Mr. Jones' chastisement. I had no idea that my word "attack," as applied to his literal theory, was such a "savage" one, till he referred me to "Chambers' Dictionary"; and, if he and my readers will accept my apology, I wish to say I had no such *thought or feeling* when I used it. I should have said controvert, or some such word, to express my true mind. I humbly submit to the rod; and, I doubt not, Mr. Jones will be placable and let me off. I am thankful to him that he opened the subject, for it made me *think*, and that is what most of us badly want. My use of the word, however, is another evidence of the inadequacy of the literal theory for divine truth; my "spirit" was right, the "letter" was wrong. "The letter kills, the spirit giveth life." For years I have doubted that human speech can fully, adequately, interpret the Spirit, the Living Voice, or Word of God.

May I be permitted one more important reference to his letter? He says, "In the historical school there is no solid resting-place for one's feet. For example, there is no agreement as to the time of commencement of the 1,260 years." Now our principle is that "seven times" is a cyclic law, start when you will, and this history fairly proves, *e.g.*, the cause of Judah and Ephraim's separation was the oppressive and wicked latter part of Solomon's reign, which gradually evolved and culminated in Rehoboam's about 995 to 975 B.C. Seven times (2,520 years) thence lands us in our Tudor dynasty, when, as gradually, the Reformation nationally commenced; and, in a similar period of time, was well established under Elizabeth.

Again, in Samaria, after their secession for 230 years, Israel lapsed further and further from the Mosaic law, till in 742 B.C. they began to be dispersed by the Assyrians; and this continued by fits and starts till 721 B.C., when they were utterly exiled. Now, come along again 2,520 years (seven times), and see the sequence to both dates 2520-742 B.C.=1778 A.D. What took place then? The crush of despotic France by Great Britain, and practically all her colonies, American, Indian, and others, transferred to what we believe to be Israel. That was the epoch period of the British Empire, when India, Australia, America, including Canada and other parts, were annexed to Ephraim and Manasseh.

Now 2529-721 B.C., the date of Israel's final captivity, 21 years after the first, brings us to 1799 A.D., the date of the utter overthrow of the French-Popish dynasty, the upstart of Napoleon, and the definite ascent of that "Stone Kingdom" which, from that time onward, grew, grows, and will grow till it covers the world, and will "never pass away, or be left to another people"; that "seed of Abraham" that "blesseth all the nations of the earth." Halleujah!

Like those of Israel, from analogy, Judah's times should commence to run out 2,520 years after their determined apostasy, in the last decade of the seventh century B.C., 2520-610 or less, namely, in 1910 or less, if this conception of the seven times cyclic principle is correct; and with this, also, "the times of the Gentiles" will cease: that Babylonian domination of the "holy people," the tribe of the Messiah. I cannot think of a "literal" Babylon, as some esteemed writers put it. For their sakes I fain would, but cannot. I see it spiritual, the universal Babylon spirit of the world and of apostasy.

Can we thus trace "seven times" as a cyclic, cosmic law? It seems a pretty sure resting-place for *my* feet; and I heartily thank Mr. Jones for indirectly drawing me to it.

Before subscribing my name, I am grateful to Archdeacon Hanan for his kindly reference to my letter.

Yours sincerely, A. BRANSCOMBE WOOD.

222, Cromwell Road, London, S.W., 7th August, 1905.

To the Editor of the "Banner of Israel."

SIR,—In November, 1899, the subject of Daniel's Prophecy was one of the lessons at the Brunswick Working-men's Bible-class, at which the term "days" was considered to imply "years," because of Jacob's expression to Pharaoh (Gen. xlvii. 9; also Numb. xiv. 34; Ezek. iv. 6); and by this reckoning we concluded that John, when in Patmos (Rev. xi. 2), confirmed the prophecy of Daniel (chap. vii. 25) as to the rule of the Gentiles over the holy people and nation. Moveover, history clearly bears this out:—

	Years
Dan. i. 1 speaks of Judah's capture and subjection to Babylon for	90 (1st Beast)
Dan. v. 30, 31, shows their supercession by Medes and Persians for	200 (2nd Beast)
Dan. viii. 5, 20, 21 shows how the Grecians next came into power	304 (3rd Beast)
Rev. xiii. 18 is confirmed by history, viz., that the Romans next ruled for	666 (4th Beast)
This brings us down to the year 637, and also makes up Daniel's	1,260 years.

(Reckoning time 360, times 720, half-a-time 180=1,260 years).

Seeing the above prophecy turn out actually true, it is only reasonable to expect Daniel's further prophecy in chap. xii. 7 to be realized, and another term of time, times, and half-a-time=1,260 years for Gentile rule. We ask, therefore, for proof of the truth or fulfilment of this also. In 637, Mahomet (the Turk) took possession, and should consequently hold same 1,260 years, "when *he shall have accomplished to scatter the power of the holy people*," and this brings us down to the year 1897. What does history say to this? In 1830 Turkey lost Greece, and in 1860, Wallachia and Moldavia; in 1878, Bosnia, Servia, and Upper Bulgaria; in 1880, Montenegro and Thessaly; in 1886, Lower Bulgaria; in 1897, Crete. It was about this time (1897) that the Jews established worship in Jerusalem, thus commencing to "cleanse the sanctuary" and clear out "the abomination that maketh desolate." But as Dan. xii. 11 gives 1,290 years for the complete end of Gentile abominations, it will not end completely till 1927.

Yours respectfully, EDWIN FISH.

26, The Promenade, Swansea, 7th August, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Buckler of Israel. By John Butterworth	367
About Ourselves. By the Rev. Leonard Hills	369
History Origins—Biblical *v.* Babylonian. By Aug. A. Tartas	370
Notes from History in Connection with Israel. Forwarded by L. S.	371
Miscellanea	372
Notes Upon the Life of Edward Hine	373
The Bell or the Flag? By Rev. Leonard Hills	374
Anglo-Israel Distribution Fund	374
Correspondence: The Notes on Edward Hine. "Vandalism at Sinai." Acknowledgment from Rev. F. J. Harris. Modern Israel's Mixed Multitude. The Proposed Conference. "About Ourselves." The Year-Day Theory	375, 376

THE BUCKLER OF ISRAEL.

BY JOHN BUTTERWORTH.

ON Monday evening, July 10th, 1905, there was a very interesting debate in the House of Lords on a motion brought forward by the Earl of Wemyss declaring that it would be a danger to the realm and would limit the power of the Navy as an offensive force in war, to trust to it alone for home defence; further, that as the Navy cannot guarantee us against raids, it is needful that our land defences should, at all times, be such that no nation would ever attempt a hostile landing on our shores.

Naturally enough the motion was agreed to, but in the course of the discussion following its introduction Earl Roberts delivered an impressive speech on our unpreparedness for war.

The following extract from the lively account of the debate, written by "J. F. F.," the Westminster special correspondent of *The Standard*, gives a good idea of what Lord Roberts said, and how he said it:—

"Freed from official responsibility as Commander-in-Chief, Lord Roberts now spoke as a frank critic. Standing by the first of the crimson cross benches he delivered his views not oratorically, but in the sharp, clipped phrases of the man of action. He was listened to by a good House, keen to hear what a man of experience had to say concerning the problem of defence. Lord Roberts indulged in no introductory philandering. He threw his bomb at once. Five years have passed since the South African war began. But the lessons of the war had been forgotten; our armed forces are as absolutely unfitted and unprepared for war as they were then. He made a point that Great Britain was no longer a kingdom but an Empire; we must accept the burdens which responsibility entailed. The public was indifferent to the Army. Yet the public expected an Army, diminished in numbers, inadequately trained in musketry, with auxiliaries incapable of forming a sufficient and efficient reserve to perform trying and difficult services in foreign countries without ever making a mistake, and condemned it when a disaster occurred consequent on a want of training. That there should have been success was nothing short of marvellous. Such a haphazard state of affairs should not continue. He did not advocate a large standing Army, but behind our Army should be a reserve large enough to mobilise all the regular troops; we should have an expanding Army. A straight, vigorous, and decisive speech."

The London *Evening News* of the 11th July, 1905, takes Lord Roberts' speech as a text, and preaches thereon the following weighty homily:—

"'The lessons of South Africa have been forgotten, and I have no hesitation in stating that our armed forces, as a body, are as absolutely unfitted and unprepared for war as they were in 1899-1900.'

"The above words, spoken by Earl Roberts in the House of Lords during a debate on National Defence, constitute a grave indictment, not, as the speaker himself pointed out, of the present or any former Government, but of the nation itself. Since the days of the South African war we have been, it is true, engaged upon the task of reforming the Army, but it does not require a military genius to appreciate the truth of Earl Roberts' blunt phrase that 'we may reform the Army to the end of time, and the system of Army administration may be changed as often as the Government of the day may see fit to change it, and yet we may be no nearer than we are at present to the solution of our difficulties as regards having the kind of Army we require for our peculiar needs and responsibilities.' In other words, we have gained nothing and shall continue to gain nothing by the ceaseless tinkering of incompetents.

"What, then, is the first need of the moment? Earl

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Roberts tells us that it is 'a correct, authoritative, and generally accepted definition of our military requirements both at home and abroad.' That in the present state of public feeling is unfortunately rather a difficult thing to obtain. It is, unfortunately, only too true that we have allowed our Army to become the shuttlecock of politicians, and the result is that, having returned either party to power, we leave the question of military organisation to some well-meaning but generally blundering civilian, with the comfortable assurance that all will come out right in the end. It is this public apathy which disgraces and degrades the nation, and constitutes a graver danger to the Empire than any combination of hostile Powers could possibly do. We may weep to see men in Parliament whose one idea is to reduce expenditure, regardless of consequences, men to whom the welfare of their country seems to be a matter of no concern. But who sends them to take part in the deliberations of the nation? Even among Unionist members how many men are there who take a real and burning interest in the greatest question of the day, the question which ought at all times to occupy the foremost place in our thoughts? The answer, alas, is, very few indeed, and that this should be so is clear proof that the constituencies do not feel troubled over the state into which our Army has fallen. The apathy of Parliament but reflects the apathy of the country at large. At the conclusion of his speech, Earl Roberts spoke of a Reserve mainly composed of the Auxiliary Forces, and of the manhood of the country generally. Not, mark you, a Volunteer force cut down in the interests of economy, but a great fighting force which shall be ready at any moment to come to the support of the regular Army. It will cost money, but empires cannot be run for nothing, and we must pay the penalty of our sloth and folly in the past. Let every man who cares even a little for his country, ponder these things deeply, for if the warning of our greatest general goes unheeded we shall yet have an awakening which will entail an infinitely greater reckoning."

At the present moment there seems to be a concensus of opinion throughout the British Empire that our Army is neglected by the responsible authorities, and that owing to their mismanagement we are in no condition to engage in a war on land with a civilised Power. Certain sections of the Press and of the public are making a considerable stir in the matter, partly perhaps for party reasons, partly because they recognise that a huge Empire cannot be expected to endure, unless capable not only of defending its heart and centre, but also of adequately protecting its most distant dependencies. Yet, as Lord Roberts complains, as soon as war is over and immediate danger disappears, the average Englishman loses his enthusiastic concern for the army, and is content to fold his hands and to utter an occasional grumble, while some aristocratic amateur tinkers lightheartedly at the fabric of our land forces.

It must be admitted that the apathy of Parliament and of the country at large, which so seriously disturbs the equanimity of the *Evening News*, would necessarily be most dangerous, if not fatal, in its results under ordinary circumstances, and in the case of an ordinary empire, no matter how powerful. We cannot wonder if anyone who has not solved the great riddle should agree with Lord Roberts that the constant freedom from crushing disaster of an Empire which is satisfied to maintain a small and inadequately trained army, without efficient auxiliaries and reserves, is "nothing short of marvellous." Indeed, it is utterly incomprehensible, until we learn what the British nation is. Then, when we have discovered this stupendous secret, we are compelled to confess that the marvel lies, not in our successes, which are due solely to God's merciful kindness towards us and to no merit of our own, but in that He should deign to lavish on a people so utterly unworthy and unlovely as ourselves such profusion of blessing as practically to suspend the natural laws of conquest and defeat in our favour.

If our undeserved successes are surprising to ourselves, think how galling they must be to other European nations, who impoverish themselves in order to maintain huge well-trained and equipped armies! A few years ago they saw Great Britain suddenly plunged, all unprepared, into war at the Cape. What was the result? After making countless mistakes and receiving many shrewd blows, which might well have staggered a less resolute nation, we blundered into victory, and two large countries were newly painted red on the map of Africa, and were added to the British dominions. On the other hand, we have now before our eyes a great Gentile nation, the model of everything military, trying to put down a rising of South African blacks—an undertaking similar to many which we have dealt with on our numerous frontiers with prompt success. After many months of fighting, after the loss of hundreds of European lives, after the expenditure of millions of money, we see Germany still struggling with the rebellion, with a degree of success by no means commensurate with the perfection of her detail and equipment, and the unrivalled training of her enormous army.

We have, in fact, on the one hand, a nation, strong it is true, but almost criminally careless about the state of her army, "fluking" success after success whenever and wherever she undertakes war; on the other hand, another nation with a gigantic army, trained and educated to the utmost pitch of perfection, unable to put down a rising of uncivilised negroes in one of her own colonies! Now, what is the explanation of it all? Simply this, one is God's elect race, "a people for God's own possession," as the Revised Version puts it, heir to God's most gracious promises; the other is a nation raised up by God for some special work no doubt, but still not "the people of God" who have obtained mercy. In short, one nation, ours, is Israel; the other, Germany, is not.

Does not all this nervousness and carping at the action of the responsible authorities savour to some extent of unbelief? Without doubt the possession of a strong and well-prepared army gives a sense of security to a nation. But God has told us in unmistakable terms that He will give us victory at the last, complete and decisive, but in such a way that all the glory will be to Him. Are we then disloyal to our king and country if we believe that His reply to St. Paul's thrice-repeated prayer is His message also to us, that His grace is sufficient for us, and that His strength is made perfect in our weakness? A thousand times, No!

By all means let every able-bodied man in the three kingdoms and in our colonies and dependencies learn to shoot straight, and obey orders, and march unflinchingly into the jaws of death, if need be, for his country's weal. But never let us forget God, and God only, is our defence, and that He will allow no weapon that is formed against us to prosper, even though the heathen rage, and Czars and Kaisers take counsel together against the Lord's anointed.

God in times past said to our great forefather, "Fear not, Abram, I am thy shield, and thy exceeding great reward." Therefore in these latter days it is our duty and our right to sing with David thankfulness and unfaltering confidence, "Whoso dwelleth under the defence of the Most High,

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shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope and my stronghold; my God, in Him will I trust."

ABOUT OURSELVES.

An open letter to the Lads of the Empire.—V.

By the Rev. Leonard Hills.

Many of you fellows have doubtless heard very much just lately about the great talk there is in nearly all our secular, as well as religious, newspapers, as to whether the clergy should criticise the Bible—whether the Bible is true, or, if not, how much of it may be believed? It must have struck the more thoughtful of you something like this: "What a wonderful topic this is to-day, that it should occupy the thoughts of so many people and the pages and columns of so many newspapers not usually given to thinking very much about the Bible at all." What does it all mean? And why in the world should this country, more than any other, and more than all the others put together, be agitated from time to time about these things? Why, in the recollection of the past year, what have we not had in our daily papers! First, the great American Evangelists' visit to England, then the Welsh Revival, then a tremendous amount of writing in one of the leading daily papers as to whether we believe, and now a still more urgent and pressing question—"Should the Clergy criticise the Bible?" Is it not remarkable that in all these great topics it is the Bible that comes to the front? Nor is it because there has been little to talk about on other topics. There has been the news day by day thrilling us with the terrible Russo-Jap War in the Far East. Home politics have been in such a state that great changes are proposed, and as strenuously opposed. Never, perhaps, has the daily Press been so eagerly looked for morning by morning. By means of electric cable and wireless telegraphy the news of the world is brought into our great newspaper offices in London almost as soon as it happens, and yet, in spite of all these strange, stirring times, there has been on the part of this wonderfully busy British race of ours an ever-growing desire to discuss the Bible and its teachings. Very soon some of you who read these letters will be having a vote of your own. You will wake up one day to the fact that boyhood has been suddenly left behind, and you have entered on the stern realities of life and of man's estate; you will put away childish things and will be expected to have opinions on the great pressing questions of the times, and to know the reason why you hold these opinions. Forewarned is forearmed. If you are a little prepared beforehand, it will help you immensely when you get into life's conflict and struggle to know that you have your feet upon a solid rock of fact, from which no fallacy can shift you. Now, the very fact that you are reading these pages means that you belong to those who at least reverence the Bible. Suppose, now, YOU are asked to give proof of YOUR belief in its being the very Word of God. What will you say? Will it be the answer that is so often given—"Well, I believe it because I've been brought up to believe it. My father and mother and their parents before them believed it, and so I do." That's a very poor answer after all. For don't you see that's exactly what a heathen will give as his reason for bowing down to idols of wood and stone. No, no; we must have something better than that. Perhaps you will say, "Well, I know it's true by the effect it has made on my own life." That is good, if you can say that; but the Apostle Peter, speaking by the Holy Spirit, says that "no Scripture is of any private interpretation" (2 Peter i. 20). If you are only able to give the evidence that is patent to yourself, it is making a private interpretation of it. Can you not say that "I believe and know it is the very Word of God because history—both past and day by day—is proving that the things therein spoken concerning God's dealings in love and mercy in the world, through His servants and faithful witnesses, are being fulfilled before our very eyes. You see what tremendous force it gives when you are able to say, "See, now, here is a promise of God made long, long ages ago to Abraham, that his seed should be as the stars of heaven and as the sand of the sea for multitude, possessing the gates of their enemies, becoming, in the latter days, the greatest nation and a company of nations; and here, in dear old England and our Colonies is the actual literal fulfilment, just as God said it should be. Why, directly you see and point out to others that indeed we *are* His people Israel, what a searching of Bibles there will then be. We shall not sing so much about "Glory for me," but Glory for Him.

"When all our Bibles are treasured and read,
When we believe that God means what He said,
When His Lost People arise from the dead—
That will be glory for Him."

Folks will then begin to know and love the Bible. It will no longer be a strange Book, hard to understand, and meaningless in many places. Our clergy and ministers will know and love it too, and the talk about criticism and inspiration will cease, because the eyes of the nation will be open to the *proofs that are already round them.* Do you remember the story in the Old Testament about an old prophet and his young disciple being together on a mountain at the time when the enemies of Israel were encamped all around. And as the young man saw the great hosts of the foe, he cried out and wondered whatever to do and what would become of Israel. You remember that the old prophet prayed to God and said: "Lord, open the young man's eyes." The prayer was immediately answered, and the young fellow's eyes were opened, and, to his astonishment, he saw that the mountain was alive with thousands of chariots of the angels of the Lord, whom God had sent to protect Israel and keep back the foe. The point I want to emphasize is that *the chariots were there all the time.* God did not put them there specially to allay the young man's fears. They were there all the time, only his eyes were not open to that fact. Now, it is just the same to-day. The proofs of the truth of God, the Bible, and the promises, are all in our hands and before our eyes to-day. Let us pray that God will speedily "lighten our darkness," and then we shall be like those of whom the poet Whittier wrote—

"There are who like the seer of old
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent."

In our next talk I want to take up some of the real problems and difficulties that beset us as young men, and beset older and cleverer heads than ours, and I think we shall be able to see that by letting God's own Word speak to us, and by being able to prove its truth, many of these difficulties will become much smaller, and some, perhaps, vanish altogether.

Correction.—In issue of August 23, page 350, first column, line 55, after "some cases" read "as regards other people."

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HISTORY ORIGINS—BIBLICAL v. BABYLONIAN.

By Aug. A. Tartas.

(*Continued from page* 365).

Thus far is briefly sketched the teachings of many eminent archæologists as to "History Origins" being from Babylonian sources; based upon the evidence of the Chaldean clay tablets fixing the dates of certain notable events *far anterior* to those adopted in the Authorised Version of the Bible, which are so stubbornly upheld by a large section of those Christians who have not troubled to examine into the chronological question as dealt with by various trustworthy authorities; *and by thus adhering so tenaciously to these discredited dates they have unwittingly assisted and provoked these men of science to disparage the Biblical as the only genuine authority* for the world's history down to Abraham's time, and onward to the Exodus, and later. In the Revised Version those dates are wisely omitted, as uninspired and misleading; it is regrettable that as regards the genealogies, the ages "at paternity" of the patriarchs are given only according to the Massoretic text of the Hebrew MSS., "the earliest of which bears date A.D. 916"* only, and which differs (down to Abraham's time) to the extent of 1,486 years, in total, less than the Septuagint Version, which dates back to some *two centuries* B.C. In the Banner of Sept. 7th, 1904, the writer has advanced some of the reasons assigned, by competent chronologers, for the Septuagint genealogies being considered more correct, and it is a pity that these alternative ages do not appear, at least, in the margins of our Bibles. It is this translation (the LXX.) which is adopted in the following references as to dates; and it is this version—used by our Lord and His apostles—which upholds, from the chronological standpoint, the authority and greater antiquity of the "Biblical *v.* Babylonian" records.

Upon the face of it the 1st Book of the Pentateuch, called by the Greek word "Genesis" (*in the LXX. Version*, be it noted), which was compiled by Moses, is simply a family register of births, marriages, and deaths, and other events of family and tribal interest,† interspersed with accounts of contemporary neighbouring peoples with whom the patriarchs came in contact, or had some interest in; and that these registers and records, together with the Divine revelations and inspired writings (which are plainly discernible) accompanying them, were written down by each succeeding patriarch—including the patriarchal heads of the Twelve Tribes of Israel—were collected into one volume, and edited by Moses, probably during the Israelite sojourn in Egypt, or during the wilderness wanderings.

Down to the 19th century A.D., the oldest "profane" historical accounts were those of Herodotus, the so-called "father of history," who wrote about 408 B.C.; but the explorations in Assyria, Babylonia, and on the sites of cities in ancient Chaldea, have brought to light thousands of clay tablets, inscribed in cuneiform characters, with the history of the Babylonians, their monarchs and chieftains, dating back some 3,000 years, to at least 500 years before the Deluge; together with legends and myths of gods, heroes, and demons; the most striking of these, relating to wars in heaven, the Creation, Sabbath institution, Eden (its trees of Life and Knowledge), the serpent-temptation, Deluge, Babel, &c., &c., so closely resemble *the originals in* the Biblical accounts that they become invaluable evidence to the truth of the sacred Scriptures. It is much to be deplored, however, that many eminent archæologists ascribe the Bible histories as "based on that of the Babylonian" records; evidently because it is so generally asserted and believed—*but without Biblical authority*—that Moses (*circâ* 1540 B.C.) was the inspired *author* of all the Genesis history from the Creation down to his time, whereas he evidently *compiled only* from the patriarchal archives, the genealogical and historical records preserved, *in written form*, till then. Another reason for this conclusion is the inaccurate chronology adopted in the Authorised Version (now properly expunged), whereby the date of Creation is fixed at 4004 B.C., whereas the clay tablets of ancient Chaldea *prove* that King Sargon I. of Agadé reigned 3800 B.C., which Usher's chronological system would make contemporaneous with Adam, *before the birth of Seth!* The chronology of the Septuagint Version of the *original* Hebrew text, however, antedates Creation some 1,690 years, thus allowing 1,890 years for the growth of population, and the establishment and development of kingdoms down to 3800 B.C. The remarkable similarity of the Biblical and Babylonian accounts, which is apparent in the following narratives, is proof of derivation from *one* source, but through different channels. "The oldest Hebrew MSS. date only from the 8th century A.D., and therefore of necessity bring to us the message of antiquity through the fallible medium of many generations of copyists." . . . "The Creation and Deluge tablets of the Assyrians . . . date only from the 7th century B.C., but . . . are copies of older texts current in Babylonia for many centuries before" ("Ency. Brit.," Vol. 27, Essay, p. xiii.), *and are therefore equally fallible!* It is claimed for the "Biblical" a Divine inspiration; certainly the first events—the creation of the heavenly bodies, of animated nature, of man—*must have been a Divine revelation to the first Adamite;* a being created by the Almighty power: *an adult man*—not a babe—who, without the infancy and childhood stages of humanity, appears fully endowed with manly vigour, the gifts of speech and reason; was in daily communion and converse with the Divine Being "in the garden," by whom Adam was instructed in all matters relating to this world necessary for him to know—for he was commissioned to "multiply and *replenish** the earth and subdue it" (Gen. i. 28), to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (ver. 26), *whose existence was intended to have been* IMMORTAL—and who must have been divinely prepared for the task by information as to the earth's creation and development, and of the nature and habits of the creatures committed to his control. The revelation of "creation" was probably by means of visions representing the stupendous works of God in the heavens and the earth, extending over countless ages, in *periods* of thousands of years—the "days" of creation.

His first lessons were apparently in respect to the vegetable kingdom—for he was to derive his nourishment from "every herb *bearing seed* . . . and every tree in which is the *fruit of a tree yielding seed*" (Gen. i. 29), "every *green herb*" being assigned as food for all other living creatures; he was also put "into the garden of Eden to dress it and to keep it" (Gen. ii. 15), where he acquired, in course of time, a practical knowledge of horticulture. But we must recognise that to perform the work thus allotted to

* Preface to Revised Edition.

† In 24 of its chapters 343 verses are thus employed.

* To renew what had previously existed.

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him Adam must have had some kind of implements, and he was, therefore, endowed with inventive faculties and ability to make the tools (if even of the most primitive description) required for gardening purposes.

We next learn that "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field" (Gen. ii. 20), which had been brought to him by God for that purpose; in that manner, and with the Divine aid, he attained to some proficiency in the science of zoology. This particular course of instruction and study would afford him the opportunity of an interchange of friendly and affectionate feelings with some of the more intelligent dumb creatures—feelings which still exist between man and tame domesticated animals—and would tend to create a longing for that companionship and intimacy with one of his own species which he could not fail to observe in the brute creation; hence the declaration of the Almighty that "it is not good that the man should be alone" (ver. 18), and the resulting last act of creation, the formation of woman.

Thus his education, which included elementary lessons, at least, in astronomy, geology, botany, arboriculture, agriculture, and zoology, must naturally have extended over a long period of time, and we are justified in assuming that as he was divinely instructed *to speak*, so he would be taught ultimately how to put *in writing* the simple, but necessary, records of the work required of him, such as lists of names given to trees, plants, herbs, flowers, of animals, birds, fishes and all other creatures; and later, observations on natural phenomena, geographical expressions and history. As speech originated in Eden, why should not also (in their simplest forms) writing and reading? and we have Babylonian corroboration of these conclusions; for Chaldean legends affirmed—according to Bêrôsses—that "in the *first year* there appeared in that part of the Erythræan Sea, which borders upon Babylonia, a creature endowed with reason, by name Oannes," identified as Ea, one of the persons of the Chaldean Divine Trinity, whose "voice and language were articulate and human. . . . This being was accustomed to pass the day among men, but took no food at that season, and he gave them an insight into letters and sciences and arts of every kind. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and showed them how to collect the fruits; in short, he instructed them in everything which could tend to soften manners and humanize their lives. . . . Moreover, Oannes wrote concerning the generations of mankind, of their different ways of life, and of their civil polity."*

Certain it is that Adam was a highly civilised and cultured being, made "in the image of God," *and taught by Him*, and never, even after "the Fall," degenerated into savagery; nor did his *direct* descendants, although idolatry and superstition in some branches of his race may have resulted in acts of cruelty, violence and tyranny towards the weaker (and meeker) members of the community.

Thus the substance of Genesis i. to iii. were recorded, if not in Eden, then soon after Adam's expulsion therefrom, and these he would hand down to his children *in writing*, his heirs adding to the record the subsequent history of the family during their successive Patriarchal rule. These Noah preserved during the Flood. Shem would probably succeed to *the original*—Ham and Japheth being provided with copies. In this manner the nations sprung from them would obtain their knowledge of "Origins," associating therewith their religious superstitions, legends, and myths. The philological arguments of Assyriologists are based upon a comparison of the ancient Accadian *ante*-diluvian speech with that of the *post*-diluvian Semitic population—descendants of Shem—but this Semitic (Shemitic) language was derived naturally from Noah, who, as a direct descendant of Seth, of course spoke the language of his ancestor, and which, therefore, must have been more ancient than the Accadian—in fact, originated in Eden! Why, then, is it not styled Sethite instead of Semitic? And we should thus recognize the derivation of Babylonian myths and legends from the more ancient Biblical sources, instead of *vice versâ*.

(To be continued.)

* Note, p. 131, "Ancient Babylonians," by A. H. Sayce—Hibbert Lectures, 1887, from Eusebios' Chron., Cory's translation.

NOTES FROM HISTORY IN CONNECTION WITH ISRAEL.

FORWARDED BY L. S.

"THE principal enterprise of the reign of Solomon was that which opened to the Hebrews the navigation and commerce of the Southern Sea. Commerce with India dates back to the most remote antiquity. From the very earliest ages the refined civilization of Egypt and Syria sought with avidity the spices, the aromatics, the metals, the precious and scented woods, the ivory; in a word, all the valuable merchandise which the rich soil of India supplies in abundance. But if commerce with India thus dates back to the earliest epochs of Egyptian civilization, never before the time of Solomon had this commerce taken a direct route. The awkward and ill-constructed Indian ships availed themselves of the monsoon to cross the ocean and bring the riches of their country to the ports of Yemen, or Arabia Felix. Thence the merchandise of India was conveyed by caravans across Arabia to Babylon, or carried by sea to Egypt. The Egyptian vessels, which for a long time alone ploughed the Red Sea, and had then uncontested dominion, shipped at the ports of Yemen and carried home their commodities.

"Solomon was the first to conceive the happy idea of relieving this rich and important commerce from the shackles of a forced depôt in Southern Arabia by making his ships double the Southern point of the Arabian Peninsula and steer straight for the Indian ports. He took advantage of the excellent harbours which his father's conquest of Idumea had given him on the Red Sea, and of that weakening of the Egyptian power, hitherto irresistibly preponderant, which had been going on for many generations, and now permitted the creation of a new naval power on that sea. . . . He engaged with his ally, Hiram, king of Tyre, to undertake at their common expense voyages to India. A fleet was built with timber from Judea, at Elath and Eziongeber, on the Gulf of Akaba. . . . A first expedition was conducted to Ophir, a country which the historian of ancient India (M. Lassen, 'Indische Alterthumskunde,' Vol. II., pp. 584—592), has conclusively demonstrated to be the country Abhira, near the present province of Guzerat" (Lenormant and Chevallier, *Ancient History of the East*, pp. 144, 145).

Sir E. Tennant, in his work on Ceylon, argues in favour of Ophir having been in that island. Sir H. Rawlinson seems to accept the fact as proved. Raw., Hen., I. (243, note), Tr.

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MISCELLANEA.

A LESSON FROM HISTORY.—It may prove useful to have learnt from history the elementary lesson that no opinion is true simply because it has been held either by the greatest intellects or by the largest numbers of human beings at different periods in the history of the world.—*Max Muller.*

* * *

BLESSING THE HARVEST.—An ancient custom has been revived at Ranworth, Norfolk, where the Vicar conducted a service, which lasted about twelve minutes, in the harvest field. Hymns and Psalms were sung and prayers offered, and after a short address the service concluded with a blessing invoked upon the work of the harvest and those taking part in it.

* * *

ENGLISH IN INDIA.—The use of English as a medium for higher education is general in India; but there has for a long time past been a disinclination to force or even encourage its adoption as a medium of instruction in the simpler branches of learning. The question, however, of a *lingua franca* for the Indian Empire, in which no fewer than 147 recorded languages are spoken, is always cropping up; and some freshness is given to an old controversy by the issue of military regulations insisting on a knowledge of English as a qualification for promotion in the Indian cavalry, and on the use of Roman characters in writing the vernacular. To thousands of soldiers and native officers of the Indian army Urdu is as much a foreign language as English, and there is a great deal to be said in favour of gradually extending the use of the latter. The *Pioneer* cites the case of Madras regiments brigaded with Pathans and Baluchis, and asks: "Are we to perpetuate the ancient custom by which all are made to learn a foreign Urdu language; or does common sense bid that we should work them up gradually to the use of the foreign English language, which is the language of their officers, and may be of use to them in Hong-Kong, Natal, or Uganda?" There is a quaint Oriental verdict on the charms of various modes of speech:—"Arabic is science, Turki accomplishment; Persian is sugar; Hindustani salt; but Pushtu (the speech of the Afghan) the braying of an ass." The appreciation of English will grow in proportion as a knowledge of it is known to open a sure avenue to material welfare.—*Standard*, August 14th.

* * *

BIGGEST COAL PORT IN THE WORLD.—On August 16th Lord Windsor laid the foundation-stone of a new Seamen's Church and Institute at Barry, Glamorgan. Barry is the largest coal exporting centre in the world. The number of vessels which arrived at the port last year was 3,250, with a registered tonnage of nearly four and a-half millions. The amount of shipments during the year was close on ten million tons. Less than twenty years ago Barry was an insignificant seaside village; in fact, a gazetteer published in 1887 gives the population as 85. With the construction of large docks the place rapidly sprang into importance, and the population at the last census in 1901 was 27,028.

* * *

AMBITIOUS CANADIANS.—The Maritime Board of Trade, in convention at Yarmouth (N.S.), has asked for the consolidation of Nova Scotia, New Brunswick, and Prince Edward Island into one province, in order to save the expenses of administration and to secure greater influence in Dominion affairs. It has also urged the Dominion Government to approach the Imperial Government to secure the annexation of all the West Indian Islands to the Dominion of Canada.

* * *

GERMANY'S LITTLE WAR.—American comment on Germany's two-year war in South Africa against the Hereros, based upon German "letters from the front," is decidedly interesting. That the men cannot stand the climate anything like so well as did the British troops in the worst regions of Matabeleland and Mashonaland, to say nothing of latitudes closer to the Equator, is the view of a New York military critic. "It is evident," says the *New York Sun*, which is typical of other commentators on the Germans in Africa, "that the Germans are having no better success in reducing the bushmen to submission than the British had in the early stage of the Boer war, and the Hereros certainly are not so formidable a foe as the rawest levies of the republics were. The German soldiers are frequently ambushed by poorly-armed savages, and in mobility they compare badly with Tommy Atkins, whom German critics held up to scorn in the dark days of the Boer war."

* * *

SUPERIOR METHODS.—A periodical called the *German Colonies* prints a hitherto unpublished proclamation by General von Trotha to the Hereros. It says:—"I, the great chief of the German warriors, send this proclamation to the Herero people. The Hereros are no longer German subjects. They have committed murders and robberies and in a cowardly manner mutilated wounded soldiers by cutting off their ears and noses. I say to them: Anyone who delivers a chieftain to any of the German stations shall receive a reward of 1,000 marks (£50). Whoever delivers up to me Samuel Maharero shall receive 5,000 marks (£250). The Hereros must all leave the country. If they refuse I will compel them with the great guns to go. Any Herero found within the German frontier, armed or unarmed, with or without cattle, will be shot. I will no longer receive women and children, but will drive them back to their own people or will fire on them. Those are my words to the Herero people. The great chief of the mighty Emperor, (signed) Von Trotha."

* * *

CORRECTING THE CZAR.—One of the Czar's body servants is an Indian, who always stands behind the chair of his Imperial master when the latter is dining. In private life the Czar is affability itself with his retainers, and on one occasion began to quietly tease his body servant by alluding to him as "My faithful servant and loyal subject," whereupon the latter gave a respectful bow, then raised his hand deprecatingly, shook his head, and answered, "Your Majesty's faithful servant, that is true; but British subject, your Majesty, and doan't you forget it!"

* * *

FOOD IN WAR TIME.—The report of the Royal Commission on Food Supply in Time of War states that as the whole of our coasts could not be blockaded, the ordinary laws of supply and demand may be trusted to secure an ample supply of food. The report is signed by all the Commissioners, but several sign an additional statement, taking a more serious view and recommending a national system of grain storage.

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NOTES UPON THE LIFE OF EDWARD HINE.

(*Concluded from page* 345.)

In concluding the Notes upon Edward Hine some notice of his personal appearance and physical attributes will be of interest to those who may have heard and seen him, and more so to those who, living in the Colonies or the United States, have only read his pamphlets and received his theory from these means, and not through oral instruction. We will first give a descriptive notice of him from an English reporter. It is contained in the report of his discussion with Mr. Roberts at Exeter Hall, April 21st, 22nd, 23rd, in 1879. The report occurred in the *Medium and Daybreak*, 2nd May, 1879, and is described by Edward Hine as "the most impartial report." It was reprinted by him in the *Nation's Glory Leader*, Vol. VII., for May 14th, No. 224, and is as follows :—

"Mr. Hine is a quaint-looking old gentleman, with long dark hair hanging on his shoulders and a middle length beard, cut square at the ends, just as his hair is behind, and about the same length, which makes him look as if he had pushed his head through a ruff or collar of hair, with a half hood in the centre, and his face projecting out at one side of it.

"His phrenological organs, indicating humour, playfulness, imagination, adaptiveness, versatility, dignity, affectional, emotional, and clear-headed reasoning powers, are very well developed.

"He is a stout, pale-faced man, somewhat swarthy, with very small hands, and a gentle, enthusiastic tone of voice; the blood venous, and structures glandular; being a make-up altogether of the feminine mould, led by the affectional and religious emotions and ideas founded thereon, the sensuous intellect, giving memory of details and non-essential facts, is poor.

"He is a man that looks at things from the interior, from the spirit, more than from the external, the letter; and however much the outer props may be knocked down, it does not ruffle his spiritual and inner serenity."

In the *Detroit Free Press* for June 25th, 1885, it is remarked that "He is a dignified-looking English gentleman, probably seventy years of age."

In the *Grand Rapids Leader* for 29th August, 1885, he is described as: "An Englishman. A full, flowing grey beard, hair in which the silver mingled plentifully with the jet, steel-bowed spectacles on a rather short healthy-hued nose, before a pair of bright, sharp, steel-grey eyes, overhung by shaggy grey brows, and an embroidered red Turkish fez, were the distinguishing features of a medium-sized, well dressed old gentleman."

A newspaper of Peterborough, in Canada, 13th May, 1886, thus speaks of him :—

"The Father of the Lost Tribes of Israel theory has a decidedly prophetic-like and patriarchal appearance. His hair is long and silvery, he wears spectacles, a full beard, and a velveteen overcoat."

The next notice of Edward Hine shall be one which represents him as he appeared to the citizens of the United States of America. It occurs in a New York paper, issued when he was lecturing there in 1885.

In introducing the lecturer at the Cooper Union on Monday, the 15th, Lieutenant Totten remarked :—"He comes here with almost nothing in his carpet bag, and only one coat." The report then continues :—"As Mr. Hine stood up, it was at once remarked by an audience of limited size, that although he may have had but one coat, he was the undoubted possessor of two waistcoats, and that one was a good deal longer than the other. His long grey hair was combed back, and fell upon his coat collar. His beard was of the same colour as his hair and fell upon his breast. He wore spectacles, and spoke with an English accent, and a slight lisp. He seemed to be about fifty years old."

The next descriptive account of Edward Hine will be suitably selected from a Canadian notice of him. It appears in the *Chatham Planet* for November 12th, 1885, being an account of his visit to Chatham, in Canada. It is headed "An Israelite Indeed," and thus proceeds :—"Mr. Edward Hine, the father of the Anglo-Israel theory, has been in town for several days making arrangements for lectures here. Our representative, who had read and heard much about the theory, naturally felt an interest in the gentleman whose writings have had such a widespread reputation, and about a million copies of whose pamphlets containing identification literature have been sold, paid a visit at the Grand Central Hotel, Sunday evening.

"The gentleman in question, who is plain Mr. Edward Hine, received him cordially and launched out on his favourite theory at once. He is a gentleman of striking appearance as presented to our notice, of short stature, long grey beard and flowing locks, high intellectual forehead, and in his study gown and smoking cap he looked decidedly patriarchal—Israelite all over, in fact.

"'I have a mission' he said 'a mission from God to thoroughly indoctrinate the people of this country in the idea that they are the Lost Tribes of Israel and God's chosen people'; and Mr. Hine speaks as one who is so thoroughly satisfied on every point of his belief as to amount to absolute certainty, a cocksureness which out-does Lord Macaulay and which surpasses even the prophet of Bond-street Church, Toronto.

"He apparently thinks of nothing else, studies nothing else, discourses nothing else, and, like all thorough specialists, he knows more about the theory of which he is the indisputed father than anybody living. . . .

"Dr. Wild, Toronto, and Dr. Poole, Detroit, two of the most celebrated exponents of the Anglo-Israel theory in America, are both his pupils. 'Of course,' he says, 'they must all believe it eventually, but this shows the progress made.' He contends that his theory is the only successful answer to infidelity. Bob Ingersoll goes around saying that God made certain promises to Abraham and the children of Israel, and has broken them all. Now, he can prove in Britain the fulfilment of all these promises. It is, therefore, a death-blow to Bob Ingersoll, or to use a sporting term, 'the champion infidel is knocked out in the first round.' It would take too much space to give our readers all the arguments which Mr. Hine adduced in an hour and a-half's chat. . . .

"'I have found Israel,' says Mr. Hine, 'and when I thoroughly acquaint them with the fact I will save Great Britain and the United States millions each year in taxes.' The lecturer has been a year in America, and has lectured in the principal cities of the United States, and is now in Canada carrying out his mission of teaching the people. He spoke in Christ Church Sunday School and will lecture there this and Thursday evening."

The *Grand Rapids Daily Democrat* of September 1st, 1885, thus describes him :—"He hails from Leytonstone, and presents a peculiar appearance to the average American. Mr. Hine is sixty years of age. From a well-shaped head

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hangs a long mass of iron-grey hair, and a beard and moustache the same colour hides from view a considerable part of his face. Upon his head Mr. Hine wears a sort of tassled cap, made of velvet, which resembles a Turkish fez, while the upper part of his body is covered with a long velvet coat."

While lecturing in the States in 1886, he is thus described :—"Rev. E. Hine is tall, and stands very erect, his eyes most of the time being fixed on the gallery. His most prominent features are his hair and whiskers, the former, long, heavy, and grey, lying on his shoulders ; the latter, bushy and grey, tipped with white. His eyes are hidden by glasses which reflected the side lights thrown on them. His gestures are patriarchal, his voice sweet and distinct, with a very perceptible burr, while his manner is argumentative to the last degree."

The foregoing Notes upon Edward Hine have been compiled from his printed writings, and his unprinted MSS. and letters in the possession of Mr. Loveland. As far as possible, and nearly in every instance, the very language of the originals has been used, so as to give as far as can be his own ideas in his own words ; so that in no case is it to be understood that of necessity the compiler agrees with or assents to the theories or views of Edward Hine, upon which he has refrained from making any note or comment of approval or disapproval, but has simply collected together the facts and views as already set forth elsewhere.

Any letters or memoranda by or relating to Edward Hine will be thankfully borrowed by Mr. Isaac Loveland, Shoreham, Sevenoaks, Kent, and speedily returned by him.

MARAZION.

THE BELL OR THE FLAG?

By Rev. Leonard Hills.

A WRITER in *The Argus*, who says that his nerves are being rapidly undermined by the strident and discordant church bells, makes this suggestion : He says that quite a considerable number of people carry watches, which enable them punctually to attend places of amusement, and even to catch trains. He cannot, therefore, imagine any need on the part of churchgoers for advertising to the distraction of their inoffensive neighbours. Abolish the single church bell, he suggests, in crowded towns, and let the Union Jack be hoisted during a fixed period before the commencement of a service.

This is worth a thought to BANNER readers. Most of us who are within sound of the single bell can sympathise, and after all the bell is only a relic of the good old days when clocks and watches were not. We confess to a love for a beautiful peal of eight, such as may be heard, say, at Lavenham, Canterbury, or even St. Mary-le-Tower, Ipswich, and would feel that we were missing something if the chimes were abolished. Moreover, there are times in our national progress when the only thing to do to in any way adequately express our jubilation is to get the ringers to "ring the bells till they rock the steeple," but the one solitary clang, clang is strident, discordant, and nerve-destroying. Edgar Allan Poe's matchless melody of "The Bells" would be queer stuff if re-written in the singular number—we'll try the experiment some day.

By all means hoist the Union Jack, then you could get the Nonconformist churches and all places of religious worship who do not use bells to follow suit. We welcome the idea for many reasons, not the least one being the linking of our national colours with the worship of Israel's God, who has made His people great. "In the name of our God we will set up our banners."

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Sixty-first 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 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations give the amounts received between July 15th and August 19th. These contributions have been very thankfully received :—

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Total, £24 18s. 2d.

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

Watford August 19th, 1905.

GIFTS OF LITERATURE. The month has seen us supported well with gifts of literature that have been very welcome and are a great help. These publications have been finding their way into many parcels. 250 copies of "Annus Mirabilis" were sent by the author, R. Scott Moncrieff, Esq.; 5 dozen of Edward Hine's "Forty-seven Identifications" came from Mr. Peter Marshall, and 20 from Mr. Isaac Loveland, which he supplemented with a fine packet of "The Examination of the Epistle for Pre-Advent Sunday" (W. P. Orchard); a large number of Hine's Leaflets; and Cards bearing the Ten Commandments, which are valuable for isolated districts in the Colonies.

According to request, a good assortment of specially selected literature was sent for the use of members of the British Association on one of the liners taking members to South Africa. It was not possible to send for the benefit of all the members of the Association, as they did not sail in a vessel chartered for them, but in different ships and some by other routes. The Secretary of the Association supplied the information that "the members made their own arrangements" for the voyage.

The account of the distribution of literature since the Report last month is as follows;—Of the BANNER OF ISRAEL, alone, 886 book-post packets; of the COVENANT PEOPLE, alone, and with BANNERS occasionally, 142 book-post packets. The parcels of varied literature numbered 47, many being of large size and passing to hands that could dispose of even much more satisfactorily. Many orders for Postcards have come in, and this has been a pleasure, while it has added to the month's output, as in most cases they have been despatched in little separate packets; they are making their way to and in many parts of the world. I shall be delighted to receive many more orders and to respond to them with quick attention.

I have been thankful to receive money with which to purchase Colonel Garnier's book—"The Great Pyramid: Its Builder and its Prophecy"—for "a poor Colonial Parson" referred to in last month's Report, and I fully trust that the book when read will prove of great service; that it will have been gratefully received is certain.

Now and again a sower mentions a lively interest being taken in our brethren of Judah, which, by the way, of course we all should share. We may well recognise what a help it must be to all workers, in endeavouring to elucidate the Scriptures for the benefit of Jews, to be able to point to the British people as proved to be Israel of the Ten Tribes, now a Christian "nation and a company of nations," fulfilling prophecy. Considering this, passages in the following letter will be read with attention:—"Of course I will have some of the Pictorial Cards, which I think excellent. I am enclosing a dollar bill for one dozen Cards; the change is to be appropriated to the Distribution Fund. I do all I can to spread the glorious truth, but it is very little; however, 'we know in whom we trust,' and that our gifts and efforts are weighed in the true balance. At the present time I am much interested in a Jewish storekeeper in our little town. I have given him a Bible and one of each of the leaflets you have sent me lately, and the 'King's Genealogy, by request. He gives me searching questions now and again. He is most ignorant about 'the Word'; I don't think he can ever have read the prophets—certainly not carefully. If you could send me a little helpful matter to give to him and thus help me I should be glad. I do so wish it was in my power to do more for both the British and Foreign Bible Society and our own work (that is, the British-Israel work), but we Colonial farmers' wives have neither an abundance of cash nor leisure time; we seem to be working for the next generation, though I have a pretty and a comfortable home, and, Oh! so much to be thankful for."

I close with a few words from a sower at home, who has great opportunities of influencing others, which show the spirit in which the best work is done for the highest object to be attained:—"It is very little I am able to do, but it is all the littles that make up larger amounts. Will you kindly thank my unknown friend who sends me the BANNER OF ISRAEL so regularly, more so as I have had to give up subscribing myself, as I have had to economise in every way. I joined the circulating library, but am afraid that I shall not be able to continue it, as the postage is more than I can afford; but I shall never forget the wonderful meanings and truths I have learned from some of the books. I can only say that I feel more than ever the need of the Holy Spirit to help me to grasp some of the wonderful wisdom shown to be in the Bible. Many of my fellow-clerks are attracted at first by the political side of the question of our being Israel, and I have aroused some interest by means of the leaflets you sent me on the 'Federation of the Race.' One of them asked me for some books on the subject; I have lent him all the BANNERS I have, and as he is of a critical, enquiring mind, I hope it may lead to his coming to the Saviour, as well as to a belief in our teaching that we are Israel. Pray God that it may, as that is what we want to demonstrate, that by evidence to be seen and known the Word of God is proved true in every jot and tittle."

It will be judged that these sowers have been well assisted by our Fund, and such aid we hope to give to many a one, as it may be required and be made use of for the honour and glory of God.

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

August 19th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Company, Watford.

Correspondence.

THE NOTES ON EDWARD HINE.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—I write to say that I am very much interested in reading in the BANNER as it reaches me month by month the "Notes upon the life of Edward Hine." It must be thirty years or more that for a short time it was my custom to drop into a Wesleyan Chapel to hear the late Rev. Thomas Guard on Wednesday evenings. He was a most eloquent speaker and could draw and portray to the mind's eye many a vivid past scene in history. One evening he said, "There is a little book just come out in England by a gentleman in which he traces the lost House of Israel down to the British people. It is worth reading and I should recommend you to get it and read it." This must have been the "Twenty-seven Reasons," &c., one of Mr. Hine's first publications. I thought nothing more about it, but some years after a copy

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came into my hand, and even then it did not much interest me. Then, "Oxford Wrong" and others following, drew my attention to the many benefits and privileges the British seemed to be possessed of above other nations, and so I continued on, and it is refreshing and interesting to have once again so many items of Mr. Hine's work brought to memory, for I have read many volumes of "Life from the Dead" and "Glory Leader," and have often thought there was much that would bear republishing. With thanks to "Marazion,'

Yours truly,

JAMES H. MORLEY.

9, Newington-road, Port Elizabeth, July 25th, 1905.

"VANDALISM AT SINAI."

To the Editor of the "Banner of Israel."

SIR,—Referring to the paragraph under the above heading in the BANNER of June 14th, 1905, it is some consolation to learn from enquiries made at the Exhibition of the antiquities, &c., found by Professor Petrie, on view at University College, London, that this vandalism does not apply to the inscriptions of the Exodus in Wady Mokattem; these are untouched, and Petrie's expedition did not visit them; but only the Egyptian inscriptions in other parts of the Sinaitic Peninsula. Twenty-five of the inscriptions visited by him have been cut away and carried to Cairo, as a precaution against injury and loss.

The Exodus inscriptions are dealt with in "The Voice of Israel from the Rocks of Sinai," which forms Vol. I. of "The One Primeval Language," by Rev. Chas. Forster, D.D. (1852), and very many of them are out of the reach of man, needing ladders and other assistance to reach them.

Yours truly,

J. W. MACDONALD.

ACKNOWLEDGMENT FROM REV. F. J. HARRIS.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I be permitted to publicly thank all those kind Anglo-Israelites who have so liberally responded to my request for literature on our Identity. I am now, thanks to numerous friends, equipped with a small library upon Identity truth. My only hope and prayer is that I may be spared to study all that I have received, and then pass on the glorious knowledge to others. I now have Garnier's "Great Pyramid"; "The Origin, &c., of the Kingdom of God in the World"; "Englishmen—Israelites," "Early British History" (Mrs. Reep); "The Fulness of the Nations"; Hine's "Forty-seven Identifications"; "The Truth of God Demonstrated in the British Nation," by Mr. W. H. Mason (this was accompanied by an autograph letter); besides many pamphlets, and "Fifty Reasons," by W. H. Poole. As long as the kindly spirit demonstrated by these gifts continues, our truth will indeed grow, be it but slowly.

Yours sincerely,

F. J. HARRIS.

The Rectory, Rylstone, July 14th, 1905.

MODERN ISRAEL'S MIXED MULTITUDE.

To the Editor of the "Banner of Israel."

DEAR SIR,—Some object to our belief because of the existence among us of a class of people who live ungodly lives, and the objectors exclaim, "How can such be Israelites?" "Can it be said of such that God has visited and redeemed *His people?*" I would reply that Abraham possessed 318 servants (Gen. xiv. 14), and that there went up with the Israelites from Egypt a "mixed multitude" (Exod. xii. 38; Numb. xi. 4), the descendants of whom are probably still among us. As they found it to their benefit to work for Abraham and the Israelites, and many were slaves "born in his house," so they would remain, even if free, in the service of those who would treat them much more kindly than masters of their own heathen nations.

Yours truly,

W. J. HASSALL.

Stretton-on-Dunsmore, Rugby, August 14th, 1905.

THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—Whilst looking hopefully forward to attending at the earliest possible moment a conference of Anglo-Israelites from all parts of the British Isles, I would certainly not advocate a gathering this year, because it is not possible to acquaint all those we wish to congregate in so short a time. The better plan will be to encourage practical correspondence on the subject, with a view of holding a conference next year.

I would suggest a three or four day's conference, to be held at some attractive and popular seaside resort, whence we could travel at trip fares, and it seems to me a matter of indifference whether the gathering be in a "stronghold" of Identity or of higher criticism. By-the-bye, what's the good of carrying coals to Newcastle?

I would say—decide on the meeting-place without delay, fix the date approximately, and you at once start the necessary machinery to ensure a successful gathering.

Identity believers in all parts of the country will take note and arrange their next year's holidays accordingly.

Yours respectfully, WM. TULEY.

Akeds-road, Halifax, August 20th, 1905.

"ABOUT OURSELVES."

To the Editor of the "Banner of Israel."

DEAR SIR,—The articles "About Ourselves" by the Rev. Leonard Hills are so fine, and exactly suitable for introducing Identity truth, that I venture to suggest that an edition of, say, 500,000 should be struck off as soon as complete and scattered broadcast. It will prove a torch whose light will, please God, run round the world and open the eyes of our blind people to their origin and destiny.

Yours in Him, THEODORE S. HILL.

29, Roxburgh-avenue, Birkenhead, August 19th, 1905.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—As the year-day theory is being discussed I thought it might not be amiss to give an extract from a letter which I received from the late Editor of the BANNER as far back as January 27th, 1887, bearing on that subject. I wrote to Mr. Bird for information on the year-day theory, and he very kindly answered my query by post, not through the BANNER, as I expected. And the following was his reply. "The times of Dan. iv. 16, 25, 32, were seven years of 360 days each in the life of a man, or 2,520 natural days. Dan. xi. 13, R.V., proves that times are years. In Lev. xxvi. 18, 24, 28, the seven times are those of a nation; and, therefore, are reckoned as seven years of 2,520 days, and each of those reckoned as a year=2,520 years. Seven years like those of the life of Nebuchadnezzar would be too short for the life of a nation, and as 2,520 years are twice a time, times, and half a time (or 1,260 years, Dan. xii. 7), it seems correct to reckon the period as $7 \times 360 = 2,520$ years." I thought this was a very satisfactory explanation; and comparing Israel's history with Lev. xxvi. 18, 24, 28, I think we find that the punishments have been inflicted. Through their unbelief, Joshua failed to secure for Israel that rest which the Lord intended they should enjoy; and that rest was postponed, and they were punished seven times for their unbelief. 2,520 years from the conquest of Canaan by Joshua would terminate about the time of the Norman conquest, but I don't say that that fact exhausts the meaning of Heb. iv. 8, 9. Again, 2,520 years from Solomon's royal patronage of idolatry would terminate about the time of Henry VIII., who renounced the papacy and severed our connection with Rome. And 2,520 years from Israel's captivity ran out about 1800 A.D., when she began to be blest of the Lord; and Judah's penal term on the same scale will expire about 1930 A.D., when Jerusalem will have been trodden down of the Gentiles (Babylon, Persia, Greece, Rome, and Turkey) for 2,520 years, and *then* the times of the Gentiles will have been fulfilled.

Yours sincerely, W. H. HUXTABLE.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Decadence of Preaching. By Rev. Leonard Hills	377
Early Britain. By Hecla	378
The Parable of the Prodigal Son	379
British Rule in India	380
The Bible of John Wilson. By the Rev. A. B. Grimaldi, M.A.	380
Miscellanea	382
About Ourselves. By the Rev. Leonard Hills	383
Mr. Marchant's Campaign in West London	384
A Colonial Letter	385
Correspondence: Young People's Union. "He being Dead Yet Speaketh." The Identity in Battersea. Thanks for "Banners." Affiliation.	385, 386

THE BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).

They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).

They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).

They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).

They had to possess the "Gate of their enemies" (Gen. xxii. 17).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

THE DECADENCE OF PREACHING.

BY THE REV. LEONARD HILLS.

OUR title is the title also of a book written by a reverend M.A., LL.D., D.C.L., and sent forth with a preface by a well-known and beloved dignitary of the Church. We have not seen the book, but the Table of Contents, among other items, begins with "The Unattractiveness of the Pulpit" and ends with the causes of decadence of preaching and how to arrest it. The book has been well received and reviewed alike by secular and religious Press, and has received also the benediction of three bishops, one archdeacon, and one dean; so that in all probability it is a scholarly, sound, and sensible half-crown's worth. We admit the indictment. The average pulpit is deadly dull and unattractive. Little wonder, when bishops, deans, and deacons, arch and otherwise, vie with the infidel in casting doubt upon the Bible. An uncertain sound is given forth, and the average man refuses to find food for either soul, mind, or conscience in a weary, dreary series of platitudinous negations. He wants truth; still believes in eternal truth in spite of the preachers; but how can the pulpit be attractive when the preacher has no grip, because he has no faith that will stand a practical working test. Would that preachers took example from One who "attracted" the attention and won the heart of a weary sin-worn woman, in the heat of the day, outside Samaria's sweltering streets. *He talked to her about what she was interested in.* She was not interested in the Gospel; she was in her water-pot and her errand to the well. Men to-day are interested in their country, its commercial and social prestige. They come from the mart and market-place, the exchange and the warehouse, and the voice of the pulpit has naught for them. Tell them that England's credit is safe, and open the Book of her fathers and prove it; show them the impossibility of invasion, the heritage and destiny of Great Britain; show them how history interprets the prophecies, and you will have an attractive pulpit and an attracted, spell-bound congregation, not only of hearers, but of doers of the Word, who will wake into newness of life and praise the faithfulness of God in the matchless liturgy that so long they have used as a "form of prayer." The Divine Master and Redeemer will be acknowledged and loved, and in all

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things He will have the pre-eminence. Give the man facts. He thinks in facts, works facts, earns facts, eats facts, Monday till Saturday. Give him the Divine Fact of a Divine Revelation of Divine Love, and show him the proofs in his own house, heart, and country. Yea, give the preacher himself a heart-knowledge of facts from the impregnable rock of Holy Scripture, illustrated and manifested by the facts and signs of the times, and the pulpit will take a place and a function undreamt of before. When the preacher becomes (as he may and will surely) the Lord's remembrancer, and stands forth with eye aglow and heart full of the goodness of God, he will succeed where now he fails, and nothing succeeds like success. The world is waiting for God. Its greatest hunger is for truth and love. God is Love. He is Truth. Prove this to demonstration, which you can do directly you see that we are indeed God's chosen seed of Israel's race, and His people will respond as only the sons of the living Father can respond. Houses of prayer will be temples of praise, there will be the revival of vital godliness, and we shall sing as never before, "How sweet the name of Jesus sounds in a believer's ear."

"Yea, through life, death, through sorrow and through sinning,
Christ shall suffice us, for He hath sufficed—
Christ to the end as Christ was the beginning,
Christ the beginning, for the end is Christ."

"Jesus Christ was a minister of the circumcision for the truth of God, to CONFIRM *the promises made unto the fathers*" (Rom. xv. 8). Prove this, preacher, and you will have a full house of believing, enquiring, rejoicing people, who will wait on your ministry to profit; your own heart shall rejoice, the revival will come. Get *this* fire into your pulpit and you will never again complain of a cold church, nor they of a dreary sermon.

"Get right with God" was the watchword of a great evangelistic mission lately. Get right with God, right into His Word; let your theological training, opinions, beliefs, doubts go; but let God be true. Believe His Word to be true and faithful, and show forth His praise who holdeth our soul in life, maketh our way to be prosperous, and doeth all things well.

EARLY BRITAIN.

By HECLA.

HOWEVER important and interesting the early history of any other nation may be, that of Great Britain is (in every sense of the word) the most important, for we are here on the threshold of the Stone Kingdom spoken of by Daniel the prophet. For ages the wealth of coal and iron has been stored up, for a purpose of which we are only now beginning to know and understand the value.

We have a remarkable prophecy in 1 Chron. xvii. 9: "Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." When we take a broad view of the way in which Britain was peopled—firstly borne along by what is known as Phœnician enterprise; secondly, by the way of the Danube and Central Europe; thirdly, by the Anglo-Saxon wave; and we note that the picked, or the chosen, people of the nations have been brought here and welded into one strong nation, and all the blessings poured upon this union which were of old promised to Israel—we may truly respond, Yea, "Thou art God, and there is none like Thee": "Declaring the end from the beginning, and from ancient times the things that are not yet done." We may ask the question: Is it not wise, then, to study early British history from this base?

The Druidical system (so different to the religions of Greece and Rome) may be seen to run on parallel lines with the religious system of Israel during the reigns of Ahab, Jehu, and other kings of Israel—"a mixture of the true and the false"—which, unfortunately, holds its own down to the present day. We are looking forward to the time when the true light of *God's science* will remove the veil or the covering cast upon all nations, "when there shall no more a Canaanite be left in the land" to tempt the people into idolatry, but "when all shall know the Lord, from the least unto the greatest."

We are so apt to think of the early inhabitants of Britain as painted savages—contrary to the facts which even their enemies were forced to admit—that this line of history has been copied by historian after historian and put into the hands of our children at school. Even Julius Cæsar's description, if we take the bright side of it, gives us to understand that the country (Britain) had been settled for centuries, with an organised system of government, corn abundant, London a merchant city, villages studding the country, abounding in stock. Their temples of religion and astronomy, as well as of education, were admired by the Romans. Some of the colleges in Cæsar's time had several thousand students, and he asserts that "above all things the priests inculcate the immortality of the soul, affirming that this truth is the greatest of all motives to virtue (Book VI., c. 16).

Sir Christopher Wren, in his remarks on the field works and camps of the early Britons, says that they were superior to those of the Romans.

The physical features of the British conform with the idea which Prichard has given us of the intellectual character of the Syro-Arabian peoples, which include the Hebrew—the elongated skull, oval face, features well proportioned, nasal bones arched. "The perfectibility of both the internal and external organs announces an inate intelligence proportional to that physical perfection which he affirms to be, without doubt, superior to that of the Mongolian type."

Diodorus writes that "The Britons were eminently frugal and simple in their habits, far removed from luxury attendant on riches, although possessing great wealth from trade. In notions of honour, far above the cunning and wickedness of the Romans."

Pliny states "that the Romans adopted many of their customs—the use of the flail, reaping machines, butter-making, sifting flour, etc., gold ornaments, bronze and bright steel being plentiful among them."

Strabo also gives much useful testimony in regard to dress and manners. The Britons were in constant communication with the south of Gaul and Spain, and by them commerce was carried on from the four rivers—Seine, Rhine, Loire, and Garonne.

Charles Lassalle, who claims for the Basques that they have a language older than Sanscrit, writes "that the languages of Ancient Britain are seen to be those of Palestine, Assyria, and Thibet." He further repeats that many localities in Britain show their Phœnician stamp through the languages seen in their names, and brings forward ample confirmation to the truth of this.

Of course, we quite understand that the generic name Phœnician applies mostly to Israel.

As we come to the dates of the gathering of the tribes in

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Britain, both history and legend unite to strengthen the evidence of the Israelitish character of what has usually been looked upon as a mixture of races. There are—The Irish legend of the Flood; the invasion by Milo, or Milesius; the marriage of Niul, the Scythian, with Scota, the daughter of Pharaoh; Gadelas, the patriarch of the Gadelians, or Turdetani, who, being bitten by a serpent, was healed by the rod of Moses; the "Lia Fail," or stone of destiny; and many others.

The Angles are supposed to be the same people as the Llogrians and Belgæ. According to Smith's Irish history, the Firbolgs were Belgæ; the Milesians came from Gades, or Cadiz; the Tuath de Danaans, or Danonians, most likely from Dannonia, Cornwall. So, instead of a mixture of races, we have the same people uniting in Britain, all bearing traces of their original Palestine home. Their quarrels do not prove any racial antipathy, any more than the quarrels at the time of the heptarchy. When joined by the Saxons and Normans, the welding process becomes complete, and the united nation has been truly blessed with the blessings of Israel.

Bewildering as the different names of the people have been to the historian, the Identity is the key to unlock or unfold the scroll of mystery placed before us in the early history of Britain; but with this key, and the Word of God in its fulness to guide us, we may indeed grasp the hands of our brethren of Scotland, Ireland and Wales in true fraternal embrace and stand together as the people whom "The Lord has blessed."

Neither can we shut out the Jew from this holy compact, for the two sticks will be again united, and "Ephraim shall no more envy Judah, nor Judah vex Ephraim; nether shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God." "And the heathen shall know that I the Lord do sanctify Israel, when My Sanctuary shall be in the midst of them for evermore."

There is no doubt but that we have a mixed multitude amongst us who would take us away from the true worship of Jehovah, and who throw doubt upon the Holy Word of God, but every true Israelite must beware of such. The truth is too valuable to be tampered with; and Israel is continually undergoing punishment for transgression. O that the nation might be led to turn to Him with all their hearts, and to study the Bible and history in the light of the Identity. What a change there would be, and how knit together in heart and mind should we become. United researches in this groove would bring to light the harmony of history with prophecy, and guide our rulers aright, both in home and foreign policy.

The grand and stubborn argument, which is invulnerable to any attack, is that in this great nation of the British people the strong backbone and the head is Israelitish; the root and the trunk of the tree, which is filling the earth with fruit, is Israelitish. There are many wild branches graffed into the stock, which are partaking of the strength of the tree; and we may rejoice that it is so, but the race and the breed are here in their fulness, against which "no weapon that is formed against them can prosper." "And every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord (Isa. liv. 17).

THE PARABLE OF THE PRODIGAL SON.

An interesting discussion was held at the Friends' Adult School, Hyde Park, Doncaster, on the Sunday afternoon of August 20th, when the teaching and interpretation of the parable of The Prodigal Son (Luke xv. 11—32) was investigated.

Mr. Pease was in the chair, and in an interesting short address gave the main outlines and lessons of the narrative from the Gospel point of view and the application of the incidents of the parable to every-day home-life, when sons and relatives have to go out into the world and face the temptations and dangers which are sure to assail them.

A very animated discussion followed on the various incidents of the narrative, the father and both brothers each coming in for their share of censure.

Mr. T. W. Plant then ventured to give an interpretation of the parable from the Anglo-Israel point of view, and the following arguments are condensed from his notes:—

(1) A critical investigation of the parable fails to allot it to the series of parables dealing with the salvation of the soul, because of the position and action allotted to the elder brother in the narrative. We must look deeper into the parable to get at the true meaning of the lesson Christ desired to teach.

(2) The chief lesson to be taught is evidently that it is impossible to obliterate the sonship, if that relationship is once established; however far the son may wander from home he is still the son of his father, and the perfect Fatherhood of God is always ready and eager to welcome him back. If we refer to the Old and New Testaments, we find that the Israelites are constantly referred to as the sons of God, whom He cannot and will not give up in spite of all their backslidings. Promise after promise is reiterated that the whole House of Israel will be restored to the land of Palestine, as the foremost Christian nation in the world, under direct divine blessing and protection, and that Israel, in distinction from Judah, will be re-covenanted to Jehovah in the new covenant of Christianity during the present Christian dispensation and previous to the second Advent.

(3) This brings us to the consideration of the present-day position of the two Houses of Israel and Judah. We must realise at the outset that they are not identical.

All Jews are Israelites, but all Israelites are not Jews. Judah, cured of idolatry in Babylon, remains in the household faithful to the Mosaic covenant and relationship to the end, the position of Judah in the world to-day being inexplicable except on the lines of the fulfilment of prophecy. The Jews in all their synagogues every week pray for the discovery and return of their brethren of the House of Israel.

Seeing, then, that the Israelites vanished from the pages of history after being led away into captivity to the south-west corner of the Caspian Sea, what is their destiny as foretold by the prophets?

"Ye do well to take heed to the sure word of prophecy," etc. Let us examine these prophecies and look round the world to-day and see if you can identify Israel from their fulfilment in the history of any modern nation. We will not mention names, but leave you the task of seeing who best agrees with the description.

Israel had to become apparently Gentile, and to develop, during the Christian dispensation, into a nation and a company of nations from a parent stock, and one portion had to break off and become a great separate people.

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Israel had to become the chief of the nations, possessing the gate of their enemies, otherwise known as the chief strategic positions of the world.

Dwelling in the isles of the sea N.W. of Palestine, and to become the chief maritime and commercial people of the world, found in many waters.

Having the heathen for their possession, and causing the desolate heritages of the earth to blossom and bud.

Israel's possessions were to form a great girdle round the earth, and they should rule over many nations, but be ruled over by none; they should lend unto many nations, but borrow from none.

Israel must have on the throne a perpetual monarchy descended from David; they must be the chief missionary nation in the world, and keep the Sabbath nationally and by law.

Israel must be called after Isaac—Saxon is derived from (I)saacsons. Israel was to be noted for drunkenness and for kindness to strangers.

There should not be much difficulty in identifying a nation so described, and no doubt you have done so already. The younger son took his birthright into a far country and there came to his senses—Israel took their birthright (Joseph's, Ephraim and Manasseh), which was material and national prosperity, and are enjoying it in countries far away from Palestine, and when Israel, through tribulation, realises her position and becomes truly a kingdom of kings and priests unto God—a holy nation—then will the prodigal son of Israel truly return to God and thus fulfil this marvellous parable.

The President, Alderman J. F. Clark, J.P., while admitting that the interpretation was exceedingly interesting, and possibly one of the correct ones, protested against any interference with the spiritual application of the parable to the salvation of souls (prodigal sons returning to their Divine Father).

The time limit having been reached the discussion closed, eighty members being present.

BRITISH RULE IN INDIA.

Mr. S. M. Mitra, a native of India, and proprietor and editor of the *Deccan Post*, yesterday delivered an interesting address on "India, Past and Present," before a number of ladies and gentlemen interested in Indian affairs.

Mr. Mitra, in his address, first drew attention to the size of our Indian possessions. Bengal, he showed, had a population twice the size of that in France; the Hindustani population was twice as numerous as the inhabitants of the United States; the old Roman Empire had but 120,000,000 people, whilst the fighting population of India was 125,000,000. He then traced the history of the great peninsula from the time of the great Mogul, demonstrating the misrule of native governments and the appeal to outside assistance which had led to the battle of Plassy and the gradual supremacy of the East India Company.

There were five high courts of India, and each of them had at least one native judge on its bench. Two chief justices had been Hindus, and three Hindus had been appointed standing counsel to the Bengal Government.

English had been selected as the medium through which the Western sciences were to be taught—one of the greatest honours perhaps which had ever been conferred upon the country. Without it he would not now have been addressing the meeting. But agitators and missionaries complained that the English had taught the people of India to drink. This he denied, proving from the Rigveda, or religious laws of India, that drinking habits were known there 2,400 years B.C.—an intoxicant known as Somarasa being freely indulged in and used in sacrifices. The great Indian epics, the Mahabharata and the Ramayana, in the first century A.D., referred to "wine flowing like water," and to the saints and law-givers entertaining each other with wine, and even to ladies' mouths being "scented with the fragrance of liquor." He pointed to the fact that the great founder of the Mogul Empire had been a hard drinker, whilst his son had had his figure holding a wine goblet engraved on the coinage of the country.

The lecturer asserted, in conclusion, that had time permitted he could have shown that famines had always existed in India, and that 2,000 years B.C. they were infinitely worse than at the present day.—*Standard*.

[A subsequent issue of the *Standard* contained a letter from Mr. J. Pollen making one or two corrections in the above report, and we, therefore, reproduce the material part of it.—Ed.]

"As I was present at the meeting, you will, perhaps, allow me to say a few words. The subject of Mr. Mitra's lecture deserves more than a mere passing notice. Englishmen who have taken part in the administration of our vast Empire in the East understand the gravity of the subject, and I betray no secret when I say that eminent Anglo-Indians think that Mr. Mitra is rendering valuable service to the Empire in trying to remove misunderstandings as to the state of feeling between the rulers and the ruled in India. Your account of the lecture, though well condensed, contains a few slips of the pen. Mr. Mitra said that the 'fighting castes' of Upper India were more than the population of the Roman Empire. Your reporter has used the phrase 'fighting population,' which would include the whole native army. Mr. Mitra referred to two Hindus (not three) acting as Standing Counsel to the Bengal Government. It was Jehangir, the great grandson (not son) of the founder of the Moghul Empire, who Mr. Mitra said had had his figure, holding a wine cup, engraved on his gold coins. It was with reference to drink that Mr. Mitra went back 2,000 years before the Christian era in declaring that intoxicating drink was mentioned in the Rig-Veda, which was compiled about that time. With reference to famine in India, he only went back a thousand years, and showed that the famines which periodically prevailed in India in times of native administration were infinitely worse than those under the British rule. There was no time to discuss fully historical famines that afternoon. These are trifling errors no doubt, yet they may give a handle to detractors to decry Mr. Mitra's scholarly conclusions. I, therefore, thought it desirable to suggest these corrections."

THE BIBLE OF JOHN WILSON.

By the Rev. A. B. Grimaldi, M.A.

This Bible is of no little interest, having in fact a double Israelitish personality about it, for it belonged to the learned and pious John Wilson, author of that standard work, *Our Israelitish Origin*, 1840, and at his death in 1870 it became the personal and daily-used Bible of his only daughter, Miss Elizabeth Wilson, the talented authoress of

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Lights and Shadows, 1881, and of numerous other writings upon Israel and kindred subjects. Upon her marriage with Mr. Alexander Melville, it of course went with her to the Llandaff Deaf and Dumb School, near Cardiff, which institution she carried on after her husband's death; and in consequence of her own decease in 1904 it has just come into my possession. It is a thick volume, bound strongly in black tooled morocco, and labelled in gilt, *Biblia Polyglotta Hebraice et Anglice Cum Novo Testamento Græce et Anglice. Bagster*, the size being 8vo., 6½ by 4 inches. It is a copy of Bagster's Polyglot Bible, in Hebrew, Greek, and English, edited by Henry Jacob and Judah D'Allemande, and dated "Anno Æra Judaicæ, 5622." The title-page describes it as: "*The English Version of the Polyglot Bible*, containing the Old and New Testaments: with a copious and original selection of References to parallel and illustrative passages." In the *Old Testament*, the Hebrew and English are interleaved, so that page answers for page, and exactly opposite every English passage is the corresponding Hebrew original. The *New Testament* is arranged in the same way, the Greek original being opposite every page of the English, the Authorised Version being used in the whole book. After the Latin and English title-pages is Bagster's "Preface." Then a descriptive list of the eighteen tinted maps and plans, then "An Itinerary" of the Hebrew wanderings, then the "order" of the Books, as they are placed, and according to date; then various readings in the Hebrew, then the "Ordo" in Hebrew, and a "Chronological Map" from the first to the second Adam. The maps and plans are dispersed throughout the book.

The *Old Testament* ends with "Tables of Weights and Measures." The *New Testament* begins with the "Names and Titles of our Lord"; and after a Greek and an English title-page are various Greek readings by Griesbach; then explanations of characters and the "Ordo Librorum." It altogether forms a most useful and valuable edition of the *Holy Scriptures*.

On the fly-leaf in front is neatly inscribed in Gothic red and black type: "Presented to Mr. John Wilson by the teachers of the Presbyterian Church Sunday School, Brighton, Dec. 11, 1865." I find no MS. notes in it by Mr. Wilson, but it contains some interesting remarks written by his daughter, the late Mrs. Melville, of Cardiff. On the first fly-page are: "Israel, *Gen.* xi. 27, xii. 9, xiii.—xv., xvii., viii., xxii.—xxiv., xxv. 19—xxx., xxvii., viii., xxxi. 13." "Is. li. 1, 2; Jer. xxxi. 35, 36; *Ps.* lxxx. 1; Is. xlv. 15; Ez. xi. 15, 16, B.C. 594."

"*How long are ye slack to go to possess the land which the Lord God of your fathers hath given you.*"—Josh.

"Till the introduction of the New Style (N. S.) in 1752, the year in England commenced on March 25." Then follows a short newspaper cutting upon the celebration of the new year by the Jews, 19th Sept., 1884. Then follow two verses of four lines each by H. More, commencing, "You, whose awakened hearts his labours blest." Just before the title-page are inserted thirteen pages of MS. in a young hand, being an extract from Professor Hartz's work (vol. I., p. 39), to prove that March 25, 1894, is the first day, according to corrected chronology, of the twentieth century.

In the text throughout, various words, phrases and passages are underlined, alike in the Hebrew, the Greek, and the English. Written notes are also added. At Genesis xii. a page is inserted containing an account of the Hyksos, or shepherd kings of Egypt.

On the back of the last page of the New Testament are some indistinct pencillings followed by: "*Freedom.* Spiritual Slavery, 2 Pet. ii. 19. Freedom by the Truth, John 8, 32. Freedom and the Law, *Rom.* 3, 31, vi. 14. Freedom through the Spirit, 2 *Cor.* 3, 17."

On the first end fly-leaf is written: "Faith is the hand that receives the gift from God." And then follows: "God's Teaching shews us the Way, *Ps.* 119, 33; 125, 45; cxxxii. 8. His grace enables us to choose it, *Ps.* 110, 3; ; Is. 44, 3—5; Jno. 16. 13, 4. Jesus the Way, the Truth, and the Life, Jno. 14, 6; Mt. 15. A set form of prayer not man's invention: *Num.* 6, 23; *Deut.* 21 7, 8; 26; 1 Ch. 16, 7; Lu. 11. 2."

"Israel under the immediate sovereignty of Christ a blessing to the whole earth. Is. ii; lx; lxi; Jer. xxxi; Ezek. 37—48. Zech. 14; Lu. 1. 32, 3; 721."

On the second fly-page is a poem in six four-line verses, signed M. M. B., beginning: "Once an apostle went to see."

On the third fly-page is a collection of texts, headed: "Jacob's Pillow, *Prov.* xxv. 2. *Gen.* xii. 2; xiii. 16; xv. 5; xvii. 2, 4, 6, 16; xxii. 16, 18; xxv. 23; xxvi. 4, 5; xxvii. 2; xxviii. 3, 4, 12, 13—22; xxxi. 13—17; xxxv. 1—12—27; xxxvi. 6, 8; xxxvii. 1—18; xlii. 36; *Ps.* cv. 16—24. *Gen.* lv. 26—28. *Gen.* xxxv. 14; xli. 51, 2; 1 *Chron.* v. 1, 2; *Gen.* xlviii. 1—9, 20; Jer. xxxi. 9; *Gen.* xlix. 22—4; 1 Sam. vi. 12; *Exod.* xiii. 19; *Ps.* cxviii 22; *Gen.* xxviii. 22; *Deut.* xxiii. 21; *Ecc.* v. 4, 5; *Gen.* xxxi. 13; Is. xxviii. 16; *Gen.* i. 7—13, *Exod.* xiii. 19; Josh. xxiv. 32, xxiii. 1; Jer. ii. 27; 2 *Kings* xi. 12—14 note. the Pillar. *Jud.* ix. 6; Josh. xxiv. 26; John xi. 25; Is. liii, liv. 1; Jos. xxx. 17, 18; *Rom.* ix. 23—30; Hos. ii. 23; Matt. xxi. 28—43; 1 Pet. xi. 8; *Exod.* iv. 22; Jer. xxxi. 9."

"Jewish tradn. says the top corner-stone of Solomon's Temple was always called Jacob's Stone. Jer. xxxiii. 17. Alford on *Rev.* vii. quotes many early writers to prove total disappearance of Dan. Yet see *Gen.* xlix. 1; Ezek. xlviii. 19—32; cf. *Jud.* v. 17; Ezek. xxvii. 19; *Jud.* xviii."

"Tuatha de Dannans known as the Divine folk, v. *Who are the Irish?* J. Borwick. *Dan the Pioneer of Israel*, Guest. 2 Sam. vii. 12—16; *Ps.* 89, 20—36; Jer. 33, 19—21; 39, 6, 7; i. 10; 25, 15—26; 40—44, 28; Jer. 45, 3—5; 25, 15, 16; 1, 8."

"1 *Chron.* 15, 16, 17. *Ps.* 132, 8. On Aldersgate in 1761 was an effigy of Jeremiah, with Jer. 7, 25, in full. *Old and New London*, ch. xxvii."

Luke 19, 40; Hab. ii. 11; Zech. 3, 8. *Speak to the Rock. They drank of that spiritual Rock.*"

On the fourth end fly-leaf is: "Adon—Lord of all the earth. Josh. 3, 13," and the following prayer: "Gracious Father, we humbly beseech Thee for Thy holy Catholic Church throughout the world; fill it with all truth, and in all truth with all peace; where it is corrupt, purify it; where it is in error, direct it; where it is superstitious, rectify it; where anything is amiss, reform it: where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ's sake, Amen."

On the fifth end fly-leaf is: "Israel and Judah to return together in repentance. Jer. 50, 4."

"Dr. Hales says the constellations re^{d}. in Job. ix. were in B.C. 2130." A newspaper cutting is fastened in, headed: "The Great Pyramid," referring to a proposed lecture on it by Rev. F. R. A. Glover, at the Pavilion, Brighton.

The corners of a few of the pages are turned down; viz., those at *Genesis* xxxviii., *Leviticus* xxvi., *Judges* xiii., 1 *Chronicles* xxv., *Psalms* xlviii., lxxvii., *Canticles* i., Isaiah xviii., Jeremiah xlix., li., lii., Ezekiel xiv., Luke iii.

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MISCELLANEA.

THE FREEDOM OF THE SEA.—The price of fish for our fishermen depends very largely upon the foreign markets, the consumption at home being almost *nil*. England takes very little from us, except in the western counties, which have been trained to eat it, since the fisheries were first begun by Bristol and Devonshire fishermen. England's excuse is that she has a generous supply of fresh fish from her own men. Unlike the French, she does not need to pay others to catch her fish. With us it is always a matter of pride that we pay no one taxes for any matter relating to the sea. If anyone can get anything out of the sea, the Anglo-Saxon can.—DR. WILFRED GRENFELL on Newfoundland and Labrador.

***

SUBDUING THE EARTH.—The good land of the Edmonton region begins from the south at the Red Deer River. At Red Deer is a farm which bears the name of an historic scholastic town—Berkhamsted, about thirty miles on the north road from London. At Berkhamsted a school has existed since mediæval times. Under Dr. T. C. Fry, it has been rebuilt, reorganised, and newly equipped, and it is now taking rank as one of the foremost educational institutions in England. I make this digression because here at Red Deer—over five thousand miles from the ancient and picturesque little Hertfordshire town—there is an extensive "mixed" farm, owned by him and managed for him, where Berkhamsted boys come to fit themselves for Colonial life. Surely all this signifies that our Empire is a reality—not a mere figment of the political or journalistic imagination? At Red Deer, five thousand miles away, in a wild land inviolate to the foot of the white man little more than a generation ago, lie a few scattered farms. Yet here are English youths fresh from an historic school and town whose hearts are in England and in England's past. Engaged in the rough work of subduing the earth in this remote bush land, it is none the less for England and for Empire—and for the continuity of old traditions in politics and religion—that they labour. We talk and write of the unity of the Empire. Do not the existence of Berkhamsted Farm at Red Deer and the presence of Berkhamsted boys give actuality to the idea?—"*New Homes Across the Sea*," by H. WHATES.

***

MOTHER OF NATIONS.—Where in all history is to be found the example of another nation that, for a period so long, has poured out a stream of life so vast, and remains unexhausted at the end of the process? England gives away every year with unreckoning generosity the population of whole cities. One of the Australian States—Tasmania—has a population of 172,475; and Great Britain, within the compass of the last twelve months, sent from her farms and cities to Canada and the United States a procession of settlers roughly equal to the entire population of that whole colony! What other land can give away the population of entire States in this fashion and yet remain undepleted itself? A speck of radium is the latest miracle known to science. Too minute to be discovered by the unassisted eye, it becomes visible only beneath the lens of a powerful microscope. And yet this microscopic speck is the hiding-place of an energy so mysterious that it can pour out a stream of fiery particles for 30,000 years without loss of bulk or energy! And Great Britain is exactly such a speck of radium translated into human terms. She has been for nearly a century emptying from her ample bosom on distant shores the population of whole cities and States; and still she remains the most fruitful of nations.—From an article entitled, "The Mother of Nations," by W. H. FITCHETT, LL.D.

***

A SIGNIFICANT EVENT.—Science is of no nationality; yet there are few Englishmen to-day who will not feel a throb of pleasure on the reflection that the foremost representatives of British thought have found it as easy to hold their annual gatherings in a Southern Continent as in Manchester, with such wonders of nature as the Victoria Falls or the Witwatersrand itself as comfortably within their reach as the more hackneyed points of interest in Great Britain would have been had they assembled at some city in these islands. It is fashionable at this moment to be cosmopolitan, but we fancy that there are few to-day who do not recognise that the bonds of Empire are tightened in the eyes of the world by yesterday's achievement. To enunciate for the first time the great theories to which we have drawn attention would no doubt be a matter of congratulation for any British society, but that it should be possible to hold the meeting at which they are given to the world in the remote capital of Cape Colony is a proof of the solidarity of our home and Colonial institutions which other nations would find it difficult to rival.—*Daily Telegraph*, Aug. 16.

***

SUNDAY CLOSING OF SHOPS.—The report of the Select Committee of the House of Lords appointed to consider the Sunday Closing (Shops) Bill—together with the minutes of the proceedings and evidence—was issued as a Parliamentary Blue-book. The Committee, over which Lord Avebury presided, state that they are convinced by the evidence that Sunday trading is on the increase; that the Bill is urgently needed; that it is desired by the shopkeeping interests, and would inflict no serious hardship on the poorer classes; that it would be a great benefit to the country generally, and that it commends itself both to the reason and the conscience of the community.

***

ZIONIST PANDEMONIUM.—The discussion on the British Government's offer of territory for a Jewish colony in East Africa was commenced at the Zionist Congress at Basle at 9 a.m. on July 29th. A fiery debate ensued, and when the time for voting came the obstructionists, consisting of the "Territorialists" and Socialists, began shouting and singing. Such a pandemonium was created that it was impossible to continue. The onlookers in the gallery assisted their friends, and the platform being stormed the meeting broke up in disorder. Mr. Zangwill was carried out of the hall by the surging mass. Further discussion resulted in the East African offer being refused. The British Government, however, was thanked, and a hope was expressed that they would assist the Zionists to gain Palestine. The resolution was that Palestine should be colonised, and that "Territorialists" who were not in agreement should be excluded from the movement. The proceedings are regarded as the death-blow to the Zionist movement, and it seems that only the late Dr. Herzl could keep the unruly elements in check.—*Daily Mail*, July 30.

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ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—VI.

By the Rev. Leonard Hills.

"As to difficulties." There never yet was found a diligent seeker for truth but what had to confess that he was met ever and again by difficulties. The Bible presents not a few, but it is to be our endeavour in this letter to show the cause of the difficulties, and then—"Get rid of the cause and the effect will cease." I do not purpose taking up any space with the discussion of what may or may not be a difficulty with any one or more of my readers, because if we did that it would simply result in a string of things that once were "posers" to oneself, and that would help nobody. It is the desire and prayer of the writer not to get folks to believe what is printed here because it *is* printed, but to direct them to a right study and understanding of God's words, that the entrance of the Word may give light. The causes which lead and have led to much confusion and misunderstanding, and which have produced a very large crop of difficulties, are mainly two—

I. Spiritualizing.

II. Not noticing the distinction between Israel and Judah (the Jews).

Now let me tell you in a few words what is meant by spiritualizing. Take, for instance, the promise in Genesis xxii. 17, where God tells Abraham that his seed shall "possess the gate of his enemies." This is a plain matter-of-fact statement which a child can understand; but, alas! when our learned men and teachers of the Bible have looked for that multitudinous people which were to possess the gates, and have plainly seen that the Jews do not occupy the God-promised position of pre-eminence—and thinking that the Jews, and the Jews only, were Abraham's seed (having lost sight of Israel), they have had to get out of the difficulty by explaining that

(*a*) Abraham's seed means the "spiritual" Israel or the Church.

(*b*) That God meant the Church were to possess the gates of their (the Church's) enemies. Consequently, in effect, they say, "God never meant what He said." Of course, when we tell people and show them the result of their "spiritualizing" they sometimes get very indignant and not seldom very angry with us. Well, let us see to it that we do not render railing for railing, but, like our Master, who endured such contradiction of sinners, continue to show from God's own Word that when He says Abraham's seed He means just those people and nobody else; whereas the result of the spiritualizing has given the promise to everybody *but* Abraham's seed. By this "spiritualizing" of the promises—which is only a religious name for conjuring with them or making them to mean just what any individual teacher or writer may say about them—endless muddle and confusion has arisen. God has distinctly warned us that "No scripture is of any private interpretation"; and yet the private interpretation has gone on and on until often and often—sad to relate—those who have come enquiringly to be taught the truth of the Scriptures have rejected it all with scorn and derision because every fresh preacher and teacher had some notion of their own different from everybody else's, and there has been no certain voice and no settled teaching. This spiritualizing very largely began, in the first place, by the lack of care on the part of students of the Bible to note whether God was speaking about Israel as a whole, or just the two tribes that have never been out of sight, but have always been known as Jews. So you see why I am so anxious for none of you to make this mistake and fall into like error. Turn up your Bibles to 2 Tim. ii. 15, and there you will read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly* DIVIDING the word of truth." Now that is what we as British-Israelites honestly and prayerfully seek to do. Many and many an earnest preacher thinks he is rightly dividing when he is only subtracting. Every lad who reads these pages knows full well the great difference between division and subtraction, and would feel hotly indignant if I were to tell him that he confounded the two, or did'nt know "t'other from which"; and yet this is precisely the difficulty that exists to-day. Preachers and teachers *subtract* certain portions from the Bible which they say suits their own souls' needs, and leave all the rest as if it didn't matter in the least; in fact, very often they have gone so far as to publicly say so. This surely cannot be rightly dividing. Just think what a heap of trouble and difficulty would vanish right away from the hearts and minds of so many learned and clever people, who to-day are getting worried and agitated about the Bible and writing letters to the daily papers as to whether clergymen should criticise it, if only this wonderful word of life and beauty were *rightly divided.* So long as men put private and individual meanings upon it and subtract a little here and there, instead of letting God mean what He says and rightly divide it, the trouble and muddle will continue; but directly we read the Bible by the same rules that we read Shakespeare by—*i.e.*, common-sense and God-given reason, which are the channels wherein the Holy Spirit flows, Who *has* been given to teach us all things—then the confusion will be at an end, and we shall no more be a clamouring mob, each trying to shout our own views loudest, but a rejoicing and worshipping fellowship who receive with meekness the ingrafted Word of God. Someone may tell you that we can only understand the Bible as we are taught by God's Holy Spirit. That is perfectly true; but if that is said to you, remember to remind them that the Holy Ghost *is* with us; we do not have to pray to God to give Him to us, for Jesus promised to send the Comforter, and we know (Acts ii.) that He came, and since He came He has never withdrawn Himself. Then remember, also, that the Holy Ghost works through our minds, memory and reason, and not in some fashion that makes our reason revolt. Beware of people who decry reason. Reason is a God-given gift—the channel through which His love and His will come to us.

Some people use their Bibles as a traveller uses "Bradshaw's Guide." Well, and why not? you say. Just as the time-table shows me how to get from Ipswich to Chelmsford, so the Bible shows me how to get my soul into heaven. Yes, yes; but surely this wonderful Book has got some other message than even that one, wonderful as it is. A "Bradshaw's Guide" that only told the time and way from Ipswich to Chelmsford would be a poor guide—would it not? But, says somebody else, that's all I want to know; nothing else concerns me. Ah, there you strike at the root of another great difficulty—the tremendous ME. The Bible has not *me* for its subject and end. The Love of God and the God of Love is its grand subject, and the glory of God is its end. "In the beginning God" (Gen. i. 1). It is because we are so selfish and self-centred that we put "me" where God ought to be. We sing "Glory for me," and hundreds of our most widely-sung hymns are not so much praises to God, but expressions as to what "I" want,

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think, do, etc., etc., etc. While it is reasonable that a man should use "Bradshaw" just to tell him the little item of information that he wants, it is quite unreasonable to use the Bible like that. The Bible is more than a time-table. It is first and chiefly a love-letter—a letter from a loving Heavenly Father to His children, telling them not only how they may get to Him, but telling them about Himself, His wondrous love, His glorious power, His matchless grace; telling them how this great, beautiful world was made and peopled, recording His electing love in the choice of Israel to be His witnesses, showing the unspeakable compassion of God in the gift of our blessed Lord Jesus to be the Saviour of the world and the Redeemer of Israel, and foretelling so many wondrous things concerning the "manifestation of the sons of God," the reunion of Judah and Israel—the coming again of the Lord Jesus to reign for ever, King of kings and Lord of lords. When we realise this, then with what earnestness do we read, mark, learn, and inwardly digest it!

"When all our Bibles are treasured and read,
When we believe that God means what He said,
When His lost people arise from the dead—
Oh! that will be glory, be glory for HIM."

Suppose someone says to you, You cannot *prove* that we are Israel—the children of the promise. Here is the answer: If we are not Israel, how is it that we are in possession of the very identical blessings that God swore with an oath should be the marks of Israel in the latter days? God being a God of truth, fulfilling His word concerning Jesus Christ and the Jews to the very letter, will most assuredly likewise fulfil His great promise to "Abraham and his seed for ever"; and the very fact that the Scripture prophecies about the Jews and about our Lord having come true, is sufficient evidence and testimony that "ALL Scripture is given by inspiration of God" (2 Tim. iii. 16); hence those Scriptures about Israel are being fulfilled as faithfully and as literally as those about the Jews or about our blessed Lord.

By all the tests which we can apply, the result is a confirmation of the prophecies and a proof that Great Britain and America are the long-lost House of Israel.

Lastly, someone may try and crush your enthusiasm and damp your joy with some such remark as—"Oh, well, suppose we are Israel: even then I don't see the good of it." Such remarks are often made, but they only prove how short is the sight of those who can't see the good of it.

Directly you establish the glorious tidings that in deed and of a truth we are His people, you prove

(1) The inspiration of the Old and New Testaments.

(2) The Jews to be our brethren, and consequently looking to us for shelter and succour.

(3) God to be faithful, and consequently in all times of trouble, national or individual, our Refuge and Strength (Psa. xlvi.).

Even if people will not accept the truth at first, but will "search the Scriptures" with the view of seeing if it be so or not, the good of it will be seen in their diligent and intelligent searching and in their solving of many hitherto unanswerable difficulties.

Let us close this letter with a few of the difficulties that will vanish when we open our eyes to this wonderful truth:—

1. The difficulty of the inspiration of the Bible.
2. The difficulty of the interpretation of it.
3. The difficulty that either the sceptic, atheist, doubter, or unbeliever can bring.
4. The difficulty of the claims of Rome.
5. The difficulty of getting folks to go to worship.
6. The difficulty of getting people to read their Bible.
7. The difficulty of getting people to acknowledge the claims of Jesus Christ and to rejoice in His great salvation.

Our difficulties are very largely of our own manufacture, out of ignorance, preconceived notions, spiritualizing the plain Word of God, and lack of searching the Scriptures. Jesus said, "Ye do err, not knowing the Scriptures." Let Him not say this of us, but with all diligence read and study our Father's letter of love, praying again David's prayer: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18).

MR. MARCHANT'S CAMPAIGN IN WEST LONDON.

WE have received from Mr. Norman Cole, the Hon. Sec. of the West London Association, the following cheerful report of the open-air meetings just concluded. It is deeply gratifying to hear such reports of Mr. Marchant's work and to learn that so many friends from many parts of the country so readily responded to the appeals for help towards the work of this enterprising branch:—

To the Editor of the "Banner of Israel."

DEAR SIR,—You will be delighted, I feel sure, to be able to inform your readers of the glorious times we have had with Mr. Marchant in West London. On August 17th we started with our first open-air by the Shepherd's Bush Green. Among a good number of our friends were noticed the following:—Mr. Isaac Loveland and his son, Mr. Saunders, Mr. Chapman, Mr. G. H. Cole, Mr. J. Westwood, Mr. Hunt, Mr. Williams, and several ladies. The Hon. Sec. gave out the opening hymn, and, after prayer by Mr. Westwood, opened the campaign with references to the Centenary of Nelson's victory and death. After referring to the remarkable victory of Trafalgar, he said: "It could not be wondered at that Nelson had gained such a glorious success when we, as British-Israelites, remembered God's covenant to protect His people." Amid applause, Mr. Marchant mounted the platform, decorated, by the way, with the Union Jack and the Stars and Stripes, and commenced right away. The lecture was listened to by a large crowd of men and women, who seemed fascinated as Mr. Marchant unfolded, in his telling style, the purposes of God towards Israel. Mr. Marchant's statements, so lucid and interesting and *convincing*, must have made that audience do a lot of thinking. A large supply of literature was given away to eager seekers. Mr. Marchant spoke for over an hour, and was followed by two friends who moved a vote of thanks amid acclamation. The second meeting took place on the following night at Chiswick, where an even larger number of people listened with eagerness to the glad tidings of Britain's place among the nations. A large stock of literature was here given away and eagerly sought. On Saturday the third meeting was held in King-street, Hammersmith. A very large gathering listened to Mr. Marchant's lecture with breathless intensity as he unfolded to them the story of our rise among the peoples of the earth and our Divine Mission and God-secured immunity from invasion. "I make no apology to any man for loving my country" drew from his hearers loud applause. Again a large supply of BANNERS, etc., was distributed. On Sunday morning at 11 a.m. we met at the Surrey side of Hammersmith Bridge, on the pitch of a temperance mission, very kindly lent for the occasion. Here the record audience collected, and for over two hours listened attentively to the speakers, and most especially to Mr. Marchant, who was speaking for nearly one hour and a-half. How sadly little seems to be known of our great truth was shown by the eagerness of the audience. It made me think, "Are we ALL

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doing our duty in this, our "Nelson's Year," to spread the glorious tidings? Surely we Israelites must up and re-kindle our energies, for even to-day, as a century ago, "England expects every man will do his duty." Are we each of us *doing* OUR BEST? Yet another immense parcel of BANNERS was given away (O those BANNERS!), to the intense delight of all, who seemed anxious to learn more. May God's blessings rest on this effort. The last meeting of the campaign was held in Hammersmith on Sunday evening, timed so as Mr. Marchant was speaking as the folks came by from church and chapel. Of course they stopped and listened, and no doubt listened to many things they had never heard before. They eagerly crowded round the speaker and listened most attentively as he traced the history of the Israelites until the present day. The listeners heard how that God had protected His people, how they were appointed as missionaries of mercy, and how that the Anglo-Saxons were to-day taking the Gospel to every land and nation, and all by God's divine plan. There are many now who know something of the reason why Great Britain is great who never knew it before, and would probably never have known it but for Mr. Marchant and his self-sacrificing work during his brief stay in West London. We desire humbly to return thanks to Almighty God for His mercies to us and for the fine weather during our brief campaign to declare His marvellous works and the many blessings with which He hath enriched His people Israel. Glory and thanks be unto God! Amen.

I desire to thank, on behalf of our Association, those friends who have so kindly sent parcels of books, etc., for our work, and especially to two friends, one at Braemar and one in Bedford, for their monetary assistance. We are in need of two flags for our platform, which I made last week in compliance with a suggestion from our President. Would some friend like to present us with a Union Jack and a Stars and Stripes of the correct size and shape, about three feet long. This makes a splendid advertisement and attracts considerable attention. Again thanking all those who have so kindly helped us,

Believe me to be ever yours in gratitude,
NORMAN COLE, *Hon. Sec.*, B.-I. A., W. L.

312, King-street, Hammersmith.

A COLONIAL LETTER.

WE have pleasure in publishing the following letter received by our esteemed contributor, the Rev. J. Idrisyn Jones:—

The Rectory, Rylstone, N.S.W., Australia, July 11, 1905.

DEAR MR. JONES,—I am once more under obligation to you, for on Friday morning I received direct from Banks and Son "The Great Pyramid" and also "Israel Redivivus," and, as I do not remember ordering these, I believe that you or some other equally kind friend has sent them. Anyway, I thank you much for them, and hope duly "to read, mark, learn, and inwardly digest them" to the furtherance of our common cause. Already I have lent two of the books, and, as for the pamphlets sent me by Miss Rush, I have nearly got rid of all—I hope profitably, too.

Yesterday I received a cheering letter from a Rector in the Diocese of Riverina, who saw my letter which you sent to the BANNER. He writes cheerily, and in the course of his letter says: "For many years I have held the truth of British-Israel. It's a grand key to Scripture, and no one can see the beauty of the Prayer Book till he is a British-Israelite. . . . For over forty years I have worked for Christ in our dear Church, and no one can grasp the *aid* British-Israel truth is to me now in my advanced age." He also quotes two other clergy in the Riverina Diocese who are ardent Israelites. So you see the cause is not dead by any means in the Church out here.

With kind regards, yours faithfully,
F. J. HARRIS.

The Rev. J. Idrisyn Jones.

NOTE.—The above letter will show that the books forwarded by kind friends have reached their destination and are duly appreciated.—J. IDRISYN JONES. August 22, 1905.

Correspondence.

YOUNG PEOPLE'S UNION.

To the Editor of the "Banner of Israel.

DEAR SIR,—Since my articles to lads have appeared in the BANNER I have had many communications *re* the establishing of a Young People's Union (British-Israel). I like the idea, and am willing to give all the assistance I can if such were inaugurated. What say your readers? The suggestions amount to this:—A Young People's Union on BANNER basis; nominal subscription, say, 1d. per year for card of membership (on lines of Mr. Locke's postcard); monthly chat to the members; competitions; corner in BANNER; occasional 4-page *illustrated* leaflets, eventually developing into a monthly penny illustrated British-Israel magazine, with photos, serial, sketches, tales, competitions, etc., all bearing on the "Identity." Simply a matter of money this. Meanwhile, shall we do what we can?

Very heartily yours,
[Yes.—ED.] LEONARD HILLS.

"HE BEING DEAD YET SPEAKETH."

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—For the encouragement of Identity advocates I send you the following few lines:—

The late Secretary of this Association, though never enjoying robust health, was a painstaking student of the Scriptures and an earnest and vehement advocate of the truth of the Identity. Within forty-six hours of his death he spent two hours enlightening a Congregational minister who was paying a pastoral visit. The gentleman was delighted, and expressed a wish to continue the subject. Let us hope that he will.

One of Mr. Forster's converts has sent the following letter to President Barnes, who preached the funeral sermon in Sowerby Bridge Baptist Chapel:—

"BROTHER IN ISRAEL,—I wish to say how pleased I was with your sermon. I should like to see it in print, and would gladly contribute my mite for the object. In my opinion, it was a powerful defence of the Identity truth. I am only a beginner in this cause, but the more I study it the more interesting and fascinating it becomes to me. It has given me such an insight into the Word of God that I never had before. O that I might sit like our late brother at your feet and listen to the unravelling of God's great goodness to our nation, Israel!

"I enclose you a few lines in memory of our dear brother. They have nothing of literary merit; they come not from the head, but the heart, and I do think as I get older that we need less culture of the head and more of the heart.

"In sending these lines my hope is that they may do some little to comfort and help our bereaved sister and we, his comrades, to more faithful service for the sake of our Master.

"JOSEPH GREENWOOD.

"Long Rigging, Mount Tabor, Halifax."

IN MEMORIAM.

FRED FORSTER. DIED JULY 30, 1905, IN HIS 36TH YEAR.

Sharp and sudden was the blow
That came and laid our comrade low—
The why we cannot understand;
We only know it was God's Hand
Leading our brother to his rest
In the beautiful mansions of the blest,
There to sing the grand new song
Sung by all the ransomed throng;
Earnestly praising the Saviour, who gave

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His own dear life our souls to save,
There to walk the golden street
With no aching heart or tired feet.
When tempted to wish him back again,
Let's think of earth's suffering and its pain;
Then see him on the other shore,
Where pain and sickness are no more.
Farewell, dear brother, but not for long,
We soon will join the triumphal song;
Till then, dear comrades, we must do our best;
Trusting God's Word, we will leave the rest.
God of the widow and fatherless,
We humbly pray that Thou wilt bless
And gently lead their faltering feet
Till again their loved one they shall meet.

—J. G.

Yours respectfully,
WILLIAM TULEY

(*Sec. of the Yorkshire Association and Sec. pro tem. of the Halifax Association*).

Akeds-road, Halifax, Aug. 19, 1905.

THE IDENTITY IN BATTERSEA.

To the Editor of the "Banner of Israel."

DEAR SIR,—Noticing some letters recently in the BANNER on "How to Spread the Identity," I would like to mention how we in the south-west district tried to spread the good news of "British-Israel Truth." Hearing on Wandsworth Common one Sunday evening, two years ago, a very fine lecture on the Identity, given by Mr. Berry, who has lectured there regularly for the last six years, and who has such a thorough knowledge of this fascinating subject at his fingers' ends, we approached him with a view to holding a meeting at our house every Sunday afternoon during the months he was not able to speak in the open air. He very kindly consented, and for seven months we enjoyed hearing about this great truth. A number of friends rallied round our leader, all eager to learn, and this summer the open-air meetings have been very largely attended. Now we think that to have the same meetings again in the winter would be very helpful; but we feel that a larger meeting-place would be preferable, so that the public who are interested and those we hope to see interested might be able to attend.

Can you or any of our fellow-readers suggest a means by which we may have the pleasure of following the "Identity" up, as it seems to us such a pity that the work must stop for months until open-air work is again practicable. Trusting you will find room in your valuable paper for this short note,

I remain, yours in the cause,
(Mrs.) M. PILCHER.

The Anglo Stores, Webb's-road, Battersea, London.
August 22, 1905.

THANKS FOR "BANNERS."

To the Editor of the "Banner of Israel."

DEAR SIR,—Some time ago Miss Rush gave my address (which was then 10, Poley-road, Stanford-le-Hope, but is now as below) to a lady, as one to whom the BANNER would be helpful. Miss Rush had mislaid the address of my unknown friend, so I have been unable to write to her direct to thank her for her kindness, which I appreciate very much. After I have read them I give them to a Sunday-school teacher here, who in turn passes them on, so that they are doing good work and are opening people's eyes to the great truth.

May I ask your aid to enable me to convey my best thanks to my kind friend by publishing this in the BANNER OF ISRAEL?

With best wishes, and thanking you in anticipation,
I am, Sir, yours very sincerely,
W. BEAUMONT.

First Avenue, "Balstonia," Stanford-le-Hope, Essex.
August 23, 1905.

AFFILIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—My friend, Mr. Prescott, appears to doubt whether centralisation will supply a stimulant for pushing on the Identity movement. I have no fear of centralisation being a drawback, providing it is worked on proper lines. Unity is strength all the world over, if it is for the spreading of a good cause; but if it is for upholding principles which are not for the common good, then it would be detrimental. Affiliation will be beneficial if all the associations receive periodical visitations from other associations and from officials of headquarters to stimulate and encourage each other in their work. When small societies of any denomination commence to spread the Word of God, then the general officials will rally round them to encourage them in their work, which stimulates them to greater efforts, and eventually the smaller societies give a tithe of all they possess to help on the glorious work of extending Christ's kingdom.

The same may be said of Anglo-Israelism. The small associations in the country have been doing a great work in spreading Identity truth; and if the London Association is desirous of federating them, the Imperial Council will have to circulate invitations to all associations, showing the advantages of affiliation and the lines on which it is to be carried out; then it will be for the smaller societies to say at a Convention what they are prepared to do.

My friend, Mr. Reid, seems to intimate that a Convention of all believers should be held to consider the ways and means of affiliation, and not the executive of this, that, or any other association, to prepare a scheme beforehand; but I fail to see the advisability of calling a Convention without first having some scheme drawn up. When a plan is presented to all associations by the executive of headquarters, it matters not to me whether those headquarters are at Glasgow, Newcastle, Halifax, Manchester, or London, if the scheme is a good one for extending the work. But as the London Council consists of five affiliated associations, and London is the metropolis of the world, it is only reasonable that the London Imperial Council should take the initiative.

I presume all interested believers are members of some association or council, and as such they would receive communications through the various secretaries, and thus the whole membership of interested believers would be prepared for the work of a Convention.

Mr. Christie suggests Newcastle as a good central town for holding a Conference, but I should consider that is too far north. To my mind the Convention should be held at a town where there is the most active life on Identity work, providing it is easy to get to; therefore I would suggest Manchester as the best town. From this centre we have express trains both north and south, and I am glad to say we have an active association in this city of both ladies and gentlemen.

I still maintain that a Convention this year would be premature, but should like to hear what the Imperial Council or some of its members have to say on the matter.

Yours truly, D. PARKER.

Sowerby Bridge, August 23, 1905.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for prayer on Sundays in September: That this Nation may so hearken to God's commandments that their true peace may be as a river, and their righteousness as the waves of the sea (Isa. xlviii. 18).

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

THE continuation of the article on "History Origins—Biblical *v.* Babylonian," by Aug. A. Tartas, is unavoidably held over till our next issue.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
Gabriel on Our Side. By the Rev. J. Idrisyn Jones	387
The Peace of Portsmouth	388
History Origins—Biblical v. Babylonian. By Aug. A. Tartas	388
The Fall and Rise of Israel. By J. K. Douglas Bedwell	389
The Velocity of the Age. By A. Branscombe Wood	390
Notes from My Commonplace Book. By Rev. Leonard Hills	391
Miscellanea	392
A Splendid Edition of "Our Own Especial Treasure"	393
Devoted to the Healing of Egypt	394
An Israelite Bible. By the Rev. A. B. Grimaldi, M.A.	395
More British-Israel Postcards. — North Liverpool Association	395
Correspondence: The Year-Day Theory. British-Israel Association of West London	396

GABRIEL ON OUR SIDE.

BY THE REV. J. IDRISYN JONES.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."—Luke i. 32, 33.

OUR purpose in this article is to summon a great angel as a witness against those who maintain that the people of Israel are now merged in the Gentile world, and who thus, by a single stroke of the pen, snuff them out as a separate and distinct race. But great use is made of the idea that there is "a spiritual Israel" in the persons of all believers in Christ. What a fond notion this is in the Churches, and one which its acceptors maintain is a sufficient answer to those who advocate British-Israel views. What I now wish to prove is that the words of Gabriel to the Virgin Mary are not in harmony with what the Churches teach, viz., that none are to be reckoned as the children of Israel now except believers and Jews.

The Church's talk is something like this—We like the expression "spiritual Israel"; there is common-sense in it; so unlike the clap-trap of those who prate about British-Israelism. We take Paul as putting the whole case about Israel in a nutshell: "Know ye therefore that they which are of faith, the same are the children of Abraham." That sufficiently disproves the random talk of those who say that the British people are the lineal children of Abraham." But we reply—Why not both ideas be true? Paul, of course, must be right, and we heartily accept his statement; but it does not clash with the Abrahamic origin of the British people; an idea which is founded on the Bible and the facts of history. Why not, in accepting the first, also accept the second, as a companion truth?

It is difficult to explain why the people of this land have such an aversion to a literal Israel being found in the British race. Why this strong antipathy? Some even disdain to argue about it? On the street of an Australian city, I was one day accosted by a Christian minister, who appears to have seen my portrait in one of the shop windows. After a brief conversation I offered him one of our booklets, but in vain; no, he would not read such stuff. But this strange prejudice does not break our hearts or bring tears to our eyes. The truth never needs one's tears; it is over error that men should weep. It is always well with the truth; and if her chariot moves but slowly, yet it is always getting nearer to the goal of her triumph. It is not pleasant to differ with friends and fellow-Christians; it would be delightful to keep square with them, but it is much more delightful to keep square with the Bible and with the facts of history.

"He hath true liberty whom the Truth
Makes free; and all besides are slaves."

If we be persecuted, the Truth is also; if we be sent to prison, Truth has often been there, and will come with us. Truth has grown hoary amidst fiery furnaces and lions' dens, and the fierce flames of martyrdom. We suffer in glorious company.

Now, the Biblical statement that Israel is to be a perpetual nation cuts the ground from under the feet of our opponents. Thus Jeremiah compares it with the continuity of the starry heavens: "If those ordinances depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever" (xxxi. 36). There must, therefore, be such a nation somewhere at this very hour, and to substitute for it a spiritual Israel is a contradiction of Scripture. Yet the Churches hark ever back to the cry that Israelites now are Christian believers, of whom Abraham is the spiritual father.

Now let us go back in thought to a small Syrian town, when the angel Gabriel came there, just nineteen centuries ago, and announced to a young Jewess that she would

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become the mother of a most illustrious Son, and that to Him should be given the throne of His father David, and the rulership of the house of His father Jacob. It is impossible to spiritualise these, for neither David nor Jacob were set over mere saints. No; they must be a flesh-and-blood people over whom they were made supreme. Then it follows that, as the Messiah is to possess the heritage of David and Jacob, His kingdom must consist of their literal descendants. But if Israel, as a literal people, are now cut off, where can their descendants come from? When an English peerage becomes extinct, no successors will again wear the title. But if the people of the Messiah's kingdom are to be of the seed of David, and of the House of Jacob, it follows that David's seed and Jacob's House are now on the earth, in order to transmit their offspring to be the subjects of the Messiah's kingdom of the future. Any break in the chain would be fatal to the scheme. This is recognised in the genealogical table of the Messiah in the first chapter of Matthew, in which He is traced back to Abraham; but suppose Israel became extinct as Israel at the time of the Babylonian captivity, Christ born about 600 years later could not have descended from Abraham. But the chain is completed, link by link; so the Messiah, the Son of Mary, was also the Son of Abraham. Nor will it do to spiritualize the seed of David and Jacob, for they are not spiritual fathers; they have no children by faith, because their own was not conspicuous enough to entitle them to the distinction. But as Abraham is the progenitor of both Jacob and David, then the Israel of to-day are also his lineal descendants. Abraham, therefore, is the father of a spiritual and of a flesh-and-blood posterity. Why do not the Churches see this, and accept the plain and logical conclusion of Gabriel's message to the Virgin Mary? The angels are certainly on our side.

We rejoice that British Christians are not only spiritually but lineally the children of Abraham, and as such are inheriting the temporal gifts of the covenant. We prize such gifts; if it is not good that man should live by bread alone, neither is it good that he should live by religion alone. To a hungry Christian a good meal is a very desirable blessing; and to a Christian having a very empty purse, a good lining of gold much enhances its value. Why do the Churches scoff at these things which we welcome, and label them offensively as "carnal?" Why be frightened at the idea of a literal Israel in all their land? Does it defile their land? No, it only ennobles it. Does it dim the lustre of Christianity? No, it only adds to its value. Does it tamper with the plan of salvation, or our hopes of the future? No, it leaves both unchanged. Why, then, should the story of it be shut out of our pulpits, our schools, our libraries?

What has our Hebrew origin done for us? It has placed us at the head of the nations, and given us the mandate to civilize and save them; it has endowed us with so much wealth that we are able to succour impecunious dynasties, and to prevent their collapse; it has bestowed upon us an Empire on which the sun never sets; it has given us a land to dwell in, on whose shores the foot of the proud conqueror cannot tread; a land of Sabbaths and Bibles, of Churches and saints, of philanthropies and charities. To despise such royal gifts is to sink to the depths of base ingratitude, and to offer an insult before the face of Jehovah. Then let us glory in our lineal descent from Abraham, David, and Jacob, and warmly embrace the two companion truths of a spiritual and a literal Israel.

Kenilworth, Sept., 1905.

THE PEACE OF PORTSMOUTH.

EVERY lover of humanity will rejoice that the sanguinary war between Japan and Russia has come to an end, and will be grateful to President Roosevelt for his intermediary offices, without forgetting the magnanimous conduct of Japan in foregoing much to which she was entitled. The broad result of the conflict, as viewed from a British-Israel standpoint, is that by it hooks have been put into the jaws of Russian Gog, who has been distinctly and decisively "turned back" (Ezek. xxxviii. 4). On the confession of her own journalists, Russia's aggressive advances in the Far East have ceased, and they are equally frank in their admission that the new Anglo-Japanese Treaty renders any attempt on India useless for many a year. "Nearer Home" is now Russia's motto, as it is Gog's sphere, and we may therefore look for the rapid development of those events which lead to the descent of his hordes upon the mountains of Israel.

For reference we give below the exact terms of the peace settlement, along with the claims ultimately withdrawn by Japan.

TERMS AGREED TO.

(1) Russia recognises the preponderant influence of Japan in Korea.

(2) Evacuation by Russia of Manchuria within a fixed time, and mutual recognition of the territorial integrity of China.

(3) Japan to restore Manchuria to Chinese sovereignty and civil administration.

(4) Arrangements for the future government of Manchuria.

(5) Russia to cede to Japan the southern half of the Island of Sakhalin, below the 50th parallel.

(6) Surrender to Japan of the Russian leases of Port Arthur, Dalny, and the Blonde and Elliott Islands.

(7) Russia to transfer to China, by arrangement with Japan, the South Manchurian Railway.

(8) The future use of the Russian portion of the railway to be confined to commercial purposes.

(12) Japan to have fishing rights on the Russian coast from Vladivostok northward to the Behring Sea.

CLAIMS WITHDRAWN.

(9) Reimbursement of the cost of the war.

(10) Demand for the surrender to Japan of Russian warships interned in neutral ports in Far East.

(11) Claim for the limitation of Russia's naval strength in the Pacific.

HISTORY ORIGINS—BIBLICAL v. BABYLONIAN.

BY AUG. A. TARTAS.

(*Continued from page* 371).

LET us now review the few events referred to in Genesis as occurring during the antediluvian period—2,262 years (LXX. version)—and examine into the discrepancies in the chronological system adopted in the Authorised Version of the Bible in comparison with the Septuagint translation of the *original* Hebrew text, which system (Usher's) is largely responsible for the position taken up by those learned explorers and archæologists who encourage the assumption of Biblical history, religious beliefs, forms, and ceremonies, and the divine laws, as having been derived from the Babylonians.

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The Almighty having completed His work of creation in the six periods—"days"—as indicated in Genesis, "He rested on the seventh day from all the work which He had made. And God blessed the seventh day and hallowed it" (Gen. ii. 2), *i.e.*, sanctified and consecrated the seventh day as a day of rest and worship to be observed as a *holy* day by mankind, and through them to secure a weekly rest-day for all His earthly creatures; and thus was instituted the Sabbath *in Eden*, and before the birth of Adam's first child. Following this, may be months or many years after, occurred the act of disobedience, with loss of the innocence and bliss of Paradise, and the advent of sorrow, pain, and death to the new race of humanity—the Adamites. The death penalty was first brought about by a brother's envy, jealousy, and hatred, thus completing the mortal sin commenced in Eden, but which was, nevertheless, associated with pure and also perverted acts of homage and sacrifice to the Divine Being; thus proving that these devotional services (sacrifices and oblations) were practised, if not really divinely ordained, in the *first* generation of the race. Additional proof of this is evidenced in the fact that at the Deluge clean and unclean beasts are referred to as conditions well known to the antediluvians, and that "Noah took of every *clean* beast, and of every *clean* fowl, and offered burnt offerings on the altar" (Gen. viii. 20), as Abel, at the commencement of the antediluvian age, had "also brought of the firstlings of his flock and of the fat thereof" (Gen. iv. 4) as an "offering unto the Lord." On Cain's banishment from the parental home, from which he became "a fugitive and a vagabond in the earth," going "out from the presence of the Lord . . . on the east of Eden," bearing the mark set upon him, as a protection, by God, he settled in the land of Nod (*i.e.*, "of wandering" or "exile") and ultimately built a city (probably a walled village), which is indicative of an already numerous population existing in the land of his adoption. This banishment was followed by the birth of Adam's third son, Seth, when he had attained the age of 230 years of mortal life; also of other sons and daughters. The age of Adam at Cain's birth is not given, but it was, presumably, soon after the expulsion from Eden. "And Seth lived two hundred and five years and begat Enos," also other sons and daughters; "then began men to call upon the name of the Lord" (Gen. iv. 26). This statement seems to point to the apostacy which had developed in the other members of the race, and a revival of monotheistic religion, with the establishment of public worship amongst the Sethites—this was in about the 6th century, A.M. The next event relates to Enoch's "translation" in 1487 A.M. an evidence of the consistent and religious lives of the Patriarchs down to his time, and which continued to Noah who, with his three sons, together with their wives, alone remained in their allegiance to the Deity. Meanwhile down through the ages idolatry, violence and crime increased to such an extent throughout the whole race (the Patriarchal families alone excepted) as to result in its destruction by the Flood.

During the millennium, or more, preceding this awful event, the struggles for supremacy (in which the Cainite refugees were apparently further dispersed and lost to sight, for the last reference in Genesis to their existence extended only to the seventh generation, synchronizing with Enoch's time) culminated in the establishment of the Chaldean power, accompanied by every conceivable form of vice, cruelty and immorality, in defiance of God's government and the patriarchal warnings; whilst the increase of knowledge and attainments, evidenced by the cuneiform literature so recently discovered on the sites of ancient Chaldean cities, reveal also a tyranny by the ruling despots, and of a crafty priesthood, which fostered oppression of the masses and luxurious wickedness and crimes of those in power.

The following charts, based on the LXX. version of the genealogies, clearly demonstrate the relative antiquity of the "Biblical *v.* Babylonian" records; for it will be noted that the *ancient* Chaldean power was not established until *many centuries after the expulsion* from Eden, whence the Biblical records date, and therefore the Chaldean clay tablets, as to "Origins," must have been inscribed about the period of the establishment of that power;* the information as to "Origins" being derived from the Sethite Patriarchs, but prepared and debased by the idolatrous priesthood of that power for purposes plainly apparent.

The Chaldean clay tablets give a list of ten antediluvian kings, corresponding to the ten antediluvian patriarchs, living to a fabulous age (some 42,000 years in the aggregate), and also recount the prowess of their heroes slaying lions, bulls, and other monsters—which serve, in a sense, to corroborate the Biblical narratives—but there is no mention of the murder of a brother by their notorious ancestor: and naturally! The oldest authoritative date found on the Assyrian tablets relating to Naram-Sin, the builder of the Sun-temple at Sippara, who reigned about 3,750 B.C., and to his father, Sargon I., who occupied the throne some fifty years previously, carries us back to 3,800 B.C., or 1,900 *years after the expulsion of Adam and Eve from Eden*, whence dates the commencement of Biblical records!

Having thus established the claim to priority for the commencement of Biblical records *to the extent of 1,900 years*, we are justified in considering any Babylonian narratives which are analogous to the Biblical as very strong corroborative evidence of Bible truth. How deplorable, therefore, is the paragraph in Harmsworth's "Encyclopædia," under "Deluge" which states, "It is now generally held that, *as the Babylonian account is older*, the narrative in Genesis must have been borrowed from it," and what serious responsibility is incurred by those who persistently uphold the greater errors in Usher's Chronology, which have led to such sacrilegious assertions.

(To be concluded in our next.)

THE FALL AND RISE OF ISRAEL.

By J. K. Douglas Bedwell.

In placing on record the histories of nations, historians have been compelled to adhere to the same order of compilation, viz., to record first the growth and rise of the nation and then its decline and fall. Such is the general character of the old world empires.

To the average Bible student, the nation of Israel seems to have gone through the same process. But a careful investigation of the matter will show that Israel's history is peculiar to itself and differs entirely from other national histories. This nation's history stands alone and is unparalleled. God selected the Israelites to be His chosen race from the beginning. They were to be a people that were to exist for ever. It was God's purpose that there should be one nation to represent the true religion to the world throughout all time.

* "The Babylonians asserted that they had records written before the flood, and that the cities of Babel, Sippara, Larancha and Surippak were great cities before the Deluge." ("Babylonia," p. 39, by Geo. Smith).

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The highest national position reached by the Israelites, according to Biblical history, appears to have been in David's reign; but according to Biblical prophecy and the Abrahamic covenant, which was unconditional, a far higher place was yet to be reached.

The decline of Israel began with the departure of Solomon from God (1 Kings xi.), and so the nation drifts farther and farther away from God until it becomes fast in the grip of idolatry.

Meanwhile, Israel is divided into two kingdoms. The Northern kingdom consisted of Ten Tribes, known as the House of Israel, Ephraim, or House of Joseph; the Southern kingdom consisted of the tribes Judah, Benjamin, and Levi, known as the House of Judah. The Jews represent this house, but not the House of Israel.

To return to the history of the Ten-tribed kingdom, we find that about 721 B.C. they were taken captive by the Assyrians and deported into Media, after which nothing more of them is apparently heard. The House of Judah was visited some time afterwards and carried into Babylon.

Let the reader bear in mind the absolute distinction between the two houses. It is by neglecting this important fact that Bible students have failed to realise one of Scripture's greatest truths.

From the writings of Josephus and Esdras we gather that the Israelites did not long stay with the Assyrians, but being very great in numbers, pushed their way beyond Media; "they left the multitude of the heathen and went forth into a further country where never man dwelt."

We must remember that while God punished the Israelites (Ten Tribes) by visiting them through the Assyrians, He did in no way annihilate them.* If we read prophecy correctly, we must see that they had to be carried away as a punishment for their wickedness, but God would afterwards pardon them, and in the course of time they would be ready to occupy the position assigned to them in the Abrahamic covenant. This position was not to be gained until this present dispensation, for the covenant was to be confirmed by Christ (Luke i. 68, 72, 73). And now we can understand our Lord's words when He says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). These words were addressed to the Jews, and because they were so persistent in rejecting Christ and His teaching, the kingdom of God would be transferred to a nation who would rightly use it—a nation that God had foreordained, knowing how the Jews would reject His Son Jesus Christ. As prophecy declares that the House of Israel must hold the chief religious position in this dispensation, we can quite understand that this was the nation to bring forth the fruits of the kingdom of God.

It was the duty of Israel, when reinstated in God's favour and planted in their own land, to bring forth the fruits of the seed sown by Jesus Christ, and to become evangelisers of the world; that is, to occupy the chief religious position and teach other nations the true religion. Israel was to be a peculiar people and a holy nation. Such would be their national character, and thus was Israel to rise again into all the glorious destiny appointed by God: such a destiny as is set forth in the Abrahamic covenant, and other parts of Scripture:—

A nation to exist in this, as well as in the last, dispensation (Jer. xxi. 36).

A great and mighty nation (Gen. xii. 2, 3, xvii. 2—8).

To be the chief of nations (Jer. xxxi. 7).

To be a missionary people (Isa. xxvii. 6, xliii. 21).

Their population to be exceedingly great (Hos. i. 10).

To be a great colonizing nation (Deut. xxxiii. 17; Isa. xlix. 8).

To be rich in agricultural and mineral produce (Deut. xxxiii. 13—16).

To be under a new covenant in this dispensation, and found as a great Christian community (Jer. xxxi. 31—34; Hos. iii. 4, 5).

All these and very many other characteristics and national marks are to be found in the Anglo-Saxon race, and this race is the only one that is fulfilling such predictions made in the Bible concerning Israel's future.

Israel's past history bears resemblance to that of the Prodigal Son: both were redeemed by our Lord Jesus and restored to God's favour.

Observe this truth from another point of view. At the present time Biblical criticism, of a most destructive kind, is rampant. When our Identity with Israel is more generally accepted, what a grand defence of the Bible and manifestation of the all-consistent dealings that God has with man will be ready for use against the Satanic attacks of Bible critics.

We must earnestly contend for this truth, seeking to prove all things by Scripture, and never forget to attribute our national greatness to the wonderful way in which God has chosen the seed of Israel to be His people for ever.

* See Hosea i. 10, ii. 23, iii. 4, 5; Amos ix. 8–15; Jer. xxxi., xxxiii. 19–26.

THE VELOCITY OF THE AGE.

By A. Branscombe Wood.

The present velocity of "the times," ever-increasing, is an unerring sign of the near approach of the end. Let those who have reached their three-score years reflect on the marvellous transformation of "the world" within the last fifty years. More advance has been made (if advance it may be called) in its affairs, than—it is not too much to say—in the whole 3,000 years previous.

Puck said he would "put a girdle round the earth in forty minutes." But that was thought to be only the flash of a poet's fancy from a no less fertile brain than Shakespeare's. Fifty years ago it would be deemed unimaginable as a work-a-day accomplishment. Now, however, electric sprites can do it, all the day and night long, almost in forty seconds—a simple matter! Nobody thinks of it.

Steam railways all the world over have all developed within that period. A little over fifty years ago, a simple emigrant, with his son, went to America or Australia in an oak ship of about 300 tons burden; to-day his son returns, a millionaire, in a ship of 20,000 tons, equal in tonnage to about seventy of the old ships. Moreover, this ship is built wholly of iron; it does not hoist a sail the whole voyage; it does the distance in a third of the time; and silently the passenger has flashed to him daily, almost all the way over the Atlantic, the news from all the capitals of the world, published in a daily paper by the ship's press and furnished him at his breakfast-table every morning! Think of it, think!

Had the old emigrant been seriously told this by an inspired prophet, he would have considered the propriety of shutting him up as a madman. Yet this is but a small part of the marvels of this year 1905.

All the grand ships in Trafalgar Bay in Nelson's day

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would not survive five minutes before only one of Sir John Fisher's ordinary cruisers—no, nor the heathen Togo's, as he would then be called. What a change! Think of it, think! The word "millionaire" has had to be coined for current use within that period; and now we have come to the exigency of "multi-millionaire," to cope with the flight of the times.

But the velocity of the transmutation daily increases. We sail in airships, with or against the wind, thousands of feet high over land and water; dive into the deep sea in submarines and travel there at ease, and with the storage of such mighty force that it could wreck in a few minutes the almost invincible ironclads! And, as a common practice, we descend in huge lifts a hundred feet below the surface of the earth and travel at railway speed by the substance of the lightning's flash! Think of it, O man of the last days! These are some of the marvels which pass now as every-day occurrences, as little thought of as walking or lying.

But the poor seem to grow poorer still, while men—shall I say Christian or unscrupulous men?—make fortunes of millions in a day out of the necessities of the race and of the pressing needs of the poor. Yet poor, craving mortals are they; their wants increase with the increase of their wealth, and they are not satisfied—hardly better off than the poor, hardly as well off! Alas! is it not a sort of platonic insanity? And how few think of it as anything marvellous? Such is the velocity of the age, and such the incongruity of things and the indifference of humanity!

The acceleration of the speed may be said to proceed by what in mathematics is called geometrical progression. We have all heard of the thoughtless agreement of the farmer with the blacksmith to have his horse shod as a sharp bargain at a farthing for the first nail and doubling the amount for each succeeding nail. No one could imagine what the last nail of the thirty-two would come to. It would be over two billions of farthings; and the total sum for the shoeing, about four and a-half millions of pounds sterling. Such is geometrical progression. If there were one nail more it would be nine millions of pounds. If ten more, what then?

Now, I say the velocity of the age is something like this—doubling the speed at least every decade. But because the gradation is so simple, withal so great, few conceive or believe it; therefore there is no surprise.

Besides Scriptural predictions, is not this an unmistakable sign of the times? How far off can the end be? Judging by the wonderful evolution of the last ten years, what will it be in ten more? What in twenty-five more? We have the gift of prescience enough to see that the crisis can hardly be twenty-five years off. The cleavage between the righteous and the wicked, and also between the very rich and the very poor, the diabolism of the despotic military nations, and the lamb spirit of the saints—there are still some saints—is becoming so great that it will soon be intolerable.

Scripture helps us here to see what the end will be. In the mercy and love of God, the saints, the long-suffering, non-complaining lambs, are to be exalted, translated into the New Jerusalem; and, the salt of the earth taken away, the result will be the utter overthrow of the others by their own hands, by mutual destruction. Do not say God will do this to them; they will do it among themselves.

A little while and the so-called Christian world, at the present bent of things, will be almost wholly given up to Mammon worship, the most seductive form of idolatry. Baal worship of long ago was nothing to it. But the consciousless Great Powers of Europe and America are founded on this; and it is for this they will quarrel and fight to the death. Without a universal repentance what other end can there be? It is more easily seen, and more understandable, than the fabulous horse-shoer's bill.

It appears (at least to me) that the Niagara of Time has entered the rapids, and must soon go over the falls. The feverishness of the great European nations is already up to a dangerous degree of heat. A little higher and it will be fatal. What may be expected in a few years more? Will it be a few? "The evil one" is even now in some quarters rampant for the fearful cataclysm.

Israel, lift up your heart to God for refuge; for without this you are nothing. It is your only hope. But it is a safe one; stable and sure as the adamantine rock to those who will think—think and obey.

"Since all great deeds are spirit-wrought,
Don't merely read
As 'twere a creed;
The substance is evolved in thought."

NOTES FROM MY COMMONPLACE BOOK.

By the Rev. Leonard Hills.

THE LORD'S PRAYER AND THE JEWS.

"With the exception of the clause 'as we forgive them that trespass against us,' every petition in the Lord's Prayer has been found somewhere in the ancient liturgies of the Jews. 'Our Father which art in Heaven,' is in their Seder Tephilloth, or form of prayer; 'Let Thy name be sanctified and Thy kingdom reign,' in their form called Kaddish; 'Let Thy memory be glorified in Heaven above and in the earth beneath,' in the Seder Tiphilloth; 'Forgive us our sins,' in the sixth of their eighteen daily prayers; 'Deliver us not into the hand of temptations,' and 'Deliver us from the evil figment,' in that and the book Musar; 'For Thine is the kingdom for ever and ever,' is, saith Drusius, *their usual* doxology." (Evan Daniel. Prayer Book History, Language and Contents).

THE JEWS.

Amazing race! deprived of land and laws,
A general language and a public cause;
With a religion none can now obey,
With a reproach that none can take away;
A people still, whose common ties are gone,
Who, mixed with every race, are lost in none.
—Crabbe, *The Borough.*

"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" (Jer. iii. 18).

"Places inaccessible to the Romans are subdued to Christ."—Tertullian, A.D. 190.

"Britain holds the religion of Christ."—Origen, A.D. 240.

First in Correspondence. — Compared with Continental countries, Great Britain is easily first in respect of the number of letters annually received by every thousand inhabitants. The number for this country is 61,342. Germany is third, France fourth, and Italy last with 5,887.

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MISCELLANEA.

"PLUCK AND LUCK."—It is a curious confession, but I do not know why the Uganda Railway was built, and I think many people in East Africa share my ignorance. It is a little hard to believe that the only motive was purely philanthropic—namely, the suppression of the slave trade—nor are the strategic advantages of the line very obvious, for though it certainly might be used as an alternative route for sending troops to the Soudan, no attempt has been made to open up communication on the higher waters of the Nile, and the journey would in any case be long. It is most remarkable that at the time when the construction was decided on there appears to have been no idea of the value, or even of the existence, of the high temperate region to the east of Lake Victoria. On the other hand, there was probably an exaggerated idea of the riches and fertility of Uganda, a country of great interest, with a large and exceptionally intelligent native population, but in most parts at any rate not suited for European settlement, and not as yet proved to yield any produce which would approximately repay the cost of the line. The whole enterprise offers the most extraordinary example of the pluck and luck which characterise the English race, and also of our happy-go-lucky methods.—SIR CHARLES ELIOT, K.C.M.G., in *The East African Protectorate.*

* * *

HOMAGE.—"All the other nations of the earth are grovelling at the feet of Great Britain with her commanding sea-power."—*The World*, New York.

* * *

THE SACRED OBJECTS.—It is said in the Apocrypha (2 Maccabees xi. 5) that Jeremiah, B.C. 588, conveyed the ark, and the tent, and the altar of incense from Jerusalem and put them in a cave in Mount Nebo. There is a singular tradition, mentioned by ancient Jewish writers, analogous to this. The Talmudists say that King Josiah, B.C. 641, hid the Urim and Thummim underground in a cave, before prepared by Solomon, together with the anointing oil, the ark of the covenant, Aaron's rod, and the pot of manna; and that these things could not be found on the return from Babylon, and that they were wanting in the second Temple (Cunæus: *De Republica Hebraicæ*, I., i. chap. 14). Maimonides says that a second Urim and Thummim were made for the second Temple, but not used (*Talmud*, Yoma, chap. i. And from that Rabbi Solomon Jarchi, Rabbi David Kimchi, and Mictol Yophi, in Haggai i. 8).—*Life and Works of Dr. Gill*, Vol. I., p. 224.—A. B. G.

* * *

VALUABLE SUGGESTIONS.—The *Deutsche Tages Zeitung* advocates a European coalition against England. Germany should bottle up the British Fleet which ventures into the Baltic, while the combined French, Austrian, and Italian Mediterranean squadrons proceed to Malta, and the French Atlantic squadron and a German Fleet could at the same time pay a visit to Ireland. "What could the Mistress of the Seas do then?" asks the newspaper.

* * *

TEUTONIC TOUCHINESS.—Though influential Germans disclaim hostility to Great Britain they find the discussion of the probability of war with us an interesting topic. In the August number of the *Preussische Jahrbucher* Professor Delbruck, who has previously favoured the world with his views on the subject, discusses once more the likelihood of war between Great Britain and Germany. It is consoling to find that, notwithstanding his gloomy view of the situation, the Professor does not consider war likely. It is the existence of a German fleet, Professor Delbruck observes, which annoys Englishmen. Thus it is, we are told, that the rising generation will be occupied with the rivalry between Great Britain and Germany. If Professor Delbruck desires us to be on good terms with the Fatherland, as he seems to do, he might do something to the purpose by inducing his countrymen to put more charity into their judgment of the aims of British policy. The jealousy which leads our Teutonic critics to regard the Baltic as a German lake is not, Professor Delbruck might point out, likely to conduce to amity.—*Newcastle Daily Chronicle.*

* * *

NEW INDIAN PROVINCE.—A proclamation is published bringing into effect the partition of Bengal from Oct. 16th. Mr. J. B. Fuller is appointed first Lieutenant-Governor of the new province of Eastern Bengal and Assam.

* * *

QUITE RIGHT.—"The British Empire has been necessary ever since 1066, certainly ever since 1154. . . . The Puritans devoutly sang of the Empire of the Lord. In reality they sang for the British Empire."—DR. EMIL REICH, in *Imperialism: Its Prices, Its Vocation.*

* * *

THE RESETTLEMENT OF JEWS IN ENGLAND.—The Jewish community in London are forming plans on a large scale for the celebration of the 250th anniversary of the return of the Jews to England. The re-settlement of Jews in this country in the seventeenth century was due to a measure passed by Cromwell at the intercession of Menasseh ben Israel, Chief Rabbi of Amsterdam. The Whitehall Conference, at which the decision was taken and the measure carried, held its first sitting on December 4th, 1655. On the anniversary of that date a public dinner will be held at the Hotel Great Central, at which the Anglo-Jewish community will be present in large numbers. Invitations will likewise be issued to leading authorities on the Cromwellian era in English history.

* * *

OPHIR.—We may look hopefully, perhaps, to the visit of the British Association to Rhodesia to throw some light on the ancient gold workings of that country. Admiral Sir William Wharton, in his presidential address to the Geographical Section, avowed his belief in the circumnavigation of Africa by the Phœnicians sent by Necho, King of Egypt, in 600 B.C., from the head of the Red Sea. Our present knowledge of the extensive exploited gold workings of Rhodesia and of the wonderful ruins of buildings that are spread over a large area of the country shows what projects were carried out in distant times of which no record exists. Yet the old-time history of Rhodesia would almost appear to be a prehistoric romance of gold, for these workings may have been the Ophir of the Old Testament, the El Dorado of David and Solomon. In the First Book of Kings it is said that the weight of gold that came to Solomon in one year was six hundred threescore and six talents, and a talent of gold, according to a recent standard work, was worth £6,150; so that 666 talents would represent in our money £4,095,900. The amount seems incredible, but, at any rate, the subject is likely to be well threshed out by the savans, and it deserves to be.—*Daily Telegraph*, August 24th.

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A SPLENDID EDITION OF "OUR OWN ESPECIAL TREASURE."

"At last! Nearly three hundred years have passed since the English Bible was first given to the world in the language and in the form in which it has exercised its unrivalled and fundamental influence upon English life, English character, and English history. But until this day it has never been worthily printed. The greatest gift that religion and literature ever combined to bequeath to the world, the solace and stay of countless thousands of millions past, present, and to come, the friend and comforter of every sect and every schism of English Christianity, the guardian certain and standard absolute of perfect English, the Bible had still waited until last week to receive that splendour and dignity of external shape which one would have thought its birthright from the day on which the translators rested from their labours. Bibles in other tongues have had their great editions—indeed, the first book that ever issued from the press of Gutenburg—the so-called 'Mazarin' Bible—remains the most splendid specimen of typography that has ever been achieved by the industry of man. But as for ourselves—for us English who have a translation that puts to shame the efforts of all other renderings—we have to this day been content with such type and paper for our own especial and unrivalled treasure as once extorted from an oculist the grim verdict that more eyesight had been destroyed by reading in our modern Bibles than from any other cause—a grave and significant charge indeed.

"But, at last, after these many years, the charge of national laches must now be withdrawn. Mr. Cobden-Sanderson's magnificent edition has been completed, and though, from its unavoidable costliness, it must needs be a treasure for few besides the wealthy, there remains nothing which lavish expense, technical perfection of impression, and a reverent and minute carefulness could add to this noble work of presenting the English Bible in a form final and exquisite. It is issued in five folio volumes, bound simply in white vellum, and lettered with due plainness, 'The English Bible.' It is only fair to say that at the present day in no other country in the world could it have been rivalled as a triumph of sheer printing. Open these volumes where you will, you will find a page worthy of its high duty and honour. Paper of such perfection as has never before received the kiss of the block and glistening forme; such type as represents all that William Morris and his disciple could learn from the finest foundries of Venice and Bevilacqua; a format which for simplicity and grandeur has had no rival since the fifteenth century—everything is faultless—and only five hundred copies have been printed. What wonder that it can no longer be bought for its published price, though £15 is much for a book to-day? Every cathedral, and almost every large parish church, every college and private chapel must have its share of an exceedingly limited number of copies, and such volumes never return to the auction room. Every great library and collector must have a representative of the 'Doves Press' Bible, and the number of copies which will then remain to suffer the ordinary bargain and sale of the booksellers might now be counted almost on the fingers of one hand. After so gigantic a success, it is sad to learn that the promoters of this national undertaking should only have lost money by their public spirit. But so it is, though Mr. Cobden-Sanderson has suffered no trace of this unfortunate issue of his enterprise to mar the perfection with which the pages from Genesis to Revelation are marked.

"Reading the book has something of the pleasure of a cathedral service. There is in its great leaves something of the difference which makes distinction between a service in St. Paul's and the same office hastily gabbled over a Union Jack on an ocean liner. The words are the same, but there the resemblance stops. Old lines glow with new meaning and new reverence, and the glory of the English jewels, strong, inevitable, and slow, finds at last the setting for which they have waited for centuries. Here are no notes or numerals, no references, alternatives, or tiresome italics in the text. Chapter headings have been swept away. Archbishop Usher's fantastic chronology is dismissed, and, above all, there are no illustrations to wreck with the personal limitations of the decorator the onsweep of the text.

"Exact to a letter, this edition retains the well-known misprint in Ruth which has given to the authorised version the nickname of the 'He' Bible, and there is no ornamentation. A long red 'I' descends the first margin of Genesis, but from that moment till that in which one reads with a curious pleasure the names of J. H. Mason, J. Guttridge, C. F. Greengrass, the compositors, and H. Gage-Cole, J. Ryan, T. Waller, and A. Beaumont, pressmen, there is never a stroke of embellishment. There is the story of God, and with the only true reverence which could fit the occasion, man has been content to lay a restraining finger on his fancy. It is a commonplace that the book is a well of English undefiled. Never, perhaps, has the full truth of the saying been so plain for all to see. Who was the great agnostic who said that whatever doubt there might be as to the inspiration of the writers of the Bible, there could be none as to the inspiration of the translators? Remember the development of the great theme. The slow drone of half-conscious evolution which sounds crescendo through the tale of the Creation; the royal proemium to that gorgeous tempest of colour and imagery, the Book of Job; the low misery of Esau and his tricked father; the oncoming indigo heaven which veiled in the day of Elijah's triumph on Mount Carmel; the hot mirage and hanging dust of the plain of Esdraelon as the far-seen picture of Jehu and his chariot of vengeance quickens relentlessly into the straining horses and pitiless whip; the sweet-strung melody of the Psalms, those silent comforters of all time; the reckless splendour of the death-song in Ecclesiastes, which no man ever read without the awe which touches also such random flashes of utter genius as the Ode to the Nightingale or 'Full Fathom Five'; the clarion voices of Isaiah calling in English to each other through the firmament; the dry wit and wisdom of Ecclesiasticus; the awful simplicity of the slow-dropping phrases which enshrine the Gospels; that high pæan which St. Paul allowed once, and once only, to crown the address of his tense argument; the weltering fascination of the Apocalypse, wherein man's brain stands at gaze, and the firm earth falls away—read these, read everything that has ever quickened your love, your imagination, your devotion in the Bible; read it again in the 'Dove's' edition, and you will recognise the debt which England owes to Mr. Cobden-Sanderson."—*Daily Telegraph*, July 14th.

[Since this article appeared, Mr. Cobden-Sanderson has written to the *Daily Telegraph* pointing out that he had a co-editor—Mr. Emery Walker—and stating that they do not anticipate any pecuniary loss over the publication. See *Daily Telegraph* of July 20th.]

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor 12, Burdon Terrace, Newcastle-on-Tyne.

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DEVOTED TO THE HEALING OF EGYPT.

MANY surmises have of late been expressed in Egypt regarding that event which, though hidden in the future, and however distant that future may be, is still inevitable—the laying aside by Lord Cromer of the pro-Consular mantle, and the retirement of the chief maker of modern Egypt from the land which he, above all, has been instrumental in recreating from the ashes of the past. In the opinion of some, whose authority gains credence, that occurrence will befall sooner than the world expects, for Lord Cromer has spent a strenuous existence since 1860, when he entered the novitiate of diplomacy in the Mediterranean. Quite three-fourths of the great statesman's lifetime has been spent abroad—not in the Embassies of European capitals, but under the glowing sun of the Levant and the Orient. The desire for the life of England as a whole, rather than mere summer snatches of it, must at times amount to a veritable nostalgia with such a home temperament as Lord Cromer's; added to which is the knowledge that in England a commanding place awaits him in Parliament, if not—as the King is known to wish—in the Cabinet itself. These are inducements potent enough to touch even so stern a self-disciplinarian as is Lord Cromer. But those who know best the vice-ruler of Egypt judge otherwise of his intentions. The political part of his work was consummated when the Anglo-French Accord was signed a twelvemonth ago, and Lord Cromer might have retired with glory upon this crowning event in his career and that of Egypt. That he did not do so at that time proves that more remains to be done before speculation need be busy with the question of who is appointed to succeed at the British Agency in Cairo. Two primary matters still await definite solution: the first is the all-absorbing problem of the Assouan dam, the *magnus opus* of Lord Cromer's progressive *regime;* the second is the question of fellaheen education in Egypt. The benighted state of the people, then just released from the terror of the corvee, was one of the deepest stains on Egypt at the beginning of Lord Cromer's administration, and the stain is one that the Egyptian Government has but of late seriously started to wipe away. Thanks to the influence of the British plenipotentiary, the process is likely to be a thorough one, and female education, instead of being neglected, takes quite the foremost place in the recent scheme of reform, which aims at uplifting in the social scale the rudest dwellers of the Delta. One of the most sympathetic British officials in Egypt, Mr. Cotterill, the Engineer-in-Chief of the Egyptian State Railways, has just set in motion a movement for establishing rudimentary schools at forty or fifty places along the railway, remote from any centre of instruction, for the children of the Arab railway workers. This attempt at the spread of elevating influences merits the most cordial encouragement from Egypt's well-wishers, who, in the winter season, are so many. The systematic instruction of Moslem girls is perhaps the most interesting departure of all, as these girls have been, so far, bred for the harem, and nothing much else. As regards the Assouan dam, the engineers and contractors are busily engaged upon it in accordance with the plan of work recommended by Sir Benjamin Baker and adopted by Sir William Garstin. Hundreds of workmen are labouring at the construction of the aprons and walls of protection, a part of which is already finished, and the completion of the remainder will be effected in time to let Egypt soon know whether the mighty wall is to be raised or not. The social fabric resting on the education of the people, and the material prosperity of the country on the efficiency of the Assouan dam, for which Egypt is pledged to a heavy debt, Lord Cromer may be trusted to await the final fruition of his work before resigning the fasces of authority to another hand.—*Globe.*

HISTORICAL PARALLELS AND A BIBLICAL WAR HYMN.

THE Japanese sea victory has recalled to the mind of many Nelson's victory at Trafalgar. To us it recalls to mind a sea catastrophe of still more remote times, viz., that of Pharaoh in the Red Sea. The Israelites are in the Czar's bondage and oppressed more than any other of his subjects, and must, therefore, rejoice in the destruction of his forces. Nicholas II. has hardened his heart on more than one occasion, and is stigmatised as the Modern Pharaoh. The famous war song of Moses should therefore apply to the present occasion, and the following are appropriate extracts:—

1. I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.
3. The Lord is a man of war; the Lord is His name.
4. Pharaoh's chariots and his host hath He cast into the sea; his chosen captains also are drowned in the Red Sea.
5. The depths have covered them: they sank into the bottom as a stone.
7. And in the greatness of Thine excellency Thou . . . sentest forth Thy wrath, which consumed them as stubble.
9. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.
10. Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters.
15. Then the Dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them.
16. Fear and dread shall fall upon them: by the greatness of Thine arm they shall be as still as a stone.—Exodus xv.

—*The Anglo-Russian.*

A SONG OF HOPE.

SAFE in his father's home, happy and free from care,
I wonder, Did Jacob realize that his father's God was there?
It may have been, but we know that when our hearts rejoice
It is not always then that we listen and hear God's voice.
Trials may have to come and turn our joy to woe
Before we hear the call of Him who loves us so.
It was not in his childhood's home that the vision of angels bright
Descending to earth from heaven broke on his wondering sight.
Alone in a lonely place, when the sun had set in the west,
With a stone to pillow his head Jacob lay down to rest.
It was then that he heard God speak, and cried—all else forgot—
"Surely the Lord is in this place and I knew it not."
Perchance thou art all alone, without a friend to cheer;
Hope on! for when night is darkest we know that the dawn is near.
Angels are round thy path, and Israel's God is there;
Look up to Him for strength thy daily cross to bear.
Thou, too, shalt hear His voice, for He speaks in many ways;
Shalt see the Vision Beautiful to gladden thy lonely days.
Courage! poor wounded heart, storm-tossed and tempest-driven,
Thy sorrows may be the "House of God," and thy tears the "Gate of Heaven."

L. PRESCOTT.

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AN ISRAELITE BIBLE.

By the Rev. A. B. Grimaldi, M.A.

The account of Hine's *Bible*, and Glover's *Bible*, in the Banner; and Shakespeare's Bible in the *Rock* (No. 2,051, p. 3), and Simeon's Bible, and the Mormon Bible, and Burns' Bible (*Rock*, No. 2,054), reminds me of an interesting old family *Bible* which came into my possession after the decease of my Parents. It is a 4to volume of 12 by 7½ inches in size, containing 10+34+445+2+136+14+2+115 pp., or 758 pp. in all, each part having its own separate pagination. It is handsomely bound in brown stamped leather, having the family arms, and names and dates of four generations of owners, from 1705 to 1825, in gilt upon each cover. The particular edition is what is called "the *Breeches Bible*, because Genesis iii. reads: "*They sewed figge tree leaves together, and made themselves breeches.*"

The title page is profusely adorned with scroll work and devices in the Jacobean style. At the top is the sacred Tetragrammaton, in glory, within clouds. Out of the clouds is a hand holding a clasped volume by a ring, on which is the text, *Verbvm Dei Manet In Æternv.* Below is the title: *The Bible*: that is, the *Holy Scriptures* contained in the Old and New Testament. Imprinted at London by Robert Barker, Printer to the King's most Excellent Maiestie. Anno Dom. 1616, Cum Privilegio Regiæ Maiestatis.

Introduced into the ornamental scroll work are, at the top, two cupids, two vases of flowers, and two flaming fire balls. At the sides are a crowned rose in a wreath, and a crowned I under a garland; and a crowned fleur-de-lis in a wreath, and a crowned R under a garland. Below are two more cupids. The general mass of the book is in black letter. After the title is: "To the Christian Reader," 2 pp. Then verses and prayer "Of the incomparable treasure of the *Scriptures*, 1 p. Then a synoptical table as to how to read *Scripture*, by T. Grashop, 1 p. Then a full page engraving of Paradise, showing Adam and Eve and all the animals under the Tetragrammaton, sun, moon, and ten stars.

Then follows an elaborate and excellent set of *Scripture* genealogies from Adam to Christ, with the intermediate pedigrees as well. Each name is in a ring, and all is adorned with cuts, occupying 34 pp. The first woodcut is of Adam and Eve taking the fruit; while in front lies a skeleton, with the motto: *O Death, I will be thy death.* Other pages have the ark, Babel, Sodom, Jacob blessing his sons. Kings have a crown over their ring, and so do dukes. Under each of Jacob's sons is a shield of arms. Rueben has water (Aquarius), Simeon a sword, Levi a book, Judah a lion (Leo), Issachar an ass (Cancer), Zebulun a ship, Joseph a bull (Taurus), Benjamin a wolf (Gemini), Manasseh a branch of olive, Ephraim the same, Gad a lion bearing flag, Asher a vase, Dan a serpent (Scorpio), Napthali a hind (Capricornus). Each patriarch has a page for his descendants, in which the arms are repeated. Ephraim on p. 32 has a bull (Taurus). Then comes a description of Canaan, &c., and a curious map, with fishes, ships, and a mermaid in the sea; and the Tabernacle vessels, pyramids, &c., on land.

In the margins are notes and references, and small maps and woodcuts inserted in the text. Before each book is an Argument, explaining the contents. The spelling differs from modern editions. At page 361 the Apocrypha commences.

The *New Testament* is also dated 1616, and has a Note from the printer to the reader; and a map of the Holy Land. After it comes a Table of names, with their meanings; and a Table of things; then the Psalms, according to Sternhold and Hopkins, 1618, with music; all concluding with a Family Prayer.

Before the first title page are 17 pp. of Family entries, from 1699 to 1839; and at the end are 6 pp. of Family entries from 1581 to 1813.

MORE BRITISH-ISRAEL POSTCARDS.

Mr. William Prescott has favoured us with a few specimens of Identity picture postcards, published by the Manchester friends, which are on a somewhat different plan from those brought out by Mr. Locke. They are assorted, and, although tastefully got up, they are less elaborate and consequently cheaper. Each of the cards sent us bears the picture of a Gate, the letterpress, however, being the same, and we cannot do better than give this in full. Underneath a view of Gibraltar, for instance, it is said:

They [Israel] had to possess the "Gate of their enemies" (Gen. xxii. 17, xxiv. 60).

They would rule over many nations and be ruled over by by none" (Deut. xv. 6).

They had to be a great and mighty people (Micah v. 8; Jer. li. 20).

All of which predictions are fulfilled in the Anglo-Saxon Race.

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?*

These cards are on the lines suggested by Mr. Joseph Dudley at the last conference of the North of England Council, and as the Identity affords material for an endless variety of pictorial embellishments it is clear that such publications have a great field before them. As regards the present series, we think the number of identifications could be increased without increasing the cost, and the first "They" should, of course, be altered to "Israel." They are sold at the very moderate price of three for a penny, and may be had of the Hon. Sec. of the Manchester and Salford Association (Mr. E. C. Trueblood, 5, Lyon's Fold, Ashton-on-Mersey), or Mr. Prescott, Murray Street, Great Ancoats Street, Manchester.

NORTH LIVERPOOL ASSOCIATION.

The North Liverpool Association held its annual meeting on Thursday, August 31st, in the Association Room at the Restaurant, Tithebarn Street, near Exchange Station.

The President, Mr. Bannell, opened the meeting with prayer.

The Secretary of the North of England Anglo-Israel Council invited all the members of the Liverpool district to attend, with a view of extending the work of the Identity. Members were present from Seacombe, Egremont, St. Helens, Walton, and Bootle, and letters were received from friends at Birkenhead and West Kirby regretting that they were unable to attend, having to be away from home.

It was suggested that a District Association should be formed to work up the neighbourhood, but seeing that there were very few believers outside the North Liverpool Association present it was not considered wise to enter upon the subject until after the Easter conference.

Mr. Dudley suggested that the North Liverpool Association pay occasional visits to St. Helens, West Kirby, Birkenhead, Seacombe, Egremont, and other places where rooms can be

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obtained. The Secretary of the North of England Anglo-Israel Council supported the suggestion and remarked that this method was adopted by the Yorkshire Association with success.

Mr. Parker was then invited to give an address. He took for his subject the 430 years' sojourn of the Israelites and their fathers, and the 400 years' service of the seed of Abraham, and during this period it was found that Job was the the third son of Issachar, and lived with Moses eleven years, and died, at the age of 203, in the year 2484 A.M., or 1520 B.C.; he was born in 2281 A.M., and was 17 years old when he went down to Egypt with Jacob and his family.

The address was made more interesting by a diagram drawn to a scale of years, showing that the sojourn of 430 years was from the call of Abraham in 2083 A.M., at the death of his father Terah, to 2513 A.M., when the Exodus took place. And the 400 years' service, or affliction, was from the birth of Isaac, 2108 A.M., "thy seed," to the death of Ramses II., the great oppressor of the Israelites, 2508 A.M. Moses states (Exod. ii. 23) "that the King of Egypt died" to show that this was the end of the 400 years when he and Aaron presented themselves before Pharaoh (Meneptah IV.).

A collection was taken at the close for the North of England Council Propaganda Fund.

Correspondence.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Permit me a brief reference to Mr. A. Branscombe Wood's last letter to you. In my former reply to him I intimated that it was not desirable to continue this discussion, inasmuch as it was not germane to our main theme, and but shuts out more relevant problems from your pages. It is evident that the controversy might be carried on for the rest of our natural lives, for mistaken ideas grip the human mind with wonderful tenacity. But so far as I am concerned the subject must now end with the following remarks.

1. It is probable that some more failures as to dates will be necessary to the abandonment of the Year-day Theory. Happily an opportunity for such failure is near at hand, for Mr. Wood's great date is to end in "1910 or less." So we must wait about five years. Mr. Wood rejoices in the approbation of his views by my good friend Dr. Hanan; that is very nice, and when the time comes for both of them to say that they had been mistaken, that will be very nice for me. But I doubt whether Dr. Hanan accepts Mr. Wood's reckoning as to "1910 or less"; for it is a special characteristic of the Historical School to differ among themselves.

2. The Datists make too much of little events. A worthy brother of this school has just written to me to say that the curtailment of Mahomedan territory here and there was a blow to Mahomedanism; that the recent disestablishment of the Catholic Church in France was a deadly blow to the Papacy, and that the recent separation of Norway and Sweden was a fulfilment of the iron and clay in Nebuchadnezzar's dream of the metallic image. But the fact is that Mahomedanism is as strong as ever, that the overthrow of the State Church in France will probably be a benefit to the Papacy, and the separation of Norway and Sweden is too small to be a fulfilment of the great dream of the King of Babylon. So it has been all along; the events of 1848, 1866, and 1882 were all too insignificant to class with the great drama of events foretold by various ancient prophets, which, when it comes to pass, will shake the world and all the nations in it.

3. Not any of my objections to the Year-day Theory have been dealt with. The various letters have been merely a restatement of the other view. Let me mention some of those objections, for they have probably passed out of mind. (*a*) That all dates up to the present have broken down. (*b*) That for the first 400 years of the Christian Church prophetic periods were understood as literal. (*c*) That the Year-day theory was introduced as late as the twelfth and fourteenth centuries by two men who subsequently abandoned their views. (*d*) That the "Seven Times" of Nebuchadnezzar's punishment was literally fulfilled in his personal history. (*e*) That the 2,520 symbolic years attributed to Daniel could not have been meant, for then the Redeemer and the apostles would have known "the times and the seasons," which they distinctly disavowed. (*f*) That the "Seven Times" of Israel's punishment could not have been intended to last 2,520 years, for the Messiah offered to put an end to the punishment about 600 years after its commencement; that Israel was threatened with a second "Seven Times" if they continued rebellious, which would make the total of 5,040 years, ending about 2,500 years from now. (*g*) That the saints are to be ever on the watch for events because of their uncertainty; whereas by fixing these events so many ages or years in the future, it would be superfluous to watch until about the times so predicted.

I will conclude with the condemnation of the Year-day Theory by that eminent Hebrew scholar, Dr. Tregelles, in his book on Daniel, page 125: "The prophecies of Scripture can never be used for their legitimate purposes if they are explained by the aid of a canon which is in itself not only unsupported by Scripture, but is actually in contradiction to it."

Yours most truly,

J. IDRISYN JONES.

Kenilworth.

BRITISH-ISRAEL ASSOCIATION OF WEST LONDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—In connection with our open-air work in West London, especially the four days' special campaign of Mr. Marchant's visit, I desire to tender my sincere thanks to all those friends who have so kindly supplied us with literature. Through their generosity we have been enabled to distribute thousands of copies of the BANNER and other Identity literature to those who have come within reach of our meetings, and our literature is being read in thousands of homes in West London this week through their kindness. They will not lose their reward. I have no doubt our indefatigable secretary, Mr. Norman Cole, has supplied you with a full report of our meetings; but I should be glad if you will allow me through the BANNER to very heartily thank Mr. Marchant for his splendid services. His five very forcible and convincing lectures have aroused much interest and not a little inquiry into the Identity teaching.

Our thanks are also due and are tendered to Mr. George Gentle, the superintendent of the Hammersmith Good Shepherd Temperance Mission, who very generously gave up their meeting on Sunday morning at Hammersmith Bridge in order to let us have that splendid stand. That was a grand meeting. Mr. Marchant must have been at his very best, and he was much appreciated by the big crowd, who gave him a hearty and unanimous vote of thanks; his lecture also on Sunday evening at Ravenscourt Park, King-street, where he spoke from 8.15 until 10 o'clock to large numbers of people, was equally well received. Several afterwards expressed personal interestedness.

We followed up this campaign by another meeting at Shepherd's Bush Green on Thursday last, August 24th. We get a few of our infidel friends at this place, and a little interruption, but this assists to bring big crowds.

We had a big crowd on Thursday and a fine meeting. Mr. Norman Cole, hon. sec., Mr. Hunt, and Mr. G. Cole, senr., each addressed the meeting.

Thanking you in anticipation,

Yours in the Hope of Israel,

J. WESTWOOD

(*President British-Israel Association of West London*).

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
"Consider." By Henry G. Locke	397
About Ourselves. By the Rev. Leonard Hills	399
Israelism in the Press	400
Colonial News	401
Miscellanea	402
Israel's Eclipse. By the Ven. Denis Hanan, D.D.	403
History Origins—Biblical v. Babylonian. By Aug. A. Tartas	403
Correspondence: The Yiddish Bible	405

"CONSIDER."

By HENRY G. LOCKE.

DURING the late South African campaign we, to our intense grief, became accustomed to that familiar phrase so frequently mentioned in the war despatches, namely, "regrettable incident"—the outcome of costly and unfortunate blunders caused primarily by underrating the fighting capacity, strategy, and strength of the enemy, and which brought such dire disaster in its train. Great and disparaging as these unexpected errors and reverses were, I am certain that our nation can never make a graver or more lamentable mistake than when they forget, or fail to consider—as, alas! they do at this moment—that there is a God in Israel, and that they are the Israel of God; and yet, after all, it seems that this base ingratitude and perverseness—or, to put it even moderately, "absent-mindedness"—is only another link in the Identity chain which goes to prove very clearly, to my mind, that throughout the almost countless ages and the changing scenes of their unique history Israel still retains conspicuously the national traits of character so peculiar to herself, notably, amongst others, negligence in the proper daily consideration of the great and wonderful things God hath done for them, coupled with the fact that, as regards their welfare and prosperity, material and spiritual, He neither slumbers nor sleeps (Psalm cxxi. 4), and that His mercy endureth for ever.

In the old dispensation times Israel's prophets were constantly urging and reminding our stubborn and rebellious forefathers in clarion notes not to forget, but to consider the works of their God, to love and obey His commandments, and indeed this procedure was established for a testimony in Jacob and appointed as a law in Israel, that their children should be nurtured and instructed in this particular respect (*vide* Psalm lxxviii.). Yet Israel in these after-days of covenant and sovereign grace, with all the up-to-date literature scattered broadcast throughout our land and dominions, and notwithstanding the earnest and untiring labours of faithful and conscious Identists among the remnant to promulgate and sow beside all waters British-Israel truth, the anguish of Jehovah's soul, as portrayed in Isaiah's pathetic language still holds good: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider" (Isa. i. 3). If this is true to-day as when uttered or written in B.C. 760, then I know of no incident "more regrettable," either in the last century or in this, and I cannot conceive anything more grievous or touching, for in the text quoted we observe the very brute creation extolled or lifted up for their sagacity and faithfulness to their owners, but, *per contra*, the people specially formed and high above all nations, the praise and joy of the whole earth, deplored or written down for their forgetfulness to their Divine Maker and Holy One, plus their extreme lack of apprehension regarding the predestination and destiny of their own elect calling. Such being the case, methinks we have urgent need of Kipling's superb lines continually ringing in our or the nation's ears—

> "Lord God of hosts, be with us yet,
> Lest we forget, lest we forget."

I turn, in the first instance, to one of Israel's early seers and meditate briefly on the message and exhortation then given, and see how it squares with the present-day events and policy connected with the same people, the same stock of Abraham, the same Ephraim-Israel. I read in 1 Samuel xii. 22 as follows: "For the Lord will not forsake His people, for His great name's sake: because it hath pleased the Lord to make you His people." Now, although 3,000 years have passed away since this promise was given, I ask, Has the Lord ever forsaken His people or broken faith with His word? The infidel would not hesitate to give a scornful and blasphemous yes; the theologian or religious

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professor (with profound wisdom?) would answer this interrogation by saying that the times have so altered, and the then actual or literal Israel having become merged (or rather metamorphosed ?) into what is known as spiritual Israel, or, more properly understood, as the Church; therefore all Christians, whether Gentiles, Jews, or Israel, constitute the Lord's people, and He will never forsake them. We gladly and thankfully admit that all believers in Christ of any and every nationality are the Lord's flock, and that He, as their "Good Shepherd," will certainly never leave nor forsake them; but to convert or transform God's separate, chosen, and peculiar people Israel—created for a specific purpose, and to be a nation before Him for ever—into a body of *mixed* Christians, is tantamount to nullifying all the explicit literal promises and blessings, and to make void or of none effect the oaths and verities of an erstwhile covenant-keeping God.

The reply of the agnostic we can dispense with—we feel sorry for him—but that of those who have learning, though not according to knowledge and certainly not of truth, we must reject as absolutely unsatisfactory, indefinite, and harmful to Bible light and veracity.

It is, however, the British-Israelite alone who—when he considers the words, "It hath pleased the Lord to make you (Israel) His people, and that for His great name's sake He will not and cannot forsake them"—can and will give a ringing and emphatic NO to the aforesaid enquiry, knowing from history and experience that God has never forsaken His people, and gratefully remembering that He has loved them with an everlasting love; and because He is the Lord He changes not, therefore the sons of Jacob are not consumed.

On one occasion the late Mr. Spurgeon went to the country to see a friend, who was building a barn at the time. The barn had a vane, and the words "God is Love" were on it. "Do you mean by that that God's love is as changing as the wind?" asked the great preacher. "No," was the answer; "I mean that God is Love, no matter which way the wind blows." This admirably exemplifies our point; for ever since the disruption of the two Houses—Ephraim and Judah—about B.C. 721, the changing winds of lost Israel's career only serve to indisputably prove the magnificent truth that the Lord hath not forsaken His people, and that His love is not only immutable but everlasting. Hence we see the consummate integrity of God, His Word inviolate and unalterable, His promises sure and certain; that is the positive side of His omnipotence and love.

But what shall be said of Israel when we, taking a retrospective glance at their former outcast and divorced condition and their existing unparalleled position in the 20th century schedule of nations,—are they not, when weighed in the balance, found wanting? Samuel in his day (see 1st Book, xii. 24) incites them "to fear the Lord, and serve Him with truth with all your heart; for consider how great things He hath done for you."

It is true that Ephraim-Israel were consumed or swallowed up for a time by the Assyrian power; but this does not invalidate the promise referred to in ver. 22, for Samuel well knew the Lord had confirmed to Himself that His people Israel would be a people unto Him for ever, and that a special place of their own should be appointed for them to dwell in (2 Sam. vii. 10—24).

But can it be said that Israel in 1905 are fearing the Lord and serving Him with truth with all their hearts? And are they considering the great things He hath done for them? To this we must sorrowfully and reluctantly reply in the negative, and chronicle once more it is a "regrettable incident" that we are not doing so.

Only recently one of our bishops gave utterance to some exceptionally strong remarks concerning London, which he compared to Sodom and Gomorrah. This prelate declared that owing to the present enormity of drunkenness, gambling, vice and religious apathy, it was his conviction that were it not for the few good people, who acted as the leaven in this great Metropolis, he sincerely believed London would share a similar fate to those iniquitous cities identified with our forefather Abraham and his kinsmen. No doubt the good bishop would like to observe the spirit of 1 Sam. xii. 24, as previously quoted, carried out *in toto;* if so, I cordially agree with him, also in regard to the dissolute habits and the appalling indifference to things eternal; but I cannot concur with his lordship's fierce denunciation that London is on a par with Sodom and Gomorrah, and merits an eventual corresponding punishment.

I have associations extending for nearly twenty-five years in South London, and I rejoice to think, in the area of Camberwell alone, I find not merely a few good people, but a great many, amongst whom experience has shown me such types of Christian saintliness with self-denying lives that I believe it to be morally impossible to produce anything, humanly speaking, nobler or greater. Of course there are the exceptions, and this does not in the least minimize the fact that the forces of evil in London generally are tremendous and ever growing. How I should rejoice if it were otherwise! But when you come to take every city, town and village in the United Kingdom, what must this evil amount to in the aggregate? Take one case and think over it seriously. I have seen it stated in print, not long ago, that in Glasgow on every Saturday night it is computed there are 60,000 drunk. If this be so, then what must the actual total realise throughout our land? I was surprised on reading some statistics relating to Wales on this score—excessive drinking, etc.—during the revival, and here again we observe the distinctive and unquestionable racial marks. Ephraim was noted for drunkenness, adultery and idolatry; they are in our midst and very much in evidence, to our shame.

This being the case, and if Israel is to be—and, praise God, I pray they will be ere long—a sober, righteous, holy, Sabbath-keeping nation, they should immediately hear and take heed to Moses and the prophets (St. Luke xvi. 19—31) and consider their ways, that the Lord may be glorified in them (Haggai i. 5, 8); and the sooner this is done the better.

There are uncertainties innumerable, but there is this certainty: "Israel shall be saved with an everlasting salvation: ye shall not be ashamed nor confounded, world without end" (Isa. xlv. 17). Oh that the Lord's people (the British race) would know and consider this stupendous promise and break away from their pernicious and corrupt environments! As one whose great wholesale longing and heart's desire is to see our country an unmistakable Christian Empire, a sober people, a righteous and a Spirit-filled nation, I appeal to the bishops and their clergy, as well as to the Nonconformist pastors, to take more kindly, studiously, and prayerfully to our Identity truth, for herein is contained the panacea for the entire removal of this cancerous growth of national sin. If this truth is—as it should be—lovingly expounded to our race, urging them to consider, as God's ancient people Israel, the great things He hath done is now doing, and

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will do for His chosen and hidden ones, certain I am that when this is intelligently brought before them, and the nation considers with this new light the wonderful and everlasting love of Abba Father, the God of Israel, they will only be too anxious for the remission of sins by and through Israel's Saviour and Redeemer, and this will lead them to an earnest desire to be filled with the Holy Spirit. Thus will it be life from the dead, and, as the Israel of God, they will be partakers of the Divine nature, and instead of being reflections upon Christ they will be *of* Him, and so force the world to accept Christ, for this is their *rôle* as God's witnesses.

Finally, as the nation is made up of units, the influence and responsibility of every individual should be such as to mould, cement, or leaven this great race of ours for Israel's King in our own particular sphere, or even our small corner.

Beloved of Israel, yours is an exalted privilege if, by putting aside any personality, prejudices, likes and dislikes, having the mind of Christ, we bind and bond ourselves together in holy fellowship to follow out St. Paul's (the Benjamin-Israelite) admonition to consider one another, to provoke unto love and good works, and as a united whole, presenting a solid front — that we may harmoniously, actively, liberally and enthusiastically labour more fully to make known to and permeate the nation with this glorious axiom that Israel's God is still the God of Israel. Showers of blessings will ensue when His people Israel at last consider and rejoice in this truth, and I imagine we shall achieve much that shall stand out signally in the day of Christ; for inasmuch and whatever is done unto the brethren, it will be done unto Him, the Son of God, the King and Holy One of Israel, who loved us and gave Himself for us. Amen.

"Go, labour on, your hands are weak,
Your knees are faint, your soul cast down;
Yet falter not; the prize you seek
Is near—a kingdom and a crown."

115, Choumert-road, Peckham, S.E., 31st August, 1905.

ABOUT OURSELVES.

Letters to the Lads of the Empire.—VII.

By the Rev. Leonard Hills.

Having dwelt with the subject of difficulties, let us put down together a few points to be remembered as facts bearing on this great Truth of our identification with God's chosen people Israel.

1. It is a fact that God made an *unconditional* covenant with Abraham, confirmed by an oath, and called sun, moon and stars, day and night, as perpetual witnesses (Jer. xxxi. 35—37).

2. It is a fact the British race, and they only, are in possession of those covenant blessings.

3. It is a fact that Israel was to be a multitudinous people (Gen. xxii. 17), "like the stars of the heavens, and as the sand which is upon the seashore for multitude" (see also Numb. xxiii. 10; Deut. xxxiii. 17; Hosea i. 10). It is a fact that we, the British, "increase as fishes do increase" (Gen. xlviii. 16, marg.).

4. It is a fact that Israel was to possess the Gate of her enemies (Gen. xxiii. 17, xxiv. 60). It is a fact that we do. As, for instance, Gibraltar, Malta, Cyprus, Perim, Aden, Socotra, Calcutta, Madras, Bombay, Hong Kong, Sydney, New Zealand, Newfoundland, St. Helena, Cape Town, etc., etc.

5. It is a fact that Israel was to dwell in safety alone. Lev. xx. 24—26: "I have SEPARATED you from other people . . . I the Lord have SEVERED you that you should be MINE." It is a fact that Great Britain, the great covenant people, dwell safely alone in the Isles of the West, not reckoned among the nations.

6. It is a fact that the promise to Israel obedient in Lev. xxvi. 1—13 is literally fulfilled to the very letter to Great Britain and to none other.

7. It is a fact that the prophecies are seen to have been literally fulfilled concerning Judah, or the Jews; and God, being a God of Truth, has literally fulfilled His promise to the whole of Abraham's seed, Israel as well as Judah.

We might go on and multiply evidences, but these seven facts are sufficient to offer to anyone who comes and tries to laugh you out of your faith. Let me tell you of this little incident that happened in East Grinstead only a week or two ago. A gentleman, who has the reputation of being a great Bible student and an authority on matters of Scripture, accosted a working-man believer in our Israelitish faith and told him that we could not be Israel, as all the teaching of ancient history was against it. Now, this learned gentleman must have been referring to very ancient history indeed, for if he had read the discoveries for the past twenty years he would have learnt long ago that the very opposite is true, *i.e.*, that the further one searches into history the more weighty are the evidences revealed that prove that our early British ancestors came from the very locality where the Ten-tribed House of Israel were lost, and that hardly a month passes but what some fresh light is thrown on the pages of history which help to establish our claim to be the descendants of lost Israel. The working-man, who did not know much about history, said: "Well, sir, I don't profess to establish my belief on ancient history, but upon the oath which God sware unto Abraham." Now, that is exactly the right and proper answer to those who try to shake our faith by bringing some side issue to try and contradict and confuse us. We make our stand upon the promises of God and His truth and faithfulness; this is our foundation, and on that foundation we build. So far from history having anything to say against our belief it most strongly confirms it, and, indeed, as history must and will do when it is fully known, proves that the words of God are true every whit. If any of you elder fellows would care to read the historical argument get Mr. Danvers' last book, "Israel Redivivus."

Well, when this man stood so firm on the promises God swore unto Abraham, the gentleman tried to shake his faith once more by saying: "Tell me the names of any people of consequence or learning who believe it." Now, don't you think that that was a very poor speech, indeed, for a learned man to use? He ought to have remembered that when our blessed Lord was here on earth they used exactly the same sneering argument against Him: "Have any of the Scribes and Pharisees believed on Him?" As it happens, we can quote a very, very long list of "people of consequence" who hold our belief; but, to my mind, that is a poor, paltry, tuft-hunting, canting position to adopt towards any belief, to say, "Oh, well, it must be right, because look at the great people who believe it!" When Jesus came it was the very poorest and most obscure that first received Him, and when one of the great ones did come he came, you remember, by night, for fear lest the other great ones should know that he

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had anything to do with the carpenter's son of Nazareth, whose only followers were a few poor, ignorant fishermen from Galilee. My young brothers, I want you to be straight and manly, and avoid anything that has the slightest appearance of cant; and if you believe and hold British-Israel teaching let it be because you yourself, with the reason that God has given you, and with which by His Spirit he enables you to form right judgments, have examined for yourself the promises of God and compared them with the fulfilment in the British race, and not because Lord this, or Sir Somebody that, happens to believe it. Our faith stands or falls by the Word of God. Let us stick to that. By the way, I should like to tell you of a very pleasing thing I heard in this neighbourhood lately. A well-known gentleman, a believer in and preacher of British-Israel truth, who has done work for many years amongst young people, turned to capital account a street ditty that all the children have been humming and whistling lately. I expect some of you know the song, or, at any rate, the air of the chorus. This gentleman, finding that all the children had got this air "on the brain," wrote these words to it, and sprung a splendid surprise on the school one morning. Said he: "Boys and girls, say these four lines after me :—

"God of our fathers, faithful and true,
Help us to love Thee as we ought to do;
Soon may all nations Thy praises tell,
Glory to Thee who doeth all things well."

After saying them over about three times everybody knew them perfectly. "Now sing them." "But we don't know the tune," cried all the youngsters. Then, with a merry twinkle in his eyes, he said: "I guess you do—this is it"; and straightaway he sang it to the tune of the chorus in "Blue Bell." Of course every child in the school at once joined in, and now the whole neighbourhood knows it, and you can often hear it in the woods and fields :—

"God of our fathers, faithful and true."

I pass it on to you who are singers. Who knows but what you may be able to interest somebody else in this great subject who hears you sing it over.

Just a word of caution while I think of it. When we say that the promises to Israel are literally fulfilled we must remember that we do not mean that they are *all* fulfilled yet. Some of them are still in the process of fulfilment, and some are yet to be fulfilled. I remind you of this because it's just possible, being overlooked, someone may pounce on you and say, "There, you can't be Israel because you're not in occupation of Palestine," or some such saying as that. Meanwhile, study the Book, remember the facts, and rejoice that we live in such a land, with such a heritage, and never forget that THE REASON WHY God's Israel is the head of the nations, the chief of the nations, is that we may be His witnesses to all the world of His wondrous love, and of the wonderful salvation for all men through OUR Lord Jesus Christ. This is why we are the chief of the nations; why we possess at this present moment 40,000 miles of coast line; why "God save the King" (Edward VII.) is sung in twenty different languages; why our ships can fire 9,000 guns at once; why the sun never sets on the British Empire; why if our territory was to be cut into strips a mile wide it would make a band round the Equator 550 times over; why we possess an all-British electric cable 16,000 miles long, linking London with every part of the inhabited world; and why we pray in our national worship, "O Lord, save Thy people and bless Thine inheritance."

ISRAELISM IN THE PRESS.

TAKING advantage of discussions on Bible criticism and other matters, several of our wide-awake adherents have been introducing the Identity to readers of the *Blackley and Harpurhey Guardian*, and we give some of their letters below, selected from the issues of July 15th and 29th. We are very glad to see an increasing disposition on the part of friends to make use of the Press, and have not the slightest doubt that seed is thus sown from which a harvest will be ultimately reaped :—

To the Editor of the "Guardian."

SIR,—In a recent issue of the *Guardian* you give an extract from the parish magazine of Holy Trinity, Blackley, respecting the new institution of Empire Day. The Rector is, however, very guarded in his opinions, when he says, "Many are beginning to have doubts as to whether England has not already begun her decline. Is not the English Sunday gradually becoming amongst all classes a day of pleasure and amusement, and forgetfulness of God? Is not England as a nation thinking more of the Union Jack than the Church, more of spreading her Empire than ennobling her sons? Is she not thinking more of the big battalions and the powerful navy, and too little of her dependence on the Lord her God?"

During the last few weeks letters have appeared in the *Guardian* from Mr. J. Scott, Mr. Samuels, and Mr. J. K. Douglas Bedwell, who hold the belief that Britain and America are the representatives of the Ten-Tribed House of Israel, so long considered lost.

With their views I am in full agreement, and do not believe that England has begun her decline; true, she does not appear to progress so rapidly as she did; the wave of materialism and pleasure-seeking is rampant, the English Sunday is gradually becoming a day of pleasure and amusement, for which she will be punished, even as her ancestors were punished in Palestine in olden times, but she will not lose her position of being the head of nations, this position being pronounced by God to Abraham, Isaac, and Jacob. The promises then made have been largely fulfilled, and will be carried out to the very letter. A believer in God's Word cannot doubt when it is distinctly stated in Genesis xxii. 15—18: "By Myself have I sworn 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." Another prophecy was given to Rebekah in Genesis xxiv. 60, in very similar language: "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

No higher authority can be given than this; examine these statements and the answer will be that this is exactly Great Britain's position to-day. She rules over about 450 millions of people with justice and a blessing to each people under her sway. She is also in possession of the gates of her enemies, from the Channel Islands, Gibraltar, Suez, Aden, Hong Kong; and, in fact, in almost every part of the world the Union Jack flies, requiring the powerful navy to guard and protect the people placed under her charge by He who said, "By Myself have I sworn." Does anybody think that Britain occupies the present position she now does through any merits of her own? No, it is because she has been led on by the Almighty to do His work and His will, and in His own way. Can a similar case be given to Empire Day in the history of the ancestors of the British

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people? Yes, Exodus xii. 42: "It is a night to be observed unto the Lord for bringing them out from the land of Egypt; this is the night of the Lord to be observed of all the children of Israel in their generation." The day of Passover is still followed by the House of Judah; those of the House of Israel have instituted Empire Day instead; the difference is in name only, the object in view is similar, a day to remember the position she is placed in. Are not the shepherds largely answerable for the wave of materialism passing over the country, when so many are trying to prove that the Bible, the secret of England's greatness, is not true? Christ said, "Search the Scriptures" (John v. 39). Yes, to prove all things, but not to try and prove the Scriptures to be untrue.—Yours,

WILLIAM PRESCOTT.

SIR,—I see my name mentioned by Mr. Prescott in your Saturday's issue, and should like to draw the attention of your readers to a remarkable coincidence between a Bible story and a burning question of the hour, *i.e.*, our army! We shall never have conscription, and we shall never have an army in the Continental sense. Why? The answer is contained in Judges vii. 2—"Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." Gideon started with 32,000 men. They were diminished by 22,000, leaving 10,000. Again they were weeded out until only 300 remained. "Lest," etc.

Is the Boer war so far back that we forget that only by "a series of fortuitous circumstances" was our Empire saved from ruin. We always blunder through somehow. Luck, says one, Providence says another; but we always come out of the scramble top dog! The wife of one of our diplomatists (since dead) at a foreign Court, told me last year that in 1900 a coalition against us was formed by the Kaiser, and only fell through because of the jealousy between the foreign Powers. If the question, "Are we Israel?" were tried before a jury of ordinary intelligent men, they would unanimously give their verdict in an affirmative without leaving the box. It is both amazing and amusing that people cannot see the truth, which is, so to speak, right under their noses. In a certain church I know of, this truth is preached from the pulpit, but in parables, and the people are worked up to a tremendous pitch, and come out, saying, "Never heard anything like it before," and similar phrases. Of course the building is crowded, and yet the preacher knows that were he to say right out what his object is, most of his hearers would say he was mad. The truth in this case of Israel is stranger than fiction. However, it will all come right at the proper time. It seems funny though, that with all our clever men we cannot have a decent army; perhaps some opponent of British-Israelism will give us a better reason than, "Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me."

Yours, etc., JOHN SAMUELS.

Edenfield, Llanfairfechan.

SIR,—You have published some interesting and most helpful letters on the subject of "Biblical Criticism." To these may I just add the following remarks:—

In the present day we are confronted with the attacks of the Higher Critics with their destructive policy, in spite of the warning given in Deut. iv. 2. They lack unanimity in their arguments; upon some of their fundamental doctrines they are not agreed, and their criticisms are weak human efforts to detract from the value of the Scriptures. These theories are propounded by men from whom we would expect something better, but, unfortunately, are mere tools in the hands of Satan, working in their guise of Christianity. So much for the Higher Critics; for their reward see Rev. xxii. 18, 19. It is clear that this departing from the faith is a sign of the times and a partial fulfilment of St. Paul's warning to Timothy (see chap. iv. 1). But both godly clergy and laity are strenuously resisting the attacks of these traducers of Holy Writ, and I firmly believe that the time is near when our real origin shall be publicly acknowledged by all thoughtful Christians that we are the nation of Israel, the peculiar people, the Israelites whom God cast off for a time, but whom He afterwards redeemed to be His chosen race for ever. Surely, then, the arguments of the Higher Critics shall be scattered like chaff by such a manifestation of God's promise to Israel His people, of which Genesis, nay, the Pentateuch, is full. "The Word of God is alive," says the writer to the Hebrews; we need not fear for its safety over the paltry theories of a Satanic agency known as the Higher Criticism. No, sir; British-Israelism will be found to be the very God-given remedy; a proof that His Word and every part of it must be fulfilled. Therefore let us see that we do our duty by familiarising ourselves with it, so to enable us to lead others into the light.

I remain, yours faithfully,

J. K. DOUGLAS BEDWELL.

Branksome, Hills-road South, Cambridge, July 16th, 1905.

COLONIAL NEWS.

OUR readers will be interested in the contents of the following further letter addressed by the Rev. F. J. Harris to the Rev. J. Idrisyn Jones:—

The Rectory, Rylstone, N.S.W., Aug. 3, 1905.

MY DEAR MR. JONES,—I do hope I am not bothering you too much. Thanks are still due to you for my letter in the BANNER, for from a British-Israelite in Ulverstone, Tasmania, I received "Israel in the Scriptures" and "Isaac's Seed." Yesterday I gave a paper on "Colonial Expansion of Britain" before our Debating Society of local School of Arts. As my paper was largely composed of extracts from BANNERS, you can guess the line of thought that I pressed home in no uncertain way. At the close I was *requested* to give a lecture dealing with our Identity, quite apart from any Society. I have consented, and next Wednesday I shall lecture on "Lost Israel Found," to be followed by discussion. I wish you were closer, but that cannot be, so we must do our best. I found one gentleman saying last night, "So you do not count Israel and Jews as synonymous terms?"

I am often in communication now with a clergyman far, far away from here, who is helping me much with advice.

I feel so cheered to think that so soon I am to put into practice what I fondly hoped might be the case, viz., the propagation of the truth of the glory of Israel, and, above all, the witness to the magnificent covenant-keeping nature of Jehovah, to Whom be all the praise. I like to read St. Paul's closing words to the Galatians (vi. 15): "A new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." Surely Israel must ever have been present in the Apostolic mind, and yet so many think they glorify God best by denying the existence of Israel. With kind regards.

Yours faithfully, F. J. HARRIS.

The Rev. J. Idrisyn Jones.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

ORE WORTH £2,000 A TON.—Two prospectors have discovered valuable gold-bearing ore at Pine Creek, near Orange, New South Wales. The Mines Department as the result of an assay pronounces the ore to be rich in gold and silver, and to be worth nearly £2,000 per ton. The district has been rushed, and claims have been pegged out for miles around the spot.

***

SILVER IN CANADA.—Silver deposits of extraordinary richness have been discovered in Northern Ontario. A new mining camp, named Cobalt, has thus suddenly sprung into prominence, situated on the line of the Temiskaming and Northern Ontario Railway, about 330 miles north of Toronto. The first discovery of silver ore there was made in November last, but practically nothing was done until spring. There are now thirteen mines which are said to be shipping ore or to have ore ready for shipment, the value of the ore either actually shipped or ready for immediate shipment being placed at over 2,000,000 dols. The minerals produced are silver, cobalt, nickel, and arsenic, but silver is the main thing. News has also been received of another discovery of cobalt ore at Massey, Ontario, about 140 miles south-west of Cobalt, on the line of the Canadian Pacific Railway, along the north shore of Lake Huron, and a find is reported from near Sault Ste. Marie. It may, therefore, prove to be the case that the cobalt belt extends right across New Ontario.

***

GOD'S UNIVERSAL AGENT.—During the Baltic cruise of the British fleet a dinner was given in honour of the officers at Faro, when Sir Bech Engelshorn, President of the United Agricultural Societies of Jutland, proposed the toast of Great Britain and said: "You have always been a practical people, and are, moreover, the missionaries of civilisation and Christianity all over the world."

***

ISRAEL AT WORK.—An exciting story of the adventures of British expeditions in Northern and Southern Nigeria is told in Colonial Office despatches published in the *Gazette*, of Aug. 25th. These relate to the punishment of a pirate chief, the extermination of a native secret society known as "The Silent Ones," and the suppression of burials alive and acts of cannibalism. The King has conferred distinctions on several of the officers concerned.

***

GIVING PLACE TO DWELL (Isa. xlix. 20).—The New South Wales Government has reserved for emigrants from the Mother Country fifty farms at Myall Creek, which is in the heart of the New England district of the colony, and contains the best of the farms in Australia. Settlers acquiring these farms, which range from 200 to 300 acres in area, will find themselves in the midst of other magnificent farms, and with every condition favourable for successful operations.

***

PROMISES *versus* COMMON PROVIDENCES.—It imparts an abundant sweetness to any mercy to see it growing out of the root of a promise. The good things of the saints are not dispensed out of the basket of common providences, but out of the ark of the covenant.—MATTHEW HENRY.

***

SALVATIONISTS IN GERMANY.—On Aug. 20 the Salvation Army in Berlin had their first great field day. Hitherto the police authorities had prohibited their marching through the streets in large bodies with bands and flags, but recently in Germany, as in England, General Booth's organisation has risen in the estimation of the authorities, and liberties are now conceded which were once rigorously withheld. No person in authority in Berlin regards the army any longer as a nuisance, but fully recognises the value of its social and religious work. Accompanied by some sixty or seventy policemen, some of them mounted, the long procession made its way to the Tempelhoferfeld, where services were held. Dense crowds followed the twenty-one corps of Salvationists, admirable order being maintained all through.

***

ROSH AND HIS ALLY.—As the result of the Shah of Persia's visit a Russo-Persian commercial treaty is to be arranged. The treaty, it is reported, debars the Shah from granting concessions to foreigners without the consent of the Russian Government. Russia will also be given facilities for the construction of railways.

***

GENERAL BOTHA'S REASON WHY.—At the unveiling of a colossal equestrian statue of Sir Redvers Buller at Exeter on Sept. 6th, Sir Redvers said, that in the chase of the Boer forces after the relief of Ladysmith, he reached a store in the Leydenberg Valley five minutes after Botha had left it. The storekeeper asked Botha whether he was going to fight. "No," said the Boer general, "I am not, because four times have I chosen apparently impregnable positions, and each time those confounded soldiers of Buller's, carrying loads on their backs, have walked over it as if it had been level country."

***

THE WELSH REVIVAL.—Nearly 24,000 new members, according to official statistics, have been added to the Welsh Congregational Church as a result of the revival; while the Baptists have gained 40,000.

***

ENGLAND AHEAD.—Mr. William Willcox, postmaster of New York, has just returned home after making a careful study of the post-offices of London, Paris, and Berlin. As a result, he declares that London has undoubtedly the best and greatest Post Office in the world. "London," said Mr. Willcox, "has greater postal facilities generally, and we can learn much from them. London has twelve deliveries daily in the business quarters, New York only nine. We employ 5,000 men, and London 29,000." Perhaps the thing most admired by Americans in the British postal service, though Mr. Willcox does not mention the point, is the cheap and efficient parcels post. There is nothing of the kind on the other side of the Atlantic, all efforts to promote such an arrangement being foiled by powerful and well-organised private parcels delivery companies, which have a monopoly, and charge extortionate rates. People in England, when despatching small packets "by parcels post," often fail to realise that the postal authorities on the other side hand the aforesaid packets to a private company, which charges for delivery merely in New York the sum of 2s., in addition to the stamps affixed in England. Indirectly, the private companies are obliged to pay heavily for the monopoly, and the American public has to defray the cost.

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ISRAEL'S ECLIPSE.

By the Ven. Denis Hanan, D.D.

Recent correspondence in this paper, and the occurrence last week of the Solar Eclipse, will be my excuse for repeating in the Banner of Israel the substance of a paper contributed to the *Covenant People* in the year 1900.

I do not write for the purpose of establishing the correctness of the year-day or historic method of interpreting prophecy, or in opposition to the day-day or futurist theory. The results will speak to any unprejudiced mind.

I assume, as a working theory, that in the history of a nation (as stated in a letter of the late Philo-Israel, quoted by Mr. W. H. Huxtable, issue of 6th Sept.) the seven times of punishment foretold by Moses, if Israel lapsed into idolatry, must mean 2,520 years; the number of days in seven Lunar years. The severence of Israel from Judah was not a national sin, it was from the Lord. King Jeroboam's statescraft, which introduced idolatry, was the first step in the down-grade of the nation. It is marked by events recorded in 1 Kings xiii., the date of which was not earlier than B.C. 975. Then the first darkening or penumbra began. In every eclipse of the sun there is the penumbra, the shadow, and again the penumbra.

The first darkening lasted for 254 years, until the total eclipse began B.C. 721, the first date of the Assyrian captivity. The predicted punishments of seven times, and again, of seven times more, will be seen to run for the most part concurrently, as sentences for repeated crime often run to day (Lev. xxvi. 18). I illustrate the remarkable repetition of the penumbra period thus:—

B.C. 975 + 2520 = A.D. 1545 (Reformation era)
B.C. 217 + 2520 = A.D. 1799 (England's uprise)

254 254

Thus, from Jeroboam's idolatry to the Reformation era in England was 2,520 years, 2,266 years of it being a total extinction—the dark ages; and from Israel's deportation to England's rise to power was 2,520 years; then the last of the penumbra shade passed away.

I do not think that it is probable that the dedication of the rival altar at Bethel occurred so soon as twelve months after Jeroboam's reign commenced, and this would mean the pushing forward of the dates a few years, but this would not alter the remarkable coincidences in the similarity of the events to the phenomena of an eclipse; and apart altogether from the word eclipse, the historic occurrences noted and the chronological correspondences are such as cannot be ignored. They occur with reference to the nation of Israel and the nation of Britain.

They teach that as Israel's down-grade and eclipse was caused by idolatry, so Britain's uprise was ushered in by her protest and her subsequent struggles to maintain her liberties, until after the dread upheaval of the latter years of the 18th century; her peril passed away at Waterloo.

To my mind, these correspondences are corroborations, firstly, of the already well established fact of the identity of Israel and Britain, and secondly, of the correctness of the year-day reading of prophetic periods.

I hope to apply the same methods to the history of Judah in another paper.

The British-Israel Association.—The first Lecture of the season will be delivered on Oct. 5th.—See advt.

HISTORY ORIGINS—BIBLICAL v. BABYLONIAN.

By Aug. A. Tartas.

(*Concluded from page* 389).

A very noticeable feature in the genealogies is the extraordinary longevity of the patriarchs, which may be ascribed to the fact that, although Adam and Eve were commanded not to eat of the Tree of Knowledge, no such prohibition apparently existed in regard to the Tree of Life, and their "immortal" condition in Eden may have been owing to that agency; but at the "Fall" they were driven from the garden, "lest he put forth his hand, and take" (or continue to take) "also of the Tree of Life, and live for ever." What an aggravation of misery would that have been—a never-dying sinner!

This extraordinary, although gradually diminishing, longevity during the first three millenniums may therefore be attributed to the effects of the "tree of life" gradually losing its life-sustaining power, without opportunities of renewal, and would necessarily apply to the whole race; but the assumption is that in the case of the apostate portion, living riotously, recklessly, and committing all kinds of excesses and enormities, their existence would be appreciably shortened thereby.

A comparison of Genealogies found in the Heb. and Sept. Versions.

Born A.M.		HEB. Age at Paternity.	SEPT. Age at Paternity.	Died A.M.	Aged
	Adam	... 130	230	930	930
230	Seth	... 105	205	1142	912
435	Enos	... 90	190	1340	905
625	Cainan	... 70	170	1538	910
795	Mahalaleel ...	... 65	165	1690	895
960	Jared	... 162	162	1922	962
1122	Enoch	... 65	165	1487	365
1287	Methuselah ...	... 187	187	2256	969
1474	Lamech ...	... 182	188	2227	753
1662	Noah: at the Deluge	... 600	600	2612	950
		1656	2262		
		After the Deluge.			
2164	Shem: begat ...	... 2	2	2764	600
		Age at Paternity.			
2264	Arphaxad ...	... 35	135	2802	538
2399	Cainan	... —	130	2859	460
2529	Salah	... 30	130	2962	433
2659	Eber ...	... 34	134	3063	404
2793	Peleg	... 30	130	3032	239
2923	Reu	... 32	132	3262	339
3055	Serug	... 30	130	3385	330
3185	Nahor	... 29	129	3393	208
3314	Terah	... 130	130	3519	205
3444	Abram: after the Deluge	352	1182	3619	175

N.B.—In the foregoing genealogies,—for which the Author does not claim *exactitude*, but presents as approximate *data* compiled from the Bible,—it may be noted that the "Septuagint" shows a *gradual* reduction in ages at paternity of *all antediluvians* down to Lamech; whilst in the "Hebrew," deductions occur of 100 years each, in six instances—clear evidence of having been tampered with! Of all the *Post-diluvians*, the "Septuagint" shows maintenance of average ages at paternity; but in the "Hebrew" Version there are deductions in seven instances of 100 years each, and in one of 60 years; one life (130 years) being

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omitted altogether!—more mutilation!! Moreover, in *both versions* the ages at death graduate naturally from Adam 930 years to Abram 175 years, with the exception of the miraculous instances of Enoch and Noah, for special objects; and there are *many* other discrepancies in the "Hebrew" Version.

This subject leads us to the consideration of that mysterious statement (Gen. vi. 2), "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." . . . (ver. 4): "And they bare children to them; the same became mighty men, which were of old, men of renown. . . . And there were giants in the earth in those days." "The sons of God" are considered by many to have been the fallen angels in human form, the progenitors of a race of violent men of giant stature, who lived vicious, immoral, irreligious lives; and who, as offsprings of immortal beings, may have been, if not altogether exempt from the death penalty, endowed with life-sustaining power and energy, capable of many ages duration; who would have been a curse to the earth had it not been for the mercy of God, who, at the Flood "delivered them into chains of darkness, to be reserved unto judgment" (2 Peter ii. 4). The arguments in favour of the foregoing interpretation are concisely summed up in the Commentary by F. A. Cook, M.A., Canon of Exeter, as follows:—

1. "The sons of God" mostly mean angels; see Psa. xxix. 1, lxxxix. 7; Job i. 6, ii. 1, xxxviii. 7; Dan. iii. 25.

2. "The daughters of men" can only be antithetical to something not human.

3. The context assigns a monstrous progeny to this unnatural union.

4. St. Jude and St. Peter appear to sanction it.

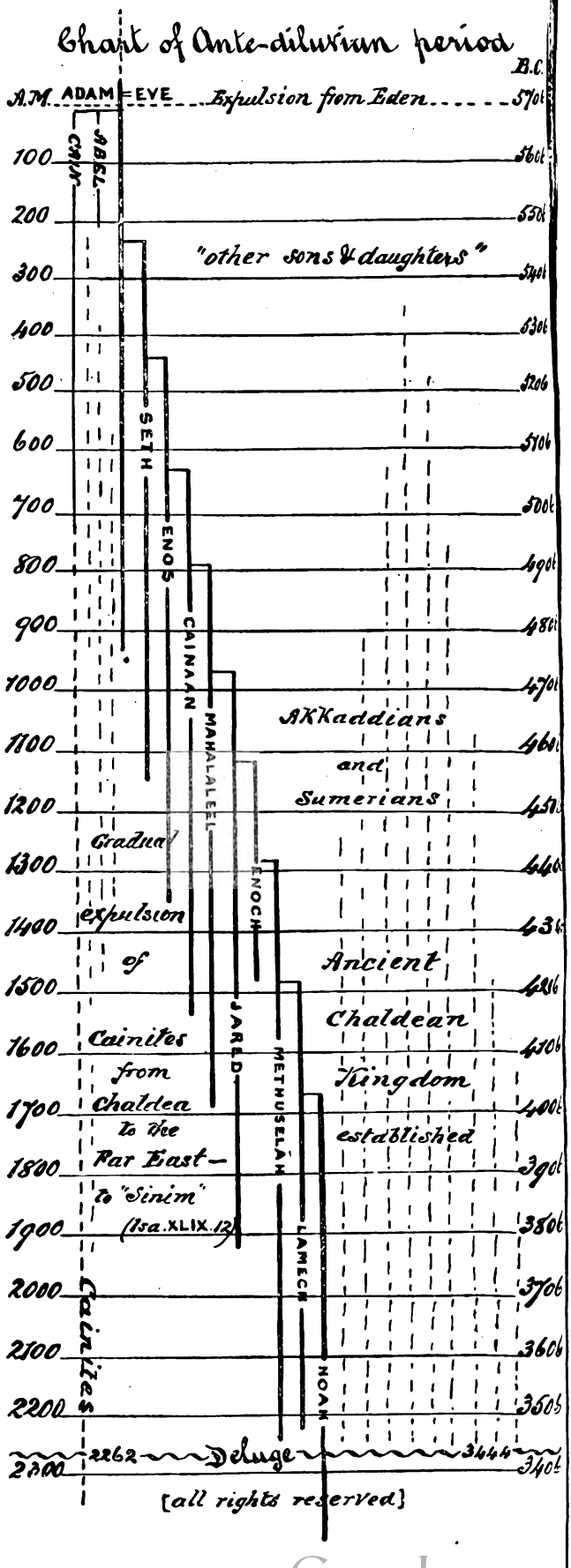
5. Any ordinary promiscuous marriages are not sufficient to account for the judgment of the Flood. And in the New Testament there are evidences of men being "possessed with devils," and that, "(1) Christ and His apostles spoke *to* them, and *of* them, *as such;* that they addressed them and managed them precisely *as if* they were so possessed. (2) They spake, conversed, asked questions, gave answers, and expressed their knowledge of Christ, and their fear of Him (Matt. viii. 29; Luke viii. 28). (3) They are represented as going out of the person possessed and entering the bodies of others (Matt. viii. 32). (4) Jesus spoke to them, and asked their names and they answered Him. He threatened them, commanded them to be silent, to depart, and not to return (Mark i. 25, v. 8, ix. 25). (5) Those possessed are said *to know Christ; to be acquainted with the Son of God* (Luke iv. 34; Mark i. 24)"*

As an introduction to the Charts following (illustrating the preceding arguments in proof of the greater antiquity of Biblical than Babylonian "History Origins"), is here given an

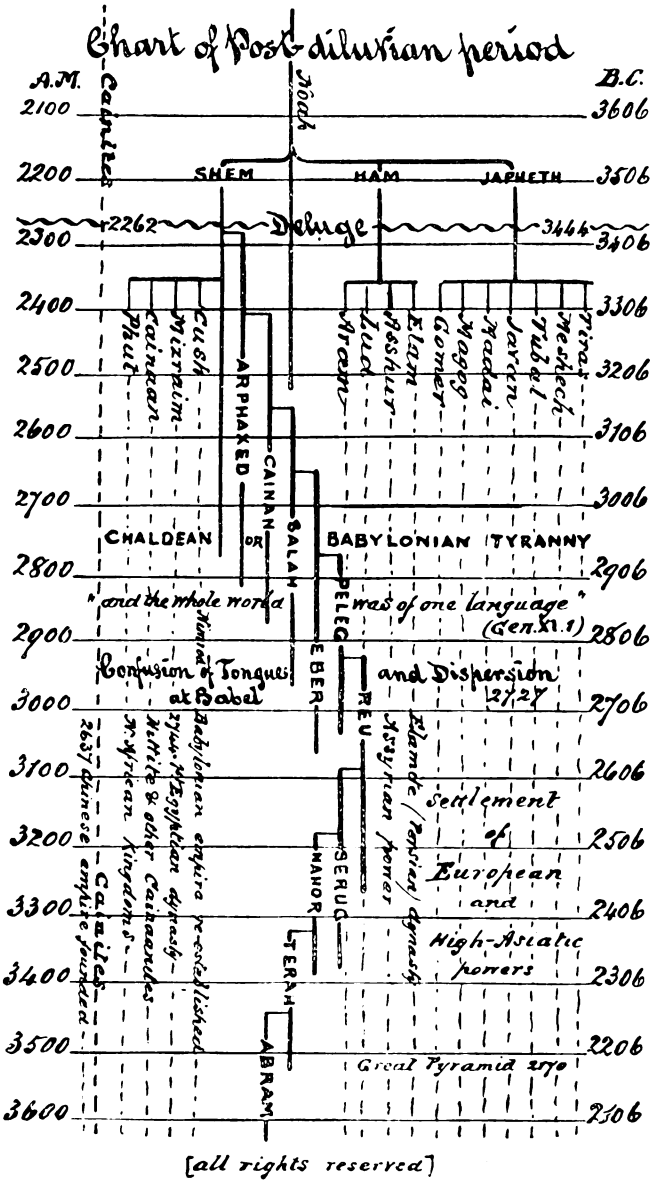
INDEX CHART.

	A.M.		B.C.
Adam's expulsion from Eden	1	=	5706
Deluge	2262	=	3444
Abram's birth	1182	=	2262
„ migration	75	=	2187
Jacob's removal to Egypt	215	=	1972
Exodus	430	=	1542
Conquest of Canaan	50	=	1492
Solomon's Temple	480	=	1012
Birth of Christ	1012	=	—
	5706		

* "Notes on the Gospels," by Rev. Albert Barnes.



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Josephus, the Jewish historian, testifies thus ("Ant." Book I., ch. 3):—"This Flood began 2,256 years from Adam, the first man, and the time is written down in our sacred books, those who then lived having noted down with great accuracy both births and deaths of illustrious men"; *he* includes also (as well as the Evangelist Luke) the generation of the post-diluvian Cainan.

Here we have evidence from undeniable sources of the antediluvian periods extending to about 2,260 years as against Usher's system (from the Hebrew Version) of 1,656 years; and by inference thus also refuting the genealogies of the post-diluvians as given by Usher. The difference between the two versions (1,436 years) carries back the *Biblical* "History Origins" to 5,706 B.C., which antedates the *oldest Babylonian* historical date (3800 B.C.) by *no less than 1,906 years!* SO MUCH FOR THE DERIVATION OF THE GENESIS ACCOUNT FROM THE BABYLONIANS!! And as to the Chaldean origin of writing, Josephus, in the above extract, irrefutably proves that writing was practised by the *earliest* of the Adamite family, as argued in the foregoing Essay by the author.

Thus we see that these most obscure portions of the Holy Scriptures—because of extreme antiquity and their brevity—are proved to be (1) a Divine revelation to the first Adam of all the wonders of Creation during an eternity before the advent of man; and (2) that from this Divine "History Origin" the record of earthly events was taken on and continued in writing by his descendants, copies of which duplicated and multiplied until some 2,000 years afterwards. These histories, much distorted and debased, became incorporated with the myths and legends of Babylon, and were inscribed on the imperishable clay tablets so recently discovered—majestic corroborations, in the light of this purified chronology, of that "Bible Truth" so dear to every professing Christian, but especially so to the now resuscitating chosen race, ANGLO-ISRAEL.

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Correspondence.

THE YIDDISH BIBLE.

To the Editor of the "Banner of Israel.

DEAR SIR,—I feel sure that all readers of the BANNER OF ISRAEL who have from time to time helped me in the blessed work the Lord has permitted me to do in providing for our Jewish brethren the Word of God, will rejoice with me, and will be glad to know that after another seven years' close work I have, by the help of our covenant God, been spared to complete my second translation of the Bible in another Yiddish dialect. The MS. for this was finished in May last, and this is very nearly printed. I hope, if spared, in another two or three months to have 10,000 copies of both the Old as well as the New Testament fully printed. This version is more suited to the Jews of Russia. With the two Yiddish translations now accomplished we shall be able to reach nine-tenths of our Jewish brethren in all parts of their dispersion.

I am thankful to state that the fund in hand is sufficient to meet the cost of electrotyping as well as printing this edition of 10,000 copies of the Old and New Testament, but there is not sufficient for the binding of these 10,000 Bibles, the cost of which is estimated at £300. Towards this I have, however, £40 in hand, and a promise of £50 from the Mildmay Mission to the Jews (Mr. Wilkinson), when the sheets are ready for the binding. Notwithstanding his opposition to our views, that mission has all the way through encouraged me in this blessed work.

Now, as we have the whole of this work electrotyped, I trust that we shall be able to print edition after edition, so that we may have a constant supply of the Bread of Life to send out to our brethren of the House of Judah. I have now been at this blessed work for over fourteen years, and ever since I have, in obedience to the Divine command, undertaken this translation work, I have never had any lack of means to carry it on. Though at times my faith has been sorely tried and tested, it has only been a means of a fuller reliance upon the gracious promises of our covenant God, who has all through these years proved Himself to me, as to Abraham of old, to be Jehovah-Jireh. This statement is fully borne out by the accompanying booklet, "God's Faithfulness," lately brought out by my dear wife at the suggestion of a dear saint of God. We intend, God helping us, to continue this blessed work as long as the Lord moves His people to send the needed means. We desire that every one of our Jewish brethren and sisters scattered in all parts of the world may have the opportunity of reading the Scriptures. Those Scriptures which have already gone forth God has most wonderfully used. There are not a few who have been led to acknowledge the Lord Jesus Christ as their true Messiah as the result of this blessed work. To Him be all the glory and praise.

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A few years ago, before my translation of the Scriptures was circulated and known, blasphemy of the Lord Jesus Christ and His mission was prevalent among the Jews. Now tens of thousands of Jews are reading both the Old and New Testaments, and they are speaking and writing in the most respectful terms of the Lord Jesus.

Christian sympathy manifested by us, especially British Christians, with our brethren of the House of Judah in Russia, and those who from that vast empire have been led to us (thus fulfilling Jer. iii. 18), has had a wonderful effect on the Jewish minds and hearts, and induced numbers to listen to the proclamation of the Gospel. Every Saturday in the East of London, where, a few years ago, not a single mission hall existed, there are now to be found in the dozen or more large halls and parish churches about 1,500 Jews sitting and quietly listening to the preaching of the Gospel in their own Yiddish language.

The hunger for the Word of God among the Jews is everywhere increasing; this may be judged by the many letters which constantly reach me from the Jews themselves, and missionaries working among them in various parts of the world; and the doors are being opened in the darkest parts of the earth for the light of God to shine in.

Just a few examples of the letters I receive. Translation of extract from letter of a Russian Jew recently received:—

"How happy I am that you have sent me that Yiddish Bible and other Christian books, which have been the means of opening my eyes to see the true light and the right way. O, how many of our brethren are still walking in darkness. But I bless God that through you the light of God is now shining in many dark hearts. Though many of our people are still turning their back to the God of our fathers, yet I believe that the day will come, of which the holy prophet prophesied, that their eyes will be opened to see the light. For do we not see it already, that many who have begun to study that Holy Bible have been led to see and to believe in the Lord Jesus Christ, and are acknowledging Him as the Son of David, and the root of Jesse, which shall stand for an ensign of the people? Do we not see the hearts of many in Israel turning to the God of their fathers in faith? Christ is now born in the hearts of believing Jews. I do bless God continually that you have been the means of opening my eyes to see the everlasting light. The great Apostle's injunction (Heb. xiii. 7) is to 'remember them . . . who have spoken unto you the Word of God, whose faith follow considering the end of their conversation.' I will ever remember and pray for you to God, for it is through your kindness in sending me the Word of God in my own tongue that I have learnt to love the true God, and I rejoice in the Lord my God, for He hath clothed me with the garments of salvation, and covered me with the robe of His righteousness."

Some little while ago I had an appeal from a Jew in Russia, aged 83, who, in his old age, desires to read the Word of God in his own mother tongue.

A pastor writing from Brooklyn says:—

"Our Church is small and poor, but large-hearted, supporting several foreign missionaries and native workers. I wish we could afford some of your Yiddish Bibles. We are near to a settlement of 30,000 Jews, and are doing regular visitation work. I have sent for some of your tracts and distributed them. Please pray for us."

From Constantinople:—

"We want for distribution a thousand, or as many as you can afford, of your Yiddish Bible. They are greatly needed. The Jews do not get much, if any, religious instruction. New Testaments, Gospels, and 'Hebrews' will be alike welcome."

Only a short time ago I had a letter from a clergyman in Carlisle, in which he said:—

"Can you kindly tell me what has been done to supply the Jews in the North of England with the Old Testament in Yiddish? . . . I feel much for them. I have been told that there are about 70,000 Jews in some large towns in Lancashire and Yorkshire, viz., Liverpool, Manchester, Leeds and Hull. How nice it would be for all the families of Jews in these towns to be provided with the Old Testament, and those willing with the New Testament also."

Similar letters are constantly coming from all parts of the world, but the above will suffice to show the great need. These Yiddish Scriptures have now gone forth to the following countries: South Africa, North and South America, Australia, Egypt, Palestine, the Balkan Provinces, Russia, Austria, Germany, Bohemia, Hungary, Sweden, Norway, Holland, France, India, &c., &c. In London the Yiddish Bible is now to be found in thousands of Jewish homes, and in every Jewish mission hall of the various Jewish Missionary organisations, and is also used by the clergy in the various parishes of the East End of London. Many of the clergy and their workers—and, strange to say, the police authorities too—are recognising the great importance of knowing Yiddish in order to cope with the Jewish element in this vast Jewry.

Some time ago I had a weekly class, consisting of the various clergy and their lay-workers of the East End parishes. The text-book used, after they had learnt the alphabet, was the Old and New Testament in Yiddish. Now I have a similar class twice a week with about a dozen Police Inspectors, using the same text-book, and I am glad to state some of these are now deeply interested in the Identity question, and look upon the Jews—as every right-minded Englishman, more especially Christians should—as our brethren; and as such, it should be our highest privilege to do all in our power to place the Word of God into their hands in the language they can understand. Let us, therefore, give back to the wandering masses of Judaism their own Holy Scriptures, and thereby point them to "the Lamb of God, who alone taketh away the sins of the world." When they are acquainted with Moses and the prophets, the work of the messenger of the Gospel will be wonderfully facilitated, for he will then be able, like the apostles of old, to reason with them, proving from the Scriptures that the Lord Jesus is the true Messiah promised to their fathers. Above all, let us pray for them with the same earnestness as did the great apostle to the Gentiles, when he said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

I feel I must apologise for encroaching upon the valuable space of the BANNER OF ISRAEL, but as it is in the behalf of our brethren of the House of Judah, I feel sure you will again, as on many previous occasions, spare me the space.

Again thanking you for the many past kindnesses,

I am, dear Sir,

Yours faithfully in one blessed hope,

MARCUS S. BERGMANN.

222, Burdett Road, Bow, London, E.

DRUIDICAL WATCHERS FOR CHRIST.—In thinking of those who in the times before the Incarnation looked forward to the Divine event at Bethlehem, students but rarely turn to the history of the old Druids. A passage in a recent volume on "Chartres," by Mr. Cecil Headlam, is, therefore, of deep interest, as illustrating that world unrest which existed prior to the coming of its Lord and Saviour. The writer says: "The grotto above which the mediæval nations would rear the superstructure of their cathedral was dedicated by the ancient Druids to 'the Virgin who should bear a Son.' . . . Had they heard, these venerable priests, some echo of Isaiah's prophecy, 'A virgin shall conceive and bare a son'? Possibly; at any rate we know that a hundred years before the coming of Christ, the Messianic idea had grown familiar to the Gentile mind. The works of Greek and Roman writers are eloquent of this fact. . . . The Magi, the wise men and watchful astrologers of the East, waited impatiently for the coming of God upon earth, till they beheld a new star which rose over Bethlehem and announced the Nativity. And those ancient Druids gave expression to the yearning of all creation."—*The Christian*, May 11th.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE
"Joy of Harvest." By the Rev. Leonard Hills..... 407
A Survival..... 408
Israel, Russia and Japan. By John S. Anderson..... 409
Israelism in the Press..... 411
Miscellanea..... 412
About Ourselves. By the Rev. Leonard Hills..... 413
Anglo-Israel Distribution Fund..... 414
Israel's Scripture and Prayer Union..... 415
Correspondence: Modern Israel's Mixed Multitude. H. A. Marchant's Work. Young People's Union. "Following Up" Lectures 415, 416

THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

"JOY OF HARVEST."

NOTES OF A SERMON BY THE REV. LEONARD HILLS.

"They joy before Thee according to the joy in harvest."—Isa. ix. 3.

THE opening thoughts of this chapter may be found set to music in Psa. cxxvi.—deliverance from captivity so marvellous that it seemed too good to be true—"We were like them that dream." Then was our mouth filled with laughter and our tongue with singing, and so hilarious was our joy that even the heathen had to admit that the Lord hath done great things for us; and we caught up their amazed testimony and sang it back to them in triumphant confirmation with tumultuous chorus, "We are glad; we are glad"; "The valleys stand so thick with corn they laugh and sing"; "At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth" (Job v. 22). Truly the sons of laughter (Isaac's sons—see Gen. xxi. 6) are we, and in Merrie England to-day the song of harvest swells—bread enough and to spare; a land wherein we eat "bread without scarceness." Israel's joy was to be harvest joy.

What is there special or peculiar about the joy of harvest that singles it thus?

First of all the fact that there *is* a harvest. In the days gone by, when one's faith was not so unclouded as now, and when the loneliness and apparent lack of result dogged our footsteps, we read the expression, The *Lord* of the harvest, and forthwith we were heartened and saw through the mists that hung so grey and heavy and made the outlook sombre, and through the opening clouds the prophetic vision of the great harvest field golden with sheaves, glad with the shoutings of the hosts of God, and doubt fled then once and for all. Our God, the living God, calls Himself Lord of the harvest; therefore there must and will be a harvest worthy so great a Lord. "And He shall reign for ever and ever, King of kings and Lord of lords. Hallelujah." To all who sow the seed of the kingdom must this fundamental truth be thrust home, so that ye be not weary in well-doing, for in due season we shall reap if we faint not. The work of the sower is of the highest responsibility. He works when Nature frowns; his steps are over the hard, rough

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clods that catch him by the heels and bid him cease for sheer weariness. No blue sky smiles down upon him; leaden-winged, fog-visaged November scowls coldly, and the sentinel trees that guard the field point in naked mockery to a sunless heaven. He is alone, and his environment a picture of death. But harvest song will surely swell where now the sower stands alone. No solitude then, and all nature puts on its bravery to welcome the laughing crowds that reap and rejoice together. The dome will wear its fairest azure and the clouds will don their dazzling white, the hedgerows hang out their gaudiest banners, and all the trees wave hands to the harvest and clap their leafy fingers that are dyed with the hues of the sunset and rainbow, to honour the harvest triumph. Anybody and everybody is pressed into service when ingathering comes, but only the skilled hand is trusted with the seed-corn. To-day we sow, and sow in sure and certain hope of harvest, and in that day what crowds will throng the field with us and say with us, "Oh, yes, we always believed this day would come, and we're *so* glad to rejoice with you who do rejoice, though we did not weep when, in the long days of lonely, patient sowing, you went forth alone."

Secondly, much of the joy of harvest is built out of the dignity of labour, because we have toiled for it, broken the hard clods, cleared away the stones and the rubbish—oh, such heaps of rubbish!—and exercised the grace of faith and patience and waited in hope of this day. If you refer to Deut. xvi. 13, to the Israelitish Feast of Tabernacles, or ingatherings, you will see that their harvest home was the most joyous of all their great festivals, which our God commanded our forefathers to observe to do as a distinguishing mark between Israel and the other nations, reminding them of the great benefits they had received under the covenant seal of the oath sworn unto their forefathers Abraham, Isaac and Jacob, uniting all the people of God in worship and preserving purity in that divinely-appointed worship.

At Israel's harvest home all the people gathered together, and to-day we still observe that folks who never attend the house of God on any other occasion join in with us at thanksgiving. There are two points of view even for this fact; one of great regret—that some never come except on such occasion, and the other of great gratitude—that they always *do* come on Thanksgiving Day. When our darkness is lightened they will all come, because every Sabbath will then be a thanksgiving. "Unto Him shall the gathering of the people be." Now it is too oft a gathering to the ministry of the rev. this or that, or unto some dogma. The Feast of the Tabernacles was an opportunity for hospitality and reunion; it was a co-operative festival. Not I, but we. Selfishness had no place, for selfishness is a little world occupied by one little man, and there was no place in this great outburst of praise to the Lord of harvest for the self-centred and self-righteous little man.

The outcome of thankfulness is love. Giving of thanks means giving of love, and love gives itself. Even "God so loved that He gave." At the great Israelitish feast nobody came empty-handed. To-day we bring our best from field and farm, orchard and garden, and "what Thou most desirest—our humble, grateful hearts." We look round upon all these tokens of Ephraim's heritage, and how much do they spell to us! Not only by their fair forms and colour, fragrance and plenty, do they speak to our hearts of themselves alone, but they bring high reminder of a fruitful land—a field that the Lord has blessed; they speak of abundance of rivers of water, of the dew of heaven from above, and of the deep that coucheth beneath; they speak of the treasures of the ancient mountains—coal, iron; strong ships, swift and sure; they tell of the coasts of the earth and the isles of the sea blossoming as the garden of God; they sing of the wilderness and desolate places that now ring with the reapers' song; they hold secrets in their heart for all who fear the Lord and think upon His name—Jehovah of Israel—God of our fathers, faithful and true; and happy are we to-day if, as our fathers of old, we together with the children, the servants and strangers, all rejoice together and read the open Book; for let it never be forgotten that at the Feast of the Tabernacles God's Word was read over, and the joy that comes of gratitude for renewed mercies, the joy that springs from the wells of salvation in the assurance of God's faithful promise abundantly performed, will send us from the sanctuary with a gratitude that refuses to confine itself to harvest song, but which will, like Joseph's bough, run over the wall that they may taste the fruit, like David's cup run over, that from that all-abundant stream others may take the cup of salvation in their hand and call upon the name of the Lord.

Joy of harvest is the joy of the Lord—our Strength; joy that is vocal; joy that gives with a lavish hand and sings with triumphant heart. Joy of harvest is more than joy that our barns are full; it is prophetic of the ingathering of the people of the Book; it is a parable of that "harvest which is the end of the world, when the reapers are the angels" (Matt. xiii. 39) and points to Him who is the First-fruits of them that slept, even our Jesus, the Lord of harvest. Amen.

A SURVIVAL.

THERE are many curious customs connected with May-day which are really survivals of past customs and open out a wonderful chapter of history. You should try and find some, as I have room only for one, and that one is rapidly passing away.

You will have read in your Old Testament of the heathen god Baal. Again and again we read of this god. Well, Baal and Bel are one and the same. In the days when the Druids ruled in this island of ours, the feast of Bel was held on the 1st of May. Huge fires were lighted in honour of this god. Amongst the Irish and Scotch Highlanders this practice still survives. They are both of the Celtic race. The festival is known as "Beltine," that is, the day of Bel's fire. The word "*tine*" means "to light the fire."

Now, if you turn to your Bibles and look up 1 Kings xvi. 3, you will find that Ahaz "made his son to pass through the fire, according to the abomination of the heathen"; or, as in 2 Chron. xxviii. 3, he "burnt his children in the fire." It seems that the god Moloch was represented by a tall figure bending forward with outstretched arms. At certain times a fire was lighted beneath the arms and the figure became hot; then little children were placed in the arms of the god, and of course, the heat causing them pain, they moved their bodies and fell into the fire below.

This horrid practice is now unknown, but there are survivals. The Irish, for example, light the fires at short distances from each other and cause their cattle to pass between them. Fathers, too, will take their children in

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their arms and run through the flames, or jump over the fires.

Again, on May day in the Highlands of Scotland it was customary, until a short time ago, for the youths of a village to meet together on a moor. They then cut a round table or altar in the green sod, and in the trench thus formed about the altar the whole company took their places. Having lighted a fire, they made a custard of eggs and milk; also kneaded a cake of oatmeal, which they baked on the embers. After the custard was eaten, they divided the cake into as many pieces as there were persons present. One of these pieces was then blackened with charcoal.

This being done, all the pieces were thrown into a bonnet, and each one, being blindfolded, took out a piece; the drawer of the black piece was made to leap three times through the flame of the fire.

This is a survival of the custom that the one upon whom the lot fell—that is, the one who drew out the black piece—was actually sacrificed as an offering to the god.

I am sure you will be glad we live in the days of "survivals," and not in the day of the realities. Ideas and practices linger long, but people, as they move on, move upwards. It is the appointed way. Some time later on there will be survivals of the things of to-day, but, though they may seem as curious to the coming people as the survivals of other days do to us, they cannot tell of such cruelty. —From the "Children's Corner," *Church Family Newspaper*, April 28th, 1905.

ISRAEL, RUSSIA, AND JAPAN.

By John S. Anderson.

Watching the reports of the proceedings between Russia and Japan in the Far East, it becomes more and more evident that hooks are now being put into the jaws of Russia, not through our instrumentality as Israel, but by God Himself, as we find written in the 38th chapter of Ezekiel, the first and five following verses:—

1. "And the Word of the Lord came unto me, saying,
2. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,
3. "And say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:
4. "And I will turn thee back and put hooks into thy jaws, and I will bring thee forth and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords:
5. "Persia, Ethiopia, and Libya with them; all of them with shield and helmet.
6. "Gomer and all his bands, the House of Togarmah of the north quarters, and all his bands: and many people with thee."

Russia's great tribulation is not to take place, as is stated in the eighth verse, until "after many days," so we have only at present to deal with the existing state of affairs.

The seizure of the Island of Saghalien by the Japanese is a most wonderful event and pregnant with far-reaching consequences, for it has hit Russia a blow from which she can hardly ever recover. This island is thus described in a painfully interesting publication entitled "For God and the Czar," by J. E. Muddock:—

Sakhalin is one of the largest islands in the world, and is situated in the Northern Pacific, off the east coast of Russian Manchuria, from which it is separated by a narrow strait six miles in width, and known as the Gulph of Tartary. This island is used as a Russian convict station, and is one of the most dreadful and desolate regions on the face of the globe. It is out of the route of trading vessels, and so wild and barren is it, so difficult of access, so wrapped in everlasting gloom and fog, so full of fever and disease of all kinds, that it seems verily to be accursed. And yet to this awful place the Russian Government, in its pitiless barbarity, sends its prisoners whom it is ashamed to execute, but whom it wishes to bury alive.

It was in 1869 that Russia first began to send her convicts there, and, removed as it is from all civilisation, and shut off by pitiless ice-bound and stormy seas from trading ships, the cries of agony that are wrung from the suffering victims are heard not, and the world knows nothing of the inhuman torture that the brutal governors inflict upon their charges.

The island is 670 miles long and from 20 to 160 broad. The aboriginals are a barbarous and savage race known as Ghilaks and Ainos, and a mountain people called Oroks. They number altogether only 5,000, and eke out a miserable existence by hunting. The only thing in the island of any value besides the fur animals is coal, but as this cannot be shipped away it is practically useless. There is a mountain range from 2,000 to 5,000 feet, covered with sub-Arctic vegetation, while the valleys are miasmatic swamps, where cultivation is impossible.

The convict settlement is about the middle of the island, at a place called Alexandroosk. There are two huge prisons here, amidst surroundings that suggest the gloom of Dante's "Inferno." The food supplies for these prisons are transported from the only harbour the island boasts of, on the backs of convicts, a journey of sixty miles across the mountains. Many of the people perish during the terrible journey, either from the severe labour or the whips of the brutal gaolers. The bodies are left where they fall, and no mercy or pity is shown to the dying.

If anyone thinks that these statements are exaggerated, I would refer him to the report of Dr. Petri, published in the *Jahresbericht*, of the Geographical Society of Berne, during 1883—84.

The first batch of convicts were sent to Sakhalin in 1869. They marched 4,700 miles across Siberia, and more than half the number perished by the way, while those who arrived were half rotten with scurvy, and some had become hopeless imbeciles. At the present day the convicts are sent from Odessa by ships, but their sufferings, while shorter, are so terrible that the poor wretches say they would prefer the march overland. The governor of the island has absolute power of life and death in his hands, and, as with all Russian governors, brutal tyranny would seem to be his motto. The convicts labour in heavy chains which are never removed, and the least act of insubordination is punished with death. It appears that one of the great inducements for the Government to send its victims to Sakhalin, apart from the certainty of their dying soon, was the apparent impossibility of escape.

But an official report published a few years ago stated that something like sixteen per cent. of the prisoners got clear of the prisons. Many of these are captured, however, by the natives, who are encouraged thereto by the offer of a reward. If the prisoner is returned alive the capturer gets ten roubles; if dead the price is five roubles. Rifles have been distributed by the administrative amongst the natives, who are warned to shoot the escaped prisoners down if they show the slightest resistance; and as death is preferable to recapture, which would subject them to barbarous torture, they prefer being shot to being retaken. But, notwithstanding the appalling difficulties and risks, some of them do get clear entirely by reaching the coast, making a rough raft and putting out to sea, where they have the chance of being picked up by some of the American whalers which fish there. A few years ago a prisoner named Kamoloff succeeded in reaching the mainland by crossing the narrow Strait of Tartary on the ice in the winter. Then for two weary years he made his way over mountains and rivers, over the steppes and through the forests—living, heaven knows how, and yet always drawn on by the desire to see his wife and children once more.

At last he gained his native village, bowed, worn, grey-headed, haggard and gaunt, although a young man in years. In the

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bosom of his family he remained for a short time, until some of his neighbours betrayed him, and once more he was brought before the court, and, when sentence of banishment was again pronounced, he raised his hands to Heaven, with a wail of agony, and exclaimed :—

"The ice and the rivers, and the stormy Baikal and the Arctic snows harmed me not. Nay, these things pitied me. The very wolves let me pass ; man alone is pitiless, and betrays me."

This little story is not a romance, but fact—stern, terrible fact—and the incident happened in "civilised" and "Christian" Russia. Whether the poor fellow lived to reach the living tomb again, it is impossible to say.

Turning to our daily Press, we find this island described in almost identical terms.

The Special Correspondent of the *Daily Telegraph*, who travelled with M. Witte to Portsmouth, New Hampshire, under date August 9, says :—

Japan already possesses the island, and Russia, deprived of her Navy, cannot possibly retake it. To this argument, if presented, the following reply would be made.

De facto, Japan may hold Saghalien for years, for decades, but Russia will perseveringly continue to regard the island as hers, and will surely recover it whenever the opportunity offers, and if Japan is meanwhile willing to expend energy and invest money in developing its resources, heedless of its ultimate certain loss, that is her affair.

On the 11th of August he wrote,

Soon after the first shot had been fired in the present war, the Russian Emperor convoked an extraordinary meeting of the Financial Committee for the purpose of discussing the first Foreign Loan, which was afterwards floated by French bankers. At that historic assembly M. Witte gave expression in strong terms to his regret that the country had been allowed to drift into a costly, sanguinary, and useless war, and to drift so foolishly that no adequate preparations even had been made to withstand the enemy. . . .

Since then, say Russians, Japan has borrowed much and spent much ; she will now need very much more. She has been able to raise money only by giving valuable securities, which Russia has not done. The difference between the two Powers in that respect is like the difference between a solvent merchant in a large way of business and a salaried clerk who has no balance at his bankers. The former can get his advances on his note of hand, whereas the latter must take his watch and chain, or articles of clothing, and leave them as pledges for payment. And Japan has already pledged her Customs ; indeed, everything except the railways, which constitute the last item left to realise. It is true that Russia has failed to obtain a loan on acceptable terms, but the reason is not her creditors' misgivings respecting her solvency, for everybody knows Russia can and will meet her financial obligations most scrupulously ; but the capitalists have been and still are apprehensive of internal disorders and Enceladic convulsions. Despite even these fears, however, if Russia wanted cash very badly, and had at the head of affairs a statesman with a clear eye to see and a firm hand to act, he could raise large sums very easily. The Jews are the people with whom, in the last analysis, it rests to give loans to Governments or to withhold them, and Russia has hitherto offered scant encouragement or recognition to her Jews for the advances made by their co-religionists elsewhere. But suppose an enlightened statesman were to strike the fetters off that much-suffering community and proclaim them politically equal to their Christian fellow-subjects, not only would the raising of Foreign loans, even for war purposes, become forthwith as easy as a sum in multiplication, but some of the principal causes of ferment and disorder among the population of Russia would disappear as by the waving of a magician's wand.

This latter contingency is fully borne out by Mr. Muddock in his book, but I fear it is too good to be true.

In the *Daily Telegraph*, of August 12th, the Editor says,

As to secrecy, the Japanese spoke quite freely long before the arrangements for the Conference were made, and never attempted to conceal their views as to what would form reasonable conditions of peace. We should naturally expect, therefore, such a demand as the full recognition by Russia of Japan's absolute and unchallenged predominance—or whatever be the precise diplomatic words chosen—in Korea. We should expect, too, a demand for the complete evacuation by Russia of Southern Manchuria and the Liao-hung Peninsula. Such evacuation—solemnly and repeatedly promised to the Great Powers by Russia, but with no intention of keeping her word—would, of course, now include the abandonment of Port Arthur and Dalny, the fortress and the commercial city which were to be the visible proof of Russian mastery in the Far East. It would include, too, the renunciation of the branch line of the Siberian Railway, up which from Port Arthur to beyond Mukden the Japanese armies have steadily fought their way. The conditions of the restoration of Manchuria to China might be in doubt : its absolute abandonment by Russia was sure to be one of Japan's terms, together with the cancellation of the leases which had been extorted from China throughout the country. It was equally certain that Japan would demand an adequate indemnity. "Reimbursement" may be the new name—that signifies very little. What does signify is that the victor will insist upon being indemnified for part at least, if not the whole, of the cost of the war. That is entirely in accordance with modern precedent—followed by Russia herself in her last war with Turkey—and Japan is well aware that she would have been remorselessly drained of her gold had she been the loser instead of the victor. It is said, with some show of authority, that M. Witte will, in Russia's name, refuse to pay this indemnity or reimbursement, and will decline to listen to the demand for the surrender of Saghalien, which is also believed to figure prominently in the Japanese terms. Once more both modern and ancient precedent are on the side of Japan. She has always considered that she was robbed of Saghalien by Russia in her hour of weakness. The island was hers for generations, and belongs to her geographically. If its strategic importance to Russia is manifest, so, too, is its strategic importance to Japan, who is determined not to sheath the sword on terms which would enable Russia to go to war to win back her lost territory in a few years' time. Our Special Correspondent with the Russian Mission has explained in his recent messages what enormous value Russian opinion attaches to the retention of Saghalien, and what he believes to be the fixity of the Russian purpose to pay no indemnity. He, of course, mirrors the general mind of the Russian envoy and his *entourage ;* this view is not that of Japan or of Japan's allies and friends. If, therefore, as is expected, Russia returns an emphatic *non-possumus* to the demand for an indemnity and for the cession of Saghalien, it is quite conceivable that the Conference may split on this rock. Our allies mean what they say. They meant what they said in the negotiations prior to the war. Russia—to whom bluff in diplomacy is as much a part of the game as it is in poker—made the mistake of thinking that Japan's "irreducible minimum" was reducible. Is there going to be a repetition of the blunder? We shall soon know. But stress may be laid on one point. There is an impression abroad that Great Britain would do well to bring influence to bear upon her ally to induce her to abate her terms. We cannot conceive the British Government doing anything so foolish. Great Britain is not a belligerent ; she has not been consulted by her ally either as to the conduct of the war or as to its conclusion. Nor is there reason why she should be. We in this country have every confidence in the moderation of the Japanese. They have shown no vindictive spirit towards the Russians, but they are determined not to patch up a hollow treaty which would sow the seeds of another calamitous war in five, ten, or twenty years' time.

Whatever may be the outcome of all this at the present time, surely the prophecies to Abraham, Isaac and Jacob, and the gracious promises contained in God's Holy Word, should be sufficient to assure us that we shall come out of it all unharmed. In the same chapter of Ezekiel (xxxviii.), 14th, 15th and 16th verses, we read :—

14. "Therefore, son of man, prophesy and say unto Gog,

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Thus saith the Lord God; In that day when My people of Israel dwelleth safely, shalt thou not know it?

15. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16, "And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes."

And from verse 21 of the following chapter, to the end:—

21. "And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them.

22. "So the House of Israel shall know that I am the Lord their God from that day and forward.

23. "And the heathen shall know that the House of Israel went into captivity for their iniquity: because they transgressed against Me, therefore hid I My face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24. "According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them.

25. "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for My Holy Name;

26. "After that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid.

27. "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29. "Neither will I hide My face any more from them: for I have poured out My Spirit upon the House of Israel, saith the Lord God."

Streatham, August 17, 1905.

ISRAELISM IN THE PRESS.

(*Continued from page* 401.)

To the Editor of the "Guardian."

SIR,—I beg to thank "Knott a Scott" for his contribution towards proving that the British (Israel) possess the Gate of their enemies. Admiral Sir John Fisher may be taken as an unprejudiced person; he, however, only corroborates that which Captain Philip H. Colomb said on the same subject in a prize essay which the Royal United Service Institution published in their journal No. 94, vol. 12, in 1878, in which, after enumerating the Gates, he said, "Possessed of these Gates, how are enemies to pass them? If they do pass them, what hopes are there of success against our trade so long as we hold our chain of posts intact, with sufficient maritime forces resting on them? The answer is clear. None."

What a wonderful coincidence is here given by these two scientists of the nation's possessions; they both use the word Gates, the very term used by the Almighty Himself 4,000 years ago, when He made oath to Abraham, saying, "And thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). Let anyone study how these Gates came into our possession, and they will at once come to the conclusion that none other than the Almighty was fulfilling His promises by giving to His people these Gates for His own purposes. Some of these Gates we fought for and retained against what was considered overwhelming odds; others came into our possession in a peaceful manner, not knowing at the time how valuable they were to be, nor the use that was to be made of them. Two illustrations will suffice.

Sierra Leone, on the west coast of Africa, discovered in 1463 by the Portuguese, became noted as the haunt of the slave dealers. In 1807 Britain erased from the statute book the laws which made the traffic legal. Sierra Leone came under British rule, and was colonised by 400 blacks who had served under the British flag during the American War. Freetown was made the capital in 1791. A squadron of French ships in 1800, under the false cover of the British flag, gained an entrance into the roadstead and delivered a terrible bombardment; no permanent injury was sustained. It was a Gate of the Empire where, whilst acting as the world's policeman in stopping the hideous slave traffic, she could place the liberated slaves where they would dwell safely, and be well looked after. The climate was bad; the place became known as the White Man's Grave, yet it did not stop Israel's sons and daughters going there as missionaries to teach and spread the Gospel and help forward the kingdom of their blessed Lord. They acted as the disciples of old (Acts v. 42), "and daily in the Temple and in every house they ceased not to teach and preach Jesus Christ." Mombasa, on the eastern side of Africa, is another Gate of the same character, where slaves freed by British ships are located, cared for, educated, and brought to Christ. Freretown, which takes its name from Sir Bartle Frere's visit in 1873, receives the freed slaves from the Consul-General at Zanzibar; they are fed, clothed, and lodged, besides being taught intellectually and mechanically. All honour then to these modern children of Israel who face even death in spreading abroad His kingdom. "Knott a Scott" asks if particulars of the tracing of the Ten Tribes since their being taken into captivity can be given. The limits of an ordinary newspaper are too small. I will, however, give him a first start of their journey, in 2 Esdras xiii. 40—46: "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 passages of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a-half; and the same region is called Arsereth." "Knott a Scott" says that the tribes will have to continue their wanderings unless Mr. Scott and myself satisfy ourselves upon this point. We are satisfied, and the wanderings will continue until the time appointed, which is not yet. "The grass withereth, and the flower fadeth, but the Word of our Lord shall stand for ever" (Isa. xl. 8).

I commend the following books for "Knott a Scott's" perusal:—"The Ten Tribes from the Captivity Until Now," by Colonel Garnier, and also "Israel's Wanderings," by Oxonian; published by Robert Banks and Son, London.

WILLIAM PRESCOTT.

—*Blackley and Harpurhey Guardian*, August 5th.

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MISCELLANEA.

CLOTHES FOR THE WORLD.—Apart from that absurd badge of respectability, the silk hat, England has shown incomparable success in garbing with respect to the season and the out-of-doors. Blazers and white flannels, khaki and corduroy, boating, shooting, riding, driving, golfing, cricketing, hunting clothes have all found their primal inspiration in the fashions of the Englishman.—*Outing*, New York.

* * *

OUR SUN NOT YET SET.—Sir William Mather, M.P., who has just returned from the United States, describes that country as progressing in the matter of technical education by leaps and bounds, but, he added, "I have seen nothing which would lead me to believe that industrially the sun of England has set. With a little more intelligence in our educational system and general conduct of business we need not fear any rivalry. It is only two years since we obtained in this country the links of a complete educational system, and it will take us five more years at least to forge those links into a complete system such as America has had for a very long time."

* * *

CANADIAN MINERAL WEALTH.—A Canadian Commission for the Investigation of the Zinc Deposits of British Columbia has been formed, with Professor Ingalls, of New York, at its head, and Professor Phillipe Argall, of Denver College, as assistant. It started on September 1st, and will probably meet at Nelson. The investigation has been ordered through the discovery of extensive deposits of zinc in the course of developments in connection with the silver-lead mines.

* * *

THE HIGHLY CIVILIZED FRENCHMAN.—M. Liegeot, a French resident magistrate at Tonquin, who has committed suicide, appears to have been guilty of the most horrible form of tortures. When examining Mongols he had the unfortunate witness bound to a stake till his head dropped on the point of an upward turned bayonet, which was driven through his brain if he failed to answer questions. "Spitting the Chinese" was Liegeot's description of this form of amusement. Another form of this fiend's atrocities was to bind a native down to a table and iron him with a red-hot iron, remarking that as the Chinese were born laundrymen, it was only fair to teach them what the operation felt like. In consequence of a report by the Governor of French Guiana, the Minister of the Colonies has ordered an investigation into the conduct of M. Hubert, Administrator at Timbo. M. Hubert is accused of having ordered the execution of several natives in the Fouta Djallon district, without submitting them to even the form of a trial, and of other abuses of authority.

* * *

BIBLICAL CRITICISM CRITICIZED.—The annual pastoral of the Wesleyan Methodist Conference records the largest increase in membership of the Connexion that has been known for many years, and anticipates a further large increase next year. New places of worship are being built everywhere, and old ones enlarged. Of candidates for the ministry the supply is so plentiful as to be almost embarrassing. On the other hand, there is a diminution in the number of class leaders. The passage in the pastoral that relates to Biblical criticism is a little ambiguous. It is the merest truism to say that Scripture "has nothing to lose from the minute examination of scholars who come to it with the same principles of study as are applied to secular literature." Nobody has ever maintained the contrary. The ground of objection is exactly the opposite—that the treatment accorded to the Bible is absolutely exceptional, that it sets aside the objective facts of archæology and history in pursuit of subjective theories, that its representatives have little idea of the laws of evidence, and that they apply to the sacred Hebrew literature canons of criticism which in any other case would be scouted as absurd.—*Standard*, Sept. 9th.

* * *

MIRABEAU ON ENGLAND (d. 1791).—"Let me address to the empty declaimers of opposition the following eloge of England, pronounced by Mirabeau in the French National Assembly: 'England is ruined, you say; ah! great God! what dreadful news! Where or by what means is England destroyed? By what earthquake or convulsion of nature has that famous island been swallowed up? That abounding theatre of great action, that classic ground of liberty. No—England still flourishes for the eternal instruction of the world; England develops every species of industry, and traces every source of human prosperity.'"—Prevost: *Beauties of Dr. Moore*, 1803, p. 83.

* * *

COVENANTER'S BIBLE.—At the Nelson Exhibition, in the Whitehall Banqueting-room, is a large Bible, bound in thick black leather, used by John Balfour, of Hinloch, the famous Covenanter of 1679. The first leaves he had torn out to make wads for his musket. It was captured by the royal troops sent against the Covenanters.

* * *

BARRING THE GATE OF THE PACIFIC.—A naval base is to be established at Singapore, at the foot of the Malay Peninsula, and within a few weeks' time the great commercial docks at Singapore will pass, by compulsory purchase, under the authority of Parliament into the hands of the British Government. The transcendent importance of a British naval base at Singapore, from the political and strategic point of view, is obvious. It will be remembered that all the larger vessels of Admiral Rojestvensky's ill-fated fleet passed through the Singapore Straits; nor need it be pointed out that if Gibraltar is the door to the Mediterranean, most assuredly Singapore is the gateway of ocean traffic to the Pacific.—*Observer*.

* * *

THE KING'S PREROGATIVES.—It is a large subject, but a candid survey of the historic facts seems to lead to the following conclusions:—(1) That while the civil power everywhere—Christian or non-Christian—is supreme over all persons, without exception, the Church of this country has from the first recognised in the Kings of England a special and peculiar right of guardianship and governorship similar to that exercised by the Christian Emperors. (2) That this prerogative arises, on the one hand, from the King's Coronation Oath to uphold and maintain the "Ecclesia Anglicana," and, on the other, from his anointing and consecration to his office by the Church's ministrations. (3) That the Sovereign who enters into these relations with the Church is the "Godly Prince" of the Elizabethan Twenty-seventh Article. (4) That both Henry VIII. and Elizabeth explicitly and emphatically disclaimed any novel power or authority over the Church.—*Standard*, August 12th.

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ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—VIII.

By the Rev. Leonard Hills.

Since my letters have been appearing in the pages of the Banner, several young fellows of my acquaintance have asked me to tell them how I first came to see the glorious Truth that the Bible was true every whit, and that we were the Israel of God. As it's not a very long story, and it *is* rather interesting, I'm going to tell it again here on paper so that every reader of my letters can have the benefit of it. Some years ago—nearly twenty it must be—I got deeply interested in the doctrines of election and predestination, and used to attend a church where the saintly and beloved minister preached much about the elect, and from his teaching I was led to believe that Jesus Christ died for the elect, that the elect would be saved, and nobody else. Now, this was a strange new doctrine to me, and one that I could not reconcile with the notion I had got (rightly or wrongly) that God loved the world and everybody in it, and that Jesus Christ died for all. Anxious to be quite convinced and settled in my own mind about a matter of such grave import, I began to carefully search my Bible to see what it had to say about the elect people. The more I searched the more I became convinced that God most certainly had an elect people, to whom great and exceeding precious promises were made, who were spoken of as "His redeemed," "His chosen," etc., etc., and the more I read, the more puzzled I got. There was the doctrine of election and predestination writ large in both Old and New Testaments, and how to reconcile it with the universal love of God was totally beyond my ken. The tracts I read and gave away all spoke of God's love for all men, and I began to wonder whether there were any tracts for distribution that would make this difficult (to me) subject of election plain, and harmonize with what I knew then as "The *Gospel*." Mentioning my difficulty one day to a friend, I was advised to write to Robt. Banks for a catalogue, and specimens of their tracts, as I was told that they were Calvinistic publishers, and would be the most likely people to have the literature I required. Promptly, in response to my letter, Messrs. Banks sent a "catalogue of books, pamphlets, leaflets, etc., on the Identification of the Ten Lost Tribes, the Great Pyramid, and other subjects." None of those things had the slightest interest for me, and after a hasty glance through the pages I flung the catalogue into my waste paper basket. With the catalogue, however, were four little two-page leaflets, entitled "An Englishman an Israelite." These I read through carefully; when read I said, "what a lot of rubbish, and what's it all about?" You see I had not a very clear idea of their meaning after the first perusal, so I read them through again, and still it seemed wofully strange. Then I noticed at the foot it said 1s. per 100, 7s. 6d. per 1,000. Well, I thought, evidently this stuff is printed like this with the idea of circulating it in large quantities; now whatever can be the object of the writer of these leaflets in wanting them to be printed in a cheap form for wide circulation? So I read them through again, and at last it began to dawn upon me that the message the writer had was the same as I have endeavoured to give you in these letters—that we are none other (racially and literally) than God's people Israel. In a flash the thought came to me: This, then, is the Secret of England's Greatness and Position. My Bible came down again, and the search commenced to see if these things were true. For the first time in my life I saw that the Bible was a connected whole, each part fitting harmoniously into its fellow, and not a jumbled medley of "texts" from which any notion or opinion you fancied might be built up. For the first time in my life I saw that what we know as the Gospel of our Lord and Saviour Jesus Christ was bound up inseparably with the oath which God swore unto Abraham. For the first time in my life I realized that the Jews were only one part of the Israel of God, and that the Israelites of the Ten-tribed House of Joseph were never called Jews in the Scriptures; that term being reserved for the Israelites of the Two-tribed House of Judah. Then the golden truth of the doctrines of election and predestination became plain, where they had, hitherto, been so mysterious and difficult. I saw, clearly enough, that the elect were elected for special service, not for individual salvation to the exclusion of everybody else. What a joy possessed me. How I thanked God for fulfilling His own word, "The entrance of Thy word giveth light." Christ, and His message and work, became so much the more real, and my Bible began to be searched diligently, and pages and pages, yea, whole books, especially of the Old Testament, that hitherto I had never read at all, or else read without knowing one bit what it all meant, now became part of the complete revelation of God's love to men. By this light I could see how it was that this "little Island off the coast of France" was the centre of the grandest Empire the world has ever known. It became clear as noonday the reason why we held command of the seas, the islands, and the coast lines of the earth. It began to dawn on me why we, above all peoples in the world, should be so anxious to translate the Hebrew Scriptures into every human tongue, and send missionaries to the uttermost parts of the earth. No longer was it a puzzle to me to know why England and America alone of all the people of the world gave the Jews a free asylum, and protected them, and allowed them equal rights with the home-born. It was patent why England has always had such a peculiar love for the Holy Land, and long looked forward to possessing it as our own, notwithstanding the fact that God's word declares it shall never be sold. In short, the Bible became a new and live book. Not a "religious" book from which to read a few verses every morning, but a literature to be studied, its prophecies compared with history, its words to be "taken as read," and not twisted into something quite foreign to the actual statements. Loyalty to our Ruler and the Royal House of David's line, reverence for our national Church, thankfulness for her wonderfully God-inspired liturgy, interest in our navy and army, the doings of our brethren in the Colonies, a keen desire to watch the movements of the other great nations, especially in relation to commerce, the Jews, freedom of speech and the Press, were some of the immediate outcomes of my accepting this glorious "Identity" light. Then came the warnings of earnest Christian friends, who saw—or thought they saw—the work of the devil in this teaching, bidding me beware of this "snare," as they called it, telling me that it was to keep my eyes off Christ, and that nobody of any standing or following in the world believed it; only a few scatter-brained people who took up this fad, and that many of the holiest of our ministers preached against it, and hated it with a furious hatred. Since those days I have proved the truth of the holy hatred, and have had to stand alone, misunderstood, and misrepresented often; but I have also proved the truth of God's promises, the faithfulness and mercy of our covenant-keeping Jehovah, and have had the joy of seeing several un-

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believers in God and the Bible become rejoicing followers of our blessed Lord and Master. But at the time of my friends' warnings, I halted a bit. Said I, perhaps after all they're right, and I'm wrong. I won't say much about this British-Israel interpretation till I've had another search in the Book. So I began my Bible once more; I cannot truthfully say with an "open" mind, meaning thereby a blank one, without any bias, for I had a very decided bias towards British-Israelism. It seemed such a glad, full, reasonable, God-honouring faith, that I began my Bible again in the hope of finding sufficient evidence to prove its truth, and certainly not with hope of finding that it was not true. When I came out at Rev. xxii., after quiet and careful study, the well tested "theory" was once and for ever settled in my mind as the absolute truth of God, and never yet have I heard one single unsurmountable objection produced to the Israelitish origin of the British. In this wonderful Bible of ours, with its 1,189 chapters, it is well to remember that God speaks of Israel by name no less than 2,450 times; of Judah, 700 times; refers to the covenant over 300 times; and makes direct reference to His people over 1,800 times. If you don't believe it, or if your friend does not believe it, well, don't take my word for it, but read your Bible and see if it is not so. This fact ought to be passed on to all those good folks who profess to teach and preach Bible Truth, and never by any chance refer to God's people Israel unless they mean the scattered Jews.

In the New Testament, with its 27 books, only 12 of them mention the Jews at all, while in the Old Testament, with its 39 books, there are 32 of them in which no mention is made of the Jews whatever. In the Old Testament the Hebrew word *goi* is 30 times translated Gentiles. The meaning of the original word is "nation," a collective body. In the New Testament the Greek word *ethnos*=nation, is translated "Gentile" no less than 92 times, and 6 times the Greek *Helten*=Greeks, is translated Gentiles. To sum up this little note of testimony and its footnote of Biblical facts, I recommend all my young friends to read those four leaflets, "An Englishman an Israelite." Read them, Bible in hand, and verify the references. Great Britain alone possesses the literal fulfilment of the blessings that God swore with an oath should be the exclusive property of Abraham's descendants. If the Bible is true, and God the unchangeable God, then that nation which in "the latter days" (see Gen. xlix. 1; Isa. ii. 2; Heb. i. 2) enjoy the privileges and possess the blessings entailed upon Abraham's seed, must *be* Abraham's seed, called in Isaac's name, Israelites, princes with God. We alone answer to this description; we are Saacsons—Saxons, sons of Isaac—and, as we daily rejoice and give thanks in our national worship, "God's heritage, His people, and the sheep of His pasture."

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Sixty-second 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 380 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, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations give the amounts received between August 19th and Sept. 16th. These contributions have been very thankfully received:—

	Subscriptions. £ s. d.	Donations. £ s. d.
Mrs. N. S. Paul (U.S.A.)		0 2 1
Mrs. D.		0 10 0
Miss P.		0 1 0
Miss S.		0 2 6
Mrs. F.		0 2 0
Miss Le M.		0 2 6
W. R. Staple		0 5 0
J. V.		0 1 0
J. C. Fleckney		0 1 0
Mrs. M. Bath		0 10 0
Mrs. P. Watford	0 2 2	
"A Widow in Israel"		5 0 0
The Misses F.		0 4 0
"Anon." (Monthly)	0 5 0	
W. J. H. Brighton		0 2 6
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J. P. Anaconda ,, ...		2 1 1
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Mrs. V.		0 6 0
Mrs. P. Bedford		0 5 0
W. J. H. Tasmania		1 0 0
Anon.		0 0 9
T. N. Wallington		0 5 0
	£0 7 2	£23 13 0

Total, £24 0s. 2d.

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

Watford, September 16th, 1905.

Gifts of Literature.—Again we have had the pleasure of receiving gifts that have been and will be of great assistance to our sowers, for which we are truly grateful, and none the less so because we have for many months previously had fewer contributions in money, therefore our purchasing power had been considerably reduced; but we are happy and thankful in having, one way or the other, something to draw upon as occasion requires, but will still hope for the wherewithal to purchase and send out liberally the coming Almanacks, Calendars, Postcards. Orders for extra copies, which I trust will be required, it will be best to post as soon as possible. The gifts this month we have to report are 100 "Letters to the Children on British-Israel Truth," from Miss J. Lawrence, and 100 "He that Gathereth Together the Outcasts of Israel," from Mr. H. G. Locke.—E. M. R.

SOWING THE SEED.

The distribution of literature has been well maintained during the past four weeks. The Book-post packets of the Bannnr of Israel, alone, numbered 681; of the Covenant People, alone, 75. Large and small packets of general literature, with or without journals packed with the same, amounted to 210. It will be recognised how continually fresh matter is being put before our sowers, and, we may be sure, into the hands of many new readers.

Last month's quotations from letters commenced with a thought for our brethren of Judah; similarly I would now give an extract from a letter kindly passed to me by a friend. It was written by one prominently interested in the conversion of the Jews to Christianity, and we may well hope that in time some special good will result:—

"It was kind of you to send me the book, 'British-Israel

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Truth,' which I gratefully accept, and promise you I will carefully read it. The little paper 'Federation' is most interesting, and wants a lot of reading. It has caused a good deal of interest and conversation in the train going home. *It is well liked.*"

Another, a home sower, wrote with thanks for literature received:—

"I have sold the copy of 'British-Israel Truth' you sent me, and enclose the 1s. herewith; I wish it were more I had to send, but this is a very poor neighbourhood, and trade very bad, but every little helps, does it not? I lent a copy of 'British-Israel Truth' to a fellow-clerk last week, and to-day he told me it had opened his eyes a lot; he said, 'I shall never think again as I once did about the Bible,' so I hope that God will bless the seed. I take every chance I can to speak about it, and generally get an attentive hearing at least, and who knows what may be the result?"

A Canadian sower supplies the following good news:—

"I think you will be pleased when you learn that I have three more names for the BANNER. One good man told me of his delight in reading some of the literature, and said he would like me to send for the BANNER for him. Although we are not holding our fortnightly meetings, yet we are not idle. As I shall be able and have opportunity, I hope to spread the truth of our Identity, that others, very many, may rejoice with us in knowing Him as the Lord who keepeth His word to a thousand generations. But we have need of patience and wisdom, for many are blind, and tell us we make 'much ado about nothing.' A few Sunday evenings ago, the lesson at our little church was the 21st of Revelation, ver. 12. I was much impressed with the thought that if our dear heavenly Father thought it of so much importance that the gates of the New Jerusalem should bear the names of the Twelve tribes of the children of Israel, surely we, and every one, should regard the subject of our being of Israel as *very, very* important, and it should be very dear to every true believer. A plenteous harvest has been reported from all points, and truly the lines have fallen to us in pleasant places, and we have a goodly heritage. 'We are His people, and the sheep of His pasture.'"

From Tasmania, comes word that:—

"Though opposed by the elders, the 'great theme' gains ground in the hearts and minds of several here, especially of the working class, and principally they are thinking men who read the Scriptures for themselves. I have received a parcel fro m Mr. Dudley, of St. Helen's, and distributed the same. I often think the results are small, but we do not know all the effects. I have met with several who have a little of the new light, but who are not well informed."

This is only to be expected, for there is a certain amount of broadcast sowing; but the hearts and minds need to be carefully cultivated afterwards, and the Holy Spirit of God entreated to supply the needed blessing.

A passing glimpse we will now take of a parson at work, one of the devoted clergymen in Australia who work over parishes of enormous area:—

"I had a real object lesson two days agone. At a monthly service I hold ten miles from here, there is a person not long in my district, a poor lone widow, a most regular attendant at service, facing all weathers for such, and walking the 1½ miles, though she is between 70 and 80 years old. I went to see her one day, she having no idea I was on the wing, so to see me walk in was a surprise to her. I found her with an open Bible before her. I told her I had just popped in for a moment only, for I was pressed for time, so would not be seated as she requested. The tottering dame stood up as I was departing; in my hand I had a sheaf of British-Israel leaflets for distribution as I wended my way amongst my people. I said to the old lady, 'I have with me some British-Israel reading; not for yourself, for the subject is beyond your ken, but just hand the leaflets to your grandchildren, for *they may* be interested.' The old mother in Israel fixed her eyes on me and said, 'What! do you believe we are the lost, now found, Ten Tribes?' 'Yes,' I replied, with strong emphasis. With a quiver in her voice, and humid eyes, she answered, 'I am so glad; I have been a British-Israelite for very many years; a believer in the Bible must accept British-Israel teaching; to doubt our our views is to doubt God's Word.' I grasped her hand, saying, 'Now I will sit down'; so we sat, two old folks—two of the ancient people to whom the promises were made. What a divine bond was between us, a Bible oneness, a rivet of unison between two of the Hebrew harbingers of the true God. Next morning at service my fellow descendant of Israel sat near me, her feeble voice joining with mine in our Israelitish Church of England Prayer-book service. I have told her that not until I became a British-Israel believer did I grasp the true teaching and purport of our Book of Common Prayer."

We know not by what means the new light now shed on the Holy Scriptures reached the old lady above referred to, but that it gave joy and assurance of the truth of the Bible to her is evident; such cases must needs stimulate us to further effort to continue to sow seed by all waters, as far as is possible, in full faith that our Heavenly Father will be glorified thereby, and when men and women who have doubted are led to receive the Bible as truly the Word of God, they must then pass on to seek their portion in the finished work of the blessed Redeemer of Israel.—E. M. RUSH, *Hon. Sec.*

Watford, September 16th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Company, Watford.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECTS for Sundays in October: Praise that God has commanded His blessing on our basket and our store, in the abundant harvest. Prayer for a more general recognition that this is a fulfilment of His promises to Israel obedient (Deut. xxviii.).

"Bless, Lord, our substance, and accept the work of our hands" (Deut. xxxiii. 11).

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

Correspondence.

MODERN ISRAEL'S MIXED MULTITUDE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I hope that Mr. W. J. Hassall will not object to a word of caution with reference to his letter which appeared in the issue of September 6th.

It reads as if he thinks that pure Abrahamic descent produces holy living, and that those amongst us who live ungodly lives are of the "mixed multitude."

As if to show that this was not the case, it was God's declared purpose that the mixed multitude should become incorporated into Israel by the initiatory rite.

Again, God-fearingness is not of natural birth, as was manifested in the case of Esau and Jacob. David's and our blessed Lord's descent through a Canaanite and a Moabite did not mar the life of a true Israelite.

The doctrines of grace require that all of every race receive blessing from God, and can bring forth the fruits of the Spirit. It would be a most mischievous thing to imagine that sin in Israel in the past, or at the present time, can be accounted for by the admission of the "mixed multitude." Nor is it any reply to the objection mentioned, namely, that we cannot be Israel because we are sinful. The Lord Jesus "visited and redeemed His people" as a nation, and not only the good (?) individuals.

The free-will of Israel has not been taken away. To-day, as during all her history, it can resist the mercy of God. It is very necessary to remember that Israel has ever been rebellious, as Moses testified and as her after-history records. The recognition of God's covenant mercy will not *create* Israel; she is existent, although she is ignorant and sinful.

The national recognition of our Israel position will doubtless

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leave many individuals uninfluenced, but it will be the means whereby the Great Teacher, the Good Spirit of God, will "turn the hearts of the people back again."

We must be careful to distinguish between our national covenant position, restored to us by the Messiah's redemption, and our individual obedience to His claims. "Many" (of all races) "shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." I feel certain that Mr. Hassall would not deny this, but it is necessary to guard Identity teaching from even the suspicion that it would encourage the thought that holiness of life is the outcome of pure racial descent. Faithfully yours, DENIS HANAN.

H. A. MARCHANT'S WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—In to-day's issue (September 13th) you have a report of our West London meetings. Mr. Banks kindly sent 2,000 BANNERS and I ordered on a good parcel of tracts, and, thanks be to God and the West London friends, we had a good time. But that was only half my short holiday, which I divided in two this year, and in July went to Bognor and sowed the seed. My good wife was my only helper. I planned three lectures on the Beach, but lost one by wet. Nevertheless, I had two good hearings, and after one lecture a friend from Chichester said he had been longing to see and hear me, and would I go to that city and proclaim the truth if he could get up a meeting, as he and one or two others stood alone.

Yes, there are many men of Macedonia who cry, "Come over and help us." It's very lonely work at times; but go on, my brothers, because we are for a witness to God's faithfulness, even if we are regarded as mad. I will go anywhere I can to help any lonely brother who may have stood the pelting scorn of blind and ignorant religionists, who say "we see, but see not," and close their eyes to the light. But how are all these brothers (very often poor) to bear the expense? We must obey the call, as Paul did, and go over, without demanding (like the man who cried, "Come over and help us") travelling expenses.

As we were not far from Littlehampton, my wife and I spent a day there, with plenty of seed; but, just as I was about to speak, the representative of the law informed me there was a bye-law against speaking, so I was done in one way. But as there was no law against going amongst the people and giving them literature, I did what was next best and put leaflets in letter boxes also; and if ever I go there again someone must say, "Come over and help us."

I hope the BANNER readers in Chichester will get up a meeting somewhere, and I will certainly go. But, dear friends, expenses must be met, and I have been hard at work all the year in Brighton and elsewhere and am not done yet. Cash is not plentiful, and any who mean to help, if they will kindly do so at once, I shall be obliged. I have overrun my income for the work up to now, and I must have more seed for my autumn Beach work, as we get the best class of people in the town in October and November, which is regarded as the Brighton season.

Rev. Leonard Hills is working hard at West Hoathly and district, and has been to Brighton three times this year to help me fight the fight. We have had some splendid times. Full report later on. Faithfully yours, H. A. MARCHANT.

171, Waldegrave-road, Brighton.

YOUNG PEOPLE'S UNION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was very pleased to read the letter from Leonard Hills on "Young People's Union." To my mind this is the great power of our future. As believers, we simply try to get hold of people in advanced years, and neglect the young. All other societies cater for the young, and I am certain if we could form such a Union and get it well worked among our young people, we should undo a vast amount of harm that is being done in our religious bodies by spiritualising away the truth of the Bible and so educate the rising generation to Identity truth. I have pushed this matter for some years in Manchester, but at present cannot get our Association to take it up; but if the subject is further ventilated we may get to some good, and probably it may become a reality. Yours faithfully, J. F. SANDERSON.

Oak Bank, Harpurhey, Manchester, Sept. 19th, 1905.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am delighted with Rev. L. Hills' proposed Union for Young People. It is the only way (humanly speaking) of keeping the Identity ball rolling when we older ones have retired from labour. I trust all Israelite brothers and sisters will rally round our rev. brother, and help in every way to the utmost of their ability. I have a few who will become members. In very great haste,

Yours very sincerely, M. J. CRAMPTON.

Inglefield Cottage, Obelisk Road, Woolston,
Near Southampton, Sept. 15, 1905.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am delighted at the letter of the Rev. Leonard Hills in the BANNER of 13th instant, advocating the inauguration of a Young People's Union (British-Israel), and I earnestly hope that one and all will give their strong support to the formation of this proposed Juvenile Section, which I think is an excellent idea.

It goes without saying that the young folks are the future men and women—the coming generation and race; as such, they cannot be too early instructed and nurtured in their glorious *Israelitish* origin, and that they should keep the way of the Lord and His commandments. By doing this, we are exactly carrying out the Divine injunction of our own prophets (see Gen. xviii. 19; Deut. vi. 7; Psa. lxxviii. 5—8).

I should be pleased to give any assistance in this matter, and have written to the Rev. L. Hills to this effect, and stating if it is desired I will gladly do my best to get out a striking and effective Card of Membership (somewhat similar to Band of Hope pledge cards); *i.e.*, if all our friends in the United Kingdom, the Colonies, and elsewhere, will give their cordial and ready aid, principally by enrolling every one of their "olive branches" in the first instance; the question of bright, suitable, and interesting literature will, no doubt, be considered later.

I may add that my own little girl, aged three, has been on the books of my Branch Association since her birth, and my greatly esteemed friend, the Rev. J. Idrisyn Jones, has on more than one occasion pointed to the fact with pride that she was the *youngest member* of the British-Israel Association.

By all means let us bring in the children, for out of the mouths of babes and sucklings He hath ordained strength, together with the young men and maidens, that they may, with us, praise Israel's Lord and King.

HENRY G. LOCKE, *Hon. Secretary*,
Camberwell, Peckham, and Dulwich British-Israel Association.
115, Choumert Road, Peckham, S.E., Sept. 16th, 1905.

"FOLLOWING UP" LECTURES.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to Mrs. M. Pilcher's letter about following up lectures, &c., we are trying a scheme, by the aid of the North of England Anglo-Israel Council, of presenting one or two books to Free Libraries, such as "The Fulness of Nations," &c., and, where lectures are being given, advise the audience to obtain such books from the Free Library. Thus the work can be followed up by those who are interested.

Yours faithfully, D. PARKER.

Sowerby Bridge, Sept. 12, 1905.

WE regret to announce the sudden death, on Sunday last, of Mr. A. A. Tartas. The sad event took place at his residence, North Side, Clapham Common, London, S.W. Mr. Tartas has for many years taken an interest in the Identity movement, and recently established a Circulating Library of Identity literature, and at the time of his death was engaged in preparing a new catalogue.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Company of Nations	417
Saxo- and Anglo-Israel as Affected by Scythians and Huns, as well as by the Assyrian and Medo-Persian Empires. By Rev. Alfred Bond, B.A.	419
General Gordon's Bible.—Growth of Greater London	421
Miscellanea	422
About Ourselves. By the Rev. Leonard Hills	423
Oaks in Palestine and Britain. By the Rev. A. B. Grimaldi, M.A.	424
"Dan is a Lion's Whelp; He Shall Leap from Bashan"	425
Correspondence: Russia and Japan. The Metric System. The Identity in Battersea. The Proposed Conference. The "Seven Times."	425, 426

THE COMPANY OF NATIONS.

IT is only a very few years ago since the designs of Cecil Rhodes for binding together North and South Africa were described as "wild-cat schemes" by eminent statesmen, or at least eminent politicians. But in spite of these angry outbursts the telegraph wire has been worming its way through Central Africa for some time; and now even the iron horse has crossed the Zambesi, much to the disturbance, no doubt, of all kinds of cats. Yet it would be unfair to deny that the rapid development of savage Rhodesia, the bridging of Victoria Falls, and the carrying of the railway on towards Lake Tanganyika, is a marvellous achievement—humanly speaking impossible in so short a space—and one which could only have been entertained by a man of great faith and strong mind. Consequently, we do not wonder at the sceptical critics, but at the wide vision and unshaken resolution of Mr. Rhodes, through whom we clearly see that the hand of God was working in defence of His written Word and in fulfilment of His promises to His people Israel. The history of Rhodesia does not stand alone in British annals, but where in the experience of any other race can we find this swift and successful conquest of the wilderness, this almost magical transition from barbarism to civilisation, this genius for colonizing and faculty for creating new nations?

The ceremonies at Victoria Falls on September 12th, of which we give an account below, were a great deal more than the celebration of an engineering feat. They were a sign of the firm grip which Great Britain has on Africa; a proof of the continued vitality of Anglo-Saxon colonization; and a pledge of what will happen in the vast region between the Limpopo and Lake Tanganyika. Sir Charles Metcalfe well observed that they saw round about them the germs of a great nation; in fact, it might be said that Rhodesia has advanced a considerable distance beyond the germ stage, for it is intersected by railway and telegraph, and dotted with towns, farms, and mines. But no one can question for a moment that Rhodesia is destined to become a rich, populous nation, and if such an incident as the opening of the Zambesi bridge—with all that it means—had happened in connection with any continental power it would have been an occasion of jubilation and probably astonishment on the part of that particular country. The British people, however, though proud of the circumstance, have taken it as a matter of course. And why? Because they are accustomed to witness the birth and growth of new Anglo-Saxon communities. Rhodesia is just one more member added to that formidable company of nations which amazes the world with its novelty, for no such galaxy of States has ever been seen on the earth before. But though strange to history this company of nations is not strange to Scripture, where its appearance was distinctly foretold three or four thousand years ago. The ordinary "Bible student" has not noticed this, but in spite of that it is true. God declared to Jacob, "a nation and a company of nations shall be of thee" (Gen. xxxv. 11), which promise is repeated to his grandson and heir in Gen. xlviii. 19: "His seed shall become a multitude of nations." And as further evidence that this grand promise would incontestably be fulfilled we are shown in prophecy the means by which these nations were to be brought into existence. The people would find their land too cramped for them (Isa. xlix. 20); they would "break forth on the right hand and on the left" (Isa. liv. 3), or, in poetic phrase, "run over the wall" (Gen. xlix. 22), to "establish the earth" and "inherit the desolate heritages" (Isa. xlix. 8); "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1).

This was to be the experience of the Israelitish race. It has undoubtedly been our own experience, and has resulted, as it had to result, in the creation of a multitude of nations, —already ten organised States in Canada, seven in Aus-

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tralasia, and Africa following on with half-a-dozen potential nations south of the Equator. It is surely a startling justification of the prophet's words in Isa. xlii. 19, and xliii. 8, that the religious public should be blind to the real significance of an event which excites universal amazement, and that in this land of "Bible reading," "Bible study," "Bible Unions," "Bible Societies," "Bible puzzles," and Bible everything, there is not the slightest disposition outside Anglo-Israel ranks to connect the Biblical "company of nations" with the only "company of nations" which ever existed, or is ever likely to exist, on this planet!

Victoria Falls, Tuesday, September 12th.

Nineteen hours' journey through trackless, uninhabited, tropical bush brought the British Association party, in five special trains, to the world-renowned falls. The earlier trains arrived in time to enable numerous enthusiasts to hasten to the falls to view them at sunrise, an amazingly beautiful spectacle. After breakfast in the hotel the visitors proceeded by train to the new bridge. The train drew up in the middle of the bridge, and all descended. Professor Darwin, on the invitation of Sir Charles Metcalfe, Bart., said it was a most fortunate coincidence that this great enterprise had been brought to the stage at which it was proper to declare the bridge open during the visit of the association to South Africa. Thanks to the generosity and care of the Government railways, they had just performed an astonishing journey of 1,700 miles in luxury and comfort. One could not but feel that it was almost an impertinence that they should come in electrically-lighted sleeping cars and restaurant saloons to a place which heroic explorers had spent many months in fruitless endeavours to reach. This was a thing which impressed itself on the imagination. Another thing that impressed them as Englishmen was that it was still under the Union Jack. (Loud cheers.) But two days ago they stood by the tomb of Cecil John Rhodes in the Matoppos, amid a scene of wild beauty. All felt that the grave of the man who thought in continents had been fitly chosen. The great enterprise of the Cape to Cairo Railway, of which the bridge was a part, was due to his inception. It seemed nothing short of a fairy tale to stand on this bridge over the Zambesi. It was due to the influence of steam that that great enterprise had become possible. He could not refrain from quoting the remarkable forecast written by his great-grandfather, Erasmus Darwin, in 1785:

"Soon shall they arm unconquered steam afar,
Urge the slow barge and draw the flying car."

How little could the writer of these lines have foreseen that his great-grandson would have the honour of declaring a railway bridge open in the heart of Equatorial Africa. Yet another interesting point, the president said, was that this enterprise had rendered possible a purely scientific enterprise. He referred to the great survey of an arc of meridian which was due to the insight of Sir David Gill. Professor Darwin concluded by declaring the bridge open, and touched a button, which fused a cord stretched across the line.

Victoria Falls, Tuesday, Sept. 12.

The members of the British Association arrived here to-day, and the new bridge was formally opened by the President, Professor Darwin, who made a speech to the assembled visitors in the middle of the bridge, where the train had drawn up. Sir Charles Metcalfe, Bart., read the following telegram which he had received:—

From the British South Africa Company: "London, September 12.—President and directors congratulate you personally, also the distinguished president of the British Association, the bridge contractors, and the people of Rhodesia on the opening of the bridge to-day, the fifteenth anniversary of the occupation of Mashonaland. It is very fitting that the foremost representative of science should be associated with the inauguration of a triumph of modern engineering. Regret the founder of the country is not alive to witness the realisation of part of his great ideal."—*Daily Mail*, Sept. 13, 1905.

Victoria Falls, Sept. 13.

At a dinner last night on the occasion of the visit of the British Association and the opening of the Victoria Falls Bridge, Mr. Newton, representing the British South Africa Company, in proposing the health of Professor Darwin, welcomed the British Association to Victoria Falls on the anniversary of the first occupation of Mashonaland by pioneers fifteen years ago, fifty years after Dr. Livingstone first saw the Falls. Professor Darwin in reply proposed the toast of Sir Charles Metcalfe, Bart., representing the great enterprise which to-day marked an important step in the advance of Rhodesia. Sir Chas. Metcalfe, in the course of his reply read, besides the telegrams from Earl Grey and the directors of the British South Africa Company mentioned yesterday, a telegram from Professor Reunert, the president of the South African Association of Sciences, conveying his warmest congratulations that more links had been formed in the chain of civilisation. In his speech Sir Chas. Metcalfe expressed the conviction that they saw here the germs of a great nation. He emphasised the hardships and labour which were necessary to give that nation its best characteristics in the future, and concluded by presenting Professor Darwin with a model of a railway staff made of Mashonaland wood mounted in gold. During dinner music was supplied by the Barotse police band, the members of which wore khaki uniforms, with red turbans. Not one of them knows a note of music, having been taught by having tunes whistled to them.

THE VICTORIA FALLS BRIDGE.

The great bridge across the Zambesi was built by the Cleveland Bridge Company, of Darlington, to the designs of Sir Charles Metcalfe and Mr. G. A. Hobson, of the firm of Sir Douglas Fox and Partners, consulting engineers, in London, to the Rhodesia Railways (Limited), and its construction was superintended by Mr. Imbault. It is a handsome structure, and was designed, in the words of Mr. Hobson, "on simple and definite lines, to fulfil a definite purpose." It was designed to harmonise as much as possible with the beauty of the surrounding landscape. The late Mr. Rhodes once expressed a wish that it might be possible for one to feel the spray of the falls on one's face as one crossed the gorge in a railway train. The dream—for such it was at the time—has now been realised. The central span of the bridge, which is some 500 feet in length, was "linked up" on April 1 last, and Sir Charles Metcalfe, who briefly announced the fact by cable, received a message from the directors to the British South Africa Company congratulating him and all concerned on the completion of a work which marked "another stage in the successful prosecution of a great British enterprise." The bridge crosses the Zambesi at a point known as "The Boiling Pot," a raging, whirling rapid, from which a heavy cloud of mist rises eternally. The bridge is about 420 feet above

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the river level, and its total length is 650 feet. The work of construction was proceeded with from both sides of the river simultaneously, the material for the work being conveyed across the gorge by means of a so-called Blondin transporter. It is interesting to recall the fact that fifty miles of railway north of the falls were constructed before the material could be taken across the bridge, the locomotives, trucks, rails, sleepers, and other necessaries being carried over by the aforesaid transporter. The bridge is one of the safest in the world, for it rests on solid basalt, the hardest, or nearly the hardest, of all rocks, and with proper care it should last for a century. It cost £70,000, and will bear the strain of the heaviest existing locomotives. The line on the other side—the Cairo side—already extends for some 400 miles towards the foot of Lake Tanganyika, and in the course of time it will reach to Cairo, and so realise the dream of the great pioneer who rests to-day in his grave amongst the Matoppo hills.

SAXO- AND ANGLO-ISRAEL AS AFFECTED BY SCYTHIANS AND HUNS, AS WELL AS BY THE ASSYRIAN AND MEDO-PERSIAN EMPIRES.

Being Extracts from an unpublished history of the Turks from remotest ancestry.

By Rev. Alfred Bond, B.A.

In the land of Shinar, Nimrod, grandson of Ham and the son of Cush's old age, laid the beginning of his kingdom at Babel (margin, Babylon), and there also built three other cities. He began to be "a mighty hunter before the Lord," probably there and towards the Western desert. Chronologists date the flood 2,348 B.C., and Nimrod 144 years later, this doubtless being the time of his birth. The Tower of Babel—"Confusion"—was built 101 years after the flood, but Babylon itself rose very likely about Nimrod's middle or advanced life, when men had had time to multiply.

The Authorised Version of the Bible, "Out of this land (Shinar) went forth Asshur," is rendered otherwise thus: "He went out into Assyria." It is, therefore, a question of translation whether first, Asshur, son of Shem, an inhabitant of Shinar; or, second, another of that name went out thence; or third, under the second Version, Nimrod himself went out of Shinar and built Nineveh on the east bank of the Tigris, Rehoboth south-west of Euphrates, and Calah in Mesopotamia; that is, all within the radius of Asshur, son of Shem. Whatever the truth may be, at least one called Asshur presumably gave his name to Assyria, the empire of which in course of time embraced Shinar and reached round the head of the Persian Gulf, absorbing, or more probably expelling, the posterity of Arphaxad. One of these, Abraham, migrated from Ur of the Chaldees, that is, from Shinar, to Haran in Canaan.

In Johnston's Map of the "Distribution of Nations after the Deluge":—

Meshech, one of the sons of Japheth, is marked at first as astride the Western Caucasus Mountains and touching on the Sea of Ashkenaz, now the Black Sea. Doubtless he spread north towards Moscow—a name probably derived from his. "Woe is me that I am constrained to dwell with Meshech" is a text referring to Jewish persecution at the hands of Russians, mingled, as they are, with Tartars, who have sprung from Magog, another son of Japheth.

His posterity spread over the north of the Caspian and Aral Seas, then through Siberia as far as the North Pacific. But a branch turned off across the mountains into Mongolia, through passes comparatively low, by the sources of the Irtish river, which flows into the Arctic. The vast range of mountains from the Caspian and Aral Plain, which is very low lying, bore the name of the Imaus, and the first historic name of the inhabitants was "Scythi intrà et extrà Imaum"—Scythians within and beyond the Imaus—the latter thus described by Roman writers situate in the present Chinese Empire. Here these children of Magog found a congenial home for multiplying to an incalculable extent, and with incredible rapidity, by the most shameless polygamy and licence. Thus cut off from the observation and civilising influences of foreign nations, they have, in their mysterious, and, so to say, illimitable regions, bred during the ages innumerable populations, who, partly through savage instincts, partly through stress of seeking fresh pastures for their surplus, have sent forth countless hordes back through the open pass, down the gradual declivity into the rich and fertile plains outside their native wilds under the changing names of Scythians, Huns and Tartars.

Three routes lay before them. The first was to proceed in a western direction across the country north of the Aral and Caspian, thence to continue—as they have done more than once in myriads—across the European central plain and so spread upon South Europe. A second course was, after passing the Volga, to wheel round the west of the Caspian across the Caucasus, as detachments of a mighty exodus have done, into Asia again, and there either spread over Asia Minor or reach south into Persia. Such have been called in later days Turkmans or Turcomans, Kurds and Khizrs or Chozars, mostly predatory bands, nominally nomadic, and recognising only their immediate leaders as sole authority. A third detachment might, under some favourite leader, at once diverge from the Mongolian Pass south-westerly along the lower terrace-like Watershed of the Thian Shan Range, and, crossing the Jaxartes (Sir Daria), find themselves in the rich, verdant and beautiful plain of Bukharia or Bokhara, or over all the country between the Jaxartes and Oxus, called by Westerns Transoxiana as a whole. One such exodus ultimately obtained the name of White Huns, owing to the changes in their social manners and to a handsome exterior of face and person through mixture with the Persians. For as their ancestral horde issued from their native haunts they are described as inhumanly frightful, of swart complexion, with eyes five or six fingers' breadth apart, glaring with terrifying aspect, having no nose to speak of, but simply exhibiting nostrils on a flattened surface. They were of low, yet enormously broad, stature; their legs were bent to a bow through constantly being in the saddle, and they walked in a stooping and waddling attitude, as hillmen often do. Such as took this third route have in later times been generally known as Turks; and in their irruptions southward they were no more favourably disposed to their predecessors, though of the same stock but changed out of recognition, than Danes and Normans were lenient to their Saxon forerunners and kinsmen in England.

CAPTIVITY OF THE TEN TRIBES OF ISRAEL.

Bible history, supported by such secular writers as Herodotus, throws light or gives scope for speculation on Scythian influence on the fortunes of the Ten Tribes of Israel, exiled to the cities of Median Assyria. The well-known outlines of their captivity are thus:—

In 774 B.C., Nabonassar, Bible Baladan, was king of

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Babylon, and Tiglath-Pileser was king of Nineveh, successor to Pul, who had reigned 785—74 B.C. Pul laid the kingdom of Israel under tribute, and Tiglath-Pileser, 759—40 B.C., at intervals removed the inhabitants of several Israelitish cities and lands (2 Kings xv. 29 ; 1 Chron. v. 26), and finally Shalmaneser, Assyrian king, captured Samaria 733 B.C. (Bible chronology, 721) and Sargon completed the total captivity of the Ten Tribes, 500 men of Simeon alone excepted, who had escaped beforehand to Mount Seir, as in 1 Chron. iv. 42, 43. The Assyrians transplanted the entire populace to cities Halah, Hara and Habor, and round about the river Gozan ; that is, roughly, in the country S.W. and S. of the Caspian.*

Under their own name there is no history of them since, except the two following notices : Esarhaddon, son and successor of Sennacherib in Babylon 670 B.C., brought back one of the priests to teach his substituted inhabitants of Samaria the religion of Israel's God. This shows that it had not been entirely suppressed in half-a-century, perhaps because it had previously been debased towards the heathen level. In that same year he united Nineveh and Babylon under one sovereignty. His design towards the Ten Tribes was to merge them among Assyrians, and so oppressive and repressive would be his restrictions that, in two or three generations, not merely their name, but language also, would be changed to a great extent, and they would be ready on the first opportunity to escape, in parties great or small, leaving scattered remnants behind. The evidence of Esdras in the Apocryphal sacred books is that they did in fact so migrate westerly and north-westerly across Mesopotamia and past the upper reaches of the Euphrates to a place he names Arsareth.

Probably the immediate motive force, terrible both to Assyrians and captive Israel, was an influx of a frightful and savage horde of Scythian Tartars, riding like Centaurs, man and horse as one, many ten-thousands strong, desolating the land before them and routing whole Assyrian armies with bow and scimitar, supplemented with armament of siege engines. This is no mere speculative assumption, for in 626 B.C. a siege of Nineveh was raised by Scythians, whether fighting for the defenders or for their own hand—the latter more likely.

Nebuchodonosor had ruled Babylon and Nineveh as one kingdom ; but twenty years after his death Nabopolassar, a viceroy of his successor, had revolted and mastered Babylon 628 B.C., during the protracted siege of Nineveh, inaugurated 640 B.C. by the second Median king Phraortes, who was slain therein 635 B.C. The siege continued for nearly nine years more, till the afore-mentioned Scythian irruption. These hordes had long dwelt in the Ukraine, N. of the Crimea, anciently named Cimmeria. Its inhabitants from 680 B.C. were called Gemir—a name easily derived if we give "c" the sound of "k." From this neighbourhood myriads of them had re-crossed the Don (Tanais) and passed the Caucasus in all directions, some falling on the armies then investing Nineveh and driving them helter-skelter 626 B.C.

These Ukraine Scythians then overran Media and more or less subjugated it and its king, Cyaxares, uncle of Cyrus the Great—the Cyrus of Daniel foretold by name in Isaiah xliv. 28. They retained a tyrannous hold on Media twenty-eight years, during and after which they made incursions to the four points of the compass, in Palestine building again Bethshan, which they named Scythopolis, and reaching far into Egypt. In order to curb the pride and throw off the predatory yoke of their still roving bands, Cyrus entered on a powerful expedition and military tour through his kingdom of Persia, established in 559 B.C., to which was added Media, about the time of his conquest of Babylon 537 B.C.

Herodotus, writing about 440 B.C., that is, nearly 300 years after Israel's captivity, relates the final story of this military enterprise. And here it is better to premise a new idea—that Herodotus very naturally has fallen into the same error with Cyrus in thinking that the last people attacked were genuine Scythians, simply because they were dwelling where they did, whereas there are reasons, internal and derivative, to believe them a part of the Ten Tribes left behind by the main body. The particular tribe going under the generic name of Scythians, were called Massagetæ (Greek, *Massagetai*) and located east of the South part of the Caspian, with a southern river bounding their territory.

Their Queen Tomyris, after repeated but vain messages to Cyrus to "go back" or he would rue the day, at length offered him choice—either a three days' march of his troops within the lands of the Massagets, or a three days' advance of hers into his, and then and there decide by battle. At that time King Cyrus held in his camp Crœsus, the captive king of Lydia, once famed for riches, who, being consulted, advised the acceptance of the first alternative. He gave his reasons and advice—that the Massagets had no experience of the good things of life, feeding as they did on coarse fare—that, therefore, a banquet should be served up of sheep, stoups of neat wine and all sorts of viands—but that at the last moment his main body and veteran troops should retreat towards the river as if in panic, leaving the feast to the refuse of the Persians and camp followers. Then the Scythians would come down on the uncontested field, drive off the rabble, fall to feasting and become intoxicated, which would give the seasoned troops a rare opportunity for a fine exploit. They would thus see what they would see.

This ruse indeed succeeded in a measure; but speedily thereafter, in spite of immediate advantage, Cyrus lost both his army and his life, and Queen Tomyris fulfilled her threats. She had his head cut off and plunged into a vessel filled with the blood of his slain, exclaiming, "Cyrus, drink thy fill." This story of Herodotus serves at least to illustrate the difficulty of the invasion of Scythians anywhere, whether genuine or neighbours that had imbibed their warlike habits 529 B.C.

To comment on this episode under the light of the Anglo-Israel theory:—Notice that philologers on derivation tell us that the vowel "a" is the prime vocal sound ; that all changes are therefore *from* it, not *towards* it. Dropping, as we must, the Greek and Latin terminal inflections—ai and æ—we reach in this name "Massaget"; then, modifying the final root-vowel back to its prime, we get "Massagat," which would be an easy Scythian abbreviation for the compound name Manasseh-Gad, two of the Ten Tribes whose homes in the Promised Land had been contiguous, and who might thus in a small remnant yet cling together as one people. We shall see later, in other derivative identifications, that the root-vowel in Gad underwent another modification. Moreover, the Greek "g" is guttural, and grammarians of the last half-century insist that the Latin "g" and "c" also are gutturals. The consonants "d" and "t" are dentals, easily and often interchanged even in one and the same language.

This identification of the Massagets with Manasseh-Gad

* Note.—Some understand from 2 Kings xvii. 24, &c., and Ezra iv. 9, 10, that poor remnants were left till 678 B.C. when Esarhaddon (Asnapper) transplanted Babylonians, &c., to Samaria. Shalmaneser IV. died at the siege of Samaria, and his son Sargon led Israel captive.

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may be a fond imagination of the writer, who has never seen it so set forth anywhere; but surely it is consistent with probabilities, in that Israel in presence of Scythian irruptions would be driven in different directions, and that smaller sections would find it difficult under the circumstances to rejoin the main body of their brethren. Herodotus called them Scythians because they were mingled, or neighbours. It may be said they showed the ferocity of Scythians, to which may be answered, they may have imbibed some Scythian traits even under the law of necessity and survival. But at least in this case Tomyris had taken every merciful means to avert bloodshed, even as the kings of Israel had ever been known to neighbours as merciful. It was not a quarrel of her seeking, but forced upon her people through being mistaken for Scythians, who had done so much violence to Media.

(To be continued.)

GENERAL GORDON'S BIBLE.

MR. LAWRENCE DILLON, a vice-president of the Manchester British-Israel Association, has initiated a movement for the publication of a fac-simile of General Gordon's Bible, and the following reference to it, taken from the *Manchester Courier* for Sept. 9th, will be of interest to our readers :—

To Mr. Lawrence Dillon, of the Manchester Free Reference Library, belongs the credit for a suggestion that is calculated to arouse considerable interest. It is that the publication should be undertaken of a fac-simile edition of "General Gordon's Bible." The volume, with its remarkable history, has formed the subject of frequent notice in the Press. It is now the property of the King, to whom it passed from Queen Victoria, and forms one of the most treasured of the multitudinous objects that enrich the galleries of Windsor Castle.

QUEEN VICTORIA AND THE BIBLE.

The circumstances in which the Bible came into the possession of Queen Victoria are of mournful interest. General Gordon, when he left England for the Soudan, appears to have done so with the conviction fixed in his mind that he would not return alive. It was in this belief that he handed over his Bible—his constant companion throughout his campaigns in China and other parts of the world—to the safe-keeping of his sister, Miss Gordon. In speaking of the history of the Bible, Miss Gordon herself does not refer to this circumstance. She says he gave it to her because it was then "so worn out," and adds that it was "used by my brother for many years, and was his constant companion when at Gravesend, Galatz, and during his first sojourn in the Soudan."

Hearing that the Queen would like to see it, she forwarded it to Windsor Castle, and subsequently offered it to Her Majesty, who was graciously pleased to accept it. The Queen had it enclosed in an enamel and crystal case, called the "St. George's Casket," and placed in the south corridor at the Castle, where it lay open on a white satin cushion, with a marble bust of General Gordon on a pedestal beside it.

MANCHESTER AND GORDON.

Nowhere, probably, is the memory of General Gordon held in deeper veneration and affection than in Manchester, where a tangible commemoration of his heroic career exists in the beautiful memorial window erected in the Cathedral. The window was the gift of a distinguished anonymous citizen of Manchester, by whom it was presented to the Dean and Chapter. Depicting, as it does, a characteristic scene in Gordon's life—himself as the central figure, during the last days at Khartoum, surrounded by his fellow-sufferers, who look appealingly to him, while his own gaze is turned to the desert and the Nile, seeking vainly some sign of human help—the window forms one of the most interesting records of Gordon's life, not even excepting the memorial in St. Paul's Cathedral.

To Manchester bibliologists and others Gordon's Bible is really something more than a name. Early in the year 1903 the Centenary of the British and Foreign Bible Society was celebrated. The commemoration in Manchester took the form of an exhibition of English Bibles in the John Rylands' Library, and special significance was given to the occasion by the fact that the Gordon Bible was included in the collection. It was on the application of the Bishop of Manchester (Dr. Knox), to whom the idea was suggested by Mr. Dillon, that the King graciously granted permission for the volume to be brought to Manchester, where it aroused the greatest interest. Thousands of persons visited the Library for the purpose of seeing it during the short time the exhibition was in progress.

SUGGESTIONS AS TO RE-PUBLICATION.

Mr. Dillon, whose long and intimate acquaintance with books entitles his opinion to some weight, urges that the publication of a fac-simile of the Gordon Bible, with the marginal annotations made by the General, would be welcomed with enthusiasm, and that not only would it be conferring a boon on Gordon's admirers, but that it would have an enormous sale and prove a profitable investment. In a letter to the editor of this journal he puts forward the three following suggestions :—1. That His Majesty the King should be asked to allow the Gordon Bible to be published in fac-simile. 2. That should His Majesty be pleased to comply with the request, the copies of the fac-simile of the Gordon Bible be sold at 5s. each. 3. That the profits arising out of the sale of the Gordon Bible should be devoted to whatever object the King may direct.

GROWTH OF GREATER LONDON.

REMARKABLE figures as to the rapid growth of population in the districts around London are contained in the annual report of the Middlesex county medical officer of health, which has just been issued by the County Council. In some instances this increase is the largest on record. Willesden heads the list of urban districts with the greatest increase of population in the last three years. Whereas at the census in 1901 the population was returned at 114,811, it was estimated in the middle of 1904 to have risen to 134,539. Tottenham also shows a striking growth, the figures in 1901 being 102,541, and in 1904 estimated at 121,279. Other instances of remarkable growth in urban districts are :—

	1901.	1904.
Acton	37,744 ...	52,358
Ealing	33,031 ...	43,780
Edmonton	46,899 ...	53,358
Enfield	42,738 ...	49,699
Hanwell	10,438 ...	18,000
Hornsey	72,056 ...	84,227
Southall-Norwood	10,365 ...	15,737
Southgate	14,993 ...	19,000
Twickenham	20,991 ...	26,000
Wood Green	34,233 ...	40,930

Many districts still officially classed as rural are rapidly becoming urban in character. Uxbridge, with a population of 11,058 in 1901, housed last year 18,206 people, and the population of Hendon had grown from 8,647 to 11,046.

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MISCELLANEA.

IMPORTANCE OF "SEEMINGLY ABSTRACT THEORIES."—Faraday toyed with a needle and they laughed at him. Yet he gave us the electric telegraph. The history of science has established nothing more surely than the practical value which may ultimately attach to the most seemingly abstract theories.—*Sir Norman Lockyer.*

* * *

JUDGING OUR FLEET.—To the much discussed question, "What impression will the British Fleet make?" we must answer without reserve that it is a most imposing one. In all practical work the English showed themselves experienced to the uttermost degree. During the heavy sea which characterised the last few days in Swinemunde one had good opportunity to marvel at their seamanly skill. The best impression of all was made by the officers, youthful, sinewy figures, and distinguished by their politeness. All-in-all, the British Fleet has left the impression of a powerful, excellently developed, and mighty weapon.—Contributed by Naval Officer to *Fraenkischer Kurier*, Nuremberg.

* * *

MINERAL WEALTH.—The Imperial Institute, in an unobtrusive way, is doing good work, as the report on the Indian section just issued shows. From this we learn that special officers, who spend part of each year abroad and the remainder in the laboratories of the Institute, have conducted explorations of the mineral deposits of Ceylon, and Northern and Southern Nigeria. Professor Wyndham Dunstan, F.R.S., has discovered in Ceylon a mineral which he calls thorianite, and which contains thorium, the radio-active substance so much in demand for the manufacture of incandescent mantles. Thorianite provides a unique source of pure thoria, and consignments have lately commanded a market in England at the rate of £1,500 per ton.

* * *

A LITTLE SINGULAR.—It is a little singular that England is the only European nation that has made any sort of a success at absorbing outlying territory. Germany, France, Italy, and Spain have failed utterly from the view point of financial or commercial gain over the cost of maintaining their hold upon their foreign possessions.—*News Letter*, San Francisco.

* * *

OIL FIELDS IN ASSAM.—We have been told, says the *Petroleum World*, that the immense possibilities of the Assam oil fields, from a productive point of view, have not been fully realised by the Indian Government officials, and have not in the past received the attention they deserve at the hands of producing companies and capitalists. Attention has been too closely paid to the surface indications in the hills, where the formation is broken, while operations in the future are almost certain to prove that the best fields of the province will be discovered on the plains, many of them near to chief railway lines. Some of the spots where the indications are most striking and convincing—where thick oil almost of the consistency of soft soap comes to the surface—have never been investigated by reliable authorities, and the opinion of our informant, based on visits to these localities is, that the Assam fields, if ever they are properly developed, will be found to be better than those of Burmah and some of the better known regions in Europe. The attitude of the Indian Government is well known; it is against the introduction of foreign capital. British capital is, therefore, necessary for the opening up of these regions, and this should be invested with all the greater confidence, seeing that there are considerable inland markets for the products of both old and new refineries.

* * *

NAVY *v.* ARMY.—There is a simple answer to the oft-repeated question, "What is the reason for the difference between the British Army and the British Navy?" The British Navy is now, and has always been, essentially English, not only because over 80 per cent. of its officers and men are English born, but because its traditions and ideals are representative of the peculiar genius of the English people. The last truly English Army conducted on these principles was the Army of the Commonwealth, which is admitted to have been the finest of its time.—*Spectator.*

* * *

UNFOUNDED ALLEGATIONS.—A London paper recently published a letter signed by a Mr. Frank Boland, and dated Johannesburg, Aug. 14 last, in which allegations were made as to cruel floggings of Chinese coolies in certain mines on the Rand by order of the compound managers, and as to a subsequent substitution of forms of torture such as are practised in the Far East. The letter also indicated a prospective resort to an extensive system of fines, and the withholding of rations, and further made a statement as to the punishment of imprisonment being adopted. In consequence of this letter the London secretary of the Transvaal Chamber of Mines telegraphed to the head office at Johannesburg, and received in reply an authoritative denial that the torture of Chinese coolies is resorted to. The reply further states that the specific allegations of ill-treatment of Chinese labourers made by Mr. Boland in his letter of August 14 last were also contained in an unsigned article which appeared in the *Daily Express* (Johannesburg) on August 23rd and were contradicted at the time by the mining companies concerned.

* * *

TRAFALGAR.—Trafalgar has scarcely a parallel in war. It put an end to all schemes of invading England; it all but annihilated her foes at sea; and it launched Napoleon on that path of Continental conquest, in the hope of destroying English commerce, which ultimately led to his complete overthrow. It was dearly bought, no doubt, by the death of Nelson; yet the great seaman, it may be truly said, had done his work when he won Trafalgar.—*Academy.*

* * *

HOUSING THE POOR (Isa. lviii. 7).—Dr. Barnardo's activities were many-sided. Under his guidance have grown up crèches, children's hospitals, labour homes for older lads and girls, farm homes, night refuges, village homes, a large naval training school, emigration depôts, and distribution homes, not to speak of agencies for supplying meals, lodgings, and clothes to poor children. It is an extraordinary record, nor is the wonder lessened when we remember that, since the Homes were opened, the public have subscribed more than three millions sterling for their support, while last year's subscriptions alone amounted to a hundred and eighty-seven thousand pounds. Not often does a founder live to see his work fructify so abundantly as this, or leave behind him so sure a memorial.—*Daily Telegraph.*

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ABOUT OURSELVES.

Letters to the Lads of the Empire.—IX.

By the Rev. Leonard Hills.

Let us look at the argument of our British-Israel faith from another standpoint in this letter. Let us try and see with the eyes of those who do not believe in our Israelitish origin, who do not wish to be accounted Israel, and who try their very hardest to ridicule those who do. Robert Burns, the greatest of all Scotch poets—we had nearly said of all Scotsmen—gave utterance in one of his world-renowned poems to the words:—

"Oh, wad some power the giftie gie us
To see oorselves as ithers see us!"

Let us try and see ourselves "as others see us"; and what do they see? They see in Great Britain the head and chief of the nations of the world; the possessors of the "Gates"; the rulers of the waves, having the grandest and most powerful navy, made effective the world over by the numerous "Gates" and fortified coaling stations; a nation that possesses the islands and the coast lines of the earth; a people who over and over again have found their own islands too "straight" (narrow, small) for their ever-increasing population, and who, in consequence, have spread abroad to the four quarters of the globe; a people who own the wealth of the world, and who lend to, and never borrow from, other nations; a people whose mineral and agricultural treasure is the wonder of the world; a people who nationally and by law keep and honour the Sabbath-day; who welcome the stranger and grant him equal rights with the home-born; a people whose land is the land of freedom, liberty, light and progress; an asylum for the oppressed, a hospital for the sick, where the needy may find food, friends, and work for their hands to do; whose ruler is beloved and honoured as Edward the Peacemaker; whose towns teem with a populous and contented people, where the hum of the myriad wheels of industry in this great busy hive keep time to the throbbing of the monster engines that carry our ships to the shores of every land with our manufactures, returning laden with the fruits, treasures and raw products of the whole wide world. Merrie England! where, in spite of the proverb to the contrary, we do *not* take our pleasures sadly; the fact is we take them *daily*, and so many and varied are they that we take them with the placidity of the common every-day experience, and not with the hysteria that accompanies the infrequent pleasures of our continental friends, who at once marvel at and envy our perpetual calm. Land where bread and work abounds, where the flotsam and jetsam of the whole planet is flung with pitiless fate, to be received and cared for, fed and regenerated. Magic island! whose shores are at once the dumping-ground for the world's waste humanity, and the embarking point for the best that the world can produce in physical power and mental calibre. Mother of nations and nurse of the Universe, whose sturdy sons and daughters are to be found the pioneers, commanders and possessors of all that is best and truest, and the relentless foe of all that would clog humanity's upward steps. Land where the Book is loved, and sent out to every clime and nation—

"Blest land, best land,
Golden land—old England."

Thus do others see us, and yet when we say that all this prosperity and blessing is the sworn heritage of Abraham's seed, hence we must be Israelites, we are met with shrieks of laughter that we could ever be so foolish as to dream of such a thing. And yet these very people who laugh us to scorn when we produce proofs of our Israelitish origin are ready enough to believe that possibly the lost House of Israel may yet be discovered in the Red Indian wigwams, the fastnesses of Afghanistan, the little handful of Nestorians, or the great, dark, dragon-symbolled land of China. Failing this, they tell us that the Jews represent the whole House of Israel, or else that Israel is utterly and hopelessly lost. What saith the Scripture? "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 35—37). Therefore, Israel is a nation to-day under the new covenant, see verse 33: "This shall be the covenant that I will make with the House of Israel; After those days, saith the Lord, I will put My law into their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

"Sons of our sea-girt isle,
Praise, praise ye the Lord of Hosts!
Blest with a Heavenly Father's smile
To the bounds of our utmost coasts!
Loud swell Redemption's song,
And far let the echoes fly,
To tell forth the fame
Of our Saviour's great Name,
And rejoice for the victory's nigh."—L. H.

This goes to the tune of the chorus of "Boys of the Chelsea School." Most of you fellows know it, and, personally, I always try and set a thing to music that I want to remember easily; and I want you all to remember easily that those points which stand out so prominently in our national life and history, which the stranger seizes upon at once as marks of distinction from all the other nations, are the very marks that God Himself has placed upon us because we are His peculiar people. From a Christian standpoint it should be a matter of earnest and prayerful study that the people whom God talks about so much, that seventy-five per cent. of the whole Bible is taken up with, should be identified. We claim that we have established the Identity of the British people with the people of the promises. It is proved to demonstration that we possess the blessings which God swore should be the exclusive privilege and property of Israel; therefore we must be Israel. If not you must (to establish the truth of the Bible) find some other great nation, Christian and Sabbath-keeping, who possess the Gates of their enemies, who have a great sister nation, speaking the same tongue and worshipping the same God, but living under their own flag and rule, called in Isaac's name, lending to many nations but not borrowing, carrying the Gospel everywhere. No other nation can be found who at all resemble Israel of the prophecies save Great Britain, and Great Britain alone answers to everyone of these Israelitish signs.

The envious eyes of other nations see us with one-quarter of the whole land surface of the world, and practically one-fourth of its population. They view with undisguised alarm our rapid increase and power of colonization. We are the only people in the world who can take over vast tracts of territory and people them with a self-supporting,

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self-governing population, that not only is independent of the Mother State, but, when required, produce arms, money and men to help the Mother Country in her hour of need—as witness the recent splendid Colonial service in the South African War. The shipping of Great Britain about equals all the combined ships of the rest of the world, whilst our fisheries are far and away the first and best. Look up these references and red mark them :—

"Gates" (Gen. xxii. 17, xxiv. 60; Isa. lx. 11).

"Ships" (Psa. cvii. 23; Numb. xxiv. 7).

"Spreading abroad, and inheriting and inhabiting the desolate heritages" (Gen. xxii. 17; Hosea i. 10; Gen. xlix. 22—25, xxviii. 14).

"Population" (Gen. xiii. 16; Numb. xxiii. 10; 1 Chron. xxvii. 23; Rom. iv. 17).

"Islands" (Isa. xi. 11, xli. 1, xlii. 12,; Psa. xcvii. 1; Isa. xxiv. 15, xlii. 4, 10, xlix. 1, li. 5, lx. 9, lxvi. 19; Jer. xxxi. 10, etc., etc.).

"Sign of the Sabbath" (Exod. xxxi. 17, 13; Ezek. xx. 20; Lev. xxvi. 2).

"Company of nations" (Gen. xvii. 6, xxvi. 4, xxxv. 11, xlviii 19).

"Wealth" (Deut. xv. 6; Isa. xxvii. 6; Job xxii. 24; Deut. viii. 18; Isa. lx. 5, 11 (margin); Psa. lxvi. 12).

Also look up those passages (and there are hundreds of them) which speak of Israel as a REDEEMED (Christian) people. See also God's promise to give Israel a safe, isolated, impregnable position of her own (2 Sam. vii. 10; Isa. xxxii. 18; Luke i. 74, 75; 1 Chron. xvii. 9; Amos ix. 15).

And once again let us remind ourselves that all this power and wealth and blessing is granted to us that we might show forth His praise, not only with our lips but in our lives; and by walking before Him in holiness and righteousness all the days of our life. Israel's Lord and Redeemer is to be made known as the Saviour of the world to all the world by Israel's missionaries; hence, the power and wealth of land and sea has been given us that we may take the written and preached Gospel of our Lord and only Saviour Jesus Christ to earth's remotest bounds. Surely the study of these great truths from God's own Book will lead us all to a deeper reverence, a truer service, a heartier obedience to Him who loved us and gave Himself for us. His last words were: "Go YE, and preach the Gospel"; "Go YE, and teach all nations." He has given us the assurance of His almighty presence always, and equipped us thoroughly for this work of world-wide evangelization. May we all share in this His work as loyal, true-hearted soldiers and sons of the King. Amen.

OAKS IN PALESTINE AND BRITAIN.

BY THE REV. A. B. GRIMALDI, M.A.

WITH reference to the article in BANNER OF ISRAEL for January 25th, entitled "The Oak in Palestine and Britain," some other interesting examples of the British oak may be mentioned. Dr. Johnson often visited the Thrales at Streatham, and on the Common is still standing the very ancient oak under which he was wont to sit. It is hollow, and is now railed in and duly inscribed.

The Gospellers' oak in Essex, where at the Reformation itinerant preachers used to preach the Gospel.

Harold's oak, on the scene of the battle of Hastings, 1066, marking the spot where he was slain.

At Mamre, Abraham's tent was pitched under a spreading oak. (Stackhouse: *History of the Bible*, by Dewar; 1842; p. 343).

Dr. Shaw says of Palestine that the woods are chiefly planted with the gall-bearing oak. So with the British oak, from which I have often gathered gall nuts.

The very name Druid is derived from the Latin, *drus*—an oak.

Waddilove remarks of Ossian's reference: "It clearly bears evidence of that class of Jewish exorcists of whom Isaiah speaks: '*They shall be ashamed of the oaks, which ye have desired.*'" (Pages 97, 172, 268; i. 29).

In 1348 the Queen of Edward III. possessed a robe of red velvet, and in it were beautifully embroidered oak trees. (*Archæologia*, xxxv. 490).

In the Jewel House of the Tower of London the royal crown of Victoria rested on a purple gold-fringed cushion, having golden acorns embroidered at the corners. (1893).

Charles II. hid in a great oak, while the soldiers seeking his life passed beneath. Hence people used to wear oak sprigs on that day in commemoration; and I remember, as a boy, we used to do so at Marlborough School under Dr. Meyler.

The Irish saint, Columbkille, called the second Saint Patrick, was born A.D. 521. He had a great knowledge of the *Scriptures*. He founded a monastery in King's County, called Dearmach—that is, the Field of Oaks.

The most celebrated female saint in Ireland was St. Bridget, said to be born A.D. 439. Wills says that she built herself a cell under a goodly oak. This was certainly Deborah-like. The cell became at last a monastery for virgins, and was called the Cell of the Oak, and became the favourite resort of dignitaries. (Nicholson, pp. 161, 165).

In the grounds of the ancient Manor House, near Chorley Wood Station, Buckinghamshire, is the historical "Queen Elizabeth's Oak" and the Monks' Walk, this old mansion being quite historical. (*Norwood Press and Dulwich Advertiser*, 2nd July, 1904).

Alexander Pope has the following lines upon our national tree :—

> "Let India boast her palms, nor envy we
> The weeping amber, nor the spicy tree,
> While by our oaks those precious loads are borne,
> And realms commanded which those trees adorn."

And the American writer, Ralph Emerson, speaking of Oxford College halls, remarks: "The halls are rich with oaken wainscoting and ceiling."

Bishop Jeremy Taylor has these interesting remarks on the oak: "The plain of Mamre, or the house of the oak, the name whereof Josephus tells us was Ogyges. And it is not a conjecture to be despised that Noah might probably inhabit in this place, and either give to it, or at least derive his from it, Ogyges being the name by which he is usually described in foreign writers. This very oak S. Hierom (Jerome) assures us, and Eusebius intimates as much, was yet standing till the time of Constantine, and worshipped with great superstition. From this oak, the ordinary place of Abraham's worship and devotion, the religion of the Gentiles doubtless derived its oak and groves; and particularly the Druids, the great and only masters of learning and religion among the ancient Britons, hence borrowed their original; who are so notoriously known to have lived wholly under oaks and in groves, and there to have delivered their doctrines and precepts, and to have exercised their religion and mysterious rites, that hence they fetched their

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denomination, either from *drus* (as the ancients generally thought) or more probably from the old Celtic word *deru*, both signifying an oak, and which the Welsh, the descendants of the ancient Britons, still call Derw at this day." (From the Introduction to the *Life of Christ*, printed 1684. Douglas: *Bible Light*, June, 1894; Vol. II., No. 2, pp. 71, 72).

One of the most important of the days at the great national races at Epsom is called the Oaks Day. (*Daily Chronicle*, 16th February, 1905).

The celebrated Owen Glendower was attacked near Nannan in Merionshire by his cousin, Howel Sele, but slew him, and, by Madog's advice, put the body in the hollow of an ancient oak (Thornbury: *The Demon Oak*); and it is thus described by Warrington (*The Spirit's Blasted Tree*):—

"A broad and blasted oak,
Scorched by the lightning's vivid glare,
Hollow its stem from branch to root,
And all its shrivelled arms were bare.

Be this, I cried, the proper grave
(The thought in me was deadly sin):
Aloft we raised the hapless chief,
And dropped his bleeding corpse within.

Pale lights on Cader's rocks were seen,
And midnight voices heard to moan;
'Twas even said the blasted oak,
Convulsive, heaved a hollow groan."

After ten years Glendower died, but on his death-bed ordered Madog to reveal the secret to Sele's widow. This he did, and then led her retainers "to the blasted oak," which was rent open and the skeleton found. It was buried in Vanner's shrine; but since then, almost to the present day, "the fearsome peasant has dreaded to pass at night by the blasted oak—the hollow oak of the demons." It fell 13th July, 1813, and till then it was a haunted tree, where the peasant

"In each wild branch a spectre sees."

Glendower flourished 1400, so this Welsh oak must have been about thirteen centuries old in 1813; so that it could have been one of the oaks used in the mystic Druid services. (Ingram, p. 172).

In English place-nomenclature we have the following oak names:—Oak, Oaken, in Staffordshire. Oaks in Shropshire. Oak Farm in Dorsetshire. Oak of Honour Hill in Surrey. Oakley Lodge in Gloucestershire. Great Oakley, Little Oakley, Oak Hill, in Essex. Oakfield Green in Berkshire. The river Oke, the town Oakhampton, in Devonshire. Oakington in Cambridgeshire. Oakwell Hall in Yorkshire.

It will be noticed that Oakhampton is on the Oke, and no doubt oke and oak are the same word, both meaning the king of the forest—misspelt when orthography was not taught.

Thus we have various other oak names under the guise of oke, as:—Oke in Somersetshire. Okebury, Church Okeley, North Okeley, Okehanger, in Hampshire. Okeford, Okehampton Monks, in Devonshire. Okeford, Child Okeford, Upper Okeford, Lower Okeford, Okeford Eskilling, in Dorsetshire. Okeham in Rutlandshire. Okeham, Okehurst, in Sussex. Okehanger Mere in Cheshire. Okely, Okewood, in Surrey. Okely in Suffolk. Okely, Okenyate, in Shropshire. Okeley, East Okeley, Water Okeley, in Berkshire. Great Okeley, Little Okeley, in Essex. Oken, Okeover, Okegmour, in Staffordshire. Okeney in Buckinghamshire. Okenshaw, Okeworth, in Yorkshire. Okesey in Wiltshire. Oke's Green, Okethorp, in Derbyshire. Some of these names in themselves confirm the conclusion that oke and oak are the same word. Thus hurst in Saxon means wood; so we have Okehurst, or oakwood, and Okewood and Okesgreen, the wood and the green of oaks. As there are oakwoods not here mentioned, as at Cheshunt, probably these specially oak-named places were the sites of celebrated Druid oak groves of great age, size, and veneration. (Walker: *Gazeteer*, 1822).

"DAN IS A LION'S WHELP; HE SHALL LEAP FROM BASHAN."

THOU lion pioneer of Israel's race,
Foretold thy mission, thus afar to leap,
Haply to guide thy brethren to the place
Prepared of old and girded by the deep:
The measuring-line of God's almighty plan
From Canaan stretches to the bounds of Dan.

Born on the tide and wafted by the breeze;
Strong as the Samson of thy race wert thou;
Beyond the pillars of famed Hercules,
Still onward press'd thy hardy vessel's prow,
Until the sacred islands of the blest
Unbarr'd their gates for thee and thine to rest.

It is no dream, but fashioned from of old;
By truth's unerring eye of faith was scanned;
And all thy foes were ever backward roll'd
By Him who led thee forth with mighty hand:
The God of Jacob was thy Strength and Tower,
And His salvation thine in danger's hour.

Are not thy waymarks scattered o'er the sea,
On plain and mountain, isle and continent?
Where ships of Tarshish ploughed the billows free,
Where'er Phœnician sail or rover went,
Danans and Danube, Don and Dane, reply:
They witness bear to God's great mystery.

Impress'd, until the lifting of the veil
Rolls back the clouds and opens to our sight
The all-complete and vast historic tale
Of God's almighty plan and boundless might,
That we may say with Jacob, "Lo, the word;
For Thy salvation we have waited, Lord."

Not like the great world-empires was thy quest;
Unlike their myths and legends thy compare;
'Twas Abram's faith that made thy goings blest;
The Word Divine did all thy paths declare,
That the wide world and all thereon should see
Jehovah's hand in Israel's history.

The angel of "the Covenant" reigns supreme,
And laughs to scorn the puny sceptic's sneer;
When the bright dawn of truth's expanding beam
Pours forth her radiant glory everywhere,
The great unfolding of the scroll shall rise—
A Jacob's ladder 'tween the earth and skies.

HECLA.

Correspondence.

RUSSIA AND JAPAN.

To the Editor of the "Banner of Israel."

DEAR SIR,—Now that matters seem in a fair way of getting settled, at any rate for the present, between Russia and Japan, it might not be amiss referring to my paper regarding Russia in the BANNER OF ISRAEL of the 4th October, to place on record the following cutting from the *Daily Telegraph* of the 4th Sept., reporting the Czar's telegraphic messages of the

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1st to his "dear army," through General Linievitch, on the announcement of peace.

It looks as though bluff were a chronic Russian failing, any risk of offending the nation with whom she was on the point of ratifying the treaty of peace being utterly ignored.

Yours faithfully, JOHN S. ANDERSON.

"ST. PETERSBURG, Sunday.

"The Czar sent the following telegram on the 1st. inst. to General Linievitch :—

"The negotiations at Portsmouth led on Aug. 19 to a refusal of the demands of the Japanese Government regarding the cession of Saghalien, the payment of a war indemnity, the surrender of ships lying in neutral harbours, and the limitation of our forces in the waters of the Pacific Ocean. After further negotiations, Japan, on Aug. 29, yielded to all our conditions, but asked for the return of the portion of Saghalien occupied by Japanese troops, which part was held by Japan until 1875, and ceded by treaty in 1875 to Russia.

"The self-sacrificing army, so dear to me, withstood the assault of the numerically superior enemy in Manchuria step by step during nineteen months, obstinately repulsing their advance. Under your leadership the army was organised and was strengthened by the arrival of troops from Russia, and, now greater in numbers and stronger than before, it is not only prepared to ward off the enemy, but also to inflict upon them an important defeat. I and all Russia believe in the strength of the glorious army, and in its readiness to sacrifice itself for the good of the Fatherland, but my duty to my conscience and to the people entrusted to me by God commands me not again to put to the test the valour of the Russian men so dear to my heart, nor to expose them to fresh, endless horrors of war, in order to retain half of a remote island, which Japan ceded to us in 1875. I have therefore accepted the preliminary peace conditions.

"The Russian troops have repeatedly proved during the sanguinary conflict their valour and self-sacrifice. Convey this to my dear army. May it know that I and Russia value the sacrifices which they have made in this severe war.—*Reuter.*"

THE METRIC SYSTEM.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am sending you, under separate cover, a copy of a lecture on "The Metric System" from a commercial standpoint, delivered by James W. Evans, Esq., Metropolitan Inspector of Weights and Measures, Sydney, N.S.W., before the Members of the Chamber of Commerce, Sydney on Thursday, 6th July, 1905. Mr. Evans is an ardent Imperialist, and, of course, anti-Metricite. He believes in upholding the time-honoured customs of our forefathers. He believes, as I do, that our System of Weights and Measures has no equal in the world.

Reports reach us that the Imperial Parliament intend bringing on the matter of Weights and Measures and the "Metric System" in April, 1906. The Commonwealth Parliament are waiting for the Imperial Parliament ; and the New Zealand legislature intended to adopt the "Metric System" in January, 1906, but has since delayed the measure. I am asking you now to publish this lecture in the BANNER, as the more publicity it has the better people will be acquainted with its provisions and disadvantages. To publish it in the BANNER would give the lecture a world-wide circulation, which we want, as our common enemy, the "Socialists," are doing their best to burden us with legislative enactments which would curtail our liberties. The object of introducing the "Metric System" is to make it "world-wide" and compulsory, and the mind reverts to that passage in Rev. xiii. 17: "And that no man might buy or sell, save he that had the mark, or the name of the 'beast,' or the number of his name." In order to prevent this pernicious system being imposed upon the Anglo-Saxon nations and peoples, it is thought best to give the matter the greatest publicity, and that in an explanatory manner. Hoping you will accede to my request, I remain,

Yours in the Cause of British-Israel,

C. F. GARLAND.

"Bathwick," Kingston-street, Haberfield, Sydney,
July 26th, 1905.

THE IDENTITY IN BATTERSEA.

To the Editor of the "Banner of Israel."

SIR,—In reading Mrs. Pilcher's letter of 22nd August, I note with pleasure that Mr. Berry has been speaking again on Wandsworth Common during the summer months. I sincerely hope that the meetings held at the house of our friends at Webb's-road strengthened them in the open, and that they will be continued in the coming winter either at their house or in a much larger place.

I, with my wife, have continually listened to Mr. Berry expounding the Scriptures as a British-Israelite, and I think the time has now come when some of his hearers might be approached with the view of meeting together during the winter months. I should be glad indeed to hear of a British-Israelite living in the districts of Wandsworth, Battersea, or Clapham who could place at Mr. Berry's disposal a larger room than Mr. and Mrs. Pilcher are able to do.

I have not been able to support Mr. Berry this summer, having now removed to Hastings, where I shall be glad to meet with others, so that by next summer we might be able to have meetings on the beach if amongst us we could find a speaker.

Remaining, yours sincerely, A. J. JONES.

General Grocery Stores, 15, Whitefriars-road, Hastings.
20th August, 1905.

THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The idea of a Conference is a very good one, and it is to be hoped will be carried out—of course not this year, but next. Mr. Tuley proposes that it should be held at some seaside resort. Why not hold it in Edinburgh, the most beautiful city in the world—with the great Forth Bridge, the largest in the world—and the great city of Glasgow, beautiful Loch Lomond and the lovely scenery of the estuary of the Clyde within a few hours of railway travelling ?

Another advantage, all the English railway companies give excursion tickets to Scotland at a considerably lower rate than the Scottish railways charge for trips to England.

In Glasgow there is a British-Israel Association, of which R. A. Whytlaw, Esq , Row, Helensburgh, is the president, and J. D. Reid, Esq., was secretary, who first proposed a Conference. There is one also in Edinburgh and Stirling.

Yours truly, J. M. W.

Glasgow, 19th September, 1905.

THE "SEVEN TIMES."

To the Editor of the "Banner of Israel."

DEAR SIR,—I believe Mr. Jones is truly sincere in taking the unpopular side of this question, as apparently he is doing. However, I as sincerely thank him for the "rousing" it has done me and, I hope, others. In concluding, I desire to make one correction. It is not correct or fair to say "Mr. Wood's great date is to end in 1910." This is what he said : Since the year-day theory has proved right, progressively unfolded, with regard to Ephraim (indeed, it is the very grounds of Anglo-Israel truth) so he infers it will come true with Judah; and the analogous dates warrant us in believing that he (Judah) should *begin* to return in 1910 or less. As the period of his outcasting from first to last was about twenty-five years, therefore from this way of interpretation the full restoration of him, and indeed all Israel, will not be till 1935, or less.

I am sure, sir, your readers have had enough of this ; therefore I shall be obliged if in your discretion they will tolerate this, on my part, last reference to it.

Yours truly, A. BRANSCOMBE WOOD.

222, Cromwell-road, London, 20th September, 1905.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

"I will put Hooks into Thy Jaws." By Plantagenet..... 427
Saxo- and Anglo-Israel as Affected by Scythians and Huns, as well as by the Assyrian and Medo-Persian Empires. By Rev. Alfred Bond, B.A..... 428
About Ourselves. By the Rev. Leonard Hills..... 430
Miscellanea..... 432
The Decline of Faith in the Bible. By F. M. Cowan..... 433
Association Notes, 434. New Recollections of Rhodes 434
Correspondence: Death of Piazzi Smyth's Arab Assistant. Mr. Tartas and Harmsworth's Encyclopædia. Australian Matters. "Israelism in the Press".....435—436

"I WILL PUT HOOKS INTO THY JAWS."

BY PLANTAGENET.

ON September 2nd, 1905, the *Pall Mall Gazette*, in its leading article, entitled "For the Future," comments as follows on the Russo-Japanese settlement:—"We are convinced that the further Japan looks ahead, and the more what is now the future becomes the present and the past, the less cause will she have to lament the loss of those Russian millions. With the war ended she can settle down, without loss of time, to the development of the industrial opportunities which her new and splendid position as the predominant power in the Far East opens up to her. And yet for Russia, as for Japan, the future should have its consolations; there may still be balm in Gilead, if Russia will but bestir herself to seek it. One thing is certain—the Far Eastern mirage has vanished for ever. It pleased M. Witte, in his dispatch to his master, to affirm the permanence of Russia's position as a great power in the Far East; but M. Witte knows better than that, as, indeed, he shows very plainly in his remarks to a French journalist at Portsmouth. 'Another result of this war,' he says, 'will be to show my country the danger of distant enterprises when one is not suited for them nor prepared long enough in advance. It has roughly restored Russia to her proper sphere, I mean in Europe, and to her right path, which is that of a sound European policy.' These are words of wisdom. Political and social reform and military reconstitution must, says M. Witte, now be Russia's task in order that she may resume her proper place in the council of the nations. In any event, until Russia really gets something in the way of reasonable constitutional liberty, however far short of Anglo-Saxon ideas in this respect, she will not be able to return to her *status quo ante* in the sphere of international politics."

Again, on September 6th, in the leading article of the same paper, entitled "Aftermath," the following opinion is expressed:—"Circumstances, however, will be too strong for Russia in this matter [viz., continued expansion in the Far East]."

These quotations read like a remarkable commentary on the opening paragraphs of the great prophecy in Ezekiel (chap. xxxviii. and xxxix.) concerning the check and subsequent advance of Russia. I quote from the Revised Version from both chapters, bearing in mind that chap. xxxix. is an amplification of chap. xxxviii.: "And the word of the Lord came unto me, saying, Son of Man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armour," etc.

Chap. xxxix., R.V., reads as follows: "And thou, Son of Man, prophesy against Gog, and say, Thus saith the Lord God, Behold I am against thee, O Gog, prince of Rosh, Meshech, and Tubal, and I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel," etc.

In case any readers have doubts as to the identity of Rosh, Meshech and Tubal with modern Russia, I quote the following passage from a book entitled "Prophetic Notes," by Rev. Henry Sturt: "These chapters deserve the most careful attention of the Biblical student. They refer to Russia and its movements in 'the latter days,' and are being fulfilled before our eyes. In July, 1876, the late Dr. Keith contributed a most interesting article upon them to the *Sunday at Home*, to which the reader is referred. Dean Stanley, in his 'Eastern Church,' says 'it is the only name of a modern nation found in the Old Testament.' In the Revised Version the reference to Russia is more apparent than in the Authorised. For the word Rosh is there given instead of 'chief.' Gesenius describes Rosh as a northern

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nation—of which mention is made—together with Meshech and Tubal, as referring beyond doubt to the Russians. 'Magog,' he says, 'is the name of a son of Japheth, the surname of a great and powerful nation and people dwelling in the extreme recesses of the north. Gog is the name of a prince of the land of Magog, also of the Russians, of whom Ezekiel prophesies that they would invade the Holy Land with vast forces, after the exile, and truly perish there.' In Kitto's Encyclopædia it is said that 'Meshech gave the name to the Moschi, who afterwards became known as Muskovs, and gave the name to the Russian nation and its ancient capital by which they are still known throughout the East.' And Dr. Keith unhesitatingly reads 'Rosh, Meshech, and Tubal, as Russia, Muscovy, and Tobolski'; the 'ski,' he says, 'is merely a Russian affix to the name.' He also says, quoting from the *Times* of April 24th, 1873: 'During the last quarter of a century Russia has acquired six millions of square miles in Central Asia, which alone would form an empire as large as half of Europe.' The still further rapid advance of Russia since that date is well known, and the anxiety, difficulty, and danger it has caused to statesmen and to the peace of Europe. Yet all this was predicted by a captive Jew, a prophet of the Lord, by the River Chebar, more than 2,400 years ago. But the end is not yet. The words of Ezekiel stretch on to a future day when Israel will be gathered out of the nations, and once more be dwelling in apparent safety in their own land."

Oxonian, in his "Verse by Verse," paragraph 317, writes: "Gog, prince of Rosh, the enemy of Israel 'in the latter days.' Russia is named (R.V.), and, in addition, Moscow, Siberia, Mongolia, Turkestan, Persia, Abyssinia. There can be no mistake. And the only question is, Who is Israel, the rival of Russian Gog?" For further details of the identity of Russia with Rosh the reader is referred to "Oxonian's" "Russia Japhet," which traces in detail the peoples named in Ezekiel xxxviii. and xxxix. and depicts the past history, present policy, and impending destiny of Russia. Truly it is a fascinating study, tracing the rise and destiny of the various nations throughout the ages, *according to the Bible.*

But some impatient readers of the 38th and 39th of Ezekiel will be asking, How far have we got in the fulfilment of this prophecy? and the answer to that question must be "Not very far yet." We must be content to wait God's time, and to observe and carefully note the sequence of events so carefully detailed in these marvellous chapters. For instance, "hooks" is in the plural, and time alone will prove if the victory of Japan is the only means used by Jehovah to "turn thee about" or "back" (A.V.). Then, again, Palestine has to be "brought back from the sword" (the Turkish sword). The Sultan is the only monarch in Europe who is not crowned upon ascending his throne. When he succeeds to it and assumes the power, he buckles on his sword; hence the phrase "the land that is brought back from the sword" covers all the events foretold by Obadiah and other prophets who predict the time when the dominion of Jacob, usurped by Esau, shall again pass into the hands of its rightful owners, not without war and terrible punishment falling upon Turkey. Verses 11, 12 and 13 of chap. xxxviii. give something more than a hint of the great wealth of the then rightful occupiers of Palestine after a period of secure possession, during which wealth had accumulated. All this requires time, and it is after all this has been accomplished that Russia and her allies assemble themselves for the battle of Armageddon.

SAXO- AND ANGLO-ISRAEL AS AFFECTED BY SCYTHIANS AND HUNS, AS WELL AS BY THE ASSYRIAN AND MEDO-PERSIAN EMPIRES.

Being Extracts from an unpublished history of the Turks from remotest ancestry.

By Rev. Alfred Bond, B.A.

(*Continued from page* 421.)

SAXONS, AS SUCH, IDENTIFIED WITH ISRAEL.

The Histories of Herodotus, who wrote, as already noticed, nearly three centuries after Israel's captivity, touch upon many peoples; amongst them the Thracians in North Greece. He states that there was in their midst a subject race, the Greek Sakai, Latin "Sacæ," whom he accounted the bravest of the Thracians, differing from the rest in religious belief, in this among other points, that after death they expected to rise again—a notion to him incredible.

Also Strabo, the Latin geographer, who died 25 A.D., in his Map of the World as known to the ancients, necessarily such a map as a modern tyro might have delineated from memory, unbounded N. and S., marks Sakai (or, as he puts it, Sacæ) in modern N. Roumania, as well as S.E. of the Caspian. This might infer either a voluntary migration or forcible expulsion of some of these people westward and some eastward—at all events, a separation into parts of an original whole.

To connect them with Israel, remove from the Greek name, or even the Latin, the terminal inflection, and prefix a probably lost initial "I," whence we get the sound of "Isaac," the common ancestor of Jews and Israel. If we seek a reason for this patronymic, Abraham's posterity of his wife Keturah had spread originally into Assyria (Genesis xxv. 6), and it is not unlikely that a rivalry on religious matters would arise between them on the one hand, whether as Brahmans (possibly a patronymic from Abraham) or not, and these new immigrants on the other. Naturally Israel would claim supremacy as sons of promise in Isaac, and so get the name of Sakai. (Note.—Encyclopædias treat of Brahmanism only as established in India at a later period, but doubtless its origin was far more ancient and from the more polished North.)

Moreover, Sharon Turner, a historian of the last century, credibly quoted by sound authorities, speaks of posterity of the Sakai as Sacassuni, and sees in this the origin of the name Saxons and the European country Saxony, once their dwelling-place. On the theory and principles enunciated in the previous paragraph there is but a step thence to Isaac's-sons, which, however, the historian did not mention, as he was labouring only to trace and establish the origin of the Saxon race, entertaining no thought of their connection with the Ten Tribes, which in his day had not been dreamed of; and yet it is strange he did not stumble on it, seeing he traces back the Saxons as Sakai to the south-west of the Caspian, the place of Israel's exile, and follows their migrations across the Caucasus, north of Azof and the Black Sea, and across Europe to their temporary abode in Denmark and Schleswig-Holstein, with their tracks left *en route* over the centuries involved in the controversy. Such unbiased, nay, even unwitting, testimony is the strongest proof possible of Saxo-Israel, and indirectly, as we shall learn later, of Anglo-Israel identity.

The assumption of this identity is consistent with the

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altered names of rivers and countries during the many centuries of migration. Recalling that "a" is reputed the prime vowel, whence changes flow, we may notice how the tribe Dan has writ his mark on Europe. Thus, whether the Don be, as some assert, but the Russian equivalent of English Avon "Water," yet the old Borysthenes and Tyras may well have become D(a)nieper and D(a)niester, formerly Danaster, from the prevalence of Dan in their vales. Likewise, by some further rapid migration, that tribe may have abounded in Austria, and towards the Rhine, where the Danube rises. In the works of Herodotus this river is always the Ister throughout its entire course; but later its upper reaches as far as Vienna were called by Romans Danubius, and the lower part only the Ister. Still later we see the Cimbric peninsula become Danemarc; the root-vowel having undergone its first change, makes it Denmark, but the people are yet Danes, doubtless from Dan.

Take next the country Mœsia, divided in the second century A.D. by the Emperor Domitian into Superior and Inferior. This name Mœsia appears for the first time about the period of the above changes. Dissolving the diphthong and emphasising the prime vowel, we see underlying it "Moses," thus indicating the newly-settled land of a people many of whom perhaps bore that name, as Jews do now, and who remembered, if dimly, traditions of their pristine lawgiver, whose institutions yet coloured their heathen lives and character, and imbued them as Sakai with a belief in a resurrection after death, as witnesses Herodotus. Thus Mœsia would be a political, social, and religious designation of their newly-acquired territories, though it were but for a time. From barbaric invasions it has become East Hungary, Servia, Bulgaria, and some part South.

The Anglo-Israel theory—to adopt the usual title—thus partly shadowed has, during the last fifty years or more, been largely built on Sharon Turner's unintentional evidence and fortified by many of our national characteristics. Moreover, it is consistent with Ephraim's destiny as set forth in most of the Old Testament prophets—minor as well as greater—Ephraim in these being but the birthright tribe—the representative, in a general sense, of All-Israel. We shall have occasion to speak of them under still another name, as figuring supremely in Europe in Christian times and in connection with Scythians, Huns and Tartars.

That will bring them up to a period when they had experienced from their first captivity a history of 1,200 years—long enough to witness vast changes in them morally, religiously, socially, and perhaps in features, even as in the case of the White Huns. With respect to their religion, long before the captivity Israel had, under godless and idolatrous kings, fallen away from the pure worship of God, mingling with it or substituting for it idol sacrifice and the cult of the serpent. Even Judah had made the brazen serpent of Moses an object of worship, until, when that relic had endured 760 years, Hezekiah broke it up and called it Nehushtan—"a bit of brass." In the tumuli north of Azof have been found buried with the dead of these long migrations serpent-headed ornaments—evidently objects of adoration — a link with Israel's degradation. Their mythical and legendary poems betoken an Israelitish past and breathe the hopes and prophecies of Israel.

GOTHS IDENTIFIED WITH GAD.

Let us look at the map of Europe as it was modified politically just before 376 A.D., the period of an irruption of Huns from the East.

The Vandals had left that part of the central plain of Europe south of the Baltic, and in 330 A.D. had reached, due south, Pannonia, at that time east of the Northern Adriatic. To glance ahead, between 400 and 455 A.D., they started afresh back across modern Switzerland, West Germany, East France, the Pyrenees, the Peninsula, Gibraltar Straits, and along North Africa, and from Carthage into Italy, destroying all that was held sacred, insomuch that Vandalism is a synonyme for wanton destruction of things beautiful. This is incidental only as affecting the Roman Empire, which had been severed into East and West. The Græco-Roman on the east embraced Thrace, *i.e.*, all west of the Black Sea, Asia Minor, the Levantine strip into and including Lower Egypt; and later it took in the whole of Greece, and stretched north and more round the Black Sea, including the Crimea. All this northern part beyond Greece was still called Mœsia —a fact to be specially remembered.

Of the less civilised peoples, in 376 A.D., the Vandals were in Pannonia or Illyria, and the homes of the Goths, whether settled or driven about under stress of circumstances, "scattered and peeled" (to use a Bible phrase), lay between the Don on the east and the Crapak or Carpathian range on the west, divided respectively into Ostro-Goths and Visi-Goths. Roman writers denominate them under different spellings. Ausonius (died 390 A.D.) writes Gothi, Gotthi, the "h" probably not sounded; as Tacitus writes also Gotones, and Pliny even Gutones, on which last the Latin Dictionary remarks, "probably the Getæ," but adds, "namely, Prussians and Lithuanians." (See note at the end.)

To trace the probable origin of the name, recall Herodotus on Cyrus's disastrous attack on the Massagetæ, and the etymological remarks on the Greek guttural "g" as in English "get," the change of the root-vowel, and the interchangeable dentals "d" and "t," whence we obtained Manasseh-Gad. We must note now that besides the Sakai among the Thracians, Herodotus mentions also a people, as near them, called in Greek Getai, Lat. Getæ. On the principles enunciated these are Gad.

To justify the change to Goth, further notice English "God" is German "Gott;" "bread" "brod," with sound of "t;" the vocal "ea" has proceeded a step further to "o," and the same process is noticeable in the collaterals "gad" and "go," participle "gone," for "a" has become "o," long or short. So we are prepared for the following easy transitions in differing tongues, dropping also the terminal inflections :—Gad, Get(ai) Goth(i), "h" unsounded as in German and French, until we have arrived at Goth, in which English people persist in sounding the "h."

Now, though Mœsia still reached further south—in one map was *entirely* south of the Danube, and in an earlier one embraced much of Austro-Hungary—yet this is no marvel, but simply indicative of political moves, the result of arms. Early in the second century Trajan had forced the Goths with the Dacians back across the Danube, and built a bridge and Nicopolis in order to follow them up; but was afterwards glad to have the bridge demolished in order to stem their reflex wave later on. Thus they simply left behind them the name, given it by them or on their account as the land of Moses's law, of which they retained some dim traditions amid their adopted form of paganism.

It may be queried as an objection, Why should Gad thus give his name, as seems imagined, to this whole people of Israel? As a matter of fact, he has not done so under the present theory. Dan has given his name to most important rivers *en route* and in partial rest in the upper Danube; presumably, also, the adjacent lands were his camping

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grounds; and finally this tribe found a home in Denmark, perhaps not entirely alone, and afterwards fulfilled in the Danes his destiny foretold in Gen. xlix. 17, "a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward," when he pursued his brethren into Anglo-Saxon Britain, as before he had encountered the mounted Huns.

But as Sakai is a wide generic term, Mœsia a social and legislative one, so Goth or Gad may well have denoted a dominant and warlike pre-eminence—not necessarily a tribal segregation. His destiny was Gen. xlix. 19, "Gad, a troop shall overcome him: but he shall overcome at the last." The name Gad means "a troop," so prophetically given him by Leah; and with the word we link the idea of "a company of horsemen." Such would be the horse-mounted nomadic life of the Goths in Europe at the time of which we treat. Yet, like the returned Jews building the walls of Jerusalem with the trowel in hand and sword girt or laid handy against their Samaritan adversaries, the Goths were ever prepared to return dash for dash, blow for blow, against those remorseless foes the Roman Emperors, Valentinian and Valens.

But Gad's first destiny was "a troop shall overcome him." And just so in 376 A.D. appeared from Turkestan or Tartary, crossing the mouths of the Rha or Volga, another troop of horse in countless hordes. This was the main body of the first so-called Huns. They swept up the Alans from between the Caspian and Black Seas to swell their numbers, and bore them in one wild onrush to the north of the Crapak or Carpathian Mountains to the extreme of Galicia in Austro-Hungary (mod.) where they left them transplanted.

(To be continued.)

ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—X.

By the Rev. Leonard Hills.

Since my last letter I have covered many miles of weary journey, and on my return home found a pile of letters, as usual, awaiting. Here is an extract from one of them from South Africa: "The Plymouth Brethren say *No*, or very, very few real, true, earnest, spiritually-minded Christians entertain Ephraim or British-Israel; hence it does not appeal to *spiritually-minded* Christians, but pampers the ordinary man's national ambition and pride." Now, it is very possible that many who read these letters may know somewhat of those multifold sects called Brethren, or Plymouth Brethren, and therefore a few words on the topic may not come amiss here. I do not purpose giving a history of the rise, progress, and tenets of these many bodies or sects, "open," "close," "exclusive," etc., which are gathered under the title of Plymouth Brethren. First, there is not space for it, nor reason if there were, nor could I trust myself to speak with unbiased mind concerning this great, many-sided and differing collection of separated bodies of Brethren, amongst whom are found some of the kindest friends the writer ever had. But the charge they make must be met. The reply to their charge is:—

1. By their attitude of disagreement and consequent strife and division amongst themselves, they put themselves out of court entirely as to their being competent to pronounce upon the spirituality or otherwise of those whose interpretation of the Scriptures is so diametrically opposed to their own.

2. Even were the charge true, it would not affect the great *fact* itself that "we *are* His people." The Prodigal Son was as much a son when in the far country, feeding swine, as he was before he went away or after he returned. The question of his relationship did not depend upon his behaviour, though his own peace and purity to a very large extent did.

3. It is not true. The effect of the acceptance of British-Israel teaching is to create a unity and charity between all the Churches, and it brings Christian people of all shades of opinion into true fellowship—an object that Plymouth Brethrenism has not yet accomplished. It (British-Israel faith) creates a reverence for God's Word and day, and causes its adherents to study the Bible to an extent that even the Plymouth Brethren themselves, admitted Bible students, might do well to copy, inasmuch as British-Israel faith causes the whole Bible to be studied, and not choice selections from the Epistles, Daniel, and Revelation.

To conclude on this point. It is quite possible to be a "real, true, earnest, spiritually-minded Christian," and a British-Israelite believer, and it is quite equally possible to be a Plymouth Brother and be neither real, true, earnest, nor spiritually-minded.

The term "spiritually-minded" admits of as many definitions as there are sects. What one would call spiritual-mindedness another would call nauseating cant. The teaching of British-Israel Truth, amongst other effects, produces the following, and I must leave it to you to judge for yourselves whether the undermentioned tend to promote true spiritual-mindedness or the reverse, such as pampering to the ordinary man's national ambition and pride.

British-Israel Truth enforces—

1. The claims of the Lord Jesus Christ,
   a. First upon His own redeemed people, Israel.
   b. Then, through them, to the whole world. Hence,
2. Missionary enterprise and evangelization of the whole world.
3. The Bible to be true every whit.
4. The claims of the stranger and outcast upon our bounties.
5. Loyalty to our Flag, our Empire, and the cause of holy Freedom and enlightenment.

Whilst the effect it has upon the individual is to fill him with a holy optimism, because,

a. God is true and His promises sure.

b. The claim of the Lord Jesus upon his *personal* service and allegiance is immediately clear.

c. He recognizes his responsibility as an unit of God's people, who are the head of the nations, to exhibit, for Christ's sake and His Gospel's, a broad charity, a strong faith, a clean and godly example, and an honest endeavour "to do justly, to love mercy, and to walk humbly with his God."

Turning from South Africa to close home, to a very determined opposition on the part of a great lady—great in sense of being well-known in Protestant circles, and apparently immensely wealthy—the writer was seriously informed on Sunday last that the reason for her antagonism was that the British-Israel teaching is that, "provided a person accepts this 'fad,' he is safe for this world and the next." This is a lie and a wilful misstatement that once and for all should be nailed to the counter. I cannot do better here than I did at the Sunday evening service—quote the following from p. 12 of "The Handbook."

"British-Israel views are no new religion. They cannot save the soul. British-Israel Truth is not salvation. It is no Antichrist, which substitutes the belief in our Israelitish

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origin for salvation by the precious blood of our adorable Lord Jesus Christ, shed for the whole world at Calvary. This belief of ours, entertained, accepted, believed and acted on, cannot possibly advance the believer in the facts any nearer to the Redeemer, or nearer heaven, or produce sanctification of life apart from the special grace of God in Christ Jesus our Lord. Our belief, then, respecting the origin of the British people and their lineal descent from the Ten Tribes, or "kingdom" and House of Israel, has no manner of concern with the weighter matters of salvation, which rest, as they must always do, on the precious sacrifice of the God-man, Jesus Christ our Lord, who died that sinful men might live, and whose vicarious atonement alone can avail to rescue the sinner from the consequences of the Fall, whether he be an Israelite of Ephraim, a Jew, or a non-Israelite Gentile." Surely this should be sufficient for the most ultra-Protestant, and speaking of Protestantism, it strikes one as curious, to say the least of it, that any who profess so vehemently their horror of the Papacy and all things appertaining thereto or tending that way, should either carelessly, or, as I am afraid is nearer the mark, wilfully and bitterly misrepresent such Protestant teaching as that of British-Israel Truth. As this letter is reminiscent, I may as well go on to give you two more incidents of opposition, both from personal friends and in no way bitter. Said the first one, when discussing page 12 of "The Handbook" on Sunday last: "Well, for my part, I do not oppose your teaching, as I think it's one of the most harmless fads, and your identifications too forced to admit of reasonable people thinking twice about it"; and then came a long preamble about a "Gentile parenthesis," from which I gathered that, according to this view, God's original plan and intention was frustrated by a handful of rebellious Jews, who proved—handful though they were—to be strong enough to thwart God's covenant plans, and cause His actual plan to be (Gentile parenthesis) instead of as sworn unto Abraham.

But I have never yet found in my Bible where anything of the kind took place; on the contrary, I find such statements as "God is not a man, that He should lie; nor the son of man, that He should repent" (Numb. xxiii. 19). All the time people hold on to something that is not in the Bible, except as they put it there, all that time will it be a matter of supreme difficulty for them to see what God has put there. Then, when I asked my friend as to what he had to say to the unanswerable argument that the British people to-day throughout the world enjoy exclusively those certain and peculiar blessings which God gave to Abraham and his seed exclusively forever, his only reply was to sum it all up in a sentence—"Very remarkable coincidence, but only a coincidence." He expressed his view that the Ten Tribes were still lost, and in great distress pending the "Jews" return to Palestine. Some nation, said he, must be paramount, and when Rome was paramount she might have as reasonably claimed to be Israel as Britain does to-day. This from a well-read, intelligent Christian gentleman, whose orthodoxy on the "Five points" is beyond dispute. I tell you these things because I don't want you to get disheartened when you try to interest your friends, who will in all probability laugh as genially but as mercilessly at you as did my dear friend at me. All these varied forms of obstruction or opposition should all tend to drive us to a more careful study of the Bible and a more prayerful attitude.

British-Israel Truth will go best through the Prayer Gate. Pray, my young brothers, for God's grace to abound in your lives, so that men who will not yet read the Bible may read your life and mine as the living "Epistles." A life of prayer is a life of purpose, and the nearest way to victory is round by the throne of grace. The last incident happened a week or two ago at an Annual Celebration. I had preached in the afternoon, and amongst the congregation was my reverend friend who is the subject of these lines. At the evening gathering we were both on the platform, and, after my speech, he rose and congratulated me with many kind words upon what he was pleased to term the "eloquent and deeply impressive Gospel sermon and address," etc., etc., adding, "I am so glad Mr. Hills has given us two such grand addresses on the old Gospel. I believe he strikes another note sometimes, as he's got a "bee in his bonnet" on some —what d'ye call it?—"Israelism," "a microbe," "a fever that he's got inoculated with," etc., etc. Then came a fiery torrent of hot ridicule, in which, amongst other terms, he made use of these two remarkable phrases:—"I don't care tuppence whether it's true or not," and, "I believe in a greater God than that." At that point I interrupted, and asked if I might print this account, and those two expressions; and he replied, with the utmost good humour, "Oh, certainly." This is just sufficient to let you see how bitterly our faith is assailed. Here is a gentleman with whom I have the happiest fellowship in Christian service going out of his way to abuse—not what I said at either of those meetings, but what he "was given to understand that I did sometimes say." Of course, it was a little bit hard to have one's faith held up to public ridicule in a most uncalled-for manner, in a gathering which did not admit—or should not have admitted—of anything of a controversial nature, seeing that British-Israel believers and unbelievers had all united together to praise our God for His glorious gift of another year of blessing. My friend—for he *is* my friend, and I hope sincerely I shall always be able to enjoy his friendship—will have an opportunity shortly to publicly justify his belief in a greater God, or to withdraw publicly the ridicule he publicly cast—not upon myself nor upon the many British-Israel believers who were there—but upon the faith that we hold dear and sacred. We *do* care "tuppence" about it. It has cost some of us more than that, and we "know whom we have believed," even the covenant-keeping God of Israel, and we do *not* believe in a greater God than the God of Abraham, who is the Lord of hosts, the Lord God Omnipotent. Before ridiculing anyone's belief, at least make sure first of what it is that you are finding so excruciatingly ridiculous. Our faith is in a few words—the promises of the all-wise, Almighty God of Love, made to Abraham and his seed for ever, faithfully and *literally fulfilled:* as regards the promised Messiah, our blessed Lord and only Saviour; as regards His scattered people, the Jews; and as regards Ephraim and Manasseh-Israel. And as the British people, and the British people alone, the world over, are in actual possession of the promised blessings sworn by God to be the exclusive property of Abraham's children, we must be Abraham's children—Israelites—called in Isaac's name, the nation that Jesus Himself said should bring forth the fruits of the kingdom (see Matt. xxi. 43).

A RECORD IN TRACK-LAYING.—The Rhodesia Railways (Limited) have received a cable message from Sir Charles Metcalfe, their consulting engineer in Rhodesia, in which he reports that the rail head is now 170 miles from the Victoria Falls. He states further that during the twelve working hours of the 27th instant, $5\frac{3}{4}$ miles of track were laid, constituting the world's record.

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MISCELLANEA.

THE NEW NAVAL BASE.—Statement by Admiral Fournier, reported through Reuter's agency :—"Singapore is a key put to the gate of the China Seas." The gate, the lock, the key. Another instance of the meaning of the promise, "thy seed shall possess the gate of his enemies," given by one who is unprejudiced, and who, doubtless, knows nothing of the marvel that he unconsciously bears witness to, namely, that this new gate, as well as all the others, has, in the overruling providence of THE PROMISER, been reserved for and bestowed upon the seed of Abraham, upon whom it was entailed. Surely God ruleth over the earth.—D. H.

* * *

RAFFLES.—With Singapore, there comes to the fore again the name and the memory of the man who gave us that key. When he died, at 46, nearly fourscore years ago, Thomas Stamford Raffles, was, you might say, a pretty well disremembered man. His work had to wait for its proper appreciation, as has, indeed, not been infrequently the case with British workmen of his sort. He was secretary to the East India Company's new establishment when he first landed at Penang; but it was not long before he took upon himself to appreciate the importance of Singapore from an Imperial point of view. He was actually the first to do so. To the Indian, as to the European, world the place was absolutely unknown. Even the Dutchman had overlooked it, and believed that he had already occupied every available position for securing the only two practicable approaches to the archipelago. Raffles managed to wring consent for the purchase of Singapore from the Sultan of Johore—some few thousands down, some few thousands more in the shape of an annuity. It was over an acquisition that can hardly be considered dear at the price that, in February, 1819, he hoisted the British flag with his own hands. A good deal of "deathless marble" has gone to perpetuate their names who have deserved it less.—*Pall Mall Gazette.*

* * *

THE DEAR FRIENDS.—The local branch of Het Volk Association at Potchefstroom has published the following warning, as German emigration agents have been particularly active in this district in order to induce young Boer farmers to sell their belongings, and to emigrate to German territory. "Do not emigrate to German South-West Africa. All the best land is in the hands of rich German land companies, and the land available for emigrants is not only unsuitable for agricultural purposes, but is situated in the fever districts. The settlers despise the Boers, as may be seen from the opinions expressed in their local papers. There is no future in German South-West Africa for those who are not of German nationality."

* * *

JEWS AND BRITISH EAST AFRICA.—Mr. Israel Zangwill, hon. president of the Jewish Territorial Organisation, recently wrote to the Colonial Office asking that, despite the refusal of the Zionist Congress at Basle of the offer of land in British East Africa for Jewish colonisation, such offer might still be kept open. Mr. Lyttleton writes declining to grant Mr. Zangwill's request, adding, however, that this decision will be no obstacle to the consideration by His Majesty's Government of any well-considered proposals which Mr. Zangwill might hereafter feel himself in a position to make.

* * *

RAILWAY TO AFGHANISTAN.—The important decision has been taken to extend a strategic railway towards the Afghan frontier, the staff of the Quetta railway being transferred to Peshawur.

* * *

A PECULIAR COINCIDENCE.—In the course of a correspondence in the *Standard* on "Coincidences," a contributor wrote :—"Most of the remarkable coincidences narrated by your correspondents are personal experiences, and consequently not easily to be accepted by the sceptic without a grain of salt. It may, therefore, be of interest to some of your readers to be reminded of a coincidence which is vouched for by history. The postponement of the Coronation of an English King has seldom occurred, and yet it is an extraordinary coincidence that it should have occurred alike when Edward I., Edward III., Edward V., and Edward VII. came to the throne."

* * *

STERN MEASURES WITH IDOLS.—Officials, concerned about the long drought in the Tarquanfu district, have visited every shrine and prayed at every temple known to be efficacious; they have further lashed some of the images for negligence, and others have been put out in the sun to make them feel how dry it is.—*North China Herald*, Shanghai.

* * *

A DISTINGUISHED DISCOVERER.—Captain Joseph Wiggins, the Arctic navigator, and pioneer of the Kara Sea route, died at Harrogate on Sept. 13th. His career was a remarkable one. Born at Norwich in 1832, he took to the sea at thirteen, and before he was thirty was in command of the second largest vessel, the *Victoria*, trading out of London. After already an extensive sea experience, he was appointed, in 1869, Examiner in Navigation and Seamanship in his adopted home, Sunderland. But he was not made to stop ashore; he had taken up the idea that the Arctic route to Siberia would open out the trade routes accessible by means of the great Siberian rivers to the undeveloped riches of inland Siberia, and in 1874 he sailed in the yacht *Diana* on a voyage practically of discovery in that direction. Many other voyages followed; cargoes were taken out to Yeniseisk direct, and to the Obi river, and rails taken up the Yenisei for a distance of 2,000 miles from its mouth. These were great achievements, and were recognised as such by the Russian Government, which in 1893 entrusted three vessels under the Imperial flag to Captain Wiggins' direction, who safely conducted them to Yeniseisk—the first time the flag was seen there. The following year he took two paddle boats for the Siberian railway from Newcastle to Lukovvy Protok. For his services he was presented by the Czar with a magnificent service of silver plate. To say that Captain Wiggins was rightly looked upon as having rendered invaluable, one may almost say unsurpassed, services to navigation, trade, science, and humanity, is mere statement of facts. Russia and England owe him equal debts.—*Shipping World.*

* * *

RHODESIAN COTTON.—The British South Africa Company announce that a large consignment of cotton grown in North-Eastern Rhodesia from Egyptian seed is being shipped to England. The first seven bales have arrived in Liverpool, where the cotton has been classified as clean, well prepared, staple fine and strong, and valued at 6d. to 6¼d. per lb. As soon as the whole consignment arrives, it will be sold. The fact is important, as this will be the first time Rhodesian cotton has been placed on the market.

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THE DECLINE OF FAITH IN THE BIBLE.

By F. M. Cowan.

I FEEL sure it will interest many readers of the BANNER if I recount some of my experiences since I landed in America in the month of April and journeyed on to California in the early part of May. At Bridgeport, Connecticut, I had the great pleasure of becoming personally acquainted with both Professor Totten, of world-wide fame, who took the trouble to come a distance of ten miles to spend an afternoon and evening with us, and also with the Rev. M. L. Streator, the author of the "Anglo-American Alliance in Prophecy," who is undoubtedly one of the greatest Bible students of the day, and must be carrying on a grand work in defence of the Bible as *we* accept it. We heard him preach a magnificent sermon on Easter Sunday evening, and felt thankful we were there to listen, for he is a splendid preacher, as well as a great writer. The subject of his sermon was the Transfiguration of our Lord and His selection of the three disciples out of the twelve to show them the glories of the future with regard to Israel. His language was very fine and well chosen, and we wished he had had a large congregation to listen to him; but the Higher Critics have done their deadly work in America too well, and there are only a few comparatively who care for these things. Mr. Streator is anxious to bring out a new book he has written, based altogether on Bible prophecies, the title of which is to be "Who will Force the Dardanelles, or the Solution of the Eastern Question," which would be of great interest at the present time, and could it be put into the hands of our rulers and statesmen it might enable them to discern the signs of the times. Unfortunately, Mr. Streator is not a wealthy man, and he has not the means to publish more literature—he only requires about five hundred dollars, some of which is already promised; so, if any reader of the BANNER should be inclined to help him, he would be only too thankful. His address is P.O. Box 777, East Side Station, Bridgeport, Connecticut, U.S.A. On my way across America to California I found that many little seeds I had sown of our precious truth had taken root and had created quite an interest in many minds; and as we came nearer our beautiful home on the Pacific Coast, we were recognized and welcomed by many. There were many wishes expressed that I should resume my old work of giving little Bible-readings sometimes in private houses, or wherever a little company could be gathered together; and I am thankful to say I have had many opportunities in my simple way of doing this, and of proving God's faithfulness to His promises made to Abraham and to his seed through Isaac for ever, and to prove the absolute truth and Inspiration of the Word of God. And truly the need for such work is great, for it seems to me the great mass of the people have lost all interest in the Old Testament, and are inclined to look upon it as a thing that is quite of the past, and that their only concern is with the New Testament. After one of my Bible-readings the other day, a lady who was greatly annoyed at my explaining that Ephraim *must* be greater than Manasseh, because God had so decreed it, said, "What rot!" (excuse the expression, but it was characteristic) "what does she want to rake up those old prophets and patriarchs for; we have done with them long ago, and the New Testament is all we want now." This is the result of the teaching which has been systematically carried on in California, with very few exceptions, for years. I once heard the Bishop of the Diocese give advice to those he had just confirmed, exhorting them to read the Bible daily, but to confine their attention to the Gospels and the Epistles, which he considered to be all that was necessary for them to read. Not long ago I cut the following from one of the leading daily papers here; the minister alluded to is one of the best preachers in Oakland, and his congregation is an influential and fashionable one: "The fall of man is only a Biblical allegory," printed in large letters. "Moses did not write *all*, if any of the Pentateuch. Two startling statements made by the Rev. C. R. Brown, of the Oakland Congregational Church." All this occupied a large space at the top of the paper. Then followed some remarks from the Editor, and some fragments of the discourse, which it says was listened to with astonishment in some quarters; but the majority of those present had been in a measure brought up to it. For nearly a year an adult Bible-class had been studying Washington Gladden's "Who Wrote the Bible?" which takes much the same ground as that taken by Mr. Brown, and so this was not quite such a shock as it might otherwise have been to an extremely orthodox Church. Here are some fragments of his discourse: "The story of the fall of Adam as contained in the third chapter of Genesis is an allegory. The serpent, although pictured as standing upright on certain Assyrian tablets, on the tip of his tail, has always crawled on his belly, therefore the curse pronounced upon him in that chapter is not true. He is represented as talking, which is the usual allegorical form. The curse pronounced upon Adam and his descendants here, it has been proved, is *not* a curse, for toil is the greatest blessing given to man. The fall of Adam has been read into the Bible by that very beautiful poem, Milton's 'Paradise Lost,' which, however beautiful as poetry, is very bad theology. Until the time of the Puritans it had no place in the doctrines of the Church." This is sufficient to show the sort of atmosphere in which the young people of America are growing up. Were this an isolated case I would hardly have called your attention to it, but, sad to say, it is the generally accepted teaching given, and quietly accepted in many churches. That is the influence brought to bear on the students at both the State University of California at Berkeley, and at Stanford. I have come in contact with many of the Episcopal clergymen of this State, and, with hardly more than one or two exceptions, they belong to the school of Higher Critics, look upon the Bible narratives much as Mr. Brown does, and disbelieve in the existence of the miracles and wonderful stories we were all so fond of and so firmly believed in when we were children. Even the well-known Jewish Rabbi Voorsanger—a man very much thought of on the Pacific Coast, a brilliant speaker, with a large synagogue in San Francisco, and listened to by crowds of Jews and Christians, has given up the old orthodox faith, and is of the Reformed church—even he declares the old patriarchs to be myths, the founders of a system, and winds up his discourses by saying he "glories in being a Jew," although he regards the father of the race as a myth. Here is inconsistency surely; but the people, who are too busy to think, take it all in; at least many do, and the faith of many is weakened. It seems to me our British-Israel truth is the only remedy under God for this terrible state of affairs. Over and over again, through listening to my little feeble talks, people have told me of their new interest in the Old Testament and the new light that had come to them. I certainly think the Great Apostasy has begun in this country, and England seems to be following its example, to judge by the utterances of our so-called great preachers, who are doing their best to destroy the

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Word of God, *the two witnesses*, as so ably explained by Colonel Garnier in his "Great Pyramid." Fortunately, I have one of his books with me, carry it about with me wherever I go, and read those parts which allude to the coming dark days as often as I can find anyone to listen to me.

Pacific Grove, California, August 25th.

ASSOCIATION NOTES.

Manchester and Salford British-Israel Association.

With characteristic enterprise the Manchester Association is sending out the following invitation "to all whom it may concern." We think the plan is well worthy of being adopted by other societies able to supply a lecturer; and which one is not?

6, Oak Bank, Harpurhey, Manchester, 1905.

Dear Sir,—The Committee of the above-named Association, desirous of assisting the various School Managers in and around the City of Manchester, are prepared to give thorough up-to-date lectures, assisted by about sixty lime-light views of King Edward the VII.'s wide-stretching Empire. The charge for each lecture will be out-of-pocket expenses only.

They are also prepared to supply occasional Teachers for Sunday afternoon or week-night services.

Applications addressed to the undersigned will receive prompt attention.

Yours faithfully,
J. W Pickup, *Organising Secretary.*

Northern British-Israel Council.

For the thirteenth course of lectures in connection with this Council, Mr. R. Scott Moncrieff has been secured, and will give a series of addresses as set out below, in the Burgh Hall, Byars Road, Hillhead, Glasgow. We strongly commend these meetings to believers in the West of Scotland, and hope Mr. Moncrieff will have encouraging audiences.

"The Hand of God in the History of the British Race."

Tuesday, 10th October, at 8 p.m.—"Ye were the fewest of all people" (Deut. vii. 7). "This people have I formed for Myself, they shall shew forth My praise" (Isa. xliii. 21). The Gospel preached in Britain during the first century—Celtic Church in Wales—St. Patrick in Ireland—Columba in Scotland—the Culdees—Christianity had declined very greatly in England when (871 A.D.) God raised up to be king, Alfred, "the most perfect character in history" (Freeman).

Tuesday, 14th November, at 8 p.m.—"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. xxvi. 8). "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). Overwhelming defeats in France of French armies, with widespread devastations and sufferings of the inhabitants, perpetrated by victorious British armies.

Tuesday, 12th December, at 8 p.m.—"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined" (Isa. ix. 2). "Behold I have refined thee, but not as silver, I have chosen thee in the furnace of affliction" (Isa. xlviii. 10). Wycliff is raised up by God (1324 A.D.), preaching the Gospel, translates the whole Bible into English, exposes the false doctrine and the iniquities of the Church of Rome. The Lollards rapidly increase in numbers, are most severely persecuted, and many are burned at the stake.

Tuesday, 9th January, 1906, at 8 p.m.—"He shall have dominion also from sea to sea, and from the river to the ends of the earth" (Psa. lxxii. 8). In the reign of Edward I. (1295 A.D.) "many foreign nations did altogether, and by common consent with the English, acknowledge the dominion of the Kings of England by sea" (Selden). The great English navigators in the reign of Elizabeth—to the Arctic regions, to the Pacific ocean, to India; Drake's voyage round the world; defeat of the Spanish Armada.

Tuesday, 13th February, at 8 p.m.—"Behold the bush burned with fire and the bush was not consumed" (Exodus iii. 2). "Israel shall blossom and bud, and fill the world with fruit" (Isa. xxvii. 6). The persecutions inflicted on the Puritans and Covenanters. The Pilgrim Fathers. The Revolution (1688 A.D.). The people, free, are found striving to send the Gospel to all nations.

Tuesday, 13th March, at 8 p.m.—"Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. i. 3). "Thou shalt lend unto many nations, but thou shalt not borrow, and thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). "And the Lord shall make thee the head and not the tail, and thou shalt be above only, thou shalt not be beneath" (Deut. xxviii. 13). "In the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (Ezek. xvii. 23). The Gates—Gibraltar, Suez, Perim, Aden, Straits of Malacca, Hong-Kong, and many other places. Territories—India, Australia, New Zealand, South Africa, Nigeria, the Soudan, Egypt, Dominion of Canada, Newfoundland, West Indies.

NEW RECOLLECTIONS OF RHODES.

A personal friend of the late Cecil Rhodes, Mr. R. N. Hall, F.R.G.S., contributes to the September number of the *Pall Mall Magazine* some recollections of the Empire-maker in the aspect of an enthusiast for the primeval remains of Rhodesia. In this country of mountains and cliff walls, of waterfalls and solitudes and immensities, at a height of seven thousand feet above the sea, Mr. Rhodes built himself a retreat, and this was always his solitude where he preferred to think out his greatest schemes.

The profound interest he evinced in these old ruins was wont to seize him even in the midst of most important discussions with his business lieutenants, and even when the matter before them was of vital consequence and time was the essence of success. When in a business mood, he could transact more work in an hour than others could in a month; but now and again the far-away look came over his face, and in quiet tones he asked some such question as, "Tell me, who were these ancients?" Official documents concerning high policy and finance, and involving the expenditure of a million sterling, might as well be replaced in their despatch boxes for twenty-four hours. Then it would be said, "Rhodes is off business to-day!"

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Rhodes was enthusiastic and persistent in his efforts to secure some solution of the enigma which has always enwrapt these ancient colonists; prolonged researches were made on his behalf in the archives of the Vatican and at Lisbon concerning the earliest mediæval Portuguese movements in these territories. He consistently refused to permit the Great Zimbabwe to be ransacked by prospectors for ancient gold, out of a fear lest the old buildings scattered throughout Rhodesia should be wilfully destroyed.

He had a strong bent for ancient history and the lives and doings of great men of the past. He admitted that while at Oxford ancient history possessed for him a strange fascination, and this charm possessed him, as the writer has reason for knowing, to within a few days of his death. To listen to him conversing as to the ancients was to discover the best side of his mind. His powerful face would light up with pleasure and animation. When in England he never omitted any opportunity of consulting the highest archæological and antiquarian experts, though in those days the information yielded by the ruins was scanty, fragmentary, and frequently unreliable. On two separate occasions especially he sought out the writer just after sun-up, to join him on his usual morning ride, and "talk ruins." When he entrusted the writer with his valuable collection of pre-historic Rhodesian relics, he was constant in his attendance at their exhibition, and had always something fresh to say concerning them. It was on Mr. Rhodes' personal suggestion later that I spent over two years exploring the temples of Great Zimbabwe. Personally I found him intensely human. His instincts were far above being sordid, and had he not been associated in the universal mind with schemes of policy and finance, he would have revealed himself in his truer light as a man of high culture in the arts, wide sympathies, and the gentler virtues of life. —*Pall Mall Gazette*, September 5th, 1905.

Correspondence.

DEATH OF PIAZZI SMYTH'S ARAB ASSISTANT.

To the Editor of the "Banner of Israel."

DEAR SIR,—Readers of "Life and Work at the Great Pyramid" will note with regret that Ali Dobree—so often mentioned, and who had helped so many explorers in their operations, and known nearly all of them personally—died in his Pyramid village at the close of last year. He went round the monuments, in apparently good health, with the writer of this communication at the end of September, 1904, and had mentioned the fact that it was a common practice for Arabs to say, when asked to fetch him, "Ali Dobree is dead." It is, however, true this time, on just re-visiting the place. About a month after the previous visit he was taken seriously ill and sank, notwithstanding the best medical advice. Ali Dobree was somewhat under 70 years of age, having, as he said, been an infant in 1837, when Sir Howard Vyse was excavating, and is the last of the links in Egypt with Professor Smyth. His son, aged about 17, and known as the Hajji, having been on pilgrimage to Mecca, has taken up his father's place, and closely resembles him in his way of speaking.

A. T. F.

Cairo, September 25, 1905.

R. TARTAS AND HARMSWORTH'S ENCYCLOPÆDIA.

To the Editor of the "Banner of Israel."

DEAR SIR,—So much do I differ from the last paragraph of Mr. Tartas' article on "History Origins," at page 389 of the BANNER OF ISRAEL of the 20th inst., that I have typed some remarks which I gum to the print I file of that number, and forward you a facsimile which, with this letter, you can use as you may think well.

What is Harmsworth's Encyclopædia but an able, up-to-date work, in which the various branches of art and science are separately and lucidly discussed? In this Encyclopædia (with data much more recent than that of the tenth edition of the Encyclopædia Britannica, which I frequently consult) every subject is treated so as to present all the facts which the ordinary reader is likely to need. Not only so, but at the end of each important article a carefully-selected Bibliography appears as a guide to the best sources for further study.

May not the fact be that the note appended at the bottom of the second column of page 389 really refers (not to the Noachian deluge, the Bible account of which I steadfastly believe) but to the cataclysm alluded to in the Harmsworth Encyclopædia article mentioned by the eminent geologist, Edward Suess, which really forms the Babylonian legend.

Yours faithfully,

SAM. HARLEY KOUGH.

1, Church-street, Church Stretton, R.S.O., September 25, 1905.

AUSTRALIAN MATTERS.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following letter, it may be, the readers of the BANNER may like to see; at the same time it may be an accepted thing with some that the Education Act is not an unmitigated evil, though it needs revision; also that Protection, for the purpose of drawing the Empire together with mutual advantages, may prove so far to be a real blessing.

Sincerely yours,

E. M. RUSH,

Hon. Sec. Anglo-Israel Distribution Fund.

Watford, September 27, 1905.

To MISS E. M. RUSH.

DEAR MADAM,—You will see by the address I have left Dubbo. I read with much pleasure of the increased interest and the progress made in the British-Israel question in the rapid development and power of our great nation both by sea and land. I hear many old colonists say what a pity and loss it will be to our people to attempt to to close our ports by increasing taxation of custom duties. Our young people are being educated to imbibe notions that protection from the outside world is the only means of increasing wealth for themselves. The strength of the labour party at present paralyses legitimate trade, and the spirit is gaining strength at an alarming rate, having the effect of locking up the resources of expansion.

We have three political parties now in power striving each against each other—Free Trade, Protection, and Labour. Protection from all outside, which means dear food, clothes, and supplies of all kinds. *Labour*, higher wages and shorter hours of work, bringing all men to one level and making Australia a white Australia. What the end of the strife will be we cannot tell, but we know that we have a loving Father and a mighty God over all, who rules and will fulfil His great designs.

We look with much alarm at the strife and unrest in our dear old land—the strife of the politicians, the unrest of the poorer classes, the dreadful effect of the Education Act, the attempt to close the old ports against the outside world, the attempt for Home-rule for Ireland, and the attempt to split up the old flag under which the British nation has headed competition and all the united forces of other nations; and again we say with pleasure and in firm belief, "Our great Jehovah rules and will fulfil His great designs, and it is to Him, and Him only, from whence our help shall come." I can speak of the wonderful and mysterious way of our Lord. In 1853, when first I arrived in Australia, at Bendigo Diggings, a long way from Melbourne, amongst men whose only thought seemed to be to get the gold out of the earth, there was no Sabbath, no good speech; only swearing, rioting, drunkenness.

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The toils of hell seemed to be keeping carnival. Life was nothing unless you were prepared to return shot for shot, oath for oath, curse for curse; and yet, to look upon the faces of our countrymen, you could see something great, even beautiful; but the god of this world, which is the devil, had got hold of them, and well they served the devil—their master—when, behold! a great change came—a wonderful change; a man of God came over and asked leave to tell them something about their *fathers'* God. The men gathered together to hear what he had to say (there were no women or children). Fair and dark, strong men gathered. Black pipes, jack-boots, moleskin trousers, red and blue guernseys, slouch hats, sashes or belts, revolvers and knives. It was a wonderful congregation; the Old Hundredth was sung, joined in by many, Scripture was read, and he began to talk about wives and children, mothers and fathers. Tears began to chase each other down the dirty faces: the pipe was taken from the mouth; the swearing stopped. Bless God, the men's hearts were touched; the men saw their homes again; the loving faces of wives and children seemed to smile; the old mothers and fathers seemed to live again. Resolutions were made and kept, *thank God.* The parents and wives and children received loving letters and money to come out, and they came out, and *what a change!* Better houses, churches, Sunday and day schools; and when I visited Bendigo it was a beautiful city; it had changed its name to Sandhurst. What had God wrought? Surely these were the people whom the great prophet wrote of, of whom God said, "And I will sow them among the people, and they shall remember Me in far countries: and they shall live with their children, and turn again." Surely they were the people of the nation of whom Jesus spake when He said, "The kingdom of God shall be given to a nation bringing forth the fruits thereof." The above is only a sample of what Australia was in the earlier days.

Yours truly,

E. G. ADAMS, J.P.

Pittswater-road, Manly, New South Wales, August 15, 1905.

"ISRAELISM IN THE PRESS."

To the Editor of the "Banner of Israel."

DEAR SIR,—Under the above heading you insert letters of W. Prescott, J. Samuels, and J. K. Douglas Bedwell. Possibly you may like to insert, and your readers like to peruse, a letter I sent to the *Daily Mail* on the subject "Should the Clergy Criticise the Bible?" I think it probable that other Anglo-Israelites also sent to the editor, whose communications, like mine, were never inserted. The following is the unsuccessful effort to introduce the subject from our point of view:—

"It is not 'Church'; it is not 'creed'; it is not 'faith'; it is facts.

"However pretty a creed we may have faith in, it is of no avail unless it be founded on truth.

"Because our forefathers believed this, that, or the other, is no reason why we should.

"Should we (each for themselves) criticise the Bible? 'Prove all things.' 'Come, let us reason together, saith the Lord.'

"A strained faith worked up by excitement, strenuous effort, fear, or vain hope, is liable to crumble to pieces rapidly if assailed. Faith founded on facts and truth will alone stand.

"It is the teaching of the clergy that has destroyed faith in the Scriptures by declaring that they mean something altogether different from what they (the Scriptures) say.

"You, Mr. Editor, say we must be brief, so I emphatically say that the Scriptures themselves, if allowed to speak, can prove to the satisfaction of any unbiased enquirer for truth that they are the written Word of God.

"More anon if you, Mr. Editor, permit."

I sent my full name and address, as I do to you, and prepared a paper to follow, but I heard nothing from the editor, nor did the foregoing appear. The following I had prepared:—

"As brevity in this subject is a condition of appearing in the *Daily Mail*, that will be my effort.

"I do not desire to appear as an original writer, being indebted to the writings of others for the knowledge of the following subject, which I have received through throwing aside old prejudices and lending a willing ear to the Word of God rather than to tradition, and earnestly, diligently and prayerfully seeking intently to know 'what is Truth.' Mere assertions I was never satisfied with; reasonable evidence I always demanded; always satisfied with reasonable proof.

"Now to the point. Are the Scriptures inspired by the Spirit of God? Were they written by holy men of God as they were moved by the Holy Spirit? That is the crux of the question.

"Let the Scriptures answer, "Ye (Israel) are My witnesses that I am God." What Israel? The whole twelve (or thirteen) tribes; not only the one tribe of Judah—the Jews of to-day; not only the tribe of Ephraim and the tribes of Israel, his companions—the British of to-day; not only the tribe of Manasseh—the people of the United States of to-day—but the whole tribes united, divided, and again to be united Israel.

"The Scriptures foretell the future as well as the past of Israel, in their separated as well as their united conditions: where they were to go, what they were to be, what they were to possess, and what they were to do. 'Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets.' 'We have the word of prophecy made more sure, whereunto ye do well that ye take heed as unto a lamp shining in a dark place.'

"God in His Word laid down beforehand plainly the destinies of His people Israel for all time, and stakes His name as God upon the fulfilment of His predictions. All through the ages these predictions have been fulfilling plainly and visibly, though unobserved by man as to the greater portion of Israel.

"Some having read the predictions, and taking the Jews to be the whole of Israel, and finding that they did not at present fulfil some of the conditions, made shipwreck of their faith, forgetting that Israel had been separated into two nations. It did not occur to them to look for a nation *bearing the marks* that God had set upon Israel, although the whole history as to blessings and curses was unfolded before their eyes in the Scriptures as plainly as the sun at noon. For that reason the apologists of the Bible started a system of explanation called spiritualising the promises, which could not stand the reasoning powers of such men as Bradlaugh, &c.; whilst such as he hastily condemned as untrue what they did not understand. Alas! for the faith of those who ground their beliefs on such errors as we have for generations been taught by our clergy and ministers generally."

So, Mr. Editor of the BANNER OF ISRAEL, not hearing from the *Daily Mail* office, and nothing of mine having appeared in that paper, it was useless, as far as that paper was concerned, to prepare further matter for publication, and I do not think I need go further into the arguments thereon now, as they appear weekly in the BANNER OF ISRAEL, so that they who run may read therein the good news of Israel of the Ten Tribes being found with all the marks to date upon them, and being none other than the Anglo-Saxon race, thus testifying to the truth of the Scriptures and the faithfulness of God to His every word of promise and to His solemn oath.

Yours truly,

ABRAHAM HENLY.

Baynards Ashe, Wootton Bassett, Wilts, October 1, 1905.

IRISH COPPER.—Copper has been discovered in large quantities at Killeen, near Limerick. A man picked up some pieces of ore in a stream, and it was found that in the mountain above there is an extensive vein.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

PAGE
"The Beginning of Travail." By John Butterworth..... 437
About Ourselves. By the Rev. Leonard Hills 438
Saxo- and Anglo-Israel as Affected by Scythians and Huns, as well as by the Assyrian and Medo-Persian Empires. By Rev. Alfred Bond, B.A..... 439
Let There Be Light, 441. Miscellanea..... 442
Mr. De Ridder Challenges the Church Congress..... 443
Curiosities of Correspondence. By John Scott..... 443
To "You." By John J. Spence..... 444
The Bible Society's Extensive Operations..... 444
An Australian Query and the Reply..... 445
Correspondence: Young People's Union. The Beckoning Hand. The Proposed Conference and other Matters..... 446

"THE BEGINNING OF TRAVAIL."

BY JOHN BUTTERWORTH.

IN these latter days events march so rapidly that before we have grasped the importance of one great incident, some fresh occurrence, portentously significant, is newsed abroad throughout the civilised world. It is probable that never before in history has there been so great a profusion of noteworthy happenings as in the present time.

With the publication of the Treaty between Great Britain and Japan there seems to have come a short breathing space, which we may utilize to take stock rapidly of the situation, and to mark how current events are working up to the magnificent climax of God's grand drama.

Less than two years ago war broke out between Russia and Japan. Already the world has seen Russia, the great Northern Power, humbled and forced to acknowledge defeat at the hands of her diminutive Asiatic enemy, whose magnificent courage, extraordinary skill, humanity in war, and moderation in the hour of victory, have astounded the world and put all Christendom to the blush.

Hardly had peace been arranged between the combatants when the nations of Europe were chagrined to learn that the existing bonds of union between Great Britain and Japan were about to be, or had even already been, made more close and firm. Then came the news that a Treaty had been signed whereby peace in Asia was insured, Russian encroachment towards India checked, the integrity of China secured, and the "open door" maintained.

By this time the terrible internal condition of the Czar's dominion had become known to the world. The whole of European Russia from Finland to the Caucasus was volcanic with murder and violence, rioting and stern repression, plot and counterplot, treachery and disaffection. Then the Czar promised his frenzied people a constitution, and now he has redeemed his promise, at any rate in part and to the ear. But the country is not yet at rest.

Within a few days of the publication of the new Treaty between Great Britain and Japan, the European papers commenced to discuss the practicability of Russian expansion westwards and southwards, as the north-eastern outlet to the sea has been effectually blocked. Just as Ezekiel foretold, Russia has been turned back by the six-toothed hook of defeat, popular disaffection, treachery in high places, poverty, pestilence, and famine, and will be compelled to search for a new line of least resistance to her progress towards warm seas. Can we who read our Bibles doubt that the easiest path will be found in the direction of the Eastern Mediterranean and the "mountains of Israel"?

Not long ago Great Britain and France awoke to the fact that they ought to be friends. So the two nations fell on each other's necks, and there have been rejoicings and feastings, illuminations and reviews; and we are still friends. Long may we remain so. Will the French be on Israel's side in the day of the vengeance of the Lord? Most likely not; but we may be sure that God will keep France friendly towards us so long as Israel needs her.

The Kaiser was disturbed by this sudden *entente cordiale*, or by some other political matter; so, a short while ago, he stirred up trouble in Morocco with such success that for some time it seemed possible that there would be war between Germany and France. Apparently this danger has passed away for a while, and now the Kaiser is said to be feverishly trying to form a coalition with Russia and France, so as to neutralize the alliance between Great Britain and Japan.

Norway and Sweden have dissolved partnership, so far peaceably, though for some time it looked very much as if they would come to blows.

Hungary and Austria are more hopelessly at loggerheads than ever, and only a very rash man would venture to

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prophesy what will be the outcome of the present complications.

There is unrest in Spain. There is the usual throat-cutting and intriguing in the Balkans. The Sultan is not asleep. Troops are on the *qui vive* in Crete. Morocco is letting off squibs too near the European powder magazine for entire safety. The German military muddling in Africa is exciting the black population. Even in Central and South America there are signs of inflammation.

Plague, pestilence, and famine are daily reported in the journals. There are earthquakes in divers places as far removed from each other as Southern Italy and the Samoan islands in the Pacific. Perplexity and nervousness are in the very air. What is coming upon the world? What does all this restlessness portend?

What says the "man in the street"? He declares "the Empire is in danger. We must see to it that we are strong enough to shock the three corners of the world in arms. Ally with France—make friends with Russia or Germany. Turn Great Britain into a nation of soldiers. Treble the Navy," and so forth, according to the state of his nerves and his views on foreign policy. He knows no better, so his fears are excusable, for the outlook is, indeed, stormy.

But what does the Anglo-Israelite do—or, rather, what ought he to do? He takes up his Bible; he turns to Matt. xxiv., Mark xiii., and to Luke xxi., also to Ezek. xxxviii. and xxxix., and finds all the symptoms of the world's present sickness detailed therein; and then there comes to him the peace of mind born of faith in the promises of God to His chosen people.

Does the Kaiser menace? Is he forming a coalition to crush Great Britain's power? Yes! But God has promised that no weapon that is formed against us shall prosper, until temporarily just before His great day of reckoning with the nations. What then? Why, if that day of wrath is still far off, the Kaiser's efforts will fail, just as they have failed before—just as Napoleon's efforts failed a hundred years ago. But there are so many signs of the approach of the end; what if it is near? Why, then, put on the whole armour of God, not forgetting the breastplate of faith, and wait and watch. Fear not; rather let us rejoice. We know that it is God's intention to save us, and that He will do so in a way which shall show the whole world unmistakably that He, and He alone, has done it. He has taught us to pray daily "Thy kingdom come"; surely then He will give us courage to go through the inevitable time of trial without flinching.

What if the nations rage furiously, and their rulers take counsel against the Lord and His anointed? What if earthquakes devastate, and plague and pestilence cause thousands to fall around us? We dwell under the defence of the Most High, and so we know we shall abide under the shadow of the Almighty, although there is no punishment which could be devised which should be too great for us.

Therefore, the heart of the true Israelite must harbour no fear. "Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord is with thee whithersoever thou goest." God will see to our national and personal safety, while we take our share in the work of furthering the kingdom and hastening the end by publishing the Gospel among all nations.

Great events, such as are now occurring before our eyes, must perforce precede the climax of the drama. If they are disturbing to us who know that the doors are to be shut about us by the loving hand of God, what must they be to the blind ones of Israel and to those on whom His vengeance is to fall? Can we wonder if their hearts fail them for fear and for looking after those things which are coming on the earth? How different is our fate from that of the nations, yet how undeserving are we of our splendid destiny! See, on the one hand, the nations of the earth distressed, perplexed, terrified, condemned; on the other, Israel, dwelling in God-given safety, recognising in these portents our signal to look up and lift up our heads, for the climax cometh and our redemption draweth nigh.

The very thought of such undeserved mercy should bow us to the ground in thankfulness and humility. Who are we that God should have chosen to magnify Himself in us before the nations of the earth? "Truly God is loving unto Israel." "O Israel, trust in the Lord from this time forth for evermore, for it is Thou, O Lord, only who makest us dwell in safety."

ABOUT OURSELVES.

Letters to the Lads of the Empire.—XI.

By the Rev. Leonard Hills.

How many of my readers have read that most pathetic last paragraph on page 415 of the Banner for October 4th? If you have not read the report of Sowing the Seed, kindly turn it up at once, and it will repay you, especially if you are sufficiently interested in British-Israel truth to rejoice with our brother in far-away Australia in the continual evidence of blessing that accompanies faithful sowing.

In my last letter I spoke about four people who opposed, just to show you the kind of opposition you must expect directly you endeavour to interest others in what to them is new, startling, and apparently, at first sight, absurd. But in this letter I should like to tell you of one or two delightful results that have occurred during the same period.

One Sunday, whilst helping Mr. Marchant on the Beach at Brighton, with a British-Israel lecture, I made some passing reference to the contrast between Brighton, in England, and Warsaw, in Russia, both of which places I know. I was interrupted by a voice in the great crowd crying out excitedly in broken English, "That was true, for I was there myself when it happened." Later the speaker came and introduced himself to me. He is a Jewish pastor, and has been ministering to Jewish congregations both at home here in England and on the Continent. He showed me his credentials, including one from the Chief Rabbi in England, Dr. Adler, of London, under whom he is at present engaged. We had a most interesting talk. He said he had never heard an Englishman talk with such a knowledge of the Hebrew Scriptures and the condition of the Jews, and was prepared to hear all I had got to say upon our subject, and to read the literature I gave him. Some fortnight after that I had a letter from him, saying that he had read our arguments and compared our references to Scripture with the Hebrew original, and he was *rejoiced* to come to the conclusion that indeed the British are the House of Ephraim-Israel. He has written twice since, and is reading with deepest interest the books, etc., I have sent him. Pray that God may abundantly use our brother of Judah to make this glad tidings known to his own people.

The week after this happened I met a gentleman who for fourteen years has laughed at our belief in our Israelitish origin. He entertained me at his house, and we had a very happy time together, for we had much in common—books, chess, politics, and many religious opinions—till at length

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he remarked, "You know, I can never make it out quite why you, who are so broad-minded on most subjects, should be so 'faddy' about this British-Israelism, or Ten-Tribed theory, or whatever you call it." I replied by asking, "What do you know about British-Israelism?" "Oh, nothing, only that it's a fad amongst some people—you for one." "Then, I said, if you, on your own confession, know nothing about the subject, why in the world have you ridiculed it for fourteen years? Would you care to listen while I tell you exactly what we do believe and teach?" Having been assured that he would listen with pleasure, I began with Genesis and the promises of God to Abraham of the land, the gates, the multitudinous race, and the seed that should bless all nations. By the time I had got through those Scriptures, which plainly show that Israel in the latter days were to be the missionary people, re-covenanted under the new covenant (Jer. xxxiii. 26), the wealthiest people, and the people who increase as fishes do increase, who lend to many nations and never borrow from other nations, who are ruled over by a descendant of King David, whose flag flies over one-fifth of the globe and a fourth of its population, who conquer by a small army, he was visibly pleased; and the result of that interview was another invitation to "come down and bring your Bible with you"; which, needless to say, I did, and another and another delightful evening was spent; and now the circulation of the BANNER has gone up one, and we have another interested reader who admits so far that "It's unanswerable—and, 'pon my word, I think it's true."

A still more delightful (to me) experience has been the long talks I have had with several young fellows who, until they began to know something about the reason of the greatness of Britain, took little heed of their Bibles except as a "Sunday" book, and who now find that it's the grandest and most interesting Book in the world.

It has been such a joy during the summer months to take long evening walks, and sometimes long afternoon cycle rides, with some fellow who is sufficiently patriotic to like a talk about his own great country, and then to see the eyes open in wonder as they begin to see that we are the people of the Book. I do most earnestly hope and trust that as one result of these gossipy letters in the BANNER from week to week some of the young readers may be led to be not only *readers* but *heeders*, and then from God's own Word to be *feeders*, so that in the days not far off, when the cry goes out from our ranks for men, you may become *leaders*—men and women who joyfully acknowledge the claims of our blessed Lord and Master Jesus Christ, and with heart and life devotion search the Scriptures, and help and encourage others to search as well.

There is a wonderfully solemn and earnest letter from the pen of the Ven. Archdeacon Hanan in the BANNER for October 4th. Perhaps you have not read it, but I can tell you here what it is about.

It is to warn those who know that they are God's chosen Israel of their responsibility to yield themselves individually to the service and claims of Jesus Christ. May I here state what I am always careful to say when lecturing or preaching on our Identity with Israel. So far from the fact of our being Israelites doing away with the need for Christ's Atonement, the very fact that we know of His great redemptive love makes His claim upon us all-important and vital, and the great Atonement of Calvary the only ground of our acceptance. We are His children; let us see to it that we who know it are *obedient* children, for it is by obedience that children show their love and gratitude. Before I close this letter, I want to answer a question that has been asked several times lately, and doubtless some of you who are regular readers, but who have not written to me, have asked yourselves, and that is: "Why does Mr. Hills in nearly every letter go over some part of the ground again? as, for instance, he is always making some reference to the difference between the two Houses—the House of Judah, or the Jews, and the ten-tribed House of Ephraim-Israel; and why does he repeatedly refer to the promises God swore to Abraham and his seed. The reason is that I want, if possible, to state enough of our case in every letter so that a stranger, on taking up the BANNER for the first time and reading any one of our talks, may be able to say, "Well, I see what this man is 'driving at.' He wants to tell us that we are Israelites, not Jews. He wants to show us that the reason England is so great is that she is in possession of those exclusive and peculiar blessings God by His own oath tied up exclusively to Israel." Hence we are His people Israel, the sheep of His pasture, His flock and His heritage; and, therefore, we can rejoice in the Lord, "who only fighteth for us," and who makes us to show forth His praise to the ends of the earth.

SAXO- AND ANGLO-ISRAEL AS AFFECTED BY SCYTHIANS AND HUNS, AS WELL AS BY THE ASSYRIAN AND MEDO-PERSIAN EMPIRES.

By Rev. Alfred Bond, B.A.

(*Concluded from page* 430.)

GOTHS IDENTIFIED WITH GAD *(continued.)*

In that onward conquering gallop they displaced the Ostrogoths, who, brave and noble as they were for reputed barbarians, and themselves a terror to the south, were justly affrighted at the very sight of these misshapen troopers, scarcely human in form and visage, trampling all before them with loud shrill shrieks, enough to strike terror into the stoutest. Grotesque in build, yet broad of shoulder, with noses flat, and eyes black and small, deeply sunk and very wide apart, with little hair, and no beard but a few scattered bristles, they formed an unsightly object. Their habits were filthy, indolent except under excitement, and licentious to the utmost extreme of polygamy and unnameable depravity productive of loathsome diseases. The accusation of cannibalism has some show of support in their kindred of a former age, 900 years back, serving up human flesh as venison for King Cyaxares. The report, credited by the Goths, was that they were not men merely, but the brood of evil spirits and witches, begotten in the wilds of the East.

Therefore the brave Ostrogoths fled before them in sheer, one can scarcely say "unreasonable," terror, and sought safety rather among their hereditary foes the Romans. Thus they were between the hammer and the anvil, a piteous plight, yet so fulfilling Israel's foretold punishment that they, God's ancient people, should be "peeled and scattered," "scattered and peeled" first of one nation, then of another; in this instance of two dreaded foes at once, before and behind.

Perhaps it hardly forms part of our particular subject to relate how the Roman Valens promised them protection on disarmament, and then betrayed and gave them over to massacre, only himself to die a shameful death at their hands. Forced in his own extremity to hide himself in a hut after his defeat in a disastrous battle at Adrianople,

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August 9th, 378 A.D., before the onslaught of Frithigern the Goth, he suffered assassination, or rather a just execution, in retaliation for his baseness. And Gothic vengeance was satiated still more when Ostrogoths, joining in alliance with the Visigoths under Alaric I., laid old Rome low in carnage and ashes 410 A.D.

But though the Huns of 376 A.H. had disappeared from Europe as suddenly as they had come, having scattered and plundered both East and West Goths, yet a mightier inroad of them, one more destructive and lasting in its European effects, took place in 441 A.D., and continued till 452 under their prime leader, Attila, a pure undiluted Tartar in savagery and deformity. Some seven hundred thousand strong in fighting men alone, they had, during those eleven years, devastated Europe at all points of the compass. Of Græco-Roman cities alone they had destroyed 79, and thence passed back into Germany and wheeled round into France, fortunately giving the go-by to any remaining Saxons and the Danes already in the vicinity of the Netherlands and northwards. Some Saxons had just before invaded Britain.

But detachments of enormous strength had pounced down upon the Goths, who were now in peaceable possession of much of the south. These brave warriors, though naturally peaceful people, felt, almost before they heard of, the resistless, crushing force of a frightful and remorseless enemy, and soon saw their fields and villages in flames and their hearths drenched with the blood of their dearest. Shocked and stunned, they fled as before into the arms of the Romans, though they had previously met with but scant consideration. Better, they thought, to be among stern masters, who were human and might at least spare their lives, than to be scourged and done to death by demons.

At length Attila's Huns suffered a great though not crushing defeat by Romans and Goths, united at the Battle of Chalons in France 451 A.D., where he left a quarter of a million of his dead on the field. This only embittered him to greater savagery. He rolled back across mid-Europe, wheeled round the East of the Alps and fell upon Northern Italy, working untold havoc on its cities and plains. After a reception of Pope Leo I. he was induced to retire northwards into Hungary, where, after adding another to his countless wives and being borne to his apartment deeply intoxicated the same night, he was found dead in the morning, suffocated by the bursting of a blood vessel; and his son Irnak within a couple of years led back the barbarous hosts into Asia.

Europe's protracted nightmare thus dissolved must long have left its dire effects. Let alone the lengthened time needful for the recovery of the civilised nations, the less cultured, such as the Goths were reputed, whether of the East or West, must have been largely displaced, though not entirely; for in 476 A.D. we find them and the Heruli, under Odoacer the Goth, sacking and burning Rome over its last Emperor, Romulus Augustulus. Again, in 493 A.D., an irruption of Ostrogoths from beyond the Dnieper crossed the Adriatic and fell upon Italy, and established their power for about 60 years. It is the opinion of historians that of all periods in the history of Europe, this was the era of the most appalling scourges and the most potent for paving the way for the better civilization and law-abiding condition of Europe.

The Goths, notwithstanding their warlike propensities, which were in fact needful and forced upon them by stress of oppressions, yet retained some of the best qualities for establishing order and moulding States into respect for law, and organising wise polities. Let us glance at one of the most reliable maps to see where, besides their scattered elements in the South, Italy and Spain, they in the main rested for a time at the end of these upheavals. The region occupied by them reached from the Black Sea to the Baltic, and skirted the North-East of the Carpathians.

We have previously supposed the Sakai or Sacassuni to be the generic name of the same people, and have identified these with the Saxons. We find some already past their temporary rest on the Danube (Donau in Teutonic, in which language the word is said to mean "rest"); and it would seem that, leaving trace in the name Saxony, they had reached an asylum in modern Holland, Friesland and thereabouts, safer out of the line of Attila's Huns, who were drawn southward to wealthier scenes.

It would appear, also, that in the earlier ages of the Sakai and Getai (Saxons and Goths supposed), many had passed more precipitately into Scandinavia (Norway and Sweden), and thence afterwards rebounded to the Dnieper and Don neighbourhood of Russia, where the Huns first came down upon them. Others, again, under the name of Jutes and Danes, had settled in the Cimbric peninsula, thence called Jutland after the former of these two, whom under our theory we take to be minglings of Judah carried away with Israel by Tiglath-Pileser and Sargon of Assyria. For wars had been waged between the Royal Tribe and Israel, in which they had mutually led away many captives, who yet retained, doubtless, some traces of pedigree. All these Jutes, Danes and Saxons in Denmark and Holland were already in comparative safety, but retained restless habits.

Thus, first the Saxons preyed upon the east of Britain in its later days of Roman occupation and rule, insomuch that the Roman Governor appointed one specially to arrest their depredations on the East, with the title "Count of the Saxon Shore." Again, we see Jutes under Hengist and Horsa early in the fifth century, subduing and settling in Kent and neighbouring parts; and, further, the main invasion by the Saxons, practically the whole body of them, landed upon their usual Eastern access in 448 A.D., who, passing near the Midlands, spread over Essex, Middlesex, and Wessex, the last denoting most of the south-west. The names imply their occupation and again illustrate the change from the vowel "a" to "e." This Saxon influx occurred just when the danger from Attila's hordes began to be felt westward of his destructions in the whole of Eastern Europe, and he had reached near the Baltic again. Just as the Sakai were severed by Scythians in the days of the siege of Nineveh and mostly driven by them into Europe, so again those, whom we are considering the posterity of the Sakai, escaped before Huns, the posterity of Scythians. So far every link in the chain of events seems perfect, and this Saxon invasion of, or migration into, Britain is an important link as a natural precaution against the looming Hunnish cloud, especially seeing that they knew where a tempting harbour of safety lay so near to them—one offering fairly rich possessions in smiling fields within a sea-girt "Tight Little Island"—448 A.D. Successive influxes of Saxons took place, until perhaps there was scarce a genuine Saxon left on the continent of Europe.

ANGLIAN INVASION OF BRITAIN.

A century elapsed from the first real Saxon invasion of Britain, when in 547 A.D. a large body of Angles appeared from about the same corner of Europe and spread over all that lies north of Essex, throughout much of the Midlands and North of England, and also the Lowlands of Scotia, *i.e.*, Valentia. What schoolboy does not know of the Roman Gregory's puns upon seeing some fair-haired beautiful captive youths offered for sale in Rome? Told that they were

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"Angli," he exclaimed, "Yes, 'Angeli'" (remember the continental guttural "g"), "they are indeed! but where from?" "Deira," was the response. "Then," he continued, "De irâ," meaning "from the wrath" (of God), "shall they be delivered." And henceforward to evangelize the new inhabitants of Britain, who were pagans, was his set intention. This, therefore, was done on his becoming Pope, when he despatched the mission of Augustine. As a matter of fact, however, he had been forestalled north and partly west by St. Columba, the Donegal Apostle, or, as he is more usually called, "the Apostle of Caledonia," from his founding the monastery of Iona in the inner Hebrides, 565 A.D., whence he issued personally and sent forth his missions over Scotland and part of South Britain. He died 597 A.D. at Iona.

We naturally wonder who were the Angles that have really imposed their name, Angleland or England, on South Britain. Varying solutions have been given. Believers in Anglo-Israel, at least some, have considered them the main body of Ephraim, whose symbolic animal was the bull, "whose glory is like the firstling of his bullock, and his horns the horns of the wild ox" (Deut. xxxiii. 17); the Hebrew word for "bull" having the sound of "angle" or "engle." Thus it would not be without reason that the English bear the soubriquet of "John Bull." Another derivation of Angles is from "angul," "ongul," a hook, the shape, so said but difficult to recognise, of Schleswig-Holstein. There is said to be a district called Angeln.

But the story related of Gregory is not without bearing upon Anglian identity with Israel. There needs be little hesitation in saying the Angles were of a tribal stock kindred to the Jutes and Saxons; not to mention their coming from the same neighbourhood, their habits and institutions were of such similarity that the three bodies were soon united, loosely for a time, into the Saxon Heptarchy. Goths, doubtless, and their mingled fraternity likewise, had meanwhile proceeded north-westward and along the Baltic coast towards Jutland in great bodies.

One could point to many civil arrangements of the Anglo-Saxons coincident, if not absolutely identical, with those of Moses; for example, the ancient division into hundreds, tens, trithings, &c.

Do we not remember, too, how easily and readily, as if divinely prepared, they yielded to the Gospel of Christ, that other message put into their hands and mouths, first by St. Columba to the Angles, and then by St. Augustine to the Jutes and Saxons—a message committed to them and transmitted down to successive ages and generations, for them to become the missionary evangelists of the wide world in these later days.

Thus, well has England been named, that is, the missionary land. Warriors, indeed, the Angli had become, but they were no more warriors than the Knights Templars, knights of St. John, half soldiers, half "*religieux*," in the Crusades, for necessity has no law, at least to forbid arms in self-defence.

Danes and Normans who at a later period invaded the Anglo-Saxon Heptarchy were likewise undoubtedly of a kindred stock, the one directly from the same neighbourhood, the other the descendants of Rollo and his Norsemen, who from the same quarter had earlier descended upon the North of France, and, by conquest and intermarriage with her royalty, had built up the dukedom or duchy of Normandy to the 11th century.

Recently the immense strides that Japan has made towards civilization and the building up of a mighty empire vying with one of the greatest in Europe and Asia successfully, have led some to think her people may be of the Ten Tribes. It may be so; even as Massagets, whom we have supposed Manasseh-Gad, as well as some Sakai, were in the East long after the bulk of the Sakai and Getai were found far in Europe; and these very Massagets may have gone to the farthest East before the expelling forces of Scythians. Were the idea to be found built on any solid foundation, such as we have laid in history and derivation for the Saxon race, then the recent treaties between England and Japan would be a still more remarkable fact: it would be a stretching forth of brotherly hands from their respective Island homes across the continents of the old world, and perhaps may result in the acceptance of the Cross on the part of these, our already enlightened allies.

Notes.—Ulfilas (Gothic Wulfila, "Little Wolf), born in Cappadocia 311, died at Constantinople 381 A.D., and consecrated Bishop, migrated 348 A.D. with his people from the Lower Danube to the then more limited Mœsia, whence they were known as Mœso-Goths and he the Apostle of the Mœso-Goths. He translated the Holy Scriptures; and the Gothic grammar, gathered from his writings, exhibits the foundation of the Teutonic languages of an earlier period. His language was called Mœso-Gothic. Visigoths also settled in Mœsia.

The word Gut-thiuda, "people of the Goths," is found; "thiuda" meaning people. Some imagine that Goth is derived from "guta" pl. "gutans," meaning God, and implying claim to divine origin or to be specially favoured as worshippers of God. This reads, at least, like a dim memory of an Israelitish origin and past history.

Tetraxitic Goths were said to have been in the Crimea as late as the 16th century.

LET THERE BE LIGHT.

Tune: Franconia.

O THOU who hearest prayer,
Before Thy throne we fall;
Look down in mercy from above,
And hear us when we call.

For Israel there we plead,
Thy firstborn Israel, Lord;
Open his eyes that he may see
The glories of Thy Word.

Thou didst have mercy, Lord,
On Bartimæus blind;
We pray that Israel the Prince
May that same mercy find.

Thy tender mercies, Lord,
Of old we call to mind;
Add yet this gift, this boon we crave,
For Israel is *blind*.

Touch Thou His sightless eyes;
Bid night give place to day;
Remove the veil from off his heart:
Thy glorious truth display.

For Thou art passing by,
Thou who art Light of light;
O, Son of David, hear our cry,
Give Israel his sight.

L. P. JACKSON.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

TOGO'S BRITISH GOODS.—At the annual meeting of Sir W. G. Armstrong, Whitworth and Co., the chairman said that the great success of Elswick in the war just ended must be a source of satisfaction to all the shareholders. In Admiral Togo's last great battle, a battle infinitely greater in power of fighting material than any naval battle previously fought, the Japanese commander had twelve ships, eight of which came from British yards, four being from Elswick, two from the Thames, one from Barrow, and one from Clydebank. The whole of the twelve ships were armed with Elswick guns, ten ships being supplied from Elswick and two from Pozzuoli. Admiral Togo considered that that battle was won before torpedoes were used at all. It was essentially a battle of guns.

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PICKWICKIAN ANTI-SEMITE.—Count Pückler, the notorious anti-semitic agitator, whose responsibility for his words has often been called in question, was arraigned recently for inciting to breaches of the peace by using violent language against the Jews in public addresses at Bernau, a town in the vicinity of Berlin. He was sentenced to pay a fine of 600 marks, or go to gaol for sixty days. His defence was that he intended his incitements to violence to be taken in a figurative or Pickwickian sense.—*Daily Telegraph.*

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BRITISH CATTLE THE BEST.—"We are quite well aware, and so are our foreign friends, that Great Britain will always remain the nursery of the world for cattle. Our cattle are as distinct in breeding as if they were worlds wide apart. Moreover, it is worthy of note that our climate seems to suit the healthy development of cattle. At one time foreigners thought they had only to come here and try once to get the animals, and the blood they wanted, but as years have gone by they have found that they have had to come back again and again to renew the blood. I may here quote what my friend, John Clay—the cattle king of America—said in a speech at the Edinburgh Show dinner three years ago. He said: 'You breeders in Great Britain need not fear, although we have got of your best, that we do not need to come back to you; we must come to you for fresh blood to keep up the stamina and keep on the hair of our cattle.' We have found this to be true, and if we turn up the lists of cattle sales in America we always find that the animals with 'imp.' after their names give by far the highest prices."—Correspondent in the *Standard*, Oct. 5th.

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ARMAGEDDON.—To be recognised as a first-class military and naval Power has disadvantages as well as advantages. Japan will be distrusted in Europe, and the Powers of the White Continent who, up to now, have been arming one against the other, will have to take into consideration the strength of Japan. This implies also that the Mikado must enter upon the expensive game of armed peace. By adding another party to this foolish game that civilisation has invented, the struggle to arm will increase in fury and lavishness. The possession of the Philippines will force America into the arena of the armed nations. The victory of Japan will only tend to make the great Armageddon more terrible. When all the world is armed, and the flag of every nation is seen upon the sea, the peace of the world will be in such jeopardy that one spark dropped from the ambitious mind of man may lead to a universal explosion. The victory of the Mikado implies not the fall of Russia, but the rise of Japan, then the rise of China, and the construction of weapons of destruction in every part of the world.—*To-Day.*

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A NEW BRITISH GATE.—At the beginning of this year Lord Cromer's government set inquiries on foot as to the possibility of creating a new and more convenient British port on the Red Sea, with the main object of tapping the cotton-producing region of the Soudan. Sir William Garstin visited Merza Sheikh Barood, about thirty miles north of Suakin, and, as he reported favourably on that place, it was fixed upon. There a fine commercial harbour is being constructed, while a branch line from the Berber-Suakin railway has almost reached it. The "Gate" is to be called Port Soudan, and will be opened for traffic in a week or two.

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DEVELOPMENT OF THE HUDSON BAY REGION.—It is stated that the Canadian Government steamer "Arctic" will probably be despatched to Hudson Straits to see how late in the "fall" navigation could be maintained in those waters. There is every reason to believe the time is close at hand when Hudson Bay and Straits will become the outlet for a very considerable share of Canada's western grain crop, and all the data that the Government has been gathering on the subject within the last couple of seasons only goes to prove that the natural difficulties of that route have been greatly magnified in the public mind. Colonel White, who was recently appointed commissioner over Canada's unorganised possessions in the far north and west, is, it is said, most optimistic concerning the future of the Hudson Bay route, and observed that, with the attention now being called to that region, he would not be surprised to see it a busy hive of travel in the very early future.

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A LOYAL REBEL.—"Dherri," a trusted headman of the West African Frontier Force, is a good example of rebel turning loyalist under British rule. "Dherri" fought against the British at Omdurman, was captured, and then given his liberty. His wonderful intuitive abilities and his knowledge of the country quickly secured him a position of trust, and he accompanied Generals Lugard and Willcocks on numerous expeditions as body-servant. Without escort he could be safely sent into any province on the most important errands requiring tact as well as courage, and the four medals he carries, but does not wear, were all well earned in our service. He was with General Willcocks in the Kumassi campaign, and is still employed by the West African Frontier Force as scout and interpreter.

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COSSACKS A FAILURE.—Sir Edward Elles, military member of the Indian Council, presiding at a meeting of the Simla United Service Institution, remarked:—"The prediction that the boasted Cossack cavalry would achieve great things has not been justified. The Cossacks have been held out to us as a power, should we ever meet Russia on or over our frontier; but, judging from what we have heard and from what we know of the Indian cavalry, we should meet them with the greatest confidence. The Indian cavalry are the finest light horse in the world; whereas I know of no point on which the Cossack could claim superiority, unless it is in raiding peaceful villages and in looting. I am confident that if Indian Sowars ever meet Cossacks they will give them a very warm reception."

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MR. DE RIDDER CHALLENGES THE CHURCH CONGRESS.

MR. LOUIS DE RIDDER addressed the following letter to the President and members of the Church Congress in session at Weymouth :—

October 3rd, 1905.

To the President and Members of the Church Congress, Weymouth.

REV. AND DEAR SIRS,—Whilst in Congress, will you kindly answer the following questions :—

God gave Noah a covenant for all the world, and as a sign of the covenant gave the rainbow.

God gave Abraham certain covenants which were unconditional and everlasting, to his race, and gave the sign of the circumcision.

God, after exiling His kingdom Israel (the ten-tribed kingdom, not Judah) gave them a Bill of Divorce. He then sends after them these promises, or covenants :—

1. That they should have a new covenant.
2. That they should be a nation before Him for ever.
3. That David's throne and seed should be with that nation.

To confirm these covenants He takes the sun, moon, and stars as His sign and witness to their everlasting character.

4. The promise of redemption.
5. The promise of re-betrothal unto Himself again.
6. The whole Bible is full of their restoration and forgiveness as His witnesses on earth.

We have before us the rainbow of Noah's covenant; and we have the sun, moon and stars of Israel's covenant witnessing to God's faithfulness. And God has sent His Son Jesus Christ as the Mediator of His new covenant, and He came also to redeem and re-betroth Israel back to God again, therefore to restore Israel, the kingdom, back to their old position as God's witnesses on earth. Our blessed Redeemer also took back with Him to God the sign and witness of the Abrahamic covenant, to be an everlasting witness before God, and which should never be broken again.

Now (1st) where is this nation, or kingdom, of Israel under the bond of the new covenant, and having David's throne and seed?

2. Can God change?
3. Is He faithful to His promises?
4. Does He make promises to Israel and fulfil them to a Gentile (non-Hebrew) people?

Remember that all these covenant promises to Israel were unconditional, and Israel had no power to break them, and God said He would not as long as the ordinances of Heaven remained before Him.

We Anglo- or British-Israelites prove that our God is a covenant-keeping God, and that the Bible is His true and living Word.

Can all your clergy do the same by raising a Gentile people or Gentile Church to take the place of God's kingdom Israel as His kingdom of priests and holy nation or Church on earth?

I am publishing this letter hoping that you will make a public reply during this Congress.

I have the honour to remain, Rev. and dear Sirs,

Yours faithfully,

LOUIS E. DE RIDDER.

CURIOSITIES OF CORRESPONDENCE.

BY JOHN SCOTT.

IN the *Westmoreland Gazette* of Sept. 30th an article with above heading appeared, written by "Ian Maclaren." Although this is not really the writer's name, he has a great deal to say against "anonymous" letters, having at times apparently had hard things to bear; and I am rather astonished at John Watson, D.D., of Liverpool, so far forgetting himself. It so happens that twice I wrote to that gentleman, with my name and address in full, without receiving any acknowledgment. On January 18th, 1903, I sent him a few lines as follows :—"We have had a visit in Manchester from Dr. Gaster, a Chief Jewish Rabbi, who stated that 'the Bible was the Jewish mission, yet the Christians knew the Bible and their history apparently better than the Jews, which he regretted'! Is it not time to declare the true secret of Britain's greatness, as Israel found in the British race, and thus give glory to God?" On April 18th, 1905, I wrote him again, calling his attention to my previous letter, and said :—"Noticing in the press your remarks on 'Biblical Criticism,' I enclose a leaflet on 'British-Israel' for your careful study, hoping you may soon see the truth for God's praise and glory and eventually preach same."

Surely there can be nothing offensive in these letters, and I think at least Dr. Watson might have sent me a post-card. He, however, does not appear to have benefited by the leaflet, which I presume he would read, for in this article on "Curiosities of Correspondence" he says :—"Clergymen have wonderful privileges in this department of human nature, and one of them told me lately that he had been greatly cheered in the midst of hard work by letters on the Lost Ten Tribes of Israel. They came from a hard-headed, and, so far as he knew, otherwise perfectly sane manufacturer, who had made a considerable fortune by spinning something or other, and had retired from business to hunt up those vagrant Hebrews. The letters explained that, unlike the quest of the North Pole, this search had been more successful, that Ephraim, Simeon, and the rest of them were simply the English nation (the Scots and Welsh seemed to be mere hangers-on), that King Edward was the direct descendant of King David, that the stone Jacob used as a pillow was in Westminster Abbey, and that the different counties in England could be assigned to their tribes, and the writer explained that he had just discovered that he was of the lineage of Gad. There were also a good many details regarding arrangement of affairs when the Ten Tribes had released themselves, and it was not obscurely hinted that there might be trouble between them and the two tribes who had not been lost. My own impression is that if there was to be anything like a division of real property, and if the Ten Tribes claimed anything from the other two on the ground of being returning prodigals, there would be big, black trouble. On the other hand, the Ten had done fairly well for themselves, and the letter seemed to take a hopeful view of the reconciliation. It was all very fresh, and threw a new light on England, but when a successful spinner prides himself on being a member of the tribe of Gad, one gets a new view of the possibilities of human nature."

This from a "Shepherd of Israel" and a so-called "Doctor of Divinity," is rather strange reading. In these days of enlightened truth of Scripture's fulfilment as to the Houses of Israel and Judah, it is rather severe to speak of

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God's chosen people of the House of Israel, who have proclaimed the Gospel of Christ in nearly all the languages of the world, as "those vagrant Hebrews."

I may say that I wrote a letter on this subject to the Editor of the *Westmoreland Gazette*, and it has been refused insertion. Ian Maclaren's article being marked, "All rights reserved," I suppose the Editor may have been debarred from publishing my letter. This ought to make us more thankful for our own weekly BANNER OF ISRAEL, and encourage us to use our influence in increasing its circulation.

TO "YOU."

By JOHN J. SPENCE.

IN the May number of the *Christian Herald* is a sermon on the above words preached by the late Rev. C. H. Spurgeon. It was the opening words that took my attention, "The Gospel was first sent to Israel." I thought that some explanation was required as to who was meant by Israel. Some say it means a Church, others—and these include the great mass of professing Christians both in and out of the pulpit who teach and preach—that Israel only refers to the Jews, and it is in this aspect I am afraid the preacher is using the word. Now the Jews are only two of the tribes of Israel and are designated in the Bible as the kingdom of Judah, who from the day of Christ to the present have rejected Him and the Gospel. The mission of Christ was to redeem Israel nationally and spiritually. Has this mission failed? Impossible; for in the great scheme of redemption Israel, who was God's chosen people, had a work of vast importance to carry out, viz., to preach the Gospel to all nations. Christ declares He is only sent to the lost sheep of the House of Israel, who were at this time divorced from God and were dispersed among the heathen Gentile nations and lost to all human knowledge; but their redemption was drawing nigh, the atonement was about to be made, the fulness of time had come, spoken of by St. Paul, to redeem those who were under the law, and these could only be the Israelitish people; the atonement having been made, the promise of God spoken through the prophet takes effect in the new covenant made with the House of Israel and the House of Judah (Jer. xxxi. 27-40).

The Jews, who were the custodians of the oracles of God, through their rejection of Christ lost the honour of making known to the world the scheme for its redemption and salvation. As our Lord told them, the kingdom of God was to be taken from them and given to a nation that would bring forth the fruits thereof. Again, he told them that the kingdom of God was in their midst, and this was perfectly true, for He was there, and around Him the small band of Galilæan disciples of the House of Israel, the nucleus of the kingdom. These He sent out, not to the Samaritans or Gentiles, but to the lost sheep of the House of Israel. The time had come when Isa. xxvii. 6, was to take effect, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit." I would ask our teachers and preachers to honestly examine this verse, for I take it that God is speaking, and He cannot lie. No one will deny that the Jews come of Jacob. Tell me, have they, since they lost their nationality 1,800 years ago, taken root anywhere or filled the face of the earth with fruit? O no, say our spiritual guides, the kingdom was taken from the Jews and given to a Gentile nation. If this is correct there must be some mistake, for the Gentiles do *not* come of Jacob, and yet Israel is to take root, to blossom and bud. Who and where is Israel? Are they the Japanese, French, Russians, or Germans? Israel is not to be identified in any of these nations. We claim that the British Empire and America are Israel and this is the link wanted to make the verse intelligible. The proof is that wherever our people have made up their mind to go they go to stay and take root, and are a blessing to those countries, making the desert places to blossom and bud and bring forth fruit. For example, take Egypt, India, Africa, and the Colonies. Then, Israel is to be a great missionary nation. Bishop Ridley says: "It is a great fact that God has chosen the English-speaking people to be His messengers." There are more English-speaking missionaries in the world than all the other nationalities put together.

THE BIBLE SOCIETY'S EXTENSIVE OPERATIONS.

THE hundred-and-first report of the British and Foreign Bible Society for 1904—5, which was presented at the recent hundred-and-first annual meeting, mentions that since the previous anniversary gathering no fewer than nine of the vice-presidents had been removed by death, and that the following have accepted office as vice-presidents:—The Bishop of Bristol, Rev. Dr. Horton, General Booth, Sir George Livesey, the Hon. Justice Forbes, Mr. E. Percy Hollams, and Mr. Williamson Lamplough. The new honorary foreign members include the Archbishop of Upsala and the Katikiro of Uganda.

In commenting on the features of the past twelve months, the report says that "During this opening year in the second century of the Society's life, the issues of the Scriptures have risen to a total only once before surpassed. Colportage has expanded beyond all precedent, until out of every dozen volumes sent out, nearly five are now sold by this agency. The Society's circulation in China alone exceeded a million copies last year. About 350,000 books have been given away among the soldiers and sailors of Russia and of Japan. Twelve new languages have been added to the list of versions. The Society's annual income has again fallen so far short of its expenditure that the year's work shows a very serious deficit. At the end of March, 1905, the Centenary Fund, in payments and promises, amounted to £235,000."

TOTAL ISSUES OF THE SCRIPTURES.

The Society's total issues of Bibles, New Testaments, and portions of the Scriptures for 1904—5 were 5,857,645, as compared with 5,697,361 in 1903—4 and 5,943,775 in 1902—3. These three periods are those in which were reached the highest totals ever attained by the Society. The issues from the Bible House in London for the year ending March 31, 1905, were 1,870,802 copies, a decrease of 163,451 on the previous year. The total issues of the Society since its foundation have been 192,537,746 copies of the Holy Scriptures, complete or in parts. Of these more than 77,000,000 have been in English. In regard to distribution, it may be pointed out that in more than a hundred of the chief cities of the world the Society's depots supply the Scriptures to all comers. In now Christian lands the missionaries of every Reformed Communion are provided with the vernacular Scriptures which they need for

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their work, obtaining these, practically, without expense to their missions. Some idea of the extent of the Society's operations may be gathered from the fact that during the year under review 950 colporteurs were employed in all parts of the world, at a cost of about £45,000, and that they sold over 2,250,000 copies of the Scriptures, a total far above all previous records. The Society has also maintained about 700 native Christian Bible-women, employed in connection with about forty different missionary organisations in Eastern lands; it also helped to support nearly 100 European Bible-women, the majority of whom labour in the poorest districts of London. The cost thus incurred was £6,000.

THE WORK OF TRANSLATION.

Two years ago, states the report, the number of languages and dialects in which the translation, printing, or distribution of the Scriptures had been promoted by the Society stood at 370. Last year the number had risen to 378. It is now 390. This total means at least one book of Scripture in 196 languages; at least the New Testament in 94 more; and the whole Bible in 100 more. Of the dozen new names thus added to the Society's list, six belong to Africa, three to Oceania, two to Asia, and one to Central America. St. John's Gospel will soon be ready for circulation in Susieh, the speech of a Berber tribe in South Morocco, and in the colloquial Arabic of Algeria. For the printing of the last-named, together with another Gospel and the Acts, two missionary ladies at work in the field gave the generous sum of £150 to the Centenary Fund. The Gospel of St. Matthew has been printed in Se-Kalana, the language of a people living to the west of Matabeleland, in South Africa. In the East African Equatorial territories of Great Britain and of Germany are to be found thousands of the once dreaded raiding tribe of the Masai. By degrees they are being persuaded to settle down as agriculturists. Their language has been reduced to writing, brought under the yoke of grammar, and made to express the Gospel according to St. Mark. The same Gospel in Gang, for an Acholi tribe in the Nile Protectorate, north of Uganda, is in the press. So, too, is the Gospel of St. Luke, in Dinka, for the unclothed and untaught race that borders on the River Sobat and the region of Fashoda. In this connection it is interesting to learn that the difficult task of providing a Welsh Bible, enriched with all the marginal matter of the English Revised Version translated into Welsh, has been more than half accomplished.

FINANCIAL POSITION.

On the matter of finance, it appears that the total expenditure during the year 1904—5 reached £253,822, or £2,327 less than in 1903—4. The total receipts were £218,589 10s. 7d., there being the very serious decrease of £20,534, as compared with the previous year. Comparing the total receipts with last year's total expenditure, there is, however, on last year's working what is described as the alarming deficit of £35,233. The deficits announced at the six previous anniversaries have been £17,269, £21,066, £4,851, £5,530, £23,499, and £4,891. In fact, during the past seven years, the Society's expenditure has exceeded its revenue by over £112,000. A heavy debt has been avoided only by successive drafts upon the working capital, with the result that this capital, which is vitally necessary to the Society's business operations, has reached so low a figure that the committee intimate that they dare not consent to its further depletion, and at the same time make an earnest appeal for increased support.

It must not be supposed that the Society's energies are entirely directed to foreign countries. Much is done at home as well as in our colonies. Thus, of last year's total issues, 1,403,662 books, or nearly 24 per cent., were in English or Welsh, and circulated mainly in the British Empire. This number is about 107,000 fewer than the figures for 1903—4. Of the English penny Testaments, 205,877 were issued, making a total of 8,372,881 during the last twenty years. The English Scriptures issued last year included 119,000 of the Society's 6d. Bible; 84,350 copies of the 10d. Bible; and 9,000 copies of the 1s. Reference Bible. The issues included 27,679 Bibles and 10,548 Testaments in the Revised Version. As one result of the remarkable religious revival in Wales, the orders for Bibles and Testaments which reached the Bible-house from the Principality during the closing months of 1904 and the opening months of 1905 had been three or four times as large as usual. In England and Wales the Society spent about £11,000 last year, mainly in direct grants of Scriptures—free or at greatly reduced rates—to the schools and home missions of nearly every Christian Communion, and to all the varied agencies of religious and philanthropic activity. Nearly all the English and Welsh institutions for befriending the blind receive the Scriptures they use at half-price, in either Braille or Moon type.

On Tuesday, Nov. 7, the British and Foreign Bible Society will hold a great thanksgiving meeting at the Royal Albert Hall, to celebrate the completion of its Centenary Fund.

AN AUSTRALIAN QUERY AND THE REPLY.

The Rectory, Rylstone, N.S.W., August 24, 1905.

MY DEAR MR. JONES,—A correspondent writes me this morning: "There is one thing that has puzzled me a bit lately; it is the great failure of Russia. I have always looked for her to become very strong, and to be our nation's enemy, as well as the Jews. But we never know how the nations are going to combine."

Can you answer my friend's query *re* Russia in the columns of the BANNER some day? I am afraid I have poured in letters to you lately. With very kind regards,

Yours sincerely, F. J. HARRIS.

The Rev. J. Idrisyn Jones, Kenilworth.

REPLY.

DEAR MR. HARRIS,—Your letters will be always welcomed. In reply to your correspondent, let me re-assure him, for he need not worry over the defeat of Russia. But the event is very remarkable, that so great a nation should be vanquished by one so much smaller. The probable explanation is that it has been judicially permitted by Divine Providence as an *instalment* of the punishment which Russia has incurred by her long continued cruelty to our brethren of the House of Judah. But great Gog will speedily recover and become as strong as ever, so that he may fulfil the inspired prophecy of an invasion of the land of Israel. The big Lion and the offspring Lions of Tarshish will be there to meet him, and will have somewhat to say to him. Then Gog shall be overthrown for ever, for is it not written—

"And Thou Son of Man, prophesy against Gog and say, Thus saith the Lord God, Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn

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thee about and will lead thee on, and will cause thee to come up from the uttermost parts of the north, and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee" (Ezek. xxxix. 1—4, R.V.).

In all the earth Jehovah will be magnified by that great victory, and His Israel dwell in safety evermore from that day. J. IDRISYN JONES.

Kenilworth, October, 1905.

Correspondence.

YOUNG PEOPLE'S UNION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am glad to find there are others who think with a few in Yorkshire that the time has arrived for introducing the Identity subject to our young people. I have not much sympathy with some of our members isolating themselves from Sunday-school work. This is just the place where we ought to find ourselves week by week, and endeavour to establish juvenile societies. It will be remembered I advocated a movement of this kind at the North of England Anglo-Israel Council Conference, held at Leeds in 1902. By the request of the Yorkshire District Association, I drew up a code of rules in 1901 and an ordinal service for young people on the covenants of God. The "Ordinance" was revised by a committee and printed for the formation of juvenile societies or tabernacles. If any of our friends would like to start one of these tabernacles I shall have pleasure in giving full particulars. The service is conducted on similar lines to the Good Templar Order, except that it has no secret password. All meetings are open to visitors. Each tabernacle is worked by ten or more officers, and is opened and closed by hymn and prayer; thus a number of juveniles are actively at work. There are three elders in charge of each tabernacle to give instruction on the covenants of God. There are also three degrees of membership—(1) To consider the covenants of God; (2) fulfilled prophecies; (3) unfulfilled prophecies; making the work amongst the young a progressive one. An initiatory service is prepared for the admission of new members, and all the ordination service is conducted by the juveniles themselves, under the supervision of the three elders. Competitions, as suggested by the Rev. L. Hills, would be very helpful. The formation of a Young People's Union would be a grand work.

Yours truly, D. PARKER.

19, Industrial-road, Sowerby Bridge.

THE BECKONING HAND.

To the Editor of the "Banner of Israel."

DEAR SIR,—Surely the hand of our God is at this time beckoning us all forward to a more devoted service and a fuller consecration of combined effort; for if I have rightly grasped the full portent of page 416 of the BANNER, of Oct. 4, 1905, it is undoubtedly His voice speaking under and within the two columns of what may appear to the outsider as so many commonplace letters to the Editor. But the sum total of that page has been written with the finger of God. First the solemnly tender warning of Dr. Hanan in reference to the Master's personal claims on our personal service—a word, indeed, spoken in due season. Then comes Marchant's grateful note of thanksgiving, hope and appeal; then that which comes naturally closer to one's own heart—the very encouraging correspondence as to a further development of our work along the lines of the Young People's Union; Mr. Parker's brief but weighty and suggestive note on "Following Up," and then the half-dozen lines at the foot of the page notifying the home-call of our brother Tartas,—all these things combine to speak to my heart very definitely, and the call is made the more clear by the sense of our loss; for we have lost a stalwart, indefatigable worker—a man full of faith and of the Holy Ghost, who, like many another British-Israelite worker who has recently "gone forward," gave of his best, because he gave himself to the work of our cause.

This tragic year of 1905 has already seen the departure of not a few standard-bearers from our ranks, and in Mr. Tartas I have lost a personal friend, with whom I enjoyed very happy fellowship in the early days of this year, when he began the work which now another must take up in the Circulating Library.

Very earnestly do I ask that all readers of the BANNER should unitedly pray the Lord of the harvest to send forth more labourers to fill up the many gaps in our ranks of workers, and also to daily pray for those who are still left to us, who have for so many years stood at the outposts, on the watch-tower, and in the forefront of the battle.

My increasing acquaintance with our leaders brings me each time into contact with those whose hairs are grey, and have grown so in the service of British-Israel testimony. I am profoundly moved as I watch the pioneer group of veterans gradually growing smaller, and, as a young recruit, am most anxious that we who follow where they have so nobly led may, by the abundant grace of the Holy Spirit, prove ourselves worthy to uphold and continue to display that banner which their hands first planted, and that there may be an increase in our company of those whose hearts God has touched and whose eyes are open to the glorious truth and to the privilege and duty of spreading it to the earth's remotest bounds.

Very heartily yours, LEONARD HILLS.

West Hoathly, Oct. 2, 1905.

THE PROPOSED CONFERENCE AND OTHER MATTERS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am glad to see that a movement is in progress for a united Conference of Identity believers. I write to suggest that the meetings should take place—say for a week, like the Church Congress, &c.—during the coming meeting next Easter in Liverpool of the North of England Anglo-Israel Council. No more favourable opportunity could possibly be found, and arrangements could be made for several first-class lecturers, like the Rev. Leonard Hills, the Rev. Idrisyn Jones, Mr. H. A. Marchant, yourself, and the excellent Hon. Sec. for the North, Mr. D. Parker, whose recent lecture in Liverpool was so interesting. In this connection could not the Metropolitan Association prove their value to our great cause by undertaking the cost of providing the lecturers and also open-air speakers? In the parable of the ten virgins the Word says, "Go ye rather to them that sell, and buy for yourselves" (Matt. xxv. 9). People, as a rule, nowadays get too much for nothing, and value the information accordingly. As Jno. Ruskin puts it, folks "grudge the price of a turbot for a good book"; consequently he resolutely declined to allow his works to be sold in cheap editions.

In former years, in the Rev. Fredk. Aston's time, the London Association used to have lectures in provincial towns, and great good resulted. It appears to me that a general "waking up" is necessary all round in Identity matters; we have got far too much into one groove.

The BANNER, meantime, becomes more interesting as the weeks go on, and those fine articles by the Rev. Leonard Hills one simply devours as soon as the paper comes to hand.

Yours faithfully, THEODORE S. HILL.

29, Roxburgh Avenue, Birkenhead, Oct. 4, 1905.

MRS. HIRD (late of Cheshunt), and well known for many years in Anglo-Israel circles, died in August last. Her loss will be regretted by many of our readers.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Revolt under Jeroboam and its Sequel. By John W. Spiller	447
About Ourselves. By the Rev. Leonard Hills	450
Mr. Israel Zangwill and Zionism	451
Miscellanea	452
Lectures by the Rev. J. Idrisyn Jones	453
Bonaparte and the English	454
Presenting a Marked Bible	454
Anglo-Israel Distribution Fund	455
Correspondence: The Prayers for Daily Use. The Proposed Conference. The "Escaped" of 2 Chron. xxx. 6. An Appreciation. The Year-Day Theory	455, 456

THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).

They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).

They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).

They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).

They had to possess the "Gate of their enemies" (Gen. xxii. 17).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

THE REVOLT UNDER JEROBOAM AND ITS SEQUEL.

BY JOHN W. SPILLER.

ONE of the most commonplace and oft-repeated blunders of Christian people is to suppose that the only representatives of the Hebrew nation are the Jews of the present day. How they can hold to such views is a mystery to me when they have their Bibles to read, and when they have been shown that there are two peoples of the Lord, having separate destinies, and of such varied character. Yet how often do we find such people, and I can only come to the conclusion that they either read and think in a superficial manner, or that blindness in part has happened to them (Rom. xi. 25), and that the Lord would have it so. It is, however, not the intention of the Lord that they should always be blind, and, no doubt in His own good time, He will cause the scales to fall from their eyes, when they will see eye to eye with us the truth of our covenant-keeping God. Meantime we can search the Scriptures, and endeavour to teach others the things we have learned.

The subject I wish to deal with comes under the title of a revolt, and it is my object to point out the sequel, and the various happenings that overtook the nations concerned. When a revolt takes place among a set of people there is evidence that something was wrong, or that they were dissatisfied with their surroundings. The revolt is their protest, and their object is, if possible, to get away from their aversion. In the case under consideration it is the revolt of a body of people from the rule of a tyrant, and when they turned away from his authority they entered upon a new life of their own—the Alpha, or beginning, of a separate history. The breaking away, then, points to the fact that some of the original remained, and when we read the Scriptures as written in 1 Kings xii. 15—17 we see the first breach in the united existence of the people of the Lord, and we find that He ordained it that He might perform His saying, which He spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. The foregoing chapter is conclusive evidence of the rupture, and what I want to make plain is that the rupture that then occurred has not been healed from that time to the present

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day. I do not know how many passages of Scripture there are that point to the separate destinies of the Hebrew peoples, but they are very numerous, both in the Old and New Testaments. They are treated in various ways and varying language, some as historical records, some as parables, some as symbols, and others as directions given by the prophets to be carried out by the peoples in the appointed time. I cannot deal with any great number of the distinctions, but I will try and show one or two under each of the various headings.

The first point that comes under review is an historical one, recorded in 2 Kings xvii., where it gives us a history of the doings of the kings of Assyria and Israel. It describes most graphically the idolatry and wickedness of the children of Israel of the Ten Tribes, how on every high hill and in every grove they set up altars and images, and burnt incense in their high places, making their sons and daughters to pass through the fires in their worship of Molech and Baal (2 Kings xvii. 16, 17). "Therefore the Lord removed Israel out of the land, and out of His sight: so that there was none left but the tribe of Judah only" (2 Kings xvii. 18). I would like to point out here, and to impress it upon my readers, that in verse 6 it explicitly tells us where Israel was placed, and how they were carried captive to Halor and Habor, by the river of Gozan, and in the cities of the Medes, so that they were carried out of their own land into Assyria unto "this day" (2 Kings xvii. 23). The distance from Samaria in a north-easterly direction to the places whither they were deported was about 900 miles, and it is recorded by Josephus that they were in exile in his day, about the year 66 A.D. I have shown you the historical side of the revolt of the House of Israel and its sequel, and what became of them, but we cannot leave them in captivity, as it is the purpose of this article to show their restoration in the form of an united people after dealing further with the sequel of the revolt, and the separate destiny of the House of Judah or the Jews, the descendants of the fourth son of Jacob. I would like to call the attention of the reader to a fact that is not generally observed. The revolt of the people here under review took place in the year 975 B.C., and it was not until the year 758 B.C., or 217 years after, that we first notice the term Jew (2 Kings xvi. 6) used as applying to the people of the House of Judah (as *contra* to the House of Israel). And yet how often do we find people, and learned people, saying that Abraham was a Jew, when the Scriptures declare he was a Chaldean and a Gentile (Gen. xv. 7; Acts xv. 14). I call your attention to this to show that my statement, at the commencement of this article, about the superficial manner in which the Scriptures are read is founded on fact, because it is common for folks to say, when spoken to on this subject, "Oh, I don't want to be a Jew!" forgetting, perhaps, that the Redeemer of Israel, and the Saviour of the world, was one of the despised race. It was some 133 years after the deportation of the Ten-tribed House of Israel that the king of Babylon (2 Kings xxv. 20, 21) came against Jerusalem and the Jews, and besieged it for 16 months, finally taking the people captives to Babylon along with their king and nobles, and there they remained for 70 years in bondage to their captors. We then read in Ezra that under the decree of Cyrus, the king of Persia, they were allowed to return to their own land, and to rebuild the walls, the city, and the temple, and there they remained, governed by various leaders and kings, until the final overthrow of Jerusalem and dispersion of the Jews by Titus and Vespasian, Emperor of Rome A.D. 66. It has been argued that the return of the Jews from Babylon comprised the whole House of Israel, that in that return the amalgamation of the whole twelve tribes took place, and that they are at present joined together as one people, represented by the Jews of the present day. It does seem strange that such a fallacy can be held when you have such contrary historical facts placed before you. Here is Israel carried captive in a north-easterly direction by King Shalmaneser a distance of 1,000 miles from Jerusalem 133 years prior to the deportation of Judah in a south-easterly direction by Nebuchadnezzar, king of Babylon, a distance of 600 miles from Jerusalem, and from each other about 600 miles, and we have Ezra's testimony that Judah returned after an absence of 70 years, while Israel had not returned in the days when Josephus lived, 790 years after.

I have noted and shown the distinction and separation of the two Houses from an historical point of view, and would like now to call your attention to Matt. xxi. 33—43. We have here a parable of a householder, who, owning a vineyard, let it out to certain husbandmen, and when he thought the time opportune to receive the fruits of the same he sent his servants to collect them. We find in the narrative that various things happened to them, so that he was obliged to send his son, and when the husbandmen saw the son and heir they said, "Come, let us kill him!" and they took the heir, cast him out of the vineyard, and slew him. I think we have here a reference to our Saviour, and would like you to notice that when the householder came to his vineyard he destroyed those husbandmen, and let it out to others, those others being Israel of the Ten Tribes, because the Sadducees and Pharisees noted that our Saviour spake of them. And in verse 43 we read that the kingdom of God was taken from the Jews and given to a nation bringing forth the fruits; in other words, the Saviour which the Jews crucified and put to death (the heir of the householder in the parable) the other husbandmen received as their risen Redeemer and Saviour, ready to render the fruits of Christianity as the fruits of that kingdom which was taken from them. It will not do to say that the kingdom was given to those outside Israel and to the Gentiles, because there is much evidence to the contrary. Psa. cxlvii. 19, 20, says, "He sheweth His Word unto Jacob, His statutes and ordinances unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them." In 1 Peter ii. 9 it says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of Him" (or render the fruits of the kingdom) "who hath called you out of darkness into His marvellous light." This could not refer to the Gentiles, as we know from a perusal of verse 12, and from the 11th chapter of Romans. Amos iii. 2 states, "You *only* have I known of all the nations of the earth." The oracles, judgments, and statutes we find were only given unto Israel, and since we learn that they were taken from the Jews and given to a nation, there is only one conclusion to be arrived at, namely, that that nation must be Israel of the Ten Tribes. And Israel of the Ten Tribes, and the nation in possession of them, must be one and the same. It is probable that we have a representation of the House of Judah and Israel in the parable of the Prodigal Son. We know that Israel was taken into a far country, away from home and kindred, and it was while she was eating the husks of humility in the land of her captivity that she said: I will arise and go into a far country where mankind never dwelt, and there we will serve God as we never served Him in our own land (2 Esdras xiii. 39—50); and we read in Hosea xiv. 8

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of Ephraim saying, "What have I to do any more with idols?" thus showing when Israel had spent her substance in riotous living, she, like the prodigal, repented, and turned with the cry: I will arise and go to my Father, and say, I have sinned against Thee, forgive me, and I will become one of Thy servants; in other words, I will serve Thee as I never served Thee in my own land. Judah we find represented by the elder brother, who stayed at home, but was jealous of the prodigal, and we see him claiming the whole land as his possession, which I take to be on a par with his objection to the slaying of the fatted calf, and thinking that since his brother had spent his substance, and clean gone out of the land, he (Judah), staying at home, might with impunity claim and occupy the whole of it, as their language implies (see Ezek. xi. 15).

I have dealt with the historic and parabolic sides of the distinction, and now I wish to treat it from a symbolic standpoint, and to show by the symbols employed in the Scriptures that the same idea of distinction is carried out, and that the peoples of the Lord are still separate. In the 37th chapter of Ezekiel we have an account of Ezekiel's vision of the valley of dry bones, how the Spirit of the Lord was upon him, and asked him if the bones could live, and he answered, "O, Lord God, Thou knowest!" Then follows a description, in remarkable symbol, of how a nation may be resurrected from their graves—from the graves of obscurity—and made to stand upright. These bones, which had no life, and whose parts were cut off, are declared to be the whole House of Israel. Then in verse 16 we have a most graphic sign of the complete separation of the two Houses, because the son of man, who was the prophet Ezekiel, was bidden to take one stick, and write upon it, "for Judah, and for the children of Israel his companions"; then to 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." Then in verse 22 we are told that they shall be made into one nation, that one king shall be king to them all, that they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. When this union takes place (verses 26, 27) God declares He will make a covenant of peace with them, and it shall be everlasting. He will set His sanctuary and His tabernacle in the midst of them; they shall be His people, and He will be their God for evermore.

We might now turn with advantage to Romans ix. 21, where we have an allusion to the potter, who, with a lump of clay—the same lump of clay be it noted—maketh one vessel unto honour, and another unto dishonour, showing a distinction between the two Houses in a very forcible way. Because we know from subsequent history that the vessel of dishonour was the Jews, who persecuted the Saviour and His followers even unto death; and since the potter made the two vessels out of the same lump of clay, it follows that the other vessel must be Israel of the Ten Tribes, the people who were called Lo-ammi, or, not My people; the people who were deported and carried out of their land, and who never returned; who are to-day in the land of their exile; declared to be not God's people by all but a few cranks, called British-Israelites. Yet in Hosea i. 10 we are told it should come to pass that in the place where it was said of them, Ye are not My people, there they shall be called the sons of the living God, and it is the cranks who anticipate, and are working for that end, believing that if the casting away of them be the reconciling of the world, the acknowledgment of them will be as life from the dead. In Romans xi. we have the same idea. We have represented an olive-tree, and we have St. Paul repudiating the idea that God had cast away His people. He (St. Paul) being of the tribe of Benjamin, knew that the remnant, according to the election of grace, had found that which they sought not for, the others being blinded; he knew that the Jews had rejected Christ, and he believed that the mission of Christ, which was to the lost sheep of the House of Israel (Matt. xv. 24), had been carried to its consummation. The olive-tree referred to, and used as a figure, represents a tree with some of the branches broken off and another grafted in, the grafted one being the Gentiles, who were told not to boast themselves against the natural branches lest the same fate befell them, for if the Lord spared not the natural branches, who were broken off through unbelief, "take heed lest He spare not thee." Yet seeing that thou, an unnatural branch, wert grafted into the good olive through thy belief, so shall they, the natural branches, be grafted in again to their own stock if they remain not in unbelief. The foregoing emblem is a picture of the condition of the two Houses of Israel, and the inclusion of the Gentiles, who were made partakers of the Gospel through adoption. But the natural branches were part of the whole, and shall assume their rightful place, which Israel of the Ten-tribed House have done, as other portions of the Scripture testify. Judah, however, remains in unbelief at the present time, still forming the broken off branches, and showing in another manner that the two Houses, or peoples, are still separate.

In conclusion, I must endeavour to show that these peoples, who have a separate existence to-day, and who have been separated for 2,880 years, will at some future time become one kingdom, having one king over them all, and dwelling in their own land, which land is to become the joy of the whole earth. In Jer. iii. we have the characters of the two Houses set before us in the personality of the two wives, who are two sisters, both of whom have done evil in the worshipping of false gods, and likened to women who have committed adultery. Here we find that one sister (Israel) is divorced on that account, yet we are told that her sister (Judah) profiteth not by seeing her divorced, but does the same vile thing, and we read that Israel is justified more than her treacherous sister Judah; and is entreated to return, to only acknowledge her iniquities, and all will be well. Then at the time when she turns, and acknowledges the Lord God her Husband (for He declares He is married to her), we find that He will give her pastors according to His own heart, who shall feed her with knowledge and understanding. The prophet is bidden to proclaim the comforting words towards the North, and we are assured that when they have multiplied and increased in the land, when Jerusalem is called the throne of the Lord, and all nations gathered unto it, "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" (Jer. iii. 18). Thus the Scriptures, viewed from all possible points, teach the separate existence of the peoples; the revolt was complete, the captivities removed them hundreds of miles apart, and secular and sacred history denies their amalgamation at the return from Babylon. The parables of the husbandman and the prodigal son, the symbols of the two sticks, the two vessels made from one lump of clay, the broken off branches from the original stock, and the two wives, all point to what we contend for, namely, that Israel were divided into two peoples having different destinies. Lest any should

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cavil at the conclusions arrived at, and still hold to the belief that they are not separate peoples at this date, I will just make one more quotation. In Amos ix. 9—15 we read that God will command and will sift (or cause to move) the House of Israel among the nations, that in that day He will raise up the tabernacle of David that has fallen, close the breaches thereof, raise up the ruins, and build it as in the days of old; the ploughman shall overtake the reaper; they shall plant vineyards, and drink the wine thereof; they shall be planted in their own land, and they shall be no more pulled up. Thus we have the most conclusive evidence that they are still separate; there is no mistaking the teaching of Jer. iii. 18 that Judah must walk to Israel, and both return from the land of the north to the land of their fathers, which is a prophecy yet unfulfilled, for when this return and amalgamation takes place they are, according to Amos, to be pulled up no more out of their land, "the land that I have given them."

THUS SAITH THE LORD.

ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—XII.

BY THE REV. LEONARD HILLS.

DID you ever hear the objections raised against our Israelitish origin by some such statements as these?

I.—We cannot be Israel because we're such a mixed lot. The Ten Tribes were last heard of about 721 B.C. by the River Gozan, a thousand miles from Palestine, and it's simply impossible that the tribes could have taken that tremendous journey across Europe from the borders of the Caspian Sea to these Isles without becoming hopelessly mixed up with the other nations and peoples through whose territory they passed.

II.—It is impossible that we are the descendants of the Lost House of Israel, because it is a well-known fact that we belong to the Aryan race (Japhetic).

III.—There is no evidence whatever that the mixed multitude of Britons, Celts, Angles, Jutes, Danes, Saxons, Normans, etc., that make up this British people, ever came from one parent stock; or had anything in common, beyond a blood-lust, a roving nature, and a fierceness and cruelty that may well make their descendants ashamed of them rather than proud.

To these questions or objections my answer is as follows:

1. The Gulf Stream is the answer.
2. The "Aryan" *race* never existed.
3. There is evidence enough to fill several books; in fact, several books are in existence dealing with this very point.

Now to explain a little more fully; and please don't skip over this letter because, as so many fellows say, "I don't care for a lot of dry-as-dust history." This, I promise you, will not be dry as dust. As to the "mixture" objection and my reply. At first sight you may not see that the Gulf Stream has got anything whatever to do with the matter, but that is the short, curt reply I always give publicly to people who say we cannot be Israel because we must of necessity, coming through all those other nations and people from Gozan to Britain, be hopelessly mixed with them. You all know that the Gulf Stream is a volume of hot water that has its birth in the Gulf of Florida, in Mexico, and comes all the way straight across the Atlantic, and encircles these island homes of ours in Great Britain and Ireland. Now, if you know anything of chemistry, you know perfectly well that that science teaches you that every drop of water mixes with every other drop; hence, if science be true, it is impossible for that comparatively-speaking small body of water to travel through all those hundreds and hundreds of miles of the great, cold ocean without becoming hopelessly "mixed." But, as we all know, the facts are quite the contrary, and this particular stream does *not* mix with every other drop, but pursues its heaven-appointed way and reaches our shores, with the result that we are warmer in winter than any other place on the same latitude. Very well; if you tell me that it's impossible for the tribes to arrive at these islands otherwise than hopelessly mixed, my reply is: "It is scientifically impossible for the Gulf Stream to arrive at these islands otherwise than hopelessly mixed with the rest of the ocean." More than once on Brighton beach have I had the pleasure of experiencing the eloquent silence that immediately follows this "Gulf Stream" retort. I was much amused at a party the other evening where the "Identity" was being discussed; and just as one gentleman was beginning to put forward the "mixture" objection, a lady sitting next him said—looking across the room to where I was sitting—"You'd better say this very quietly, for if Mr. Hills hears it, he will swamp the Gulf Stream over you." But, after all, the Bible itself is a better reply to this or any objection than anything else we can bring, and if we only know the Scriptures well enough to be able to put our fingers on the portion exactly suited for the occasion of the moment, we shall find an all-sufficient reply to any and every objection. Open your Bibles at Amos ix. 9, and read, and red-mark it. "For, lo, I will command, and I will sift (cause to move, margin) the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Either this is true, or it is not, and we who have proved the truth and faithfulness of our God can surely see that this is just such a promise as we might expect to find somewhere within the Book concerning the people of His choice.

Now as to the second point, you may, without fear of contradiction, give the answer that I have marked No. 2 in this letter. It has now been proved to demonstration that the ethnological statement and belief, of so many years standing, of an Aryan race, never had any existence, except in the minds of learned philologists and ethnologists. Because certain peoples could be traced back to a certain district, and having a language in common, these people were called an Aryan *race*, whereas, as a matter of fact, they were of many races, and the learned and clever people had fallen into the error of making language a test of race. It has now been satisfactorily established that though there was an Aryan tongue, there was never an Aryan *race*. To make this idea of language being the "test of race" clear, can be best explained to you by a little quotation from that caustic little pamphlet, "British-Israel Facts and Opposition Fictions," by J. G. Taylor, p. 9, line 36. "If language is a test of race, the Jews who returned from Babylon were not Jews, but Babylonians; for they spoke the Babylonian tongue. And if we travel to America we will hear millions of negroes talking English—the sons of Ham conversing in the dialect of Surrey. If 'language is the pedigree of nations,' either those negroes are descended from us, or we are descended from negroes; we can have our choice."

Now as to the third mis-statement that there is no evidence, recent research has established beyond question an overwhelming abundance of evidence that these wandering tribes variously described as Jutes, Angles, Saxons, Danes,

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etc., all sprang from a parent stock, all came from the same locality, and all were readily reunited here in these Isles of the West in one complete nation, out of which has grown this "Empire that never sees sunset." We do not know all there is to be known on this great subject as yet, but what we do know already is sufficient for any fair-minded, unprejudiced person to keep on the look-out for the almost daily proofs that are forthcoming. Let us tabulate what we already know for certain concerning this vexed question of parentage.

I.—Exactly where Israel was *lost* the Scythian race was first discovered.

II.—These Scythians "wandered from sea to sea" (Amos viii. 12). Their very name means "dwellers in tents."

III.—They had a legend that they first became a nation in a great wilderness 1,000 years before Darius the Mede (500 B.C.). This date corresponds with the date of Israel under Moses in the wilderness.

IV.—They grew rapidly and became a conquering people, with an excellent system of law and government, which resembled in many points the laws of Moses for Israel, such as abhorrence of swine, etc.

V.—Thucydides (ii. 97), in writing of these Scythians about 420 B.C., says that they were unsurpassed for military skill.

VI.—They were conservative, and hated foreign customs.

VII.—In 628 B.C. they became masters of Asia, and for 28 years kept the great power of Babylon in check. They threatened Egypt itself, and were only kept away by a heavy bribe paid by the king, and according to Herodotus they spread ruin wherever they went.

VIII.—The Southern section of them were variously called Dacians or Getæ, and left their name in Greece, which in those days was called Danoni, the land of Dan.

IX.—Ireland was originally called Scuite's Land, or the Island of the Scyths, Scots, or wanderers (see Hosea ix. 17). "They shall be *wanderers* among the nations."

X.—These Scyths or Scots (wanderers) came into Europe at the very period, by the self-same route, and from the identical locality in Asia, at, by, and from which journeyed the Israelites of Esdras. See 2 Esdras xiii. 40—46 :—

"These are the Ten Tribes which were carried away prisoners out of their own land, in the time of King Hosea, whom Shalmanasar, King of Assyria, led away captive, and 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 law which they had never kept in their own land, and *they entered into Euphrates by the narrow passages of the river ;* for the Most High then showed signs for them, and held still the flood till they were passed over, for through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth. Then dwelt they there until the latter time."

XI.—The Angles, Jutes, Saxons, Normans, Danes, Frisians, all came to Europe from Asia as a Scythian race, and first appeared in Europe (according to Herodotus) about the seventh century before Christ.

XII.—The language where Israel was lost was Sanskrit, and the Persians called these Scythians by the Sanskrit names of *Saka*, meaning Date, and *Sunya*, meaning Destitute ; hence, "A people destitute of date ; wanderers." This Sacassani, as the two words were called when coupled together to make a term to describe this people, afterwards became changed to Saxons.

XIII.—The ancient names of England were Tarshish and *Dannoii.* Ancient British maps show that the Simeoni, the Danans and the Gadeni were three of the leading peoples who settled here.

XIV.—The word Brythom is composed of two *pure* Hebrew words, Bryth and om, which mean covenant people. God said the covenant people should be dominant. We sing to-day, "Britannia (that is the covenant people) rules."

XV.—Professor Rawlinson connects the Gimiri or Khumri with the Saxons.

Sharon Turner says the Saxons were Scythian.

Theiry says Danes and Normans descended from the same primitive race as the Anglo-Saxons, and in this statement Laing fully concurs.

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.

All the foregoing 15 points are recognised historic facts, and can be strengthened by 150 other equally historic facts concerning our ancestors.

"Search the Scriptures" (S. John v. 32).

"Despise not prophesyings" (1 Thess. v. 20).

"Prove all things ; hold fast that which is good" (1 Thess. v. 21).

God spoke these words, and said :

"I will bring the blind by a way they knew not" (Isa. xlii. 16) ; and "Who is blind as My servant ?" (Isa. xlii. 19). Read carefully Isa. xlii. 10—19.

MR. ISRAEL ZANGWILL AND ZIONISM.

MR. ISRAEL ZANGWILL has soon broken silence after his bout at the recent Zionist Congress at Basle with its president, Dr. Max Nordau, and this week he has issued to Jews in general his manifesto of the Jewish Territorialist Organization, as the outcome of the opposition he led at the Congress against the offer of Great Britain for territory in East Africa being refused. Contrary to expectation, Mr. Zangwill is not only not bitter against the Palestinean Zionists (those in favour of Palestine only), but he expresses himself as not opposed to them generally, and the members of his Organization are free to follow their own fancies in their individual attitudes towards the movement.

Mr. Zangwill, in his manifesto, summarises the present position of the Jews of the world, and comes to the conclusion that of necessity the Jewish problem is fast reaching a stage when something will have to be done. He admits that England and the United States are fast becoming tired of receiving many thousands of immigrants each year, and he therefore urges the necessity of finding some territory, in any part of the globe so long as it is reasonably good and suitable, to which the huge emigration from Eastern Europe can be directed. It is here where Mr. Zangwill comes into conflict with the Zionists, for whereas they limit themselves to Zion (Palestine), he, seeing no likelihood of the early acquisition of that land, urges striving for a refuge anywhere.

Mr. Zangwill is organizing his party on proper business lines, and he hopes to enter into relations with Governments and public and private institutions. He also proposes to establish the necessary subsidiary bodies of labour-bureaux and financial institutions, and hopes to undertake an active campaign in the coming autumn.—*Pall Mall Gazette.*

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MISCELLANEA.

THE REAL PERIL.—The friend who sent us this extract remarks, "The words, 'Russo-Asiatic hordes,' are almost purely Scriptural," with which our readers will fully agree. The "Tartar Peril" is no myth. Happily, it is not for us to fear it; we need only watch its development:—A writer in *Blackwood's Magazine* discourses on the subject of the various "perils" of which we have of late heard so much—the Yellow Peril, the Anglo-Saxon Peril, and the Tartar Peril, more inexactly the Russian Peril. He bases his dread of the Tartar Peril chiefly on the immense numerical superiority of Russia's armed forces—6,000,000 soldiers, an overwhelming force as compared with that of any other European Power. A fearful picture is conjured up of Europe overrun by a vast host of Russians, accompanied by "hordes of marauders from Central and Northern Asia," all under the Russian standard, and, though half savage, yet well generalled, and therefore far more formidable than their predecessors. No European Power could invade Russia; she has too bad a climate, and her economic development is too backward. But these Russo-Asiatic hordes, if not arrested on the frontier, would soon disorganise and demoralise any civilised State in Europe.

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AN EXEMPLARY MOTHER.—"Great Britain has proved herself the most prolific and the most unselfish mother of healthy, self-sustaining Colonies in the world," writes the Hon. Oscar S. Straus, late United States Minister for Turkey, to Mr. Zangwill, in a letter approving of Jewish colonisation under British protection.

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A BISHOP DEFINES OUR "CALLING."—Preaching at Trowbridge on modern problems, the Bishop of Salisbury declared that one of the greatest dangers to the nation was the carelessness with which children were treated. But for infant mortality we should be strong to maintain the position to which God had manifestly called us—that of colonising the world and raising up new dominions and States in every part of the earth. We thank the Bishop for his description of our destiny; it seems to harmonise well with the description of Israel's (Isa. liv. 3, xxvii. 6, xxxv. 1, xlix. 8; Zech. x. 7—9; Gen. xlix. 19).

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THE PREDOMINANT POSITION.—At the late German Colonial Congress, Lieut.-General Liebert, representing the German Navy League, addressed the congress on the political and economical importance of possessing a powerful fleet. He described the development of British naval power, which, he said, showed how Great Britain's naval supremacy ensured "her predominant position in the world."

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NATAL RUBBER.—A new field for the cultivation of rubber is to be opened up. The Natal Government announces that it will grant leases of land in the Ngwavuma district in Zululand to Europeans who will settle there for the purpose of working the large number of rubber-vines which abound. The rubber is of a quality which should fetch 4s. a pound in the London market. In these days of rubber tyres the demand for the product is so good that the Natal Government's offer is not likely to go neglected.

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KEEPING THE FAST (Isa. lviii. 6, 7).—In opening a charity bazaar at Liverpool on Oct. 10th, Viscount Hayashi, the Japanese Ambassador, said that after the Japanese in England had recovered from their bewilderment at the greatness of everything, they were chiefly struck by the institutions of charity undertaken by the spontaneous good will of the people of this country.

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NOT KEEPING THE FAST.—Something like a little civil war prevailed in Spitalfields and Whitechapel yesterday. It was a religious war, and arose out of the great Jewish fast, "The Day of Atonement," or "Yom Kippur." On that day all orthodox Jewry is supposed to fast and do penance. Some Hebrews of the more lax type, however, do not keep the fast at all. On the one hand were the orthodox Jews—the great majority, who religiously set about to observe the solemn fast. The "feasters," on the other hand, mocked them by making an ostentatious display of indulgence in food and drink. This was particularly noticeable near the chief synagogue at the corner of Brick Lane and Princelet Street. Next door is a freethinking Russian Anarchist Club, which had a banquet while the service was going on. This was too much for the "fasters." A quarrel quickly arose, and was waged fiercely with fists, empty bottles, and iron bars. The "fasters" broke the windows of the "banquet chamber" of the Anarchist club, and the terrified "feasters" barricaded themselves in with boards until the police had once again restored order. Eight Jews and two policemen were injured. Four youths were arrested and bound over to keep the peace.—*Daily Mirror*, Oct. 10.

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OUTPUT OF COAL.—In the United Kingdom we dig 64 million pounds' worth of coal a year, the United States 48 millions, and Germany 35½ millions' worth.

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SIMILAR TO CELTIC.—An interesting history is attached to a small exhibition at the Liverpool Union Institute of Archæology. On this occasion there will be shown the results of five months' excavating in Egypt, by Mr. John Garstang, reader in Egyptian archæology at the Liverpool University, assisted by Mr. Harold Jones. The "patrons" of the work, who bore the financial burdens of the enterprise, were some ten ladies and gentlemen of Liverpool and elsewhere, enthusiasts in this branch of research. The necessary concession from the Egyptian Government having been secured, the explorers addressed themselves to a tract of country in Upper Egypt, lying between Esna, in the north, and Hissayeh, in the south. In examples of bronze, of pottery, weapons of flint, and the like, the collection is very rich, the general type showing a similarity to Celtic remains of the same order.—*Standard*, Sept. 23.

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CANADIANS AND NELSON.—Canada has promised a tenor bell for Nelson's church at Burnham Thorpe, providing that the remaining bells are given by other British Colonies.

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FOURTEENTH CENTURY PAINTINGS.—While removing whitewash from the walls of Bradwell (Essex) Church, the vicar discovered a secret cupboard in which were two mural paintings of the 14th century. One represents the Saviour and the other St. Paul.

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LECTURES BY THE REV. J. IDRISYN JONES.

BRITISH-ISRAEL.

On Tuesday evening the Lecture Room of the Public Library was filled with a large audience, who had assembled to listen to a lecture by the Rev. Idrisyn Jones, in connection with the British-Israel Association of West London, on "Britain an Israel Nation." The chair was taken by the Rev. A. E. Bull, vicar of St. Paul's, who during the half hour that elapsed before the arrival of the lecturer, who had been delayed by a breakdown of one of the trams, addressed those present on the subject of Britain and Israel. In welcoming the lecturer, the Rev. gentleman said that he thought they should certainly congratulate themselves that the very first use to which that excellent hall was put was for a lecture on British-Israel (applause). He considered it a great honour, and he would not forget to mention the fact to the Imperial Council at Exeter Hall. The Rev. Idrisyn Jones, who was known the world over and who had travelled in all parts of the British Empire, had a great deal to tell them upon a subject with which he was well acquainted, and he would now ask that gentleman to address them.

The Rev. Idrisyn Jones, who was received with applause, said, in opening, that he was glad to know that that hall was being consecrated by a lecture on so great a subject. In the course of an extremely interesting lecture, he declared that his was a very wide subject, and he did not suppose that all present were at one with him, or that he would be able to carry all with him when he had finished, but his aim would be to reduce the minority. He had looked well into the question, and he would not have ventured to talk on the subject publicly without he had been able to meet all the difficulties that might be raised. There were two arguments on which they could fix their staple line. The first was that they had come from Palestine, and if that was so who could they be but people of Israel? They could not have come from the West, for in those days America was not discovered; they could not have come from the South, where the aborigines were black and a different race altogether; they could not have come from the North, and they were shut up to the point that they had come from the East. The lecturer quoted passages from the Bible and from historians, showing how the Israelites came from Samaria to Media, thence across the Euphrates, by the shores of the Black Sea, and round by Scandinavia into the British Isles. His second line of argument was that the British had all the marks of Israel on them. In the first place Israel was to be the first nation in the world. In Deuteronomy, chapter xxviii. 1, they read concerning Israel, "Thy God will set thee on high above all nations of the earth." There was no doubt but that Great Britain was the chief nation at the present day. The second mark was, "Israel to be a mother of nations." Great Britain was the only nation which could be called such, and that was a mark of Israel and they ought to be Israel. Other marks were, Israel to lend money to the nations and never to borrow, which condition was fulfilled by Britain; and Israel to keep the Sabbath. They did not keep the Sabbath as they should, but there was no nation on earth that kept it as well as they did. Then, Israel's seed was to be as the stars. He pointed out that the population in the Roman Empire during the days of its prime was from 110 to 112 millions, whereas the population of the British Empire was 500 millions. There never had been such a nation. The seed of Israel was promised the dominion of the seas and the possession of the Gate of their enemies, and these things the British people had. God foresaw that the nations would hate them, and at the present time Britain held the gates and could dominate other nations from strategic positions up and down the whole world. Israel was to be unconquerable. He did not advocate war, but if war was inevitable, it was better that Great Britain should be unconquerable, as it had always been. He reminded them of Shakespeare's words at a time when England was a much smaller nation: "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." The lecturer dwelt upon many other marks, quoting numerous authorities to strengthen his argument, after which he dealt with the objections which had been raised on the question. They could not explain these marks as being an accident. Israel was here, and he asked them to say with Paul: "Are they Hebrews? So am I. Are they Israel? So am I. Are they the seed of Abraham? So am I."

At the conclusion of the lecture the Rev. Idrisyn Jones was accorded a hearty ovation, and on the proposition of Mr. Norman Cole, seconded by Mr. Chapman, a vote of thanks was passed to him. A similar vote having also been accorded to the Chairman, the proceedings terminated with the singing of "God Save the King."—*Middlesex Chronicle*, October 14th, 1905.

The Rev. J. Idrisyn Jones at Dulwich.

A lecture by the above well-known advocate of British-Israel Truth was given on the 9th inst. at the Congregational Lecture Hall, East Dulwich, S.E., which was attended with conspicuous success, for which we praise Israel's King and take courage.

This meeting was arranged by, and under the auspices of, the Dulwich Grove Literary Society, and it is cheering to record that a fine, intelligent audience of 200 assembled on this occasion.

Mr. Jones took for his subject the "Hebrew Origin of the British Race," and, as usual, his arguments were given with irresistible force, charm, and logic. The Pastor had most kindly given out strong notices about the lecture and the lecturer the day previous, but as he had to attend the Annual Congregational Conference at Leeds, his place as Chairman was taken by Mr. A. B. Doxsey, who, with many others, expressed themselves more than interested in the matter brought before them. Literature was bought readily, and new converts made, and both Mr. Jones and myself are sanguine that the seed sown will yield abundantly. We pray the Lord of the Harvest that it may be so, and that "open doors" may be found for further public meetings this winter.

If any friends in this locality are desirous of helping our cause by drawing-room or other meetings, please communicate to the undersigned.

Fresh adherents badly wanted and warmly welcomed by

Henry G. Locke, *Hon. Sec.*,
Camberwell, Peckham, and Dulwich Branch of British-Israel Association.
115, Choumert Road, Peckham, S.E., October 10th, 1905.

Interesting Lecture.

"Who are the British people?" was the subject of a lecture given at Heaton Chapel on Monday evening last by the Rev. J. Idrisyn Jones, of Kenilworth, a well-known writer and

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authority on the subject of British-Israel. The Rev. Wm. Blake, of Wycliffe Chapel, Stockport, occupied the chair and introduced Mr. Jones to the audience. At the commencement of his very interesting lecture Mr. Jones asked that his audience should approach the subject with an open mind, and he then proceeded to give his reasons for believing that the British are of Hebrew origin. The first of his two main arguments, he said, was that the British people originally came from Palestine. That we are an Eastern people nobody disputed, all historians being agreed upon this point, Sharon Turner tracing our ancestors from Media, and Mr. Jones quoted 2 Kings xvii. 6, to show that the Israelites were carried away captive and placed "in the cities of the Medes," this referring to the Ten Tribes. The second main argument, said the lecturer, was that the British people are an exact copy of the Israel pictured in the Bible, and he gave many quotations from the Bible referring to Israel for his audience to compare with the position of Great Britain to-day, showing how this nation was actually fulfilling prophecy regarding the Lost Ten Tribes. Regarding the theory that Israel no longer existed, the reverend lecturer quoted the passage from Jer. xxxi. 36, viz.: "If these ordinances depart from before Me saith the Lord, then the seed of Israel also shall cease from being a nation from before Me for ever." The reverend lecturer gave other evidence in support of his belief, not the least interesting of which was the fact that the lion and the unicorn are Hebrew emblems, and also the "Harp of Judah" upon the Royal Standard. He also referred to the "Covenant Stone," which is under the Coronation Chair in Westminster Abbey, the existence of which is not generally known, and to the fact that the English language, according to Tyndall, agrees a thousand times better with the Hebrew than with the Latin. After a few questions had been asked by the audience the meeting was brought to a close.—*Stockport Advertiser*, Oct. 20th, 1905.

BONAPARTE AND THE ENGLISH.

ANOTHER *mot* attributed to Napoleon was not his originally—his sneer at the English as "a nation of shopkeepers." No doubt Napoleon often quoted it, but he always attributed it to its true author, Paoli: "They are a nation of shopkeepers, 'Sono mercanti,' as Paoli used to say." On the other hand, he paid the English, in cooler moments, the highest tribute they have ever received from an enemy: "The English character," he said at St. Helena, "is superior to ours. They are in everything more practical than we are. They emigrate, they marry, they kill themselves, with less indecision than we display in going to the opera. They are also braver than we are. I think one can say that in courage they are to us what we are to the Russians, what the Russians are to the Germans, what the Germans are to the Italians. Had I had an English army I should have conquered the universe, for I could have gone all over the world without demoralising my troops. Had I been in 1815 the choice of the English, as I was of the French, I might have lost the battle of Waterloo without losing a vote in the Legislature or a soldier from my ranks. I should have won the game." "How," asked Napoleon of Foy, who had just come from a battlefield in the Peninsular War, "how are my soldiers fighting?" "What do you mean, sire? Of course . . ." "Yes, yes, I know. But are they afraid of the English soldiers?" "Sire, they respect them, but do not fear them." "Well, you see, the English have always beaten them—Cressy, Agincourt, Marlborough." "But, sire, the battle of Fontenoy!" "Ah, the battle of Fontenoy. That is a day that made the monarchy live forty years longer than it would otherwise." As a matter of fact, the honours of Fontenoy were divided between the fourteen thousand British infantry which advanced in the face of a terrific cannonade against sixty thousand French ("a noble precursor of the heroic madness of Balaklava"), and the charge of the Irish Brigade in the French service, which alone and at last stopped the dogged and desperate advance of the British.—T. P. O'CONNOR, in *T. P.'s Weekly*, September 29th.

PRESENTING A MARKED BIBLE.

WE have pleasure in publishing the following copy of letter which was sent by Mr. H. A. Marchant to a friend, along with a "marked" Bible:

DEAR MR. ——,—I have posted the Bible to-day, which I have marked in red and blue in order that you may see what Scriptural authority we have for believing that our nation is the Ten Tribes of Ephraim-Israel, to whom God made such great and precious promises in spite of all their sins. In looking through that Book you will see clearly that there is no sect or denomination of Christian people who are entitled to boast of declaring the whole counsel of God, for the Bible as a book is practically sealed, and is neither understood by clergy nor laity. In proof of this I will ask you, as a local preacher, to take particular stock of all the Bibles you come across in the various pulpits you may occupy, and if those books are a quarter of a century old you will find that, with the exception of a few pages, such as Isaiah liii. and Isaiah l., where there is something about let us reason together; Psalm li., St. Luke xv., St. John iii., and one or two places in Romans, in all of which you will find marks of preachers hands, the remainder of the Book is as clean as when it left the binder's office, and if you visited fifty pulpits you will find it is true of every book you examine. The Bible as a book is untaught, for the simple reason it is not understood, and never will be until Israel are given their proper place. If you were to show that marked Bible to fifty ministers, and ask them if they or any other minister they know preach those truths concerning Ephraim-Israel, who were made Lo-ammi, they will either say, "What is the good of it?" or, "It is of no importance!" for unless they are Anglo-Israelites they never attempt to deal with all that mass of Bible teaching. We claim in this country to be zealous for God and His Truth. If such is the case, why do we cast so large a portion of it behind our backs? I never blame those who have not heard or had opportunities of knowing; but when this subject is brought before the Christian public they should not try to stifle its advocates, but should show at least equal courtesy with Agrippa, who said to the Apostle, "Thou art permitted to speak for thyself." We find that the churches and chapels are closed against God's Truth, with certain noble exceptions; but the truth is too strong. Ephraim is God's firstborn, and Christ hath redeemed us from the curse of the law, and has made the New Covenant with the House of Israel, as both Old and New Testament affirm. I have heard scores of preachers preach on the Prodigal Son, but never heard one quote Jeremiah xxxi. 18—20—a passage of such beautiful tenderness, and the glory of which revelation was so sweet to the weeping prophet, that as he awoke from the vision of Ephraim's repentance and God's gracious message of love, he said, "Upon this I waked and beheld, and my sleep was sweet unto me" (verse 26). Yes, my brother, and that vision is sweet to us who believe in God's covenant faithfulness; but if we offer to tell that vision in the chapels and missions of those who boast of freedom of thought and Christ-

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lightenment, we are either cast out of the synogogue or an effort is made to prevent us receiving another appointment. Yet we affirm nothing but what God declared by the mouth of all His holy prophets—that our God is faithful and covenant-keeping, and hath not cast away His people, and that Christ died for our sins, and not for ours only, but also for the sins of the whole world. That the day may soon come in which our spiritual pastors may become real Bible students, and feed the people with knowledge and understanding as God promised Israel in Jeremiah iii. 15, is my earnest prayer, and that God will bless you in turning over the leaves of that marked Bible, and make it a blessing to you, is my earnest desire and my great reward for the pleasure it has given me in preparing that book for you. No need for me to quote other passages in this letter, for that Book will speak for itself.

With kind regards and best wishes to all your household from my wife and I, I remain, yours faithfully,

H. A. MARCHANT.

171, Waldegrave Road, Brighton, October 9th, 1905.

The following was written on a fly-leaf of the Bible:—

"*Blue* may mean the Twelve Tribes or the Ten Tribes. Common-sense and charity will discern, as it is impossible to express every thought or fact in colour.

"*Red* is the House of Judah only, and will never include the Ten Tribes when it is alone. Some of the marking is merely for the sake of emphasising certain interesting passages.

"Should anyone see this book and conclude that British Israelites are wrong, let them explain, verse by verse, Genesis xlviii., Jeremiah xxxi., Ezekiel xxxvii., Hosea i., ii., iii., Isaiah liv., Jeremiah iii., Zech. xi., John x., Romans xi.

"If they can do it to the satisfaction of any audience of common-sense men and women, apart from our views, we will haul down our flag and acknowledge we are wrong. If they cannot do this, let them set to their seal that God is true."

P.S.—The above remarks about the soiled Bibles are true, as some of us have proved they are all soiled in the same places in every part of the country, showing the limited state of mind amongst the preachers.

ANGLO-ISRAEL DISTRIBUTION FUND.

TWO HUNDRED AND SIXTY-THIRD 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 380 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, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations give the amounts received between Sept. 16th and Oct. 14th. These contributions have been very thankfully received:—

	Subscriptions. £ s. d.	Donations. £ s. d.
W. R. T. (1904-5)	0 10 0	
E. J. A. (New South Wales)		1 0 0
J. F. W. (Barnsley)...		0 1 6
W. McL. (Pwerera, New Zealand) ...	0 7 0	0 12 0
never (Dunedin) „		0 12 0
L. M. R. „ „		0 4 0
A Friend, per Mr. P. (Dunedin, N.Z.) ...		0 3 0
W. H. (New Zealand)	0 7 0	0 2 0
Mrs. S. (Victoria, Australia)		0 2 0
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Mrs. F. „ „		0 3 0
J. P. W. (Qumbu, South Africa)	0 7 0	1 15 0
	£2 13 0	£7 9 4

Total, £10 2s. 4d.

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

Watford, October 14th, 1905.

SOWING THE SEED.

Something of a rest and holiday being needed before the close of the year, quotations from letters will be reserved for next month; meanwhile, the account of literature distribution since last Report is as follows:—

Book-post packets of the BANNER OF ISRAEL alone...	706
Of the COVENANT PEOPLE alone	56
Small packets of Literature, with or without Journals,	125
Large „ „ „ „ „	50

Now we look forward to a busy season if our friends, as heretofore, will very kindly help us, according to their power, out of the means which have been committed to their hands for bringing blessing to others, and in that case (for which I plead) may it be specially for God's people Israel, in whom Jehovah is to be glorified.

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

October 14th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Company, Watford.

Correspondence.

JOHN JENNINGS.—Cannot insert your paper, as it is out of keeping with the teaching of this journal.

THE PRAYERS FOR DAILY USE.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I suggest that the "Prayers for Daily Use," by Philo-Israel, issued by Israel's Scripture and Prayer Union some years ago, should be republished. They would be new to many, and, I think, would be liked. I also think it would interest BANNER readers if the number of members of the Prayer Union was given occasionally, and other items, such as the localities where those who have recently joined reside, the price of the card of membership, etc. I think the Young People's Union an excellent idea.

Yours truly, J. M. LAWRENCE.

October 3, 1905.

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THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The fact of the proposed National Identity Conference having elicited so little interest from your numerous readers is quite a sufficient proof that one is needed. If we have the courage of our belief, we ought to declare it, and to do that effectually we ought to properly organize a Conference with public meetings and services, just as the missionary societies do. I see we are invited to pitch our Conference tent amidst Scotch scenery, but I will vote for a more central position, accessible from all parts of these "appointed isles" —Southport.

May we not arrange a thanksgiving service on the Friday evening and a Conference of believers on the Saturday? Many of the Southport churches might be available for our Identity clergymen on the Sunday; Conference on the Monday morning; a public meeting in the evening; Tuesday as arranged for, and so on. I have no doubt we could raise a little money in this district to help to form a fund to defray preliminary expenses if you will decide on the venture.

Yours respectfully,

WM. TULEY,

Sec. Yorkshire Anglo-Israel Association.

October 10th, 1905.

THE "ESCAPED" OF 2 CHRON. XXX. 6.

To the Editor of the "Banner of Israel."

SIR,—On reading the 30th chapter of the 2nd Book of Chronicles I find a great many escaped from the Assyrian captivity and returned home again, especially those of the tribes of Ephraim and Manasseh, and joined their brethren of the tribe of Judah.

Sir, if I'm not asking too much, will you kindly tell an old BANNER reader and believer what became of them afterwards, and oblige,

Yours respectfully,

JOHN SAUNDERS.

Colehill, Wimborne, Dorset, October 9th, 1905.

P.S.—Please state your opinion in a future BANNER.

[Our correspondent is wrong in his reading of 2 Chron. xxx., as the chapter refers to a period before the final captivity of Israel,—to B.C. 726. There had been a deportation in B.C. 740, but this was only partial (2 Kings xv. 29). The overthrow of the monarchy took place five years after Hezekiah's passover, and there was a removal of the people still later than this by Esar-haddon, as may be inferred from Ezra iv. 2; Isaiah vii. 8.—ED.]

AN APPRECIATION.

To the Editor of the "Banner of Israel."

SIR,—I have for a very long time had the inclination of addressing you for the purpose of asking leave to say a few words on the subject of how very greatly I appreciate your journal, so much so that I think that its cessation would be nothing short of a calamity. I have done everything which lay within my small means and power to uphold it, and, God helping me, will continue to do so to the end of the chapter. One thing I have most especially desired to do—namely, to proclaim how very much it has comforted, cheered, and aided me spiritually on my road of life, and in some instances has given me solid instruction, for which I shall ever feel thankful. My desire was to say much, but I am not able to do so. I have been most seriously ill for some two years past, which has arisen from three violent attacks of influenza, which have deprived me of sight, and now the only comfort I find is having your beloved BANNER read to me; but nothing compensates me for loss of my own ability to read and write. But having succeeded thus far in putting my afflictions on paper, I will only ask you to excuse all my imperfections of writing and accept the will for the deed, and believe me,

A grateful subscriber and reader,

AUDORNUS.

"Orielton," Forth-road, Tasmania.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—As I have been travelling I have only just seen the letter of Rev. J. Idrisyn Jones on the above subject in your issue of September 20th.

It is painful to find so able an exponent of our Identity advocating the Futurist theory of prophecy—a theory of Popish invention, and the spread of which considerably aids the increase of heresies within and without the Church of England.

I have not read Mr. Wood's letter, so do not know to what his date of 1910 refers; but it is quite evident that, even if his reckoning should prove to be a failure (a failure to which Mr. Jones looks forward with such keen jubilation), it would not and could not make an iota of difference to the well-substantiated main principles of the "Year-day Theory" held by the historic school as a whole. The private opinions of a few individuals do not alter the standard and proved facts. Anyone who was well acquainted with the standard works on the subject would be aware that, instead of differing among themselves, complete unity of conviction exists among the qualified writers of the historic scheme of elucidation. I do not refer to amateur students, but to recognised exponents —such as *Mede, Birks, Elliott, Bickersteth, Fleming, Grattan Guinness*, etc. These, in the main, are in complete harmony; their differences, if they have any, are concerning details which do not affect the main facts one way or the other. *All* historical expositors (qualified to be teachers) are agreed that "the Beasts" are aspects of the Papacy, and that "the Man of Sin," or the Antichrist, represent the same great Power, and that the Church of Rome is symbolised by "Babylon the Great." They are all one in regarding the "day" as significant of a year, and that "1,260 days" represent 1,260 years, and are prophetical of the periods of the Papacy's career, though all recognise that, even as Rome has had various stages of development, so she has also corresponding stages of decline. Consequently there is a period of 1,260 years, which began in 533 (when the Bishop of Rome was recognised as the head of all the Churches) and ended in 1793 (when France, once the eldest daughter of the Papacy, turned against Rome), while another is that of 610 (about which year Phocas made the Pope universal Bishop, and greatly aided the development of the Papacy). 1,260 years from that date takes us to 1870, the time of the downfall of the Pope's temporal power—the lowest stage of humiliation the "Beast" has yet reached—and so on.

Before Mr. Jones makes such a statement as that "all dates up to the present have been broken," I should advise him to read the works of the authors quoted above. Let him study, for example, "*The Horea Apocalypticæ*," by Rev. E. B. Elliott (four volumes which constitute the profoundest work on the Revelation that has ever been written), "*The Last Prophecy*" (an abridgment of the above work, 5s.), "*The Approaching End of the Age*" (by Grattan Guinness—last edition—which contains answers to Futurists, entitled "*Fallacies of Futurism*"), and "*Light for the Last Days*" (by the same author). The last two will give Mr. Jones full information about Nebuchadnezzar's "seven times," and will show him that, instead of "all dates having been broken," they have found exact and remarkable fulfilment in the history of the ages.

Your readers may not be aware that the question of prophetic interpretation has for a long while been occupying the columns of the *English Churchman*. Correspondents of the historic school have, I think, fully proved their case, while Futurism has once again been refuted, though, no doubt, it will crop up again with the same worn-out theories, for "mistaken ideas grip the human mind with wonderful tenacity"! Believe me, yours sincerely, AUGUSTA COOK.

THE YIDDISH BIBLE FUND.—The Rev. Marcus S. Bergmann asks us to acknowledge on his account the receipt of £5 from L. K. (address unknown), in answer to his appeal in BANNER of September 27th. We have pleasure in doing so, and are glad to know that several other friends responded.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

PAGE

The Nelson Centenary and Its Lesson 457
About Ourselves. By the Rev. Leonard Hills 459
"A Nation and a Company of Nations." By J. P. 460
Association Notes 462
Miscellanea 463
The Reformation of Media in Israel. By the Rev. A. B. Grimaldi, M.A. 464
Relics from Sinai and Egypt 466

THE NELSON CENTENARY AND ITS LESSON.

THAT God promised Israel a predominant position on earth, a world empire, security at home, and victory abroad, is the undoubted teaching of Scripture, and that He has fulfilled His promise is equally certain. In accomplishing this end many human mediums have been used, and, taken all in all, Nelson was the greatest. No wonder then that he has come to be looked upon as the prime type of our invincibility and power, and that the centenary of his final triumph has been remembered with so much heartiness throughout the British world. Although the right note has not yet been struck, and cannot be until our Israelitish origin is understood, it is satisfactory to observe that God's hand working on our behalf is acknowledged, and that the celebrations have been characterised not so much by boasting as by gratitude to the Almighty and a perception of responsibility. Nelson always felt that he was but a Divine instrument, and the tremendous results of his victories—more obvious to-day than they were 100 years ago—have evidently impressed our people with the fact that they also are a Divine instrument, formed for the purpose of spreading righteousness and freedom. But God Himself declared that He had formed Israel for such objects, and Isa. xliii. 21 is, therefore, the key to our position—the answer to the question which continually prompts itself—Why have we been so honoured and preserved?

It is now an accepted doctrine that the sea governs the land, that the people who possess the dominion of the waters will eventually control the universe. Thus far sea-rule has given us a vast commerce, prodigious wealth, territories in all latitudes, and free access into every corner of the earth as preachers of the Cross and foes of oppression; while the empire, instead of showing signs of decay, promises to solidify and expand. The religious public and the Christian ministry are beginning to recognise this fact, bitterly opposed though they are for the most part to any such thing as a Fifth Monarchy, except in a spiritual sense. Events are too strong for them; and to-day they are confessing that we have received a call from God, as the Bishop of Salisbury recently did,* that we are his national agent or servant, and have been endowed with our wonderful privileges for the purpose of establishing His kingdom throughout the world—the kingdom of righteousness, justice and liberty. Yet the idea of our being Israel is scouted, and even the examination of evidence in its favour is considered quite unnecessary.

Let us, however, take these admissions and see if they are consistent with that stout confidence in the Almighty which has been so conspicuous a feature of the Nelson celebrations. It is evident that the office of spreading the principles of righteousness—the noble destiny of acting as God's earthly agent for the promotion of His kingdom—was bestowed on Israel. In Isaiah it is said, "Ye are My witnesses saith the Lord, and My servant whom I have chosen" (xliii. 10); "this people have I formed for Myself" (xliii. 21); "I the Lord have called thee in righteousness, and will hold thine hand" (xlii. 6). "Thou art My servant; I have chosen thee, and not cast thee away" (xli. 9). "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?" (lviii. 6). From the birth of Israel it was declared they should be a blessing to all the families of man (Gen. xii. 3, &c.), and this calling is insisted on throughout the prophets, Micah declaring, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass" (v. 7). The calling of Israel is therefore abundantly obvious. She was chosen to do precisely what we are doing in the interests of religion and

* See BANNER of November 1st, p. 452; also p. 463 of present issue, paragraph "Set Apart."

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freedom; so much so, indeed, that we are styled the "Israel of the New Testament." But we must allow the New Testament to speak for itself on that point; and what does it say? It says, "The gifts and CALLING of God are without repentance" (Rom. xi. 29), and this, be it noted, is asserted with direct reference to Israel's position during the Christian dispensation. As the "calling" of Israel is writ large on the Old Testament, and the New Testament solemnly insists that a Divine calling is without repentance, it seems impertinence to hold that the British have been called to do Israel's work while denying that they are of Israel's lineage. It certainly is inconsistent with the teaching that God's calling or election is one of those immovable and eternal truths on which the soul may find firm anchorage. It throws serious doubt on the trustworthiness of Scriptural statements; and, as a consequence, the rejection of Our Identity by the clergy is responsible for many others rejecting the Bible altogether. The lesson of Trafalgar will only be learnt when we see in it, not a victory demonstrating the Call of a Gentile power, but a victory confirming the Call of Israel, and vindicating amidst the roar of battle the infallible and faithful Word of God.

CALLED TO BE LORDS OF THE OCEAN.

Preaching at St. Martin's-in-the-Fields, on October 22nd, the Right Rev. Bishop Welldon referred to the battle of Trafalgar as a victory which saved not only England, but Europe, from the Napoleonic nightmare. One hundred years had passed since Nelson died, and his countrymen all over the world were vieing with each other in celebrating the anniversary of his victory and death. It was in accord with the religious spirit of the nation, and with Nelson's devout temperament, that the commemoration should assume, at least in part, a sacred character. It was to the Almighty Nelson addressed his last prayer, "May the God whom I worship grant to my country and for the benefit of Europe in general a great and glorious victory."

Ever since Trafalgar it had been the silent, strong conviction of the British people that they were called to be, that they might be, and must be, under Divine providence, the lords of the ocean. Before them, as Englishmen, there was a much wider prospect than Nelson saw. He spoke of country, they spoke of the Empire. He spoke of Europe, they spoke of the world.

For the moment peace brooded upon the face of the waters, but it was the calm after the storm, and might precede another. They would need other Nelsons some day, and they would not appear unless the nation from which they were to spring cherished that fortitude, that sense of duty, that patriotism, and that allegiance to the Most High God that characterised Nelson. Great men made great nations, and great men were the offspring of great times. Let them so act that 100 years hence their descendants, meeting as they had met, might say that they were not unmindful of the past history and the future destinies of their country.

STOOD AGAINST THE WORLD.

At the Centenary Banquet, Mr. Pember Reeves, High Commissioner for New Zealand, proposed the toast of the evening, "In Memory of Nelson." He said that the memory of Nelson belonged to all Englishmen everywhere, and was so in our hearts that everyone who tried to speak in honour of the hero could count on the sympathy of his audience. The lapse of 100 years was long enough to dispose of most claims to earthly grandeur and glory. If we opened the page of history at Nelson's time—and what an age of storm and stress it was—we found names of great and remarkable men innumerable, and yet few of them lived or were even remembered to-day. But Nelson lived, and not only lived, but his memory kept alive that of quite a respectable number of persons who were not forgotten simply because they had come into contact, in one way or another, with Horatio Nelson. Howe, Rodney, Blake, St. Vincent, Dundonald, Collingwood, mighty figures in the age in which they lived, were now comparatively forgotten, while Nelson, the half-blind, half-crippled giant of five feet, lived through the ages by reason of his magnificent qualities. Nelson was fortunate in his epoch. Nations were tottering. England, unaided, stood against the world, and Nelson, with all the odds against him, saved her and her generations yet unborn, and the fame of the man who had acted such a part in her history was not likely to grow dim so long as Englishmen could think and read and had minds to remember, and hearts attuned to gratitude, or a spark of spirit left. It was because Nelson was a star shining above a galaxy of brilliant names that we were able to measure his greatness.

EARL GREY AND CANADIAN CHILDREN.

Ottawa, October 22nd.

Trafalgar-day was celebrated very successfully here. The school children assembled in Parliament Hall, and laid a wreath of maple leaves at the foot of the statue of Queen Victoria, and Earl Grey gave an address to the children on Lord Nelson and his last great victory. Earl Grey told them that the rights enjoyed by Canadians, no less than those of the people of Europe, were won by Lord Nelson in Trafalgar Bay one hundred years ago. He hoped as they grew older the personality of Lord Nelson would enter more largely into their lives. The news of Nelson's death, continued the Earl, was received with lamentations in Canada as in London. Strong men wept when they met in the streets, so greatly was the Admiral loved. The cause for which Nelson fought and died was not for the triumph of one race over another, as ignorant people sometimes imagined, but it was a cause of freedom opposed to despotism, of self-government opposed to autocracy, of peaceful industrial development opposed to militarism, of the equal rights of freemen opposed to the coercion of a tyrant. Nelson was beloved not only because before his death he was described as Europe's hope and England's glory, and had given with his life the blessings of freedom to the world that he so greatly loved, but because he was as kind as he was brave, because his mind was always fixed on honour, which he valued far above riches, and because he believed others to be as noble as himself. Earl Grey hoped that the boys and girls he was addressing would take some step on each anniversary of Nelson's death to emphasise in their own minds the importance of the Nelson ideal. Nelson had died gladly that the children of England, and of France too, might be free. A feature of the celebration was the speech by Mr. Cote, chairman of the Roman Catholic School Board, in proposing a vote of thanks to Earl Grey.—*Standard.*

WEST INDIES.

Kingston (Jamaica), October 22nd.

The Nelson centenary was celebrated here to-day by the holding of special services at the parish church and the Scottish church.

Special significance is attached to these local celebrations, in view of the fact that Nelson was for some time quartered at Port Royal, where there is a mural plate inscribed to his memory, as follows: "In this place dwelt Horatio Nelson. You, who tread his footprints, remember his glory."

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In South Africa.

Capetown, October 22nd.

The Nelson Centenary celebrations in Cape Colony on Saturday were a complete success. Capetown was decorated with flags, and the events organised in honour of the occasion were attended by enormous crowds.

In the evening a dinner was given by the Navy League, which was attended by most of the prominent citizens of Capetown. Felicitous speeches were made.

Durban, October 29th.

The Centenary of Trafalgar and Nelson's death was celebrated yesterday throughout Natal. All the schools were closed, and addresses were delivered to the scholars on the career of Lord Nelson. At Pietermaritzburg, Mr. Thomas Watt, Minister of Justice and Education, gave an address to the combined schools.

A memorial service was held in the afternoon round the statue of her late Majesty. An immense gathering assembled. The Cadet Corps and the Militia were also present. At the hour of Nelson's death the Union Jack was solemnly lowered, and massed bands played the National Anthem. The "Marseillaise" followed, and Kipling's "Recessional" was recited. The service was most impressive.

Australia's Tribute.

Melbourne, October 22nd.

The Trafalgar centenary was observed throughout Australia yesterday, and was made the occasion of patriotic demonstrations throughout the Commonwealth. Everywhere the schools saluted the Union Jack and flew Nelson's signal, and bunting was general both ashore and afloat, the French colours being prominent. A commemoration meeting was held in Melbourne Town Hall. Admiral Bedford and many naval and military officers were present on the platform, which was arranged as a reproduction of the Victory's quarter-deck. Mr. Deakin, the Federal Premier, Sir John Madden, Chief Justice, and other gentlemen delivered spirited addresses appropriate to the occasion. Admiral Sir Arthur Fanshawe, Commander-in-Chief of the Australian station, and his officers attended a similar gathering at the Sydney Town Hall.—*Reuter.*

ABOUT OURSELVES.

Letters to the Lads of the Empire.—XIII.

By the Rev. Leonard Hills.

It was my intention that this letter should follow up the thoughts of the one of last week's by continuing to show how that the various tribes were indeed from the one parent stock, and also to make clear what is not generally known :—

(*a.*) That the Ancient Britons were not ignorant, debased, "painted savages," but the contrary.

(*b.*) That Christianity was firmly established in these islands hundreds of years before the Roman Mission (to the Saxon King Ethelbert of Kent, A.D. 597) ever reached these shores.

But I am inclined to leave this to a later letter, in order to take up a point that I am getting full weary of ; and yet it seems as if we must continue to emphasize it, as every week brings some message, verbal or written, to this effect :—"Well, what good will it do? What's the use of talking so much about our being Israelites? What's the use, good, importance, or value of it all? Granting that we are Israel, I fail to see the utility point of it?"

This old objection dies hard. Much of the best talent of British-Israel writers for the past 30 years has been expended on this subject, and I cannot do better than just refer my readers to such pamphlets as "Cui Bono?" by Edward Hine; "Cui Bono?" by Philo-Israel; and "Here is the good of it!" by Miss E. M. Rush. Writers on the other side of the Atlantic have likewise expended much time and thought in endeavouring to bring reasons for the "good of it" to the minds of the many who ask what is after all a question born of thoughtlessness. The brains and pens of such men as Dr. J. Wild, Professor Totten, Rev. M. Streator, Rev. P. S. McKillop, and other well-known and much-read Identity writers of Manasseh have joined forces with the ablest minds on this side the water, and I feel that I can add no new reason. Let us put it this way. Here is new light on the Old Book, which conclusively proves that the British-speaking people of this land, our colonies, and the United States of America, are the literal Israelites of the Bible, sons of Isaac, inheritors of the promises made by God unto the Fathers; and, consequently, the Bible becomes a new Book and a hundred-and-one mysteries are made as clear as noon-day in the glorious light. God's oath is proved to have been duly and grandly honoured to the very letter, page after page of hitherto unread and unloved Scripture becomes alive with a glow and gladness that only truth can put there, the infidel is silenced, the reason is made apparent why we above all people are so anxious to send the Bible and missionaries to the uttermost parts of the earth; our present and future relations with our brethren the Jews become clear, and the reason of the position of our National Church, with its incomparable Israelitish liturgy, is seen at once to be the result of the express will and purpose of Jehovah, the Covenant Keeper of Israel. The stability of the throne is assured, and, with it, the integrity of the whole Empire. Then folks say, "Yes, yes; but what's the good of it?" I answer British-Israel Truth establishes—

1. The absolute truth of the Holy Scriptures.
2. The authority of God's chosen people to command the seas, the coastlines of the earth, the gates of the world, the coal, iron, and treasures of the deep.
3. The assurance that (the promises of God to Israel being true) the future of Great Britain will be an exact development of peace, plenty, happiness, and safety along the lines laid down in the prophetic word for Israel and for Israel alone.
4. Israel's victory over all her enemies, and gives point to the prayer and response :—"Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O God" (God has never promised to fight any battles but Israel's).
5. Our pre-eminence as "the head and not the tail" (Deut. xxviii. 13).
6. The continuity of our Royal House (Jer. xxxiii. 17).
7. The impregnability of our Island home (2 Sam. vii. 10).
8. The certain failure of anarchy and lawlessness, and the equally certain success of law and order continuously.
9. The Throne of Great Britain to be inviolate (see 2 Sam. vii. 16) : "Thine (David's) house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." Note.—This is an absolutely unconditional promise made by God to David. Our present King Edward VII. (the Peace-maker), whom God preserve, is in the direct descent of the Royal Davidic and priestly Aaronic house. See the full pedigree in W. H. Milner's work, "The Royal House an Abiding Dynasty," Banks and Son, 6d.

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Read carefully and mark 1 Chron. xxix. 23, "Then Solomon sat ON THE THRONE OF THE LORD as King instead of David his father, and prospered and all Israel obeyed him." If David's throne was the throne of the Lord, and David has God's oath that that throne should be established for ever, *when did it cease to be the throne of the Lord? ? ?*

One might continue to multiply evidences as to the utility of British-Israel teaching, but the foregoing is surely enough to produce in any thinking fellow's mind some such train of thought as—

We, being Israel, are safe from all danger, because God is *our* Refuge and Strength; we need not multiply armed men to vie with the Gentile nations in numbers of our soldiery, because God's promise to Israel is that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa liv. 17). Hence the reason why the history of our country is full of repeated incidents of "our valiant men in scarlet" (Nahum ii. 3), overwhelming and defeating in battle hosts which immeasurably outnumbered them.

The Spanish Armada is a case in point on the water, and the Charge of the Light Brigade at Balaclava an instance on land.

600 English Cavalry against 10,000 Russian and Cossack legions, with their artillery "charging an army while all the world wondered."

Even as I write these lines I see a waggon-load of flags and bunting going past the window to be used in the centenary festival to-morrow, for this is the eve of the 100th Anniversary of Trafalgar and Nelson's undying fame.

We, being Israel, can subdue, rule, and make prosperous the desolate heritages; consequently, our emigration schemes succeed as do no other nation's, and, in fact, we succeed in the very points and places where they ignominiously fail. When this truth is received, as it will be very shortly now, by the whole nation, the good of it will be seen—

Nationally, in the abundance of peace and prosperity, unity and progress.

Socially, in the removal of the drink curse, overcrowding, and the many and shameless social evils that at present no legislation can adequately cope with.

Religiously, in the recognition of "God in the midst," and consequent thronging of the courts of His House to praise Him from whom all blessings flow.

Individually, in the removal of the suicidal pessimism, the hypocritical cant, the blatant blasphemy, the dire despair, the leaden indifference and apathy, the wearing and worrying uncertainty, the helpless fickleness and instability, and the implanting of a happy trust in the all-wisdom, all-love, of an ever present Father, whose word is sure.

British-Israel Truth can only affect alike the State, the Church, and the individual for good by bringing the words of the Old Book to be recognized as eternal facts, and the sooner the nation's eyes are opened, the sooner shall we find how precious indeed have been the thoughts of our God concerning us, and the sooner will

"The whole creation join in one
To celebrate the fame
Of Him who sits upon the throne,
And to adore the Lamb."

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

"A NATION AND A COMPANY OF NATIONS."

BY J. P., BAY OF ISLANDS, N. Z.

THESE words are often passing over the lips of British-Israelites; but it may well be doubted if anything like the full meaning is realised by those who so freely use them. Especially will those who live in the old countries need help to understand. The subject is so vast, and the ideas springing out of the contemplation so far reaching, that no one can reach the outside, but we may profit in trying to explore some parts. It is not for us to know what amount of prophetic insight was vouchsafed to the old patriarch when he uttered the words, but we can scarcely believe that his mind, in his day, could grasp the state of things as we now see them.

In our common talk now we take it that the "Nation" refers to the old countries, or as we say, "The United Kingdom." That term suggests a building-up process that is in itself a wonderful triumph, only that we have become so familiar with it that we fail to see its importance and success. But it is to the "Company of Nations" part of the prophecy that I am asking permission to call attention.

That we, as a race, are a colonising people is well known to all other nations. That we have spread ourselves over so much of the earth's surface is a sure proof, in our case, of the fulfilment of the prophecies concerning us. The situation, or rather situations, as we see them now—undeveloped though they may be, afford so much food for thought that one poor mind can only digest a small portion. One striking incident may here be referred to before we go farther—the great work of occupying, or rather taking possession of, the vast waste places of the earth has been accomplished by what we term a few handsful of people. Even now we as colonists notice that scattering propensity that we can scarcely account for. If I may be pardoned for introducing a family matter, I may give as an illustration our own experience. When the indications became evident that we had better quit the old home islands, we planned to fix new homes together in the new lands. We are scattered. We range from South Africa to the United States, and even in Australia and New Zealand we are scattered, and the dividing influences are still powerful in spite of a longing to be together. We seem to be scattered as pioneers and trustees, and then to throw—shuttle-like—those strong threads of influence that keep us united, though so far apart.

But I am running away from what I wish to be the main part of my story. I am wishing to indicate, so far as I have seen the work in progress, how one nation may become the mother of other nations, and in due course retain them all (except one) as partners in a great Empire, or as our text says, a company of nations.

The exception—the great United States—used to cause me great trouble. More than half a century ago, when I began to look out over the world from my old home in Somersetshire, I got vexed with George III. and old Lord North. My Puritan training led me to conclude, in common with most English lads of my class, that the American colonists were all right, and that the wicked British Government of the old time was all wrong. It may be that in later years my views have been considerably modified. But with all my youthful love of the freedom that our Yankee brethren had been supposed to be the champions of, I still lamented the fact that the mighty stream of emigrants leaving the old homes flowed almost entirely into the States, lost as I considered to the flag and to our strength, even

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though abundant room was available in our own waste places. Just a few short paragraphs in the BANNER, written some years ago by Philo-Israel, completely turned my mourning into singing. That good man told us that that mighty stream of the very best of the old British blood, pouring so freely into the rapidly-growing young nation, was the salvation thereof. In the first place it prevented the true Americans from becoming foreigners in their own country; and in the second place it ensured such a large proportion of the good element in the conglomerate make-up that the leaven would by-and-bye leaven the whole lump. Verily we are living to see the fulfilment, and so we are again thankful.

Before I pass from the great Republic part of my subject, I would like to say that in this colony we meet with a few natives of the New England States. To me, as an old English Puritan, it is good to find that the teachings of their boyhood were exactly like my teachings. But one of my friends, whose ancestors played a prominent part in resisting what they called British Tory tyranny, tells me that as a lad he used to listen to the talk in the old New England kitchen. His father and uncles sometimes ventured to doubt the wisdom of the then late severance. To them, as to us, it was too late to repine. We in our time would rather rejoice that the might is still really ours, both to resist the evil powers of the earth, and to help in scattering the heathen darkness that still remains in what we call uncivilised lands.

And now, after this very long preamble, I am come to my subject proper; and I must begin with Canada. I have trodden Canadian soil, and eaten Canadian salt; and I love the country and the people. In the thirty-five years that have rolled away since I saw the mighty St. Lawrence and the great lakes vast changes have come about, and the developments are going on at an increased rate of speed. Yes, mighty though the changes are, they are still but developments—movements along the old lines. In fact, the intense British feeling grows still stronger with the increased local national strength. I ought to have defined before what I understand by the word "Nation." As I take it, it refers to a body of people living together, varying it may be as individuals, but yet having characteristics enough in common to distinguish them from other peoples; and also, we may add, possessing strength enough in themselves to assimilate immigrants from outside, so as to weld them into the national life. If my definition is correct, then Canada is a nation. But someone will at once point to the French element in the population. Terrible ignorance and prejudice this; I have had some scrimmages with our newspaper folk in this colony on that head. We may do our best (or worst) in pointing to what is termed the backward condition of Quebec province, and the lack of enterprise of the French Canadian, and even talk about his warm Roman Catholic principles, and, when we have finished our tirade, the grand spectacle still stands before the world of a body of people of an alien race having being conquered—yes, conquered by arms—and then conquered in a far more glorious way by a rule that, though not perfect, yet has been good enough to turn them into a people as intensely loyal as their fellow countrymen and women of the said-to-be conquering race. Alike on the battlefields of South Africa, and in that banquet-meeting with the submitting Boer leaders in Pretoria, as in their own House of Commons at Ottawa, they proclaim to the world their steadfast love. British, because they have not been forced to become so; and now in the rapid building up of that national life and strength, we may gladly hail that important ingredient that will form a part. Canada will be a mighty nation. The many strands from many lands twisted into that rope will produce a strength that the enemy had better not try to sever. And, to hold to our text, one end of the rope crosses the Atlantic, and is moored to the old islands on the other side.

As a colonist who has been privileged to note the changes brought about by surroundings, I must not fail to point out how powerfully the vast areas will tell on the very thoughts of Canadians—as vast as those of their southern neighbours. The, climate too—vigorous it may be, and, Spartan-like, cutting off some weaklings—will certainly produce a race of hardy ones from the survivors.

Verily, Canada is a nation—not to say in the making, but already made. Young to be sure, as nations' ages are counted, but already old enough to display distinguishing national characteristics. The mother nation, and we of the sister nations, proudly recognise them.

Perhaps I shall be told that I ought not to pass over South Africa, and take in Australia first, but I think we may claim that in all that constitutes nationhood the Commonwealth is very much to the fore. In speaking of Australia, I must at once distinguish that word from Australasia. We who live at the "antipodes" very often enjoy a joke as to the want of geographical knowledge on the part of some otherwise well-informed home dwellers. A friend leaving for Melbourne or Sydney will be asked just to make a call on another friend living in Auckland. It is not realised that eleven hundred miles of restless ocean rolls between the cities.

Australia as a nation was born with the twentieth century. The six colonies (Tasmania, one of them) became six States, and altogether formed the Commonwealth. "A nation for a continent, and a continent for a nation." The varied peculiarities of the vast country make it in many respects entirely different from Canada, and, indeed, from many other parts of the world. As may be expected, the enviroment has already produced marked changes in the people. But in noting the characteristics, we must take account of the first settlers as well as the country in which they have lived, and in which their children have been born. Lord Tennyson, one of their Governors-General, made a sad mistake when he sent his first telegram announcing his arrival. He hinted at the convict origin of some of the people of New South Wales. The people generally had good sense enough to let the error slip by. Sir Charles Dilke, in writing "Greater Britain" many years ago, made the same reference—used a strong expression, and added, "What a race—even their convicts found mighty empires." But the references altogether are out of place as touching the present inhabitants. On the vast areas of pastoral country the wealthy "squatters" are scattered with their flocks and herds. Beautiful homes furnished with every evidence of high culture are found hundreds of miles away from what are termed the centres of civilisation. That section of the community, in the main, would be a credit to any nation. The isolation does not tell even on the refined lady members of the family. Their enterprise produces food and raiment for those who would fear to take the risks themselves. Their helpers, of course, have some of the characteristics of the American cowboy, but we hear of no revolvers. The "boundary rider" may be a bit careless, but he is civilised, and has given evidence that when the call comes he is ready to show his loyalty.

In Queensland the climate calls for other industries, and

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here the labour difficulty presents itself. It is as yet far too early to tell what will be the settled order of things. All over the settled parts of the several states the status of the farmer class is very varied. The viscissitudes of climate and variation of soil tell heavily. In Western Australia the mining industry has been developed by the overcoming of difficulties that would have been insurmountable by a less energetic people—the water difficulty especially. The drawback in Australia, as seen by outsiders, comes from the fact that too large a proportion of the population live in the cities, especially in Sydney and Melbourne, and the influence of this city life certainly does not tend towards national growth and prosperity. Just here we must be charitable. Many of the workers are the children of those who suffered sorely in the old country. In their new home, under the sunny skies, they feel determined to live a more joyous life. They have, as they think, found a goodly heritage, and they want to hold it. Just at this present period that section of the population are in the ascendency, but they are fighting against nature. President Roosevelt tells them to "Open their gates, or keep their cradles full." When the crisis is passed we shall find the same engineering skill and enterprise that have been employed on what, comparatively speaking, are minor difficulties, dealing successfully with the gigantic problems of the conservation of the water in their rivers, and also the development of subtropical and tropical industries.

In thankfully noting the national characteristics that have so far been developed under the sunny skies of Australia—love of music especially—we must not fail to also take note of the dangers that are apparently a part of the climatic surroundings. There is undoubtedly an inordinate love of pleasure. The "labour" organisations have immense power politically, and their aim all the time is to shorten the hours of labour and to increase the rate of wages to the wage-earner, to the direct detriment of the other classes of the community who find the capital and enterprise, and also take the risk of carrying on undertakings absolutely essential to the national development and wellbeing.

In order to perpetuate and even intensify this ideal life of short labour hours, good pay, no responsibility, and plenty of pleasure, they lustily cry out against any more people being helped into their country. But influences, all powerful, are at work that will break down this unnatural and short-sighted policy. If Canada opens her arms wide and welcomes the influx of the many thousands who will, under the conditions there existing, soon become a nation mighty indeed so Australia should be open to the teeming millions in Great Britain who may not be equal to the strain of the harsher surroundings. If our responsible Statesmen—Imperial as well as Australian—could but realise the urgent importance of the work, every steamer that leaves the old countries would be crowded to the utmost capacity, and all the laid-up steamers would be called into service, even though for a time vast commissariat agencies had to be called into work. This would be a form of socialism altogether of another character from that now sought after by the Australian "working man," and would, in a few years, give us a strong Australian nation, alike the pride of its own people and of the people of the Empire. We may add, too, of the people of the Great Republic, for they are anxiously looking on.

(To be continued.)

ASSOCIATION NOTES.

Scottish Israel-Identification Association.

The syllabus of the above (Glasgow) Association for the ensuing season has now been prepared and is as under, the meetings being held in the Christian Institute, Room No. 4, on Sabbath evenings, at 6.30 p.m. It is a very interesting list and should attract good gatherings.

Nov. 5th, 1905—"The Abrahamic Covenant," J. D. Reid. Nov. 12th—"Balaam: Lessons from Scenes in his Life," Wm. Macarthur. Nov. 19—"Reasons why I believe in British-Israel Truth," Rev. J. W. Brown. Nov. 26—Hosea, chap. vi., D. G. M'Callum.

Dec. 3rd—"God's Messengers or Missionaries," J. Anderson. Dec. 10th—"Giving the Kingdom" (Luke xii. 32), T. Kerr. Dec. 17th—"Israel's Bright Waymarks," J. C. Wallace. Dec. 24—Hosea, chap. vii., James Reid.

Jan. 7th, 1906—"A Visit to the Cave of Macpelah," Rev. T. Hislop. Jan. 14th—"Thoughts on the Parable of the Prodigal Son," D. G. M'Callum. Jan. 21st—"Two Proofs of Christ's Divinity," J. D. Reid. Jan. 28th—Hosea, chap. viii., T. Kerr.

Feb. 4th—"Sermon on the Mount" (Matt. v. 10), Mr. Young. Feb. 11th—"The Kingly Tribe of Israel," D. Girvan. Feb. 18th—"The Birthright is Joseph's," D. Girvan. Feb. 25th—Hosea, chap. ix., R. Fraser.

Mar. 5th—"The Tabernacle of David," James Reid. Mar. 12th—"Sectarian Beliefs and their Influence," D. G. M'Callum. Mar. 19th—"The Promises to Abraham: Are they Literal?" R. Fraser. Mar. 26th—"Israel Lost and Found," J. D. Reid.

Edinburgh Israel's Identification Association.

In our issue of the 18th October we published the programme of lectures to be delivered at Glasgow by Mr. R. Scott Moncrieff, and have now to add that they will also be given in the Gartshore Hall, 116, George Street, Edinburgh. The dates are—Nov. 27th, Dec. 18th, Jan. 30th, Feb. 27th, and Mar. 27th, all at 3 p.m.

The Anglo-Israel Association of Toronto.

We have been favoured with the card of this Society, from which we take the following details, and would impress upon all the local believers—indeed, all in Ontario—the necessity of giving this Association their best assistance. There are many ways of helping on the Identity, and those who cannot support these meetings can probably support the finances.

Our Objects:—The glory of God. The conversion of sinners. The subversion of infidelity. To promote a deeper interest in the study of the Bible. To show prophecy fulfilled, Scriptures vindicated. To Identify the Anglo-Saxon race with the Lost Tribes of Israel. To make known the Scriptural distinction between Israelites and Jews.

Meets first and third Thursday in each month, at 8 p.m., in Room 8, Broadway Hall, 450, Spadina Avenue (just below College). You are cordially invited to meet with us.

A few of the subjects to be taken up:—Past, Present, and Future of Israel. The Great Pyramid. The Stone Kingdom. The Three Covenants. Rachel. God's Nation. Are We Israel?

Hon. President, Wm. Reeve, 21½, Kensington Avenue. President, C. L. Bedson, 104, Montrose Avenue. Secretary, F. B. Rawes, 2, Bond Street.

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MISCELLANEA.

IN MEMORY OF NELSON.—What we are now in the world, perhaps even the very liberty we possess; those opportunities and those responsibilities which we have not been slow to undertake; the principles which to this moment thrill and strengthen the hearts of Englishmen in all places of our dominion; the strength and tradition of an Empire—all this we owe to him whom we commemorate; and at this, the centenary of his death, we should be doing him scant honour and less pleasure if we were to remember only the material successes of that great day—was it eighteen or twenty sail we captured, what matters it now?—and forget that great earnestness and thoroughness, that readiness to take responsibility, and that carelessness of personal ends which singles out Nelson as the greatest seaman and sea-fighter of the world's history, and Trafalgar as the culminating point of all that the tale of the Empire has before or since recorded. "Lord God of hosts, be with us yet: Lest we forget, lest we forget."—*Daily Telegraph*, October 20th.

* * *

WHO OWNS THE BIGGEST STEAMER?—We have heard much lately of the new German vessel *Amerika*, which is invariably described as "the largest steamer afloat." This is not the case. Below are her dimensions along with those of the Liverpool steamer *Baltic*:—

	Gross tonn.	Length.	Breadth.	Depth.
Baltic	23,876	709·2	75·6	52·6
Amerika	23,000	670·5	74·6	48·4

* * *

GUARDIAN AND GUARANTOR.—The Congo Reform Association possesses many sheaves of documents calculated to inspire the average British reader with disgust and anger where the Administration of the Congo Free State is concerned. "Mind your own business" is an excellent maxim, but it has not earned for the British Empire its repute as the first guardian of the honour of Christendom, nor has it helped to give the British flag its *prestige* as the greatest guarantor of freedom and justice in the world. Great Britain moves slowly in intervention, and rightly; but the British mind is (also rightly) being increasingly exercised by the matter of the treatment of natives by the authorities of the Congo Free State. This is, perhaps, another way of saying that the Congo Reform Association of Liverpool is doing its work thoroughly and well. There is now every indication that humanity is seriously indebted to this organisation.—*Standard*, Oct. 20th.

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GUILTY PROFITS.—An interesting sidelight is thrown upon Congo methods by the published accounts of the Kasai Trust setting forth the results of last year's operations. It should be explained that in 1901 the independent trading firms working in the Kasai on trading lines were converted into a trust. This trust received a concession more than twelve times the size of Belgium. The capital of the trust was formed at £40,200, in 4,020 shares of £10 each. The Congo Government itself supplied one-half this share capital, the remainder being found by the 14 firms previously trading in the district. The net profits of this concern on its rubber and ivory operations last year amounted to more than five times its capital, *viz.*, £213,500, of which £160,800 was distributed in dividends, each holder of a £10 share obtaining a dividend of £40. The profits of the Government in this trading corporation amounted last year, therefore, to £80,400.

* * *

AN UNREWARDED WORTHY.—The alleged discovery of a consumption cure by Dr. Behring, and his resolve to withhold the secret of it until properly remunerated, has drawn attention to a benefactor of humanity who has received no reward whatever except a medal. This is Dr. Henry R. Silvester, of London, inventor of the world-famed Silvester method for the restoration to life from apparent death by drowning and from other causes. Dr. Silvester's system has been adopted by every civilized nation, and has saved numberless lives, yet the only recognition he has received is the Fothergill Medallion of the Royal Humane Society!

* * *

"SET APART."—"We cannot accept the Anglo-Israel theory in all its fulness, and yet we firmly believe that Great Britain has been most highly favoured—'He hath not dealt so with any nation.' We have been given our unique position not for the purpose of self-aggrandisement but in order to be God's prophets to the world. We are more than mere traffickers—we have been set apart by high heaven for a great and peculiar work."—*Rev. J. Ossian Davies in "The Examiner,"* May 18.

* * *

BUDDHISM IN GERMANY.—In a remarkable leading article, the *Vossische Zeitung* dwells on the continuous spread of Buddhism in Germany, not as a definite or organised creed or Church, but as a potent influence, beginning to permeate large sections of the population. The leading Liberal journal draws attention to the decay of interest throughout the country in missionary and Bible societies, and to the decrease of the incomes of these societies as one of the surest evidences of this. Men now-a-days, says the article, are more than ever interested in religious problems, more than ever religious, but it is religion no longer militant, but marked by that toleration which is more characteristic of Buddhism than of Christianity. The *Vossische Zeitung* reminds its readers that not long ago the Grand Duke of Hesse-Darmstadt gave a commission to the eminent sculptor, Professor Habich, to erect a huge statue of the Buddha in syenite under the trees of his garden at Wolfgarten. This act was not a mere satisfaction of some æsthetic impulse, but significant of the profound alteration of public sentiment in matters of faith and dogma.

* * *

A MODERN JACOB.—Some three hundred years ago a young merchant adventurer called John Gayer was seeking his fortune in Arabia. In the course of his search he became separated from his party while crossing a desert. Night fell, and hearing the roaring of wild beasts around him he knelt down on the sand and prayed for protection. While he was praying a lion approached, but after prowling about, roared and departed, leaving him unharmed. Then did John Gayer make a vow that if he returned to England in safety he would give the profits of his journey to God and the poor. He became Lord Mayor of London, and duly founded a charity and a sermon which is called "the lion sermon." On Sunday, Oct. 15, the Lord Mayor with his sheriffs attended in state St. Katherine Cree Church and heard "the lion sermon."

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THE REFORMATION OF ISRAEL IN MEDIA.

By the Rev. A. B. Grimaldi, M.A.

THE ZOROASTRIAN MITHRAIC TABLETS.

In a former article on this important subject in the Banner (No. 1,462, p. 15), it has been pointed out that we learn from *Scripture* that it was intended Israel should be reformed in Media (Hosea xiv. 3, 4), just as Judah was in Babylonia; and that the religious Reformer who was the honoured instrument of this reformation was no other than the celebrated Zoroaster, an Israelite, who had been a disciple of Daniel the prophet.

I will now explain one of the means whereby he carried on his moral and religious teaching among the Israelites in Media. It is connected with one of the most remarkable archæological discoveries and interpretations that has ever been made in such a matter, and one which throws most interesting light upon the religious and prophetic knowledge possessed by Zoroaster, therefore by the leading Israelites in Media at that time; and rescues from oblivion and gives an understanding to a most rare and valuable series of hitherto not understood antiquities.

THE ZODIACAL CAVE.

We learn from ancient and modern writers that Zoroaster lived for some years in a cave in Media, as other great Hebrews had, such as Moses, Elijah, David, &c. Hyde tells us that in this cave Zoroaster placed or sculptured various symbols representing Mithra, the sun, the world, &c. (*Persian Religion*, cap. i., pp. 14—16). Dean Prideaux says the same, but more fully. He says that "Zoroaster, having thus taken upon him to be a prophet of God sent to reform the old religion . . . retired into a cave, and there lived a long time as a recluse," and he adorned this cave with Mithra and various mystical figures connected with the mysteries of religion (*Connection*, 1845, vol. i., p. 210). Prideaux also mentions that afterwards his disciples made use of caves as places of worship, and they adorned them with the same religious figures or emblems that Zoroaster did, and these were called Mithraic caves, and the emblems Mithraic sculptures, because the chief figure in these sculptures was a man, called by the Persians Mithra, or the sun. In some caves these sculptures were carved on large stone tablets, placed where our reredos is in churches. These are called Mithraic tablets.

MITHRAIC TABLETS.

There were a great many Hebrews settled in Persia as well as Media, and so the teaching of Zoroaster naturally spread into Persia and there greatly flourished. When the Romans became connected with Persia, the Mithraic cult entered Europe, and many Mithraic chapels were established in Italy and Germany. Some were caves fitted up as chapels, others (where there were no caves) were underground chapels, to imitate caves. At the end of each chapel, against the wall, was a large stone tablet sculptured with the emblems in imitation of those in Zoroaster's original cave in Media. Many of these remarkable religious Mithraic tablets have been dug up in Italy, Germany, &c. There are some in the Vatican, and the Louvre, and in the museums at Metz, Frankfort, Mannheim, &c. One was discovered in the mud of the Thames at London. Some of these mystic tablets have been engraved. Copies of some will be found in Calmet (*Dictionary of the Bible*, Vol. V., Persia); Maurice (*Indian Antiquities*, 1794, Vol. IV., p. 566); Montfaucon (*Antiquity Explained*); Drummond (*Œdipus Judaicus*, 1866); McCormack (*Mysteries of Mithra*, 1903); and the greatest number in Cumont (*Textes et Monuments de Mithra*). A fine tablet was found in a Mithraic cave in Capri, and is engraved in Romanelli (*Isola di Capri*, 1816) and also in Mangoni (*Ricerche di Capri*, 1834), and in Walters (*Lotos Eater in Capri*, 1893). Some of the tablets are of marble, others of stone; the largest that I know of is in the museum at Metz, and there are some in the Naples museum. There were no idols of any sort in the Mithraic chapels, but there were a few symbolic sculptures. One of these is in the Greeko-Roman room of the British Museum; it is the same as the central figures on the tablets. The original cave of Zoroaster in Media has not been discovered, but from these tablets we can learn what was sculptured in his cave, which some day may perhaps be found.

THE FIGURES ON THE TABLETS.

A careful study of the figures sculptured on these tablets makes it quite certain that they are Zodiacal; in fact, the Signs and the Decans are sculptured as if they were copies of actual living objects. A remarkable confirmation of this is shown by some of the tablets being surrounded with the twelve signs in their usual forms and their proper order. The London tablet has the signs in an oval round it. The tablets dug up at Osterburken and Heddernheim have the twelve signs round them. Some tablets have more figures than others, but this merely serves to give more signs. Whichever tablet we examine we shall find the figures are actual signs. Thus on the London tablet (engraved in McCormack, p. 122, fig. 26) we find a bull (Taurus), scorpion (Scorpio), serpent (Draco), dog (Sirius), two youths (Gemini), man with sword (Perseus), and eagle (Aquila). This is still more confirmed by examining the large basso relievo I saw at Metz. It contains all the above, and also a lion (Leo), vase (Aquarius), and corn ears (Spica in Virgo). Four tablets are engraved in Drummond (plates 12, 13), and on them we find a bear (Ursa Major), raven (Corvus), palm (Palma in Virgo), seven stars (Pleiades in Taurus), cross (Crux Australis), arrow (Sagitta), fish (Piscis Australis), sheaf of arrows (Sagittarius). The figures, therefore, on the Zoroastrian tablets are the Zodiacal signs and decans.

REASON FOR USING THE SIGNS.

The reason why Zoroaster chose to use symbolical signs in his teaching is clear on consideration. Before the first Advent, signs, emblems, symbols, and types were the means used in religious instruction. The Hebrew Church carried on its ministration and teaching by this very method of types, symbols and signs. Zoroaster as an Israelite, therefore, in his instruction to Israelites, would naturally resort to the same method.

As to his choosing the Zodiacal signs specially, the reason is equally plain. These 48 signs had been arranged by his patriarchal ancestors, Seth and Enoch, for the express purpose of their being religious types of Messianic truths; and hence they were held in the greatest veneration and reverance by Hebrews. Moreover, they were actually connected with the Hebrew Church. Josephus says the twelve signs were on the Veil and the Pectoral, and he connects them with the Table and Lampstand, and they were borne on the Hebrew banners. No types, therefore, could have been more suitable, and as the Temple was destroyed, and the Israelites in Media would not be able to resort to it even when restored, these Zodiacal religious types were well suited to take the place of the Levitical types; many of which, indeed, had been adapted by Moses from the earlier Zodiacal types of Seth and Enoch. The whole circumstances, therefore, con-

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firm the conclusion that the figures on the tablets are Zodiacal signs, as used by Zoroaster in his religious teaching.

THE SCENE ON THE TABLETS.

The actual idea or scene on the tablets is essentially the same in all, though some have a few more figures than others. In the centre of the bas-relief there is always a young man in a Phrygian dress slaying a bull with a short sword, on which he kneels with one knee while he looks upward. The other figures are much smaller. A dog leaps on the bull to lick the blood from the neck, which in some tablets is in the form of three wheat ears. A serpent crawls on the ground in front. A scorpion attacks the bull with its claws. A lion couches in front. An eagle is flying, a raven is sitting. On each side of the bull is a youth, one holding a torch up, the other holding one down. The bull's foot rests on a vase and his tail ends in three corn ears. A second small bull is peacefully feeding in the background, a bear is above, a crab below. In some are three palm trees, in others a palm branch. In one is a fruit-laden tree with a bull's head under it, and a sheaf of arrows resting against it. A fish swims in some water in front. The roof of a cave is seen above; while the sun's chariot rises on the left, and the moon's chariot descends on the right, near seven stars.

ASTRONOMICAL REFERENCE.

Some, if not all, of the Hebrew prophecies have a double reference, and Zoroaster seems to have constructed his Zodiacal scene on a similar principle. The central figure is a young man of noble aspect, full of energy, who, while he kills the bull, looks calmly upwards. This is Perseus in the planisphere, a figure standing with a raised sword about to deliver Andromeda from the monster Cetus below. They are types of Messiah delivering the Church from Satan. But Messiah is called the *Sun of Righteousness* by Malachi, and this figure was called Mithra by the Persians, which means the sun. The bull is, of course, Taurus. We have therefore Sol killing Taurus to indicate that the sun is in Taurus. For when the sun is in any sign it is when it comes between the earth and such sign, and so blots it out, or, as is here typified, kills it. The tablet, therefore, commemorates some event which took place when the sun was in Taurus. It must evidently be an event of transcendent importance to mankind to be thus commemorated and made a typical scene in every place of worship. There is only one such event that is of commensurate importance to all mankind to be thus commemorated before the Advent of the Messiah, and that is man's creation. An ancient tradition affirmed that when Adam was created the sun was in the bull, and hence Taurus was anciently the first sign. Virgil alludes to this tradition: "The white bull with golden horns opens the year." But Taurus did not begin the year in Virgil's time and had not done so for some 4,000 years before (Rolleston: *Mazzaroth* i. 7) This great event (and the time of it) are therefore thus commemorated by the tablet. Mithra, Perseus, or the sun, is slaying the bull, *i.e.*, the sun was in Taurus. The other signs are represented around, but very much smaller, as they took an inferior part at man's creation.

THE RELIGIOUS REFERENCE.

The religious use made by Zoroaster of the signs on the tablet is much more important. He would point out the chief figure (Mithra or Perseus), as typical of the Messiah, who would be a sacrifice for Israel, as the bull was, and would be attacked by Satan, as the bull is by the scorpion and the serpent (*Scripture* emblems of Satan), but that He would come again in power as the Lion of Judah. Then He would be both Divine and human, as typified by the twin youths, near the bull. As one youth holds his torch down (death) and the other up (life), so Messiah would suffer death in His humanity, but ever live in His Divinity. Zoroaster would use the vase of water as symbolic of the spiritual water which the Hebrew prophets declared should be poured out in the Latter Days. The goat would be used to remind the Israelites of the goat of atonement that used to be offered in the Temple for the nation's sin; and the crab, that the Messiah would hold His people with such power that none should pluck them away. Such are some of the heads of the deep religious typical teaching that Zoroaster would impart to his fellow Israelites sojourning in Media.

THE ISRAELITE REFERENCE.

Besides the astronomical and religious references in the tablet, there is a third of a more special nature. The tablet refers typically to the actual and future position of the Israelite tribes.

Jacob appropriated the twelve signs to his twelve sons, and both he and Moses allude to them in their blessings (Gen. xlix.; Deut. xxxiii.). These signs were also on the twelve Hebrew banners; and so would be familiar to the Israelites, and specially to the learned Zoroaster. Now the most important, populous, and powerful tribe was Ephraim; and so his emblem, Taurus the bull, is by far the largest and is the great central figure. The other tribes were by comparison quite small and weak, and on the tablet the signs (Capricornus, Aquarius, Scorpio, &c.) are around Taurus, but quite small in comparison. But it was Ephraim that introduced idolatry into Israel, by Jeroboam of Ephraim setting up his tribal emblem for worship at Dan, Samaria, and Bethel; and on the tablet it is always the bull (Ephraim's emblem) that is being punished. Mithra is slaying the bull, for Ephraim's national life, power, and even name, were all to perish in Media, and he to become as dead. The bull (Ephraim) is being slain by Perseus, called Mithra, the sun. For though Assyria was the instrument, Messiah, the Sun of Righteousness (Malachi) was the real chastiser of His people. It was His arm that smote down Ephraim's pride.

The weaker, inferior tribes would well know that it was the powerful influence of Ephraim that led them into sin, and when reflection came to them in Media they doubtless upbraided Ephraim for the ruin he had wrought upon them. So in the tablet none of the signs are helping the bull, and at least three are attacking him. These are Scorpio, Cancer, Sirius, Spica (as referring to Dan), Issachar, Benjamin, Zebulon, and portions of these tribes may have been foremost in upbraiding and injuring Ephraim in exile. Two youths (Gemini) stand close to the bull. One with a lowered torch indicates that Ephraim must die for his sin, while the other has his torch uplifted as indicating that, nevertheless, Ephraim would nationally rise again to renewed life. In the distance is a bull peacefully feeding, for in the distant day Ephraim should be led into the green pastures of security, comfort, and abundance. Zoroaster would obtain the information as to Ephraim's future from deep study of the prophets, especially Hosea, the prophet of Ephraim.

The above is the chief information to be obtained from Zoroastrian, Israelitish, Median, Zodiacal tablets, and they will repay the closest examination; either by the ancient originals in museums, or by copies of them in books.

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RELICS FROM SINAI AND EGYPT.

THE exhibition at University College of collections made during the past year by the working parties of the Egyptian Exploration Fund contains interesting relics from ground already broken.

Drs. Grenfell and Hunt, in searching among the rubbish heaps of Oxyrhynkos for papyri of Roman and especially early Christian ages, have found other interesting objects, such as vases with designs in relief and a richly-coloured glaze, figures and dishes, carved ivory panels, bronze statuettes, such as a Demeter, admirably modelled, and an Aphrodite grasping Eros by the arm so roughly as to suggest coming chastisement. There are lamps, coins, and all the usual "finds," but the gem is a small marble head of Hera, exquisitely worked. Stone weapons are there in plenty from near Thebes, with "finds" from Lithom and other places, while on the walls hang numerous copies of figures and hieroglyphs, made by Mrs. Flinders Petrie and other ladies, from tombs, seven of which were opened for the purpose. As these become rarer year by year, by the influence of time, the ravages of treasure-seekers, and the transportation of whole structures to other countries, the value of such permanent records is sufficiently obvious.

But the results of investigations in the Sinaitic Peninsula are the most important feature of this year's exhibition. We have long known that, from very early days, its mines were worked by the Egyptians. Sculptures, stelæ, hieroglyphic inscriptions, which have been partly deciphered, prove that nation to have held the country long before the Exodus. Professor Petrie's party worked in the turquoise mining district, that is, in the upper part of the Wady Maghara and especially at Sarabit el Khadem, near the western coast, well north both of Serbal and the traditional Mount Sinai. The gem is found in a red sandstone, which is a little older than the chalk of England. Major Macdonald made an attempt to revive the industry about forty years ago, but found it unremunerative. He was followed, within the last decade, by a company, whose efforts were also, and more deservedly, not successful, for their reckless methods irreparably injured some of the most interesting Egyptian antiquities—and some mining is still done by the Arabs. Turquoises are not uncommon, but the majority are of little value. The mines, as we now learn, were open even in the first Egyptian dynasty, the oldest monument representing one of its kings, Mersekha, who flourished, according to Professor Petrie, about 6,500 years ago, *i.e.*, 4600 B.C., "clubbing" a captive chief. Other sculptors commemorate kings of the third dynasty, and dozens of inscriptions were cut between this date and the end of the twelfth dynasty—about 2500 B.C. Thus, many centuries before the Exodus, not a few before the days of Abraham, Sinai was in Egyptian occupation. Some have thought that copper also was worked about Sarabit el Khadem. That, however, Professor Petrie has proved to be a mistake; the heaps of black material, supposed to be slag, are hematite, a natural iron ore, which, if coal were handy, might be valuable; but the main copper works are six miles away, in the Wady Nash.

Sarabit el Khadem was evidently an exceptionally holy place. On the edge of the upland, near the brow of a lofty cliff, are the ruins of a great temple, and the neighbouring hills are dotted over with tiny sanctuaries—all, probably, for the same purpose, revelation through dreams. These sanctuaries consist of a rough stone wall surrounding a larger upright block; the one sheltering the sleepers from the wind, the other marking the spot where they might "see visions" and "dream dreams." Like the pillar set up by Jacob, these indicated a Bethel, the temple itself being evidently the most sacred spot of all. It is remarkable not only for its progressive growth, but also for being Syrian in type, though Egyptian by construction. It is, of course, now in ruins, but a model gives an excellent idea of its original structure. It was the sanctuary of the goddess Hathor, and her primitive shrine was a rock cave. This must have existed so far back as the third dynasty, for the name of Seneferu, one of its kings, is still clear. Kings of the twelfth dynasty—or about 2500 B.C.—reconstructed the shrine and made a road, ornamented with stelæ, part of which still remains. Their successors of the eighteenth dynasty much enlarged it by adding a long vestibule with two small courts, curving with the contour of the hillside and terminating in a gateway. This was about 1500 B.C., and at a later epoch a structure, cut up into a number of small chambers, was placed in front of this. The whole is enclosed by rude walls, which were added by Amen Hotep III. The neighbouring ground is covered with ashes, in great part remnants of sacrifices at least as old as the twelfth dynasty. In that shrine at first, in those chambers, when pilgrims became more numerous, the votaries slept, and it marked the holiest place, like the Kiblah of a mosque. But this temple has a feature still less Egyptian—two small courts, each of which has a stone basin for purification. Thus this characteristic feature of every Mahometan mosque must have existed in Syrian worship fifteen centuries before the Christian era.

The site has yielded many interesting relics from the date of Seneferu onwards, not the least remarkable being the head of a statuette, in dark stone, representing Thyi, a queen of the eighteenth dynasty, well preserved and admirably executed. They also found some fragments of vases, with yellow-coloured designs in relief on a purple ground, recalling the Portland Vase. One represents King Ramesu III. in his harem, and thus is rather more than three thousand years old. It may seem, at first sight, strange that Egyptian kings should build sanctuaries for the gods of Syria, but local deities were not to be despised in their own lands, as we can see from a very curious record, written about the year 1200 B.C., of which Professor Petrie gives a summary in his new volume of his "History of Egypt."—*Standard.*

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for the Sundays in November:—That all the winter meetings, both of the central and branch organisations, may be well attended, and productive of a spirit of earnest enquiry into the claims of our Identity. That all needful funds may be forthcoming, and aggressive work in the cause of British-Israel Truth be fully maintained.

Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

THE APOCRYPHA.—The Archbishop of Canterbury has become a patron of the International Society of the Apocrypha, and, writing to the warden, the Rev. Herbert Pentin, he states:—"I have no hesitation in saying that I think it desirable that a systematic effort should be made to extend the knowledge of the people generally about the Apocrypha, and to encourage its more careful study."

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SWEDEN & NORWAY

WITH DENMARK

AND THE CIRCUIT OF THE BALTIC COASTS.

BY W. HUGHES F.R.G.S.

English Miles. 0 50 100 150 200

Kilometres 0 50 100 200 300

The scale of this Map is exactly double that of the Map of Russia in Europe, and four times that of Asiatic Russia.

Principal Railways
" Steamship Routes
" Canals
Heights in Feet

GEORGE PHILIP & SON, LONDON & LIVERPOOL.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

	PAGE
German Colonial Expansion. By John Butterworth	467
"A Nation and a Company of Nations." By J. P.	468
About Ourselves. By the Rev. Leonard Hills	470
Miscellanea	472
The Divine Calendar; or, Studies of the Revelation from an Israelite Standpoint. By Augusta Cook	473
The Necessity of Sainthood at the Consummation of the Age. By A. Branscombe Wood	474
Correspondence: Britons and Japs. The Anglo-Israel Association of Toronto. Mr. Tartas's Tables	476

GERMAN COLONIAL EXPANSION.

BY JOHN BUTTERWORTH.

UNDER the above title the *Standard* of the 6th October, 1905, publishes the following long telegram from its Berlin correspondent, epitomizing the proceedings of the German Colonial Congress on the 5th October.

Duke Albrecht of Mecklenburg-Schwerin opened the proceedings of the Colonial Congress this morning. Count von Posadowsky welcomed the delegates in Prince von Bülow's name. He said that the armed rebellions against German rule in two of the African colonies were entailing a heavy sacrifice in human lives, as well as a heavy expenditure. Since the foundation of the new German Empire, colonial possessions covering an area five times that of the Fatherland had been acquired. Germany had previously had no colonial experience; she possessed no staff of trained colonial officials, nor troops accustomed to the conduct of operations in tropical climes. The colonies which Germany had acquired were virgin land, in which the pioneers were obliged to begin at the very beginning. The advocates of colonial expansion, the Count continued, had obviously under-estimated the great difficulties connected with the government, the administration, and the development of tropical territories so vast. The experience of other colonial Powers had proved that success in colonial extension could not be attained without many bitter experiences and many disasters. The nation which desired to maintain its *prestige* must remain steadfast in the face of disasters, and carry out its political projects in spite of all obstacles. The Colonial Secretary, Dr. Stübel, in welcoming the delegates on behalf of the Colonial Department of the Foreign Office, referred to the great difficulties which had been experienced in dealing with the rebellions in German South-West Africa and German East Africa. He paid a warm tribute to the achievements of the colonial troops employed in these operations. He was not surprised that opponents of Germany's colonial policy should use these misfortunes as an argument against all further colonial expansion. It was impossible for him to reply to criticisms on the administration of the colonies, but he claimed that, considering the short time that Germany had been engaged in colonial enterprise, and the great difficulties to be overcome, excellent progress had been made. Exports from German possessions in Africa had doubled within the last five years. The construction of railways had been begun, and, altogether, he considered that the outlook for the future was one of promise. He welcomed all legitimate and well-meant criticism, but he resented the hostile criticism of those who invariably opposed the Fatherland's colonial policy. Professor Helfferich, in the course of a paper on the importance of German colonies to German commerce, admitted that it would be premature to describe these colonies as important in this respect at present, because their commercial development was only just beginning. The aggregate commerce of the country's over-sea possessions amounted in 1903 only to £3,800,000, or not more than a half per cent. of the whole commerce of the Empire. He desired, rather, to emphasise the necessity of colonies for Germany's future industrial and commercial prosperity. Germany's foreign trade was surpassed in 1904 only by that of Great Britain, and Britain's foreign trade exceeded German trade only by one-third. During the last twenty years the development of Germany's trade had surpassed that of the United States. During this period her trade increased one hundred per cent.; American trade eighty per cent.; British trade fifty per cent.; and French trade 24 per cent. Germany imported practically the whole of the raw material required for her great national industries, as well as great quantities of the necessaries of life from foreign countries, so that she depended for these supplies on the good will of foreign nations. On the other hand, she needed fresh markets for her own products. Other countries were extending their territorial possessions for commercial purposes, and Germany must pursue the same policy. Colonial expansion could not be carried out without the support of a powerful fleet capable of protecting the parent country's interests. Bismarck had shown wonderful intuition in taking possession of extensive territories in Africa for the future development of German trade. Conditions in the German colonies were still primitive, and Government aid was urgently required to construct railways, and to guarantee the maintenance of peace and conditions of law and order which would encourage

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colonists in individual enterprise. Germany must become a great colonial Power, or cease to be a great Power at all.

This report is instructive as showing how strenuously Germany is striving to usurp the leadership of the civilized world. It is also interesting because it affords a gratifying recognition of the fact that Great Britain is at the head of the nations in respect of the unsurpassed volume of her foreign trade.

The necessity of colonies to the industrial and commercial prosperity of a nation is very clearly recognized now-a-days, nowhere more so than in enlightened Germany. The Kaiser and Prince Bülow undoubtedly consider their possession indispensable to the well-being of the State, and we may be sure that in the future no effort will be spared to extend the foreign territories belonging to the German Empire.

But Germany finds Great Britain and America most formidable rivals and well-nigh impassable obstacles in her way. We have the "Gates" and coal to stock them with; we have a navy which cannot be attacked with any hope of success except by a coalition of nations; we have the best parts of the earth, both continent and island, in our possession; we have left to others but few lands, and those for the most part "waste places" difficult to reclaim. There is not much unappropriated territory left in the Eastern hemisphere. Germany's expansion in the Western is barred by the promulgation of the "Monroe doctrine." Hence the hatred of the Germans towards the Anglo-Saxons; hence the Kaiser's discovery of the "Anglo-Saxon peril." Can we believe that Professor Helfferich is perfectly candid when he says that the fleet which he advocates is for the purpose of protecting the parent country's interest only? Can we hope that the policy of the Kaiser, which has resulted in the addition to the resources of the "Fatherland" of a powerful and growing navy, aims merely at the protection of his country's colonial possessions and commerce? Are we far wrong in thinking that when the chance comes the *rôle* of Germany's navy will be not so much defence as aggression?

The excellence of the lands appropriated by Great Britain, and the flourishing and unprotected condition of most of her colonies, must be sore temptations to an ambitious and powerful nation craving for colonial expansion. The making of remunerative colonies out of inferior waste lands, such as those which have fallen to the lot of the "nations," is so slow and expensive a process, and is, moreover, one so difficult, except to the hated British, that the idea of acquiring her colonies ready-made cannot fail to have singularly powerful attractions for the business-like Teuton.

How delightful, then, we can imagine the German Emperor saying, it would be if John Bull, the greatest and most careless landholder in the world, and his brother Jonathan, who is so selfish in regard to the Americans, could be isolated, and forced by a united Europe, confederated under the domination of the Great Kaiser, to disgorge their rich colonies and deliver up their redundant territories to other nations who have been kept, all too long, out of the enjoyment of their fair share of the fat things of this world!

Does it ever occur to the Kaiser that neither German nor Anglo-Saxon has the last word to say in the matter? What does God say about it? That is the important thing. Briefly, this is what God has said and done. He chose out of all the old-world worthies one man to be the father of His chosen race. His descendants grew in course of time into an insignificant nation, composed of a dozen small tribes. This nation He sub-divided later on into two nations, one of which He so sifted among the heathen nations of the world that for hundreds of years they have been completely lost, and now, having been miraculously assembled in their new promised land, are recognized by only a comparatively few people, among whom are numbered "not many wise men after the flesh, not many mighty, not many noble." To this nation—sinful, rebellious, altogether unworthy and unlovely—He has promised a splendid destiny, such as no other nation on earth can ever have. To His chosen nation He has granted wealth, strength, and the waste territories of the world as their inheritance. He has pledged Himself to afford them protection from the devices of all their enemies, and, at the last, after their brother nation which was never lost has joined them, a magnificent deliverance from their earthly arch-enemy; a deliverance which will be wrought solely by Himself and His own unaided power; a deliverance which will be final and permanent.

Now, if Germany were this favoured nation, our position would be indeed hopeless, for there is no room on the face of the globe for two nations blessed as God has blessed His chosen people. But God has not seen fit to choose the Germans for His own. He has chosen Israel. He has chosen us. Therefore, through God's infinite mercy and favour, must we and we only be "the head and not the tail." Ours are the colonies, the waste places of the earth; none can dispossess us of them. Ours must be the trade, the wealth of the world. Ours will be the great deliverance from the enemy—Gog, prince of Rosh—for God Himself will fight for us. Kings, Emperors, Czars, Kaisers, all may gnash their teeth against Israel in jealousy and rage, but they are impotent to harm us. They may dream of Colonial Expansion; they may plan to divide Great Britain's inheritance among them; they may increase their armaments by land and by sea. They may see visions of Great Britain trampled under their feet; but it is all in vain. God is with His Israel. Who then can be against us? Blessed be the God of Israel!

"A NATION AND A COMPANY OF NATIONS."

By J. P.

(*Concluded from page* 462.)

And now I come to New Zealand. Even now many people, otherwise intelligent, think of New Zealand as being part of Australia, or at most a small appanage thereof. It is true that New Zealand is a small country compared with the Island Continent, but small as it is the area is greater than that of the British Isles. Those best able to give an opinion say that the natural resources, even as at present known, taken with the far more genial climate, indicate that, unaided, the New Zealand islands could carry a larger population than the British Islands. At present the proportion is about one to fifty. And yet, few as the people may be, and short as has been the period of occupation, the distinct national characteristics are easily indicated.

When the great movement was developing that culminated in the birth of the Commonwealth, efforts were made to include New Zealand, and in the earlier conventions delegates from New Zealand took part in the discussions with those from the other colonies. But it soon became apparent that no such union was practicable. There was no bad feeling shown. In fact, the New Zealand delegates seemed to part with their fellow delegates with reluctance. But, as one of them very forcibly put the situation, "eleven hundred

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reasons (miles of ocean) barred the way to a close union," and the experience of but four years has abundantly justified the wisdom of keeping apart. It must not be thought that any feeling of envy was felt in New Zealand against the big neighbour across the sea. On the contrary, I for one can testify as to the keen interest everywhere taken as the several votings were going on, and when the last vote decreed the final step the rejoicing in New Zealand was almost as hearty as those "on the other side of the Tasman Sea," and, as a consequence, a feeling of something approaching disappointment that the result so far has not quite come up to the bright anticipations. But my duty here and now is to indicate at least some of the characteristics of New Zealand's national life. To begin with, the people are a mixture almost exclusively from the old home islands, or from other parts of the Empire. Already the New Zealand born part of the population far outnumbers the immigrants, and the younger folk of course afford us the opportunities for taking notes. When the time comes for the historian to write the earlier chapters of New Zealand history his task will for the most part be a pleasant one.

Our Yankee brethren cherish the memory of the "Mayflower" and talk with pride of the deeds of the Pilgrim Fathers. New Zealand can boast of many shiploads of hardy true pioneers, beginning with the devoted band of missionaries who, with the Rev. Samuel Marsden at their head, landed on that memorable Christmas morning in 1814 in the Bay of Island's harbour, only a few miles from where this is being written. The missionaries became settlers, and their descendants were an important ingredient in the small communities. Auckland has had many additions of no less worthy pioneers. Wellington, too, was founded by an extremely fine lot of people, whilst Christchurch, by the Episcopalians, and Dunedin (Edinburgh backward), by the Presbyterians, tell their own tale. Special settlements were formed in many places and sufficient time has not yet elapsed to erase the peculiarities. In one settlement, at least, Gaelic is used in the Church services. But in the New Zealand born young people the local influences are clearly discernible. To the young Robinsons the names of Mackenzie, Murphy, or Jones have no strange sound, and even the Schmidts and Hansens form part of themselves as a body of school children, or as the young people of one community. Of course this blending of the races to form the common stock is going on in all our new countries, and in all of them there is the same tale told by the parents as to the effects of the new surroundings on their children. Dear good souls, most of them left their old homes, driven out by more or less hard circumstances. By the exercise of downright shee energy and enterprise—men and women alike—they carved homes for themselves out of primeval forest. Through their exertions their children have enjoyed a life of plenty and freedom from care altogether unknown to the childhood of their parents. And yet the old folks are inclined to expect that the youngsters must look out on the world with the same eyes as they did; and when they fail to do so, as they mostly do fail, then comparisons are drawn between the good old times and the degenerate now.

The characteristic of the love of pleasure may not be quite so strongly marked in the New Zealander as in the Australian, but in both cases it is pronounced enough. Those of us who know what the strenous life in the old countries means may at times feel anxious, but we may well ask ourselves if we may not rejoice in the prospect of a life in a fine free country where there is no need for the constant toil and care. Just at present it is customary among intelligent observers in the outside world to set down New Zealand as by far the most advanced country in the world on Socialistic lines. But onlookers are in danger of overlooking correcting influences that are all powerful. The islands of New Zealand stretch in a long line from north to south; consequently it is impossible to build up one big over-bearing city. This natural dividing of city influence tells in favour of the country settlers, a class far more numerous, proportionately, than the same class in Australia, although far less in proportion than the settler class in Canada. The yeoman class in all time and in all countries have been the safe element in society, and they are not going to fail in highly favoured New Zealand. The many hundreds of miles of coast line, indented so frequently with beautiful harbours, has already produced a sea-faring and sea-loving population. In this respect, pre-eminently, the national character is stamped. On the rivers and in the harbours the lasses as well as the lads are at home on the water; and the maritime influence is so strong that, notwithstanding the much higher rate of wages paid, the flag of a powerful New Zealand steamship company, the U.S. S. Co., is dominant in Australia, and known from Vancouver to Calcutta.

Those of us who have made our homes in New Zealand and so become, with our children and grandchildren, merged in the young national life, have no need to be other than thankful with our lot. When we invite others to come and help us fill the waste places we are not humble suppliants asking for assistance, but discoverers of rich treasure asking others to share.

The forty thousand Maoris in New Zealand will have very slight influence on the national life and character. At present they own many millions of acres of some of the best parts of the North Island. But changes are in progress, not towards robbing the owners, but to bring about fair arrangements.

When we voyage across the ocean and find ourselves on South African soil, the difficulties before us in trying to indicate a national character are very great. I will never forget how that lesson was impressed on my mind when for the first time I looked up from the steamer's deck and saw the mixed crowd on the wharf at Cape Town. That was thirty years ago, and the problem has not become much more simple with the great changes that have taken place since then. I once heard the great Sir George Grey tell a New Zealand audience that New Zealand would retain its pure racial character, but that there was no chance of preserving a white Australia because of the tropical character of the Northern part of the Continent. The Australian people are making an attempt to ward off the troubles of a mixed population, but they fail to use efforts enough to hurry in the people of our own nationality. In South Africa the question of a mixed population is already settled, and the problem resolves itself into one of ingredients. To begin with, the white man without capital and without some particular training must keep out of South Africa. At the same time the welfare of the country every way demands a steady influx of the right sort of immigrants—high-class farmers, traders, miners, and engineers. And, here again, it does not take much thinking to lead us to the conclusion that the Boer part of the people will be driven to act unitedly with their other white neighbours, or be submerged in the overwhelming mass of the other varied colours. People in Great Britain know what class distinctions mean, but they know nothing of racial distinctions. The problems to be solved in South Africa probably stand unique in the history of the world. In the olden time it was customary

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for the conquerors to kill off such of their subjected ones as would be likely to give them trouble. We have advanced beyond that stage, and must find some means whereby the medley elements in the population may be made to dwell together in something like peace. If we anticipate the healing effects of the next few years and consider all the white people as one, even then they form but a small minority of the whole. Around Cape Town there are many thousands of Malays, descendants of the old Dutch slaves. These people, Mahomedan in religion, are not often referred to in newspaper reports, but as carpenters, masons, drivers of cabs and drays, fishermen, etc., they form an important part of the community.

In some parts the Hindoos are very numerous, and although efforts are made to keep them out their numbers will certainly increase. Of late some thousands of Chinese have been introduced, professedly temporary residents, but those who know Master John are fully aware of the fact that once he gains access he likes to stay out his own time, and that may be to the end of his life. But all those several races—diverse sure enough among themselves—when counted together do not as yet approach in numbers the Kaffirs of the several tribes, the Hottentots and others; and it is with these that the difficulties will present themselves. British people will not seek safety by keeping them as ignorant savages, and it will follow that as they are educated they will claim a position so that their influence may be felt.

When the late Earl of Carnavon was Colonial Secretary many years ago he set himself earnestly to accomplish the task of federating the Colonies and the then Boer States, thus laying the foundations for a united nation. He failed, after putting forth efforts that no doubt hastened his end. The conditions have changed very much since his time; gold and diamonds have been powerful agents, and the rough hand of war has knocked away some of the hindrances. The great American writer, Poulteney Bigelow, in "The White Man's Africa," written before the late war, in noticing all the divergent elements referred to, says that only one earthly power can keep them living together in peace, and that power is represented by the flying of the Union Jack. It does not take us very long to arrive at the conclusion that it is not possible to forecast what the state of things will be in South Africa even fifty years hence. To the population peculiarities we have to add the climatic influences, as well as those that come about from the nature of the soil, the conformation of the country, the almost total absence of good harbours and rivers, and the extremely varied products. If we had to do with white people alone, and could take the physical development of the Boers as a guide, we could anticipate with certainty a bright future. As it is we have a right to hope that the same wisdom will be granted to those who will have the directing of affairs in South Africa as has been granted to rulers of our race in other trying times. Any way, we can look forward with confidence. South Africa will take her place in the "Company." The variations will not be discordant notes, but such as will produce a fuller harmony. There are other vast areas in Africa under British rule, but as yet they cannot come in under the head of nations. Jamaica and the other islands of the West Indies, and also the other portions of the Empire, are not yet counted as nations. The great Indian Empire itself is a company of nations, but just now we are not dealing with the momentous questions connected with that mighty country and its being part of our own greater Empire.

It is my privilege to be very often speaking to assemblies of young New Zealanders, and I am all the time trying to impress on their minds the need of thankfulness for the blessings they possess. First, in that their home is in such a beautiful country, and then because we as New Zealanders are not a few people alone in the world, but that we are united with our fellow subjects, and, indeed, with our race—brethren everywhere. That feeling of thankfulness should be universal, alike in the crowded old country city, as in the remote colonial home. Every individual should be doing his or her part to learn about the others, so that we may intelligently and diligently work for our own.

ABOUT OURSELVES.

An open Letter to the Lads of the Empire.—XIV.

By the Rev. Leonard Hills.

As I write this letter there lies before me a copy of the Banner for October 25th, and on the same line as the date are the figures 1,504. This means that when No. 1,513 is issued the 29th yearly volume of the Banner of Israel will have been completed.

With No. 1,514 begins the thirtieth consecutive year of publication of our cheery little weekly paper that some of us look forward to with such interest, and I want to ask you all who read my letters to do your very best to double the circulation during 1906. One gets just a little bit discouraged sometimes on visiting the homes of ardent believers in British-Israel truth to find that though they take a whole pile of papers and periodicals, the Banner is conspicuous by its absence. If there were other "Identity" papers, this would be excusable; as it is, I confidently appeal to your loyalty to see that in your home at least it is never missing. I know perfectly well that sometimes we get a learned treatise which is beyond the powers of appreciation by us young folk, but there is always ample reading matter which will appeal to us and well repay us for careful reading and careful marking. I always let my red and blue pencil have a morning's exercise over the pages of Banner, so that when I pass it on to a stranger their attention is first of all arrested by something heavily underscored in red, which serves as a pivot-point and speaks at once of some identification. The sooner the circulation goes up the sooner we shall be able to publish choice illustrations and more frequent supplements—in short, to leave this little matter with a last word, the future success of our Banner lies, to a very great extent, in our own hands. Let's see to it that we make the most of the opportunities and powers God has so graciously given us. This is not the time or place to hold a lengthened review of the past thirty years' work, but we must just record our sense of gratitude to those who, when the light first began to dawn, stood so nobly in the front rank of the battle, and bore all the accumulated ridicule and misrepresentation, and made it so easy for us to search the Scriptures and enjoy what they had gathered at such a cost. Most of the first leaders are now "at home with the Lord"; pray daily and earnestly for those who are yet left to us, and be prepared yourselves to take up their work when the call comes, and continue to unitedly back up their testimony to the unfailing truthfulness of God's holy Word. And what has been their message these well-nigh thirty years? Can we not sum it up in a few words thus:—

The Banner of Israel is a weekly publication which in

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every copy bears testimony to the truth of the promises sworn unto the fathers, those promises being found in Gen. xii., xiii., xv., xvii., wherein God swares to Abraham to make of him a great nation, a blessing, a great name, a blessing to all families in the earth (Gen. xii. 2, 3).

The land (xii. 7, xiii. 14, 15, and xv. 18).

His seed to be as the dust of the earth (xiii. 16).

In chap. xvii. God repeats His former promises and adds to them His covenant (ver. 2). "Multiply thee exceedingly" (xvii. 2).

"Thou shalt be a father of many nations" (xvii. 4).

"Exceeding fruitful," "make nations of thee," and "kings shall come out of thee" (xvii. 6).

"The everlasting covenant" (xvii. 7).

"The land" (xvii. 8).

This is repeated again in chap. xxii. by the oath of Jehovah-Jireh in the solemn words of verses 16—18: "By Myself have I sworn, saith the Lord, for *because thou hast* done this thing, and hast not withheld thy son, thy 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.*"

In chap. xxvi. 4, 5 the promises are repeated to Isaac, the son of promise; and again in ver. 24, "Fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

Chap. xxvii. 28, 29: "God give thee (Isaac's son) of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and NATIONS bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

Chap. xxviii. The promises are again repeated by God—this time to Jacob (verses 13—15): "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 whithersoever 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."

Again, in chap. xxxv. 10, where Jacob's name was changed to ISRAEL=Prince of God, comes the wonderful message (ver. 11): "I am God Almighty: be fruitful and multiply; a NATION and a COMPANY OF NATIONS shall be of thee, and kings shall come out of thy loins; and THE LAND which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."

Again, in chap. xlviii., the promises are handed on from Israel to Joseph, and through his sons Ephraim and Manasseh (ver. 4). Verses 15, 16: "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name (Israel) be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

The following verses go on to show (as we saw in our letter about America, U.S., being Manasseh) how that Ephraim, the younger son, was to be the greater of the two, though Manasseh was also to "become a people, and he also shall be great" (ver. 19).

All these verses should be red-marked, and also Gen. xlix. 22—26; also Exod. xxxi. 13, 16, 17, where God speaks of the sign of the Sabbath.

Note specially Exod. xxxiii. 16, red-mark it, and put Numb. xxiv. 17 against it: "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that *Thou goest with* US? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth."

These briefly are the promises made to the fathers. Following the pages of Holy Scripture we note that in the "latter days"—*i.e.*, the Christian era—Israel, God's people, the people of the Book, were to possess all these great and distinctive blessings of power, possession of the gates, wealth, multitudinousness, righteousness, etc., etc. We claim that God, being a God of truth, cannot break His word—that His word has been fulfilled, and is still being fulfilled, in this multitudinous Sabbath-keeping, impregnable British race; that the British of to-day are the lineal descendants of the Israelites of the Ten Tribes of the Bible, and we base our conclusions upon the same Scriptures and upon the very same method of interpreting those Scriptures as is used to prove the fact of the historic Christ, and the fact of our brethren the Jews—the Israelites of the House of Judah, who have never been lost. In other words, if the Scriptures which refer to the Person and work of our blessed Lord and only Saviour Jesus Christ are to be "taken as read," then must also the Scriptures which speak of Israel be so taken, and not spiritualized so that when God says "Israel" we misinterpret it "Church."

For thirty years men have ridiculed our belief, but not one fatal objection have they yet discovered to the fact of our Israelitish origin. For thirty years and longer have those who have held the British-Israel faith been treated with varying degrees of contemptuous indifference, bitter revilings, and furious hostility—very often on the part of those who call themselves (and we must not deny them their right) "good, evangelical, spiritual-minded Christians." Now the fight is not yet quite over, and some of us may yet come in for a share of the abuse, ridicule, or, what is worst of all to bear, indifference; but let us copy the example of those grand old pioneers of British-Israel teaching who followed their beloved Master in that "when reviled, reviled not again." They bore it all not simply meekly, but cheerfully, for well they knew that

"Truth at last must win;
To doubt would be disloyalty;
To falter would be sin."

You, my young brothers, are on the threshold of the dawn. All over the world eyes are opening and hearts rejoicing in the fulfilment of the sure Word of prophecy. By all the pledges of our Father's faithfulness I entreat you to help on the testimony that shall bring *every* knee to bow and every tongue to confess.

"Come, day of Shiloh, come!
Yea, come, O King, to reign;
Bring nations captive home
And rebel lands regain;
The travail of Thy soul enjoy—
A universe without alloy,
A Bride without a stain."
(Hab. ii. 14).

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MISCELLANEA.

FIRST IN FISHERIES.—A writer in the French paper *Depeche Coloniale* compares the results of the fisheries in England with those obtained in France. Great Britain possesses 100,000 fishermen; the most recent French statistics estimate the number of seamen of the maritime inscription engaged in that pursuit at 95,000. The difference is not great, but while the sale of fish in Great Britain produced 252,811,225f. in 1903, an increase of 8,000,000f. on the preceding year, the sum realised in France was only 110,643,852f., an advance of 111,859f.

* * *

A HISTORIC RIDE RECALLED.—A scholarship is to be founded at Durban in memory of Richard King, whose extraordinary feat of endurance over sixty years ago was the means of saving Natal to the British Empire. It was in 1840 that the flag of the Dutch Republic of Natalia was hoisted on the shores of the bay at Durban. Refusing to acknowledge the new State, the British Government landed a force of 200 men, who promptly dislodged the Republican colours. A stubborn fight ensued, and resulted in the Boers, who were in superior numbers and more or less concealed by the thick bush, driving back the British with heavy loss. Following up their advantage, they invested the camp of their opponents with a view to starving them out. The plan must have succeeded had not Mr. King, one of the European settlers, got through the lines and reached Grahamstown. The famous ride occupied ten days; and, considering the hardships and dangers such a journey entailed at that period, it is rightly described as one of the most heroic deeds in South African history. Soon reinforcements relieved the besieged garrison, the Dutch flag was again hauled down, and the Republicans submitted. Three years later Natal was proclaimed a British Colony.

* * *

WHAT AROSE OUT OF TRAFALGAR.—There is one last great aspect of Trafalgar to be remembered. It was the emblem of our final conquest of the sea, and the starting-point of our present policy of defence. In it was broken the naval power not only of France and Spain, but of Europe, and in it was born the doctrine which has retained to us our colonies, and has assured us a century of comparative peace in the midst of European disturbance. English naval policy was a slow growth from the great days of the Elizabethans, from Ward and Blake and Monk, to the commanders of the eighteenth century—a policy at first more or less of an unconscious instinct, and only lately developed into a reasoned creed. Trafalgar showed England her Fleet a match for any European combination; and the next ten years proved that her island security could not be challenged even by the greatest of all soldiers, and the most formidable of coalitions, so long as she remained mistress of the seas.—*Spectator*, Oct. 21.

* * *

NIGERIA TRANSFORMED.—Some very interesting particulars of life and affairs in the flourishing protectorate of Southern Nigeria are given in the report of the High Commissioner published by the Colonial Office. Although settled government in the Protectorate has only been established after innumerable military expeditions and a great show of force, involving the maintenance of a large military establishment, the entire cost of this has been defrayed from the local revenues without incurring any debt, and at the end of 1904 the Protectorate had a credit balance of £145,000. The advantages of the establishment of British rule are strikingly shown by the Commissioner's remarks about the condition of the people, which, he says, is one of *dolce far niente* comfort. They are free from direct taxation, have practically no cares, and, considering the enormous population, there is very little crime.

* * *

HEBREW NOT WANTED IN JERUSALEM.—Yiddish is an archaic and corrupt form of German extensively spoken by Jews in many countries besides Germany itself. A startling instance of its popularity is given by a writer in the *Jewish Chronicle*. In Jerusalem he met "A worthy man who denounced me for being unable to converse with him in Yiddish. 'You are no Jew,' he protested, 'for you do not know the Jewish language.' I answered that Hebrew was the Jewish language, and that I was quite willing to try to speak to him in it. His rejoinder was, 'I have no patience with this new-fangled idea of speaking Hebrew in Jerusalem.'"—*Pall Mall Gazette*, Aug. 15.

* * *

DOVER A NAVAL BASE.—An important statement as to Dover's future has been made by Mr. George Wyndham, M.P. He confirmed the report that Dover is to be made a first-class naval base, and detailed the important negotiations which had taken place between himself as representing Dover on the one hand, and the Admiralty on the other, concerning the interests of the Transatlantic station at Dover and the naval base. These questions, he added, had just been settled, the Admiralty, the Harbour Board, and the railways having come to a unanimous agreement by which the maritime and commercial interests of the port would be conserved, and there would be no interference with the great Admiralty harbour. The new works will cost £4,000,000.

* * *

A MILITARY CRITIC ON CERTAIN "GATES."—Much satisfaction has greeted the announcement that Singapore is to be developed as a naval base and strong place of arms. It has long been known as the centre of Eastern trade, it contains a strangely varied population, and shelters the shipping, men-of-war and trading vessels, of half the world. Its paramount strategical value cannot well be overrated. The straits are not only the *throat of commerce, but they command the military thoroughfare from West to East.* They outweigh the Straits of Gibraltar in importance, and the great fortress that secures the Mediterranean and free access to the Suez Canal. Some day the battle for the empire of the Far Eastern seas will be fought near Singapore, and meanwhile we must hold the passage intact *coûte que coûte* as the channel of communication with our Japanese ally, the newly-risen and preponderating naval Power in far Cathay. Enhanced value will attach to Singapore when, with the piercing of the Isthmus of Panama, the trade of Europe will flow west to east across the Pacific Ocean instead of through Egypt and round the Cape of Good Hope. A new surprise may be in store for us then in the sudden importance that will be conferred on a small West Indian island, St. Lucia, which will become an intermediate point in the line of traffic, and its turn will come for defensive development as its value is more fully recognised. —From "Military Notes" in *Pall Mall Gazette* for Sept. 26. (It will not surprise any of our readers to learn that St. Lucia is also British.)

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THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

V.—Introduction to the Sixth Seal.

In a former article I observed that several of the visions beheld by John in Patmos were probably seen under the influence of volcanic eruptions, and that reliable evidence is forthcoming to prove that the island of "Thera" was in a state of much activity during the first century while John was in banishment. It is impossible to read John vi. 12—17 without thinking that some such phenomenon was present before his eyes when that portion of the Divine Calendar was unrolled. The earthquake; the sun darkened by a cloud of black ashes; the volcanic dust tinging the moon with red till it looked as if turned to blood; the showers of volcanic stones falling like burning stars or meteors thickly to the ground; the dense darkness sweeping across the firmament till it appeared as rolled away; the trembling of mountains and the subsidence of islands—all are characteristics peculiar to volcanic disturbances. Such a cataclysm, terrifying to the senses of sight and hearing, would drive the horror-stricken inhabitants to find shelter and covering, while desiring their native hills and rocks to fall into a position of defence and security about them.

"Thera," or the Beast, so-called because of its hideous appearance, lies among the cluster of volcanic islands near Patmos. Cliffs from 100 to 1,000 feet rise up precipitately with stratas of lava, red, green or black; while the town, perched above, was reached by a rough, zigzag path, bordered on either side by great boulders loosened by earthquakes, and blocks of lava and volcanic bombs lying about on either side in wild confusion. At the south of Thera arise two peaked mountains, about 1,500 feet in height. Torrents, dashing down their rugged slopes, formed chasms in the hard pumice rock; and in these naturally-formed caverns lived many of the inhabitants. They built but a frontage of masonry to their rock-hewn dwellings, whence they could look down upon the smoking mouths of the volcano in the centre of their harbour, and thus beholding an aspect as much like an infernal region as anyone could imagine.

When an eruption occurred, they would, of course, speedily take refuge in their rock-hewn homes in the mountain sides and thus, to an onlooker, would present the exact appearance described by John: "*hid themselves in the dens and in the rocks of the mountains.*"*

It seems evident, then, that much of the Sixth Seal was conveyed to the Apostle's enraptured spirit by means of volcanic disturbances, and that this phenomenon was used as a basis for the unfolding of certain events, natural occurrences being employed, as is customary in Holy Writ, to symbolise the workings of Providence.

What meant this living cinematograph? As already hinted in my last article, it constitutes (coming as it does immediately after the vision of the martyr-souls "under the altar," and followed by the sealing and triumphant song of Elect Israel) a figurative prophecy of *the downfall of that persecuting system of Paganism* which put them to death—it is the answer to the long and loud cry for Divine justice uttered by the whole family of God on earth and in heaven; a cry, as we have seen, for the vindication of God's Word and the triumph of the testimony which they held. Before, therefore, proceeding to the elucidation of the symbolic pictures of the Sixth Seal, it may be well to remind ourselves of the early history of Christianity, and in doing so we shall find that

Israel's place in the prophecy

is a conspicuous one. The sealing of *Elect Israel*, which forms the second half of the Sixth Seal, leads us to believe that Israel is vitally concerned in the religious and political convulsions described in the first part, and history bears out this hypothesis.

What were the facts of the case? It was our Lord's command that the preaching of the Gospel should begin at Jerusalem. This choice of the Holy City as the starting point for the diffusion of the evangelistic light is harmonious with the fact that Jerusalem was peculiarly beloved of God, and that Judah was the elect tribe to which He came in the flesh: He "chose the tribe of Judah, the Mount Zion which He loved" (Psa. lxxviii. 68). All its neighbourhood was teeming with sacred associations. There was Mount Moriah, where Abraham had offered up his son and received the covenant by oath from God Himself. There had stood Solomon's golden temple. There, too, the sacrificial Lamb pointed forward continually from the temple-altar court to Him who should come. There the old and the young had blended their tears of sorrow and shouts of joy, their cries of trouble and gladness, when Ezra laid the foundation of the second temple. There, too, the aged Simeon had uttered his inspired hymn of peace and praise when He beheld God's salvation in the Babe of Bethlehem. Was it any wonder that our Lord loved to enter the sacred precincts of the temple, and wept from Mount Olivet over the guilty city? And even when they had crucified Him on the green hill outside the city gate, His love had not abated; Jerusalem and Judæa were His first thought: "beginning at Jerusalem" was His command to His Gospel messengers.

But the rest of Israel, scattered abroad and dispersed among the Gentiles, were not less dear to Him. These were the "other sheep" which He would bring into one fold. How His shepherd's heart yearned for them (John x. 16). "Go," He said to His disciples, "rather to the lost sheep of the House of Israel" (Matt. x. 6).

Judah was not nationally "lost" and never has been. But Israel, even when those words were spoken, had not returned to their own land. They had already reached the "wilderness," where the knowledge of their identity was to be lost even to themselves (Isa. xlii. 19); where, even in Paul's day, they had become "alienated from the commonwealth of Israel" (Ephes. ii. 12, R.V.), viz., *Gentilised.* To God alone, through many long centuries, should the lost sheep be known. "I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). We must bear in mind the Divine promise that Israel, so long as sun, moon and sea endure, shall continue to be "a nation" (Jer. xxxi. 36). In the light of these words we can understand the meaning of our Lord's utterance: "the kingdom of God shall be taken from you" *(the Jews)* "and given to a nation bringing forth the fruits thereof." From this prophecy we find that "the kingdom" must be now in the possession of a people characterised by being "a nation," and by the bearing of "fruits" unto God. What "nation"?

It could not be the Jews, for they are not a nation, but a

* See article in *The Nineteenth Century* for December, 1888, entitled "What John saw in Patmos."

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scattered remnant, while our Lord expressly said the kingdom was to be "taken from them"; they cannot therefore be in possession of it. Neither can the "nation" signify the purely Gentile powers, for they are composed of *many* nations. What "nation" can our Lord have meant but that one which was the subject of His own immutable promise: "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord" (Jer. xxxi. 37). And that this nation of Israel was the only one to which the kingdom was to be transferred from Judah is further evidenced from the following passage. To Ephraim, the head of the Ten-tribed Israel, God had said:—"His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon . . . Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir-tree. From Me is thy fruit found" (Hosea xiv. 5—8). Ephraim, then (whose name signifies *fruitful*), as representing Ten-tribed Israel, and distinct from the Jews, or tribes of Judah and Levi, is the fruit-bearing nation to which our Lord said the kingdom of God should be given.

Thus only can we understand the deep significance of Paul's parable of "the good olive tree" (Rom. xi.), which he tells us represents Israel, whom God hath not cast away. The *Root* is Abraham, the father of the Chosen Race—the *Branches* are his off-spring—the *Broken-off Branches* are the unbelieving Jews who rejected Christianity (but who will some day be grafted in again)—the "*Wild Olive Tree*" represents the Roman Gentiles grafted, contrary to nature, into the good olive tree, but who, through pride, are "broken off" and have no promise of being re-engrafted: "SINCE *thou also shalt be cut off*" (such is the most accurate rendering of the Greek, according to Greek scholars, and thus shewing that the words are not a mere warning to the apostate branch, but a *prophecy* of her irrecoverable severance from the true Church of Christ).

It should be quite clear to every intelligent and spiritual student of the Scriptures that the *good olive tree*, bearing "goodness and fatness," and figurative of Israel (as was prophesied of Joseph, the father of Ephraim the fruitful, in these "last days" or Christian times—Gen. xlix. 1, 22), must be identical with that *nation* to whom our Lord said the kingdom of God should be given.

He must be a shallow searcher in the depths of God's Word who cannot recognise the accuracy of the above argument, and he must be indeed a blind leader of the blind who is not able to see the above prophecies fulfilled *now* in British-Israel. The enlightened seer realises that the "good olive tree" and the "nation" are one and the same, and that both are the Ten-tribed House of Israel. But where is the good olive tree to be found to-day? Where is the nation bringing forth the fruits thereof to be located?

More than a thousand years B.C., God promised to "*plant*" His people Israel "in a place of their own," whence they should "move no more" (2 Sam. vii. 10). This could not have been Palestine, for the words were spoken when Israel had already possession of that land, and therefore some "place" other than that in which they were stationed must have been implied, which inference is further evidenced by the fact that they *have* been moved out of Palestine—hence "the place of their own" must be elsewhere. Scripture leaves us in no doubt as to the exact location. To Jeremiah it was shown Israel would be found "in the Isles afar off" (Jer. xxxi. 10). From Isaiah we gather the same fact (Isa. xlix. 1—3), and with the additional light that the far-off Isles ("far off" from Palestine) should be to the *North* and the *West* of the Holy Land (verse 12). Take a map and draw a straight line from Britain to Jerusalem, and it will be found that the British Isles lie precisely to the North-West of the land of Israel. We have now identified the "good olive tree" of Paul's parable, and the "nation" of our Lord's parable, and by the light of Old Testament prophecy have located it, viz., *Israel in the British Isles.*

(To be continued.)

THE NECESSITY OF SAINTHOOD AT THE CONSUMMATION OF THE AGE.

By A. BRANSCOMBE WOOD.

THE final war of the age will be between the one Kingdom of Israel and the kingdoms of the world. We have a prescience, however, by the Word of God, as well as by Holy Scripture, that the One will win overwhelmingly against the many; but every one of us must take sides. It is by His saints that the King of Israel will overcome and rule the world. The non-saints will suffer "the tribulation."

The epithet "saints," "children of the light," "sons or children of God," etc., so generally used in the New Testament, are obsolete words in our current religious phraseology. How is this? Is it that the lives of modern professors do not accord with these names and they cannot allow them? Are there no saints or sons of God now? It is largely thought so; but it cannot be true. God hath not left Israel without His witnesses who testify of His Son, as summarized in 1 John iii. 1—10. Read it, O children of Israel, and think it out squarely!

It is a bold challenge to make. It is made, however, by, perhaps, the most pre-eminent of all the apostles. "Whoever hath this hope in him, purifieth himself even as he is pure." But read the whole ten verses, and see if "by the washing of regeneration and renewing of the Holy Ghost," *in the spirit*, we cannot accord our lives thereto. Indeed we must before the end, or be cut off. Is it that Christians have guaged their spiritual state by the declining experience of their fellows all these generations, instead of by this inflexible standard? If so, that lapsing order must land us in perdition in the lapse of time. But 1,900 years is no palliation in the Divine requirements.

The true children of Israel are the children of God. That is "the seed" to whom the promise to Abraham is made; "not to seeds as of many," but one—"thy seed, which is Christ." To say "We have Abraham for our father" is not enough. Some Jews once said that; but Jesus told them straight they were "the children of the devil," for his works they did. Judas Iscariot claimed that and was that; but he betrayed his Master for money and perished, as all his followers must. With him, they are "the sons of perdition." The very religious and zealous Caiaphas, high priest, was a son of Abraham, but he compassed the crucifixion of the Son of God, and it resulted in his ruin, and in the overthrow of his hierarchy, his temple and his city. Are there any religiously in high office to-day in "Israel after the flesh" following in Caiaphas' footsteps? Something is required of British-Israelites besides a belief in their descent from Israel "after the flesh." Sons who know their lineage, but obey not their father's will, are "beaten with many stripes"; while those who know not are better, for they are beaten with few.

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These are meditations which, first-hand, I study to apply to myself, and, with hesitancy, I offer them to others second-hand; for I believe that, in the coming overthrow of the wicked, Israelites will suffer much damage. These smooth times are seductive and treacherous to us; it is better to repent beforehand. The Father is infinitely beneficent to all, but always in truth and righteousness; and we shall not escape if we neglect His Paternal admonitions both within and without. That Voice tells me I may attain it if I will; and if I will not, self-condemnation will assign me my "own place."

I am deeply impressed that there is a time of unprecedented trouble at hand for all the world, and most of all for Europe; and I am sure that Great Britain will not escape severe chastisement. I feel I want to appeal to those who take the name of Christian—to the Roman Catholic, to high Prelacy and to the humblest Methodist, to all—to depart from enmity and evil-doing and "live in the Spirit."

The children of God abhor strife and persecution. That is the bent of "the children of the devil." By this we know one from the other. Those who have Christ's spirit, love, pity, and forbear with the errant. They cannot hurt them nor hate them. And if any man has not Christ's spirit he is not Christian, though he be called that. The Lamb "opened not His mouth" against unjust judgment on Him though He knew it led to His crucifixion. Can we call ourselves His followers if we resent injuries, small or great? The Lamb spirit has ever been "slain from the foundation of the world," from Abel's day to ours. Some day soon it will be finished; and it cannot be long now. In the very worst of it, those who are in that spirit will be caught up into the Jerusalem above, and earth will become hell for the time. Its denizens will destroy one another in its furies. So shall evil consume itself and earth become cleansed by the purifying fires. All things ultimate in good, even the devil and wicked men and their wickedness. But no Nathaniel can be in that; no one who is truly Christian, we are led to believe, will be.

How many will be so caught up? "As it was in the days of Noah and of Lot, so shall it be in the days of the Son of Man." Out of the flood there were but eight, and of the fires of Sodom, three. Where will you and I be in the execution of that last assize?

Alas! says our brother in the worldly spirit, do not speak of it! What? Then I am sure you do not believe me; you do not think of it. If a friend told you your enemy was to burn your house to-night, would you not think of it? No, if you did not *believe* him. The disobedience of disbelief is the sin for which there is no forgiveness. For all others there is a way of escape, but not for this while it lasts. The Hebrews could not enter into the promised land "because of unbelief." Believe, obey. "Behold the Lamb of God, that taketh away the sins of the world." "*To them that look for Him shall He appear a second time without sin unto salvation.*"

Where can I look to find Him? In the holy of holies of His Temple, the inmost of thy body, thy soul. It is there He performs His expiatory office personally for thee. Look and harken for this secondary coming promised, "apart from sin for salvation." Not to harken to Him and believe, is "to sin against the Holy Ghost"; for without this obedience there can be no forgiveness, no salvation, neither present nor future. Belief of "the truth," the Evangel, is the key that opens the gate for thy re-entry to Paradise. It solves the mystery, "Christ in us the hope of glory." Christ in us and we in Him are the same thing. "This is the record that God hath given to us, eternal life, and this life is in His Son. He that hath the Son hath the life" (1 John v.). The Son of God in us, therefore, is everlasting life in His Kingdom, and

> "My only hope of life to be
> Is that that life is now in me,
> Here, instant, everlastingly."

This is the phase of the life the ancient Quakers taught, and, in my heart, I believe they were right. Individually it must be within, or it is nowhere. It is not only sonship, it is saintship, and the full right of heritage in the kingdom, and triumph at the consummation of the age.

In this new covenant His commandments are not grievous; there are only two—"Believe in His Son" and "Love one another." They are imperative, but they cover all other commandments, and their obedience fulfils the whole duty of man. But if you will not, what then? Ye will have failure, remorse and ruin. This is the end of the present and the hereafter; ye will die the death of a sinner, which God willeth not. Why will ye die? But if ye will, ye must! The Father hath given us free will, and He will not contravene the privilege. You must die of your own choice and bent; and it is the "second death" that hurts.

At the consummation of the age there will be a great cleavage, greater than even now, between the righteous and the wicked; between the kingdom spiritual and heavenly and the selfish, ferocious kingdoms diabolic. The godly will ascend higher and higher in innocency, love and life; and the wicked lower and lower in ferocity, hate and death. Some of us can see that Europe will become a veritable inferno, with millions, perforce, trained and equipped to effect this platonic wreck. Though confident, we tremble. The vortex will be in mid-Europe. That we can see; but the Apocalyptist has assured us the apalling end will be at Armageddon; and that the chief executor of this infernal work will be the last Antichrist—a fierce monster—"the beast." Who could lament that, after he has wrought his deadly havoc, he shall be mercilessly overthrown and cast into the abyss, to be consumed by Him who is "The Truth," whose name is "The Word of God," "the King of kings and Lord of lords"?

Who is this beast? He has been described: note and watch his furtive showing. He is to come as a thief in the night. I was struck to find in "Chambers' Twentieth Century Dictionary" this note on the word Apocalypse: "The mystical number, 666. The best solution of the riddle is Neron Kesar—Hebrew form of the Latin Nero Cæsar. The vowels e and a not expressed in the Hebrew."

If there is a cue here, probably this devil incarnate will be some form of Nero's Cæsarism, whereof history gives us the prototype. There are two dynasties extant exhibiting Cæsarian despotism—the head of one is Czar, the other is Kaiser. Of the two personalities filling these positions to-day (if the crash is to come, as so many students think, in this generation), we have little difficulty in deciding which of the two it is to be. Maybe the two will be collaborators as master and assistant. Whoever he be, at the culmination of the age, and if the prophet be a true one, this is his doom: "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them

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that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone; and the rest were killed with the sword of him that sat upon the horse, even the sword that came forth out of his mouth; and all the birds were filled with their flesh" (Rev. xix.).

Correspondence.

BRITONS AND JAPS.

To the Editor of the "Banner of Israel."

DEAR SIR,—After reading one of your articles in the BANNER of the 25th inst., I thought it would not be out of place to supplement it a little as to the Saxons; and whether we agree with Moore or not in his "Saxons, East and West" it cannot be said that the idea has been put forward since the Japanese became our allies, seeing that Moore published his work in 1861. I enclose a cutting from the *Liverpool Evening Express*, in which is an extract from the above work.

E. LYON.

11, Magdala Street, Liverpool, October 28th, 1905.

"There can be no doubt as to the appreciation of this country and of America as regards our alliance with Japan. So long ago as 1861 I find in 'Saxons of the East and of the West' this remarkable passage:—

"'There are other things to come from the sun-rising, and they are coming even now. The younger Sacs, the States' men, are going forth from the Western hemisphere with the authority of might and knowledge to claim kindredship with the Japanese. or Jabans, in the furthest East; but they will meet with Saxon blood already there, and the eagle sign of royalty will be found amongst the rulers of the eastern isles.'

"In the light of recent events this sudden springing into power of the Japanese reminds us of our own history, which has been as truly wonderful.—SAMUEL JOWETT."

THE ANGLO-ISRAEL ASSOCIATION OF TORONTO.

To the Editor of the "Banner of Israel."

DEAR SIR,—At the Annual Meeting of the Anglo-Israel Association of Toronto, the work of the Association for the coming season was arranged. The meetings for this fall and winter will be held in Broadway Hall, Spadina Avenue. The Association meets on the first and third Thursdays of every month. Enclosed please find a card containing an outline of subjects for the coming season, also on the other side of the card is printed the objects of the Association. We have elected the following officers for the ensuing year in the order given below.

Hon. President—Mr. William Reeve, 21½ Kensington Avenue, Toronto.

President—Mr. C. L. Bedson, 104, Montrose Avenue, Toronto.

1st Vice-President—Mr. W. Jackson, 33, Oak Street, Toronto.

2nd Vice-President—Mr. Pinel, Toronto.

Secretary—Mr. F. B. Rawes, 2, Bond Street, Toronto.

Corresponding Secretary—Mr. D. Sutherland, 167, Seaton Street, Toronto.

Treasurer—Mr. Lachon, 68, Church Street, Toronto.

An occasional open meeting may be held whenever a prominent lecturer can be secured, who can handle the subject profitably before a large audience.

I am requested to ask you to get the above information published in the BANNER OF ISRAEL and also in the Anglo-Israel Almanack.

I am, Dear Sir,
Yours in the Hope of Israel,
D. SUTHERLAND, *Corres. Sec.*

Toronto, Canada, October 19th, 1905.

MR. TARTAS'S TABLES.

To the Editor of the "Banner of Israel."

DEAR SIR,—Allow me to express the sorrow of a number of BANNER readers on hearing of the death of our esteemed friend Mr. Tartas; although we may differ in opinion on certain points yet we are sorry to hear of the loss of a good worker in the cause of truth. I intended asking him a few questions about his chart in the BANNER, September 27th, 1905, but as he has passed to the great majority I will simply comment on a few items which appear necessary to point out to our readers, some of which, no doubt, Mr. Tartas would have corrected had he been living.

In the first place, if we refer to Gen. x. 6, 22, we find the children of Ham and the children of Shem are reversed on the chart; thus it makes it appear that the Babylonians, Egyptians, and Canaanites were descendants of Shem instead of Ham. By referring to the BANNER, September 14th, page 386, on Critics *v.* Bible, it will be seen that Mr. Tartas believed that the Babylonians were Hamites; therefore the chart must be a printer's error. But if we turn to page 404, September 27th, I fail to see how the figures work out correctly with the wording of Scripture, regretting very much that we have not with us our friend Mr. Tartas to help to clear the matter up On page 404, BANNER OF ISRAEL, Mr. Tartas gives the Deluge as 2262 A.M., Septuagint Version, instead of 1656 A.M., Hebrew or Authorised Version. But the dates given in Gen. vii., which were Sabbath days, will not correspond with the dates in 2262 A.M. However, we will pass that by and look at other more important figures, which I place side by side and leave the readers to search the Scriptures for themselves.

	A.M.		A.M.
Mr. Tartas gives the Deluge as	2262	Hebrew or Authorised Version	1656
Years between Deluge and Abram's birth ...	1182	Years between Flood and Abram's birth... ...	352
Birth of Abram	3444	Birth of Abram ..	2008
Call of Abram, age 75 ...	3519	Call of Abram	2083
		Abraham 100=25 more Isaac b. ...	2108
		Isaac 60 Gen. xxv. Jacob b. ...	2168
Years between the call of Abram and Jacob entering Egypt=215 ...	3734	Jacob 80 Ex. vi. Levi b. ...	2248
		Levi 44 Ex. vi. Kohath b. ..	2292
		6 more Jacob 130 ...	2298
		215	
		Kohath 59 more Amram b.	2357
Israelites in Egypt to the Exodus ... 430=4164 (How is this obtained?)		Amram 76 Ex. vi. Moses b. ...	2433
		Moses 80 Ex. vii. at Exodus ..	2513
		430	
Conquest of Canaan 50=4214			
Solomon's Temple... 480 4694		Exodus to Temple 1 Kings vi. ... 480	2993
Temple to Christ's b. 1012 5706		Temple to Christ's b. 1011 (Or more correctly 8 years earlier, 3996).	4004

Mr. Tartas quotes Josephus, bk. 1. chap. iii., that the flood began 2256 from Adam. My copy of Josephus states 2656 A.M. (which is corrected in brackets by Webster to 1656). Referring again to Josephus, bk. 8, chap. iii., sec 1, we find he fixed the year of the Temple at 3102 A.M., or 592 years from Exodus which = 2510, 1,020 years from the call of Abram = 2082 and 1,420 years from the Flood = 1682; consequently Josephus is nearer the Authorised Version than the figures given by Mr. Tartas.

At some future time I hope to give copies of charts from the Creation to the Exodus, providing arrangements can be made for publishing the same in the BANNER OF ISRAEL.

Yours faithfully, D. P.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

PAGE

The Battle of the Standards 477
About Ourselves. By the Rev. Leonard Hills 479
Lecture by Mr. de Ridder 480
Association Notes 481
Miscellanea 482
The Divine Calendar; or, Studies of the Revelation from an Israelite Standpoint. By Augusta Cook 483
Review 484
Correspondence: The Year-Day Theory. "About Ourselves." A Hydro at Jaffa. Jacob's Stone 485, 486

THE BATTLE OF THE STANDARDS.

THERE is many a slip 'twixt the cup and the lip, which truth must be painfully apparent at the present time to the fussy people who have been for years depreciating our ancient measures, and agitating for the compulsory use of the French system. Their following among the business classes of the nation is not overwhelming, but they have a large number of influential theorists in their ranks. Though they make little or no impression on the House of Commons, they have obtained the approbation of the Lords, and by dint of ceaseless importunity have obtained promises from officialdom which, if put into execution, would place the metre on more than an equality with the inch. That is a situation to which the advocates of Decimalism have been looking forward with high hopes, but just at this point they will regret to learn that the fight is only beginning and does not promise to end in easy victory. The formation of such a powerful body as the British Weights and Measures Association, with the object of strenuously resisting the introduction of the metric method, is a sign that the boasted metre has lost much of its attraction, and a pledge that it will not be allowed to displace the familiar inch. The Press, too, was wont to take it as a matter of course that decimals would oust the old English standards, while granting that a good deal of ignorant prejudice would have to be overcome. But our organs of public opinion are now assuming a neutral attitude; they concede that there are two sides to the question, and are disposed to cry halt until the people have heard as much of one side as they have heard of the other.

The first report of the British Weights and Measures Association has had a visible effect on the controversy, and has induced the *Pall Mall Gazette* to seek an interview with Mr. Thomas Parker, M.I.C.E., the result of which we give below from that paper of Aug. 5th. Mr. Parker's statement that with the least alteration our weights and measures would be the most perfect in the world is a curious comment on the harsh criticism to which they have been treated by pedants for half a century, and will sound strange to those who have looked upon the French system as the only possible claimant to universal patronage.

The fact that our weights and measures are so near the point of co-relation, as asserted by Mr. Parker, is presumptive evidence that they originally embodied that character in an absolutely correct degree, which the lapse of centuries and the vicissitudes of history have disturbed. Seeing that the co-relation visible in the metric system is a modern idea, and that it could only be carried out by latter-day science joined with prodigious labour, we are led to ask, How is it that this element, so necessary to a proper group of measures, should be found in our own, which belong to antiquity? Our Hebrew origin throws light on this question, while these weights and measures throw a little light on our Hebrew origin. The Ark, the Tabernacle, the Temple, were constructed under Divine supervision, and beyond a doubt by Divinely-given measures, for they were made after the manner of a pattern supplied by the Almighty (Num. viii. 4, etc.); and "A just weight and balance are the Lord's: all the weights of the bag are His work" (Prov. xvi. 11). That such measures would possess every feature essential to perfection is a suggestion which admits of no discussion; hence, if our own measures have any affinity with those of the Hebrews, we may expect to find traces of co-relation in them. And there is no lack of evidence that our measures are indubitably Hebraic. For "according to the ordnance survey of Jerusalem, the setting out of the rock scarps, width of piers, and other original work of the Sanctuary, has been found exactly commensurate with English inches" (Titcomb). In a paper read by Mr. F. R. Carden, C.E., before the Society of Biblical Archæology, on June 1st, 1875, he said: "The entire plan of the noble Sanctuary, as drawn by the Royal Engineers, on a scale 1-500th, is so exactly spaced out by a *modulus* based on this

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commensurate length, that it would seem to have been actually plotted on the paper on that scale." Col. Conder, again, in his "Handbook to the Bible," shows "the identity of the Hebrew tables with the Engl sh long measure, barley-corn, and troy weight," and remarks: "It will be seen that the Bath is identical with the English cubic foot. The close correspondence that exists between the Jewish Hin and the English Gallon, and the Jewish Seah with the English Peck, cannot fail to strike the observer. It is in the highest degree improbable that such coincidences should not denote a common source. The differences between our own measures and ancient French measures show that it was not from Gaul that our own were derived; nor do our measures agree with those of Italy or Germany."

Col. Conder's conclusion that the coincidences between British and Jewish metrology indicate a common source for the two systems is a natural one, and supports our contention that the two races had also a common source. Our Israelitish extraction seems, in fact, the only available explanation of these resemblances. But the truth of British-Israelism is firmly established by other and much stronger evidences, and the lesson to be learnt from Col. Conder's investigations is the lesson taught us by the Great Pyramid, viz., that our national measures were not picked up on the Elbe or Danube, but are substantially the Scales of our Hebrew ancestors—the Scales furnished by God Himself. It is, therefore, extremely unlikely that they will ever be displaced by a system which was the offspring of Atheism; on the contrary, the presumption is that some day they will drive the French contrivance from the earth. This has always been maintained by Anglo-Israelites, in spite of its wide acceptance abroad and the organised pressure in its favour at home. And events are already justifying their confidence.

THE INCH AND THE METRE.

Special to the "Pall Mall Gazette."

The advocates of the legal enforcement of the French metric system of weights and measures throughout the British Empire have apparently received a notable set-back by the spirited action of the British Weights and Measures Association, which has just issued its first annual report. Mr. Thomas Parker, of Wolverhampton, the well-known engineer now in charge of the Metropolitan Railway electrification, has succeeded during the past twelve months in demonstrating to the satisfaction of many influential British scientists and manufacturers the folly of rejecting the existing English units for the derivatives of the French metre; and in a special interview with a *Pall Mall Gazette* representative, he has supplied some interesting details of the work of the association of which he was the founder and remains the leading spirit.

"I REGARD THE SITUATION AS ALREADY SAVED!"

"Looking back over the history of this agitation on behalf of the compulsory introduction of the French metre throughout the British Empire," said Mr. Parker, "I can only express my astonishment that it has met with so much success. But, in spite of the fact that a bill for the enforcement of the metre passed the House of Lords last year, only to die, however, in the House of Commons, I have every reason to believe that no further attempt will be made to commit such a crowning act of folly as the supercession of our British weights and measures by an inferior substitute. I regard the situation as already saved."

"Why are you so sanguine that the Decimal Association will not persevere with their programme in Parliament?"

"Because, for one thing, some of the members of its committee have admitted that my proposition—which it is the prime business of the British Weights and Measures Association to advocate—has entirely altered the situation. The Decimal Association, which came into being ostensibly to decimalise the British weights and measures, lost its way and entered on a campaign for the compulsory establishment of the metre, not seeing the perfection that was possible by the co-relation of the British inch units. It is now acknowledged that the destruction of our own weights and measures by the introduction of the metre—which, if enforced by law, would certainly entail an expenditure on our manufacturers, at the lowest estimate, of £100,000,000—is altogether unnecessary."

HOW TO IMPROVE ON THE FRENCH METRE.

"What, briefly, is your proposal for improving upon the French metric system within the limits of our own admittedly unscientific weights and measures?"

"It is simplicity itself. The only thing worth having in the French system is the principle of co-relation of units that underlies it. The French take the unit of length—the metre—and square it for their area unit, cube it for their volume unit, and then take the weight of that volume of water as their unit of weight. There you have the whole metric system from beginning to end.

"Now look at our own measures. As everybody knows, they cannot be used scientifically at present because of the absence of this invaluable principle of co-relation of units. But in the English inch we have had three-fourths of the metric principle for thousands of years. All that is needed is to increase the grain-weight by 1 per cent. and recognise the weight of a cubic inch of water, which would then be 250 grains, and might be called the imperial unit of weight or the ounce weight. This would give the necessary co-relation of our measures which is required for ordinary use, and at the same time supply the scientific base, the absence of which has led to the attempt to enforce the French metre and its imperfect derivations. In short, the principle of co-relation existing in the French metric system would be introduced absolutely into our own weights and measures."

THE NATURAL SURVIVAL OF THE FITTEST!

"What becomes of the plea for a universal system throughout the civilised world, then?"

"If there is to be a universal system of weights and measures, surely the most perfect should survive? We claim that the inch units are greatly superior to the metre units, and I have not yet found anyone who is prepared to deny that the slight modification I have suggested would make them the most perfect in the world. Why should British industry be called upon to spend £100,000,000 in the adoption of a system inferior to its own? It is said that thirty-six countries have adopted the French metric system; but in many cases the Act for its enforcement is ignored by the people. Several of the countries are not using the system at all, while some of them are no larger as to population than many an English city.

"Against these 'thirty-six countries' must be placed the British Empire, the Russian Empire, and the United States of America. The British Empire alone has a larger population than all the metric-using countries combined; and amongst the English-speaking race there is only one yard and one pound, while the measures of the Russian Empire are based on the English inch. Why, then, should the British weights and measures be sacrificed?"

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SIGNIFICANT RALLY ON BEHALF OF BRITISH MEASURES.

"And what are the prospects for the realisation of your 'co-relation' scheme?"

"They are very bright indeed. Although the British Weights and Measures' Association has only been in existence twelve months, its membership already embraces men of the highest eminence in science and commerce. No more representative body could, in fact, possibly be got together. And beyond this, I have been assured that the Engineering Standard's Committee, which has been doing such useful work for the past four years in reducing to a minimum the plant and the varieties of stock required to be kept by manufacturers, is proceeding to obtain the co-relation of the units of the British weights and measures on the lines I have indicated.

"Finally, it is a significant fact that all the work of standardising of this Committee is being done on the English inch. Its recommendations are meeting with the approval of the leading firms of Great Britain, and foreign countries are applying for its publications."

In addition to the above the *Pall Mall Gazette* supplies us with what must be called another blow at the metre and litre. Their shortcomings as scientific standards are, of course, well known. John Quincy Adams declared: "The decimal system can be applied only with many qualifications to any general system of metrology. Its natural application is only to numbers, for time, space, gravity, and extension inflexibly rejects its sway. Nature has no partialities for the number ten, and the attempt to shackle her freedom with it will for ever prove abortive." But the following shows how a Frenchman himself, and a French professor, has impeached the metre while approving of the decimal. The doctors are clearly falling out.

"THE GRADUATION OF THE BAROMETER.

"The congress of the French Association for the Advancement of Science has just been held at Cherbourg, and probably the most striking contribution to the discussions was a proposal by Professor Gadot, who presented to the meeting his decimal dynamometric barometer, milligrade, the physical base of all the natural weights and measures. Prof. Gadot claims to have made a great discovery. Struck with the irregularity of that arithmetical expression, 'the atmosphere,' the unit of pressure, equal to 1.033 kilos, with the actual metric units, an expression equally irregular in English, German, etc., he was convinced that the atmospheric pressure ought to be denoted by unity, and that this pressure should be equal to the unit of weight. Barometers, he says, should be graduated by weight, not in linear dimensions, as at present done. This was what he termed a 'universal error.' If we did not happen to have mercury barometers, which are used merely for convenience, we should only have water barometers, and these, the professor maintains, are the only natural ones. The water barometer is 1,033 centimetres high. Taking a barometer of one square centimetre, cross-section, it would contain 1,033 cubic centimetres of water, which would weigh 1,033 grammes, or 1,033 kilograms. Professor Gadot thinks that the French savants were wrong in basing the metre on the geographical unit of length. The metre, he maintains, ought to be based on the atmospheric pressure; that is, one atmosphere ought to equal one kilo per square centimetre, or, the height of the barometer ought to equal 1,000 centimetres, so that the metre ought to be one-tenth the height of the barometer. This, he says, is the only natural unit of measurement; all others are false. Commenting on this, 'Le XIX. Siècle' says it now understands why Professor Gadot is trying with unceasing energy to prevent England and America adopting the present metre. He hopes to have those countries adopt the metric system, but to build it on the new base he now proposes, and thus secure the first step in aid of his project."

ABOUT OURSELVES.

Letters to the Lads of the Empire.—XV.

BY THE REV. LEONARD HILLS.

QUESTIONS keep cropping up as we go along. Here is a new one that is giving some difficulty to a young friend of mine: "How is it that if we are indeed Israelites and not Gentiles we have never heard anything about it till now?" The answer is a very easy and simple one, and that because God's time was not ripe for the discovery of "lost" Israel till now. To turn the question into an objection, for it really amounts to an objection, would be to state it thus—we cannot be Israel, or else we should have known it before. My dear friend, can't you see where this is leading you to by all that's logical? If we—the British—are not Israel, then somebody else must be who are still at present undiscovered. Where is your argument, then? For if it applies to us it must with greater reason apply to them, and they may say, as you wish us to say, "No, we can't be Israel, else we should have known it before." Arguing in this fashion, you conclusively prove that lost Israel will never be found, because, when found, they will say as you do now, "It is not true, or we should have known of it before." A moment's thought and reflection will lead you to see the absurdity of it. By way of illustration, the ancients believed and taught that the sun was ten miles up above the earth. Later teachers taught that it was 10,000 miles off, and yet later it was affirmed and believed to be 10,000,000 miles off; whereas the truth, the eternal truth, was and is, that it is nearer 100,000,000 miles off, or, to be exact as to a million, 92,000,000 miles. Truth, like life, is progressive—here a little and there a little; first the blade, then the ear, and then the full corn in the ear. The fact of our knowing or not doesn't alter the fact of being. Or, to put it in an illustrative manner, perhaps the following little bit of personal experience will demonstrate clearly what I mean. Some years ago, when crossing the Channel, I met aboard the boat an old friend I had not seen for years. We were still very deep in conversation when the boat drew up at the landing-stage, and we did not notice that everybody was ashore but our two selves. They were, though our ignorance did not alter the fact. But the point, yet further, is that within ten minutes of the time of our landing, the place on deck where our conversation had taken place was blown sky high by the boiler bursting. If it had burst ten minutes sooner this article would not have been written, and many other things of a busy life would have never happened. We stood there on that spot feeling perfectly secure, while all the time we were in momentary danger of being blown up. To say that because we did not know of our danger we were therefore not in any danger, is only on a par with the objection of my young friend who says we can't be Israel or we should have known of it before. To make it still further clear: Let us suppose the case of a young man who is brought up in the mountains of Tibet. He never remembers being anywhere else, and firmly believes that he is Ching-Hang, the son of

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Li-Ching-Foo. In the course of years it turns out that he is really the son of a wealthy Englishman, who has spent years of time and pounds of money looking for his lost boy, who was kidnapped when quite a baby. The only thing whereby the lad can be identified is by certain birth-marks on his skin :—

1. A curious veined mark in the back of his neck, resembling a cup.

2. Another mark, five inches below and a little to the left, like a leaf.

One day an English gentleman "discovers" him, tells him that he is not Ching-Hang, but Ronald Gray ; what would you think of him if he said, "Oh, indeed, I can't be Mr. Gray, or I should have heard of it before" ? "But," persists the lawyer, "the gentleman I am looking for has two very curious marks on him, whereby it will be perfectly easy to identify him." "Then I'm not the person," says the young fellow, "for there's no cup or leaf-shaped marks about me." I can imagine the laugh which would accompany the next question : "Indeed ; and when did you ever see your own back or the back of your own neck ?" In short, he's the long-lost son, because *he bears the marks ;* not because he knew it, or didn't know it ; not because he believed it or disbelieved ; but because he'd got the marks. Exactly so we are Israel. We've got the marks. Now if you only know what the marks are you will not have to search very far before you find the people. Israel, God's people—the name means Princes of God—were to be a great nation. That's one mark, so you will begin by looking amongst the great nations for the covenant people. They were to be an island nation. That helps us in the search by cutting off France, Spain, Italy, Germany, Russia, Austria, etc., etc., and all who are not island nations. Another mark—they were to be not merely a nation and a great nation, but a "company of nations." Next mark—must be with the Tribe of Dan. Next mark—must be called in Isaac's name. Next mark—under a monarchy of David's line. Next mark—to be called by "another name," *i.e.*, not Israel. Our name, British, is two Hebrew words, and means covenant man. Next mark—must nationally and by law keep God's Sabbaths. Next mark—must be above all other nations ; the head and not the tail. Next mark—must conquer by a small army. Next mark—must rule the seas, the islands, and the coast-lines of the earth. Next mark—must be a separated people from all others. If you want to know more of the marks you will find them nicely tabulated, with chapter and verse references, in most of the works on British-Israel published at the BANNER Office, 5, Racquet Court, Fleet Street, E.C. I can confidently recommend "Lost Israel Found," "Forty-seven Identifications," "Israel in the Scriptures," "The Lost Ten Tribes," "Bible Lessons and Reflections," and "Fifty Reasons why the Anglo-Saxons are the Lost Ten Tribes," all of which are advertised each week in the last two pages of the BANNER at prices to suit all purses. The British people, and they alone, bear all the marks. Who are the Israelites ? The British and the Jews represent the Twelve Tribes. Great Britain=The Ten-tribed confederacy, with Ephraim as the head. U.S. America=Manasseh (see Gen. xlviii. 14—20). The Jews=The two-tribed House of Judah-Israel.

We identify Judah or the Jews by their existence and position in the world to-day—few in number, scattered all over the earth, a reproach and a byword, under the old covenant, as fulfilling their appointed destiny till the days come when Jer. iii. 18 shall come to pass : "In those days the House of Judah shall walk with (to, margin) the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers."

We identify Great Britain with the Ten-tribed House of Israel because they bear all the marks which bespeak them Israel under the new covenant, even as the Jews bear all the marks that betoken them still under the law. In our national worship we blindly declare that we *are* His people and the sheep of His pasture ; hence the reason of the prayer, "Lighten our darkness we beseech Thee, O Lord."

LECTURE BY MR. DE RIDDER.

UNDER the auspices of the Bath Anglo-Israel Association, an address on "The Landmarks of Israel" was given at the Assembly Rooms on Wednesday evening, by Mr. Louis E. de Ridder (Vice-President Bath Anglo-Israel Association, and author of "Lost Assyria"). Owing to the very unpropitious weather the attendance was not large. The chair was taken by the Rev. E. J. Wemyss Whittaker (President of the Association). In a few introductory remarks the Chairman said that was the first meeting of the winter session, which they hoped would be a very instructive one. The subject of Anglo-Israelism was very large, and could only be touched at one point here and there, and the point to be dealt with that night was the very foundation truth upon which the whole theory or truth rested, the foundation as it was in the Word of God concerning His people Israel. It was out of the Scriptures that they believed all their truth of Anglo-Israelism came. They might not understand everything connected with it yet, but assuredly as that Word of God was the living Word of Truth, every word would be fulfilled and every word which appertained to the present time was fulfilling, even though they might not understand or see clearly how. If it was a wonderful subject on a sound foundation it was open to attack from all sides, and the greater and wider the foundation the greater and the more numerous the points of attack.

Mr. Louis E. de Ridder prefaced his remarks by stating that the slides which would be projected on to the screen had been made by two members of that Association for the love that they had for their cause. The slides had not been exhibited before. Their object had been to supply three addresses, illustrated with slides. The first was showing the Commonwealth of Israel in the Old Testament ; the second, the fulfilment in the New Testament and the harmony of the New Testament with the Old ; the third, the wandering of Israel from the land of their captivity. With regard to the further slides that had to be made, the Rev. Commander Roberts had very kindly promised him some original drawings of different things that he (the speaker) might have photographed. Amongst them would be original drawings of Israelitish coins that had been found in different parts of the world, showing their migration from the Holy Land to this country. He might say that their friends in making these slides had assisted them very materially, for it had already saved the Association something like two guineas, and they knew how sorely the Association was in need of funds to carry on that cause of truth (applause). They were in hopes that when it was more known their clergy would allow these slides to be exhibited in their parish rooms, and already, he was pleased to tell them, there were

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three clergymen who were offering their rooms for such an exhibition (applause). They were often taunted by people who ask, "What has this question to do with individual salvation? Being saved, I am a member of the Commonwealth of Israel." Now it was only on Sunday night that the true answer came to him, and it was to ask another question: "Is individual salvation the whole Gospel of the Kingdom of God?" No, it was only a portion. Then in regard to the claim, "I am a member of the Commonwealth of Israel," they would see that the meaning of the word "Commonwealth" was "State," "a body politic." What was Israel? Was not that a State? Had it not a national and spiritual existence? Therefore it was a commonwealth. That was the position of the Commonwealth of Israel at the time of the New Testament. Their opponents, clergy and teachers, had all taught them that the Jews represented the Twelve Tribes of Israel. He would take them on their ground. The Jews, as they knew, at the present day had no national existence, they had no kingdom, they had no throne, and they had no commonwealth. Therefore, in accordance with their own showing, the Commonwealth of Israel to-day did not exist. If it did not exist how could they join what did not exist? They came down to the position of the Atheist, who said "There is no God. Why worship?" The reason of their existence as an Association throughout the land—and he was thankful to say that Associations were growing throughout the country—was to prove conclusively that their God was a covenant-keeping God, and that He had in the world at the present time a literal Commonwealth of Israel. Several slides were then projected on to the screen, each being very carefully and lucidly explained by the speaker. Mr. de Ridder traced the history of God's people Israel contained in the Bible. Having mentioned that there was no such thing as a Gentile people taking the place of Israel in any part of the ages, the speaker dealt with God's covenant with Abraham—which he said might be called a foundation covenant of the Commonwealth of Israel. It showed the national life and the spiritual life of the nation. It also showed that God from the beginning saw the end. In the course of further remarks the speaker said, in the very name of their country they carried the standard of Israel. In fulfilment of God's promise to set up "a nation above all nations," Mr. de Ridder pointed out how forcibly the question came to them in these days when the English-speaking race had more square miles of the earth's known surface and considerably more population than all the European Empires, including Russia, and nations, with very few minor exceptions, put together. Speaking of David's throne and lineal seed, the lecturer said very few people were aware that King Edward VII. was lineally descended from King David. At the close the lecturer was heartily thanked for his interesting and instructive address.—*Bath Daily Chronicle*, Nov. 2nd.

ASSOCIATION NOTES.

SOUTHPORT.

THE friends at Southport have for some time been desirous of starting a local society, and their wishes seem now to be on the point of realization, which gives us much pleasure. A lecture was delivered in the sea-side resort by the Rev. J. Idrisyn Jones on October 31st, Mr. J. J. Vine, F.E.I.S., A.C.P., occupying the chair; there being also on the platform Dr. J. J. Weaver, M.R.C.S. and D.P.H., Mr. J. H. Sherwood, M.P.S., Mr. R. Collinge, Mr. R. R. Salthouse, and Mr. E. Thornley, the secretary of the young Association. We are glad to see Dr. Weaver following in the footsteps of his respected father, who presided over the Conference of the North of England Council at Southport, and evinced great interest in its proceedings. The Association, we would point out, is intended for "Southport and District," not Southport alone, and we trust that every believer in the Identity for many miles around will join this Union and support as far as ever they can those who are taking steps to bring British-Israel facts before the public.

BELFAST.

An Association has also been formed at Belfast, and ought to have a successful career. The president is Mr. John Storey, B.A., secretary to the Church of Ireland Young Men's Society; the vice-president being Mr. John Hind, a gentleman of local reputation; the treasurer, Mr. R. A. White; and the secretary, Mr. W. Adair, care of J. Robb and Co., Limited, Castle Place, Belfast. Two public meetings have already been arranged for, and in addition to this it is proposed to have a great demonstration in January at the Ulster Hall, the biggest in the City, at which it is hoped several of our leading lecturers will speak. We urge upon the North of Ireland Israelites to extend not only their sympathy but their practical support to this Association, and make it worthy of Ulster.

LONDON.

The Drawing-Room of Exeter Hall was filled on the evening of Thursday, Nov. 2nd, by an audience brought together to hear the Rev. J. Idrisyn Jones, who delivered an interesting lecture on "Britain a Second Land of Israel." He read God's promise to David in 2 Samuel vii. 10: "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 any more, as beforetime," and enlarged on God's goodness to British-Israel in these "isles afar off."

SOUTHAMPTON AND WOOLSTON BRITISH-ISRAEL ASSOCIATION.

On Monday evening, Nov. 13th, in the Portland Chapel Schoolroom, a lecture was delivered by the Rev. J. Idrisyn Jones, a Vice-President of the Parent Society, on "Britain as a Second Land of Israel." After proving from the Bible and secular history that the Israel of Scripture and the Anglo-Saxons of the present day were one and the same people, Mr. Jones went on to show that these islands of ours were, as Palestine of old was, "a land of promise." The newly-formed Association was well represented, much literature was given away or sold, and altogether it was a most encouraging occasion, especially taking the weather into consideration. The Hon. Secretary is Mrs. M. J. Crampton, Inglefield Cottage, Obelisk Road, Woolston, Southampton; and we recommend all those believers in the vicinity who have not yet joined the Association to communicate with her at once.

SANGUINE FRENCHMEN.—A new league has been formed in France, under the name of *Ligue du Progres Naval*, with the somewhat ambitious object of placing the French Navy at the head of all the navies of the world. It is directed by one of the chief officials of the Ministry of Marine, and all officers of the army and navy are authorised to join it.

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MISCELLANEA.

SIR WILLIAM GARSTIN.—The Egyptian Government has decided to present £15,000, by way of compliment, to Sir William Garstin. To no one, except Lord Cromer, does Egypt owe so much. Sir William first went out to the East in 1885, and ever since he has been Lord Cromer's invaluable help. He is a great student of Arabic, and the fact that he can speak so easily to the natives in their own language has made him very popular with them. He also composed the most interesting Blue-book ever written. It contained a thrilling description of an expedition through the poisonous swamps of the Nile—an expedition undertaken to further certain projects of irrigation—but its interest is concealed under the official title, "Egypt, No. 2, 1901."

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HARVEST OF THE SEA.—Mackerel are being caught in enormous quantities in Swansea Bay, while outside one of the docks has been discovered a bed of mussels three acres in extent.

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DECREASE IN GERMAN EMIGRATION.—The statistics of emigration from Germany during the year 1904 show that 27,984 persons left the country, of whom 26,085 went to the United States. Doubtless due to the fairly satisfactory industrial conditions for the past decade, there has been a marked falling off of emigration as compared with former years. In the ten years from 1885 to 1894 the number of emigrants varied from 120,089, the highest number in one year, to 40,964, the lowest; while during the decade ending with 1904 the largest number in any one year was 37,488 (1895) and the smallest number was 22,073 (1901). The emigration for the year 1904 is about the average of the decade.

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A PLAGUE OF ALIEN BANKRUPTS.—The enormous number of alien names in the *Gazette* bankruptcy lists calls attention to a very serious evil. In the United States it has long been recognised that the mild laws sufficient to keep an Anglo-Saxon population in order do not control intellectual, but vicious, aliens. The Americans have discovered that these aliens care nothing for the existing legislation against bankruptcy, perjury, forgery, arson, and swindling. It is high time that England followed this example of the United States, and passed special laws to guard the native tradesman against the unscrupulous alien.—"A Merchant" in the *Daily Mirror*.

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OUR METRICAL STANDARDS.—A standard measure of 100 feet and one of 20 metres have been laid down on the stone flooring at the west side of Westminster Hall. The object in securing the use of Westminster Hall was to get over the obvious difficulty which has hitherto presented itself in connection with the standard measurements in Trafalgar Square. Here, under the very eyes of the public, a great deal of work has been carried out, but constant exposure to the atmosphere has made it impossible to ensure that degree of accuracy which, in the case of a covered building like Westminster Hall, is now obtainable to the one-thousandth part of an inch. A fact worth noting is that since the new measure was laid down at Westminster, with its vast microscopic possibilities, it has been copied in steel by the United States for the Capitol at Washington. The office of the Standards Department of the Board of Trade is, as might be expected, a veritable museum of obsolete relics. In the Jewel Tower are to be seen the actual standards of weight and measurement in use in this country from a very remote period. Perhaps the most wonderful of the many modern instruments which are here in use is that which enables measurements to be conducted in vacuo, or, in other words, in a small glass compartment from which the air has been completely exhausted. Another interesting feature of the collection is the attention which is paid to the fraudulent trader, an entire case being set aside for the permanent preservation of impounded false measures.

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MINING IN IRELAND.—As a result of efforts made to restart mining operations at Glentogher, Carndonagh, Co. Donegal, an average of an ounce of gold to the ton is recorded. Some of the ore was very rich in lead, and silver was also found.

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LARGEST DOCK IN THE WORLD.—Southampton's new graving dock, recently opened, is the largest in the world. Its dimensions are: Length from point of sill to dock head, 875¼ feet; length occupied by keel blocks, 839 feet; width of entrance, 90 feet; width of dock at floor level, 90 feet; width of dock at cope level, 125 feet; depth of dock from cope to floor, 43 feet.

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HOLDING THE CARDS (Gates?).—Cook is the supremely heroic figure in the tale of sea discovery in the Pacific, and his three great voyages—the *Endeavour* in 1768, the *Resolution* and *Adventure* in 1771, the *Resolution* and *Discovery* in 1776—are unsurpassed for skill and daring. Those seamen of the eighteenth century had no charts and little science. They had to feel their way across strange waters and along wild shores, and to discover reefs commonly by the process of bobbing up against them. There was not seldom scurvy in the forecastle, rough language on the poop, foul water in the butts, and indigestible food in the store-room in those ships. But they did more than add new lands and seas to geography. They created for the race new traditions of courage, of hardihood, of an adventurous daring which no perils of strange lands or uncharted waters or of fierce tribes could daunt. Mr. Seddon announced in stentorian accents the other day that "the British flag must predominate in the Pacific": and young Australia no doubt is apt to imagine that the Pacific ought to be an Australian lake. But that is only a dream. Great Powers are taking shape in the Pacific. The United States has thrust out one tentacle to Honolulu, another to the Philippines. In the East, Japan sits grimly awake. And what other great forces are to awaken behind her who can guess? The one thing certain is that the Pacific will be the field of the greater politics of the world throughout the twentieth century, and in that Titanic game Great Britain already holds the principal cards.—W. H. FITCHETT, LL.D.

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A BREATH OF LIFE.—Who will deny that Mr. Chamberlain's propaganda has been the breath of life to the larger idea of an Empire knit together by something more substantial than the warp of sentiment? His utterances have made the insular classes of Great Britain look over the map dotted with red as never before.—*Star*, Montreal.

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THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(*Continued from page* 474.)

As all British-Israelities know, all the tribes had not, in the early days of Christianity, reached their Isles of the West. Many were still "scattered" among the nations, and to these in various places much in the epistles is addressed. But a portion had already reached the appointed place—to Ireland had migrated the *Tuatha de Danaan,* or tribe of Dan, and *the Simonii*, or tribe of Simeon—to Wales and Scotland had wandered the *Kymri*, or *Khumri* (from *Beth-Kymru,* the name given to the Israelites by the Assyrians when they invaded Samaria)—while England was peopled by the Brythons, or Britons, which name is in favour of their Hebrew origin; it signifies the *Covenant People.*

Our Lord's parable seems to show that as soon as the Jews had rejected the Messiah and killed the heir of the vineyard, the kingdom should, without delay, be transferred to Ephraim-Israel, the fruitful nation. We are thus led to expect that the introduction of Christianity to Israel's Isles of the West was at a very early date. Does history bear out this belief? When and by whom was the "good olive tree" planted in our Island?

There was, perhaps, no country more congenial to the planting of the gospel than Britain, and no soil where the good olive tree would be more likely to become fruitful—and this for the following reason:—

Druidism, which was the religion of the ancient Britons, had its seats of learning and its headquarters in our Island. It had travelled to parts of Italy, Greece, Spain, Germany, Gaul, Asia Minor, and along the Rhenish frontiers; but abroad it had become grossly corrupted, and intermingled with the hideous rites of Baal in Assyria, of Brahma in India, etc. In Britain, only, it remained comparatively pure. When was Druidism founded? By certain astronomical computations it is possible to discover the exact date. That is to say, it was founded in the year when the equinox occurred in the first point of Taurus—hence the Bull became the sacred symbol of the Druids. Now, this first point of Taurus has receded 80 degrees, and as it requires 72 years to recede one degree, the exact date when Druidism commenced was May 1st, 3903 B.C., or 50 years after the birth of Seth, the son of Adam. It is believed by some that Seth was the inventor of Druidism, which was, in fact, the primitive religion of the antideluvian world. If Seth was the originator, it is easy to understand that the doctrine of the shedding of blood in sacrifice was an essential point in Druidism. Seth had been given to Eve "instead of Abel," whose sacrifice of life had pleased God, while Cain's offering, which involved no shedding of blood, was rejected. With such a lesson learnt from boyhood, Seth must have been impressed by the solemn necessity of obedience to the Divine will in this matter. If he inaugurated a religious system, no wonder that it demanded the laying down life for life. "The Druids teach," said Cæsar, "that by no other way than the ransoming of man's life by the life of man, is reconciliation with the Divine justice of the immortal gods possible."

This essential tenet was, it appears, carried to terrible extremes in Britain. We read of enormous wicker-work images which were filled with human beings, set on fire, and thus destroyed. And so the Druid groped in the darkness, till the message of the Divine Ransomer had reached our shores.

But were these human sacrifices really offered by the Druids, or by Baal worshippers? From Jer. xxxii. 35 we learn that the practice of offering human sacrifices through the fire to Molech was distinctly a part of Baal worship, and as we know that Druidism in Britain was quite distinct from Baalism, it may be that the so-called Druidic sacrifices of human beings belonged only to the far more corrupt and idolatrous system of heathenism also located in our island. Rev. W. Morgan in his "*St. Paul in Britain*" (to which work I am indebted for most of the information in this article concerning the early introduction of Christianity) draws a strong line between the Druids and the Pagans, as distinct as that between Protestantism and Popery in later years. Paganism and Popery were akin in their persecutions and massacres of British Druids and Christians in early times, and of the Protestants in later centuries.

In Britain there were 40 Druidic Universities south of the Clyde, in which thousands of students mastered the complex system of the ancient creed. Their studies, which included many branches of knowledge, required twenty years to complete, but which fitted the Druidic order to be the civil and ecclesiastical rulers of the people. They were, in fact, the legislators, priests, physicians, lawyers, poets, astronomers and teachers of the people, and were regarded by the masses as the depositaries of divine and human wisdom. They were a peaceable order, averse to war against a foe, and tolerant and open-minded to the bearer of another religion.

This was a prominent reason which made the early introduction of Christianity less difficult.

There was yet another reason, viz., the fact that Druidism contained some vital points of the Christian faith—the belief in a vicarious atonement; in a Trinity (which the Druid signified by wearing three rays of light on his mitre), and the fact that the name of one person of that Trinity was Esu, or Yesu (hence our sacred word Jesu). Therefore, Christianity found a welcome here, for it brought the knowledge of a God which our Druidic forefathers had worshipped long years before, and whom they could still address as Yesu, or Jesu. "The ancient Briton," says Rev. W. Morgan, "has never changed the name of the God he and his forefathers worshipped, nor has ever worshipped but one God."* Add to this the fact that travelling in those days, though slow, was easy. A network of magnificent Roman roads made the remotest bound accessible: to journey from the Tiber to the West Coast of Gaul involved no great hardship, while ships were there to convey the traveller across the channel, or from Spain to Britain direct. Thus, when the disciples were scattered abroad, they found ready at hand the means of penetration "everywhere" (Act viii. 4). When, then, did the day break on our islands? Who were the chosen instruments to roll back the shadows of Druidism? No more interesting question can occupy the Christian and the British-Israelite.

It had taken centuries to bend Britain to the power of Rome Imperial; it took but a little while to allure it to the homage of the King of Heaven. Tertullian says: "The prediction in Psalm xix. was fulfilled by the wide preaching of the Gospel. Districts of Britain unsubdued by the Romans were subjected to Christ." Other writers affirm the

* See "*St. Paul in Britain, or the origin of British as opposed to Papal Christianity,*" by Rev. W. Morgan (James Parker & Co., London.)

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same, viz., *Clemens* in the first century, *Origen* in the second, *Irenæus* in the third, *Eusebius* and *Jerome* in the fourth. Gildas, the British historian, who flourished in the sixth century, gives us the precise date of the introduction of Christianity to our shores. He says :—

"Christ the true Sun afforded His rays, that is, the knowledge of His precepts, to these Islands benumbed with extreme cold, having been at a great distance from the Sun —I do not mean the Sun in the firmament, but the Eternal Sun in Heaven—*about the end*, as we know, *of the reign of Tiberius Cæsar*, showing His most glorious light to the whole world, at which time His religion was propagated without any hindrance." Now, Tiberius Cæsar lived only five years after the crucifixion of Christ, consequently, according to Gildas, Christianity reached Britain five years after the death and resurrection of Christ, and therefore at the time of the first Jewish persecution, when they were all scattered abroad except the apostles, and went "everywhere," and preached the Word" (Acts viii. 1—4). Such is the testimony of Gildas, whom Usher styles *auctor veracissimus*.

We next enquire who amongst the "scattered" Evangelists first preached the Gospel in Britain? There is a tradition, which admits of proof, that Joseph of Arimathea was the pioneer of good things to this land. The boldness and courage of this disciple, his disregard of man's opinion, his reverence for the Lord even before the resurrection (Luke xxiii. 51, 52), and the fact that he was evidently possessed of this world's goods (Isa. liii. 9), would help to fit him for the rôle of a missionary to this isle, which was so far away that it was considered by the Romans to be "out of the world."

The church of Avalon, or Glastonbury, in Somersetshire, is believed to be the earliest building for Christian worship in Britain, and probably the first in the world. It was a simple meeting place, 60 ft. long and 26 ft. broad, composed mostly of wood, strongly wattled inside and out, and thatched with straw. The Druid called it the Church of "*Wyr Israel*," or men of Israel.

But we have more conclusive testimony to the historic truth of the Arimathæan Church and mission. For example, one who lived in the middle of the fifth century, and who was personally acquainted with Glastonbury Church, speaks of the grave of Joseph of Arimathea as within the building. This was the evidence of Maelgwyn, uncle of St. David the Archbishop, and is quoted by Usher as authentic,* while the ancient records of Glastonbury not only establish the fact of Joseph's connection with the Church, but give also his genealogy.† In fact there is such a unanimous consent to this belief that, in the words of Fuller, the historian, "We dare not deny the substance of the story." The fact that Glastonbury was the oldest Church is further demonstrated by the fact that it possessed great and unique privileges granted by charter (from the time of King Arthur to Edward III.), and that these concessions of special advantages (among which was the exemption of the payment of taxes) were based upon the popular and undisputed assurance that it was the first Church in Britain built by the disciples of Christ Himself.

We have not only Protestant but Roman Catholic evidence to this effect. Baronius, for example, quotes the Vatican MS., which states that in the year 35 A.D. Lazarus, Mary Magdalene, Martha, with her handmaiden, Marcella, Maximin, another disciple, and Joseph of Arimathea, passed from Marseilles into Britain, where they preached the Gospel and died.* Roman Catholic testimony is seldom reliable, but we note the following as showing the inconsistency of Papists and their Apists, who would have us believe that Christianity first came to us in the 6th century, through Augustine the monk. Cardinal Pole, when reconciling England to the Pope in the reign of "Bloody Mary" (1555), spoke of Britain as "the first of all countries to receive the Christian faith," while in the previous century the Councils of Constance and Sena affirmed the decision of the prior antiquity of the British Church to that of Gaul and Spain, and said that it was founded by Joseph of Arimathea "immediately after the passion of Christ."†

The distinctly *Eastern* usages of the early British Church further attest the fact that Christianity came to us—not from Rome but from Jerusalem. "It is *certain*," said the late Dr. Christopher Wordsworth, Bishop of Lincoln, "that England did *not* receive her Christianity at first through Rome. . . . To omit other proofs, we may appeal to the English word *church*, which is derived . . . from the Greek *Kuriake*, a term which no *Roman* ever applied to the Church (which he called *Ecclesia* and by no other name); and it is not credible that, *if* the Church of England had been derived from *Rome*, it should have been designated by a title *foreign* to Rome."‡

We are now come to our next query: If Joseph of Arimathea and his party were the first Christian missionaries of Britain, can we ascertain who were some of their first converts?

The answer to this question is pathetically interesting. It comes from the aged Paul in his prison cell, while awaiting martyrdom, and are probably among the last words he ever penned. *Pudens*, *Linus*, and *Claudia*, are specified among the brethren who send greetings by his hand to Timothy (2 Tim. iv. 21). Who were these?

From Martial, the epigrammatist (a native of Spain, but residing in Rome from A.D. 49 to 86), we learn that *Pudens* was the son of a Roman Senator, and that *Claudia* was his wife and a British lady. Martial addressed two of his poems to her—the first on her marriage about A.D. 53, and at which he was evidently present. The second epigram, written some four years later, highly praised her charms, beauty, and accomplishments, and stated she was a *Briton*.

Who was *Linus?* It appears he was a brother of Claudia, both being children of the British king Caractacus, who was the son of Brân, the first royal convert to Christianity and the descendant of a long and noble line of ancestors. His pedigree, which has been preserved, carries us back more than a thousand years B.C., so that Israel had a royal house in this island long before the fourth great Gentile power of Daniel's metallic image had even been founded!

(To be continued.)

* *Melchini Fragmentum.* † *Historia de Glastonbury.*

* *Ecclesiastical Annals*, by Baronius.

† *Deceptatis super Dignitatem Angliæ et Galliæ in Concilio Constantiano.*

‡ *Theophilus Anglicanus*, pp. 154, 155.

Review.

In the Light of His Coming. By the Rev. Philip Young, Rector of Odell, Bedford. Skeffington and Son, 34, Southampton Street, Strand, W.C.

THE Second Advent of Our Lord Jesus Christ is a subject much neglected by average Christians. They are precisely in the same position as the Jews were at the First Advent. The Jew

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then could only see the Second Advent, when the signs of the times clearly shewed that it was the period of the First Advent; while the bulk of Christians at the present day can only see the First Advent, while the signs of the times clearly shew that the Second Advent "is near, even at the doors." They are in danger of being overtaken with the same disasters that overtook the Jews, who refused to read the "signs of the times," although they had verbal instruction from the Son of God Himself. The Scriptures are a Divine book, having for its object to keep the disciple always up to date, so as to enable him "to estimate fairly and accurately the present drift of things; to know how the world is moving, and to understand its ultimate destiny." It teaches us to look forward, not to death, but rather the Second Coming of the Lord Jesus Christ, as the fruition of our personal and national hopes. The crown of life is for "those that love His appearing," and the burden of its message is that all should "turn from idols" (of their own imagination) "to serve the living God, and to await His Son from heaven." This is also the aim and object of the writer of the above publication, and so long as Christians are indifferent, and clergymen and ministers of the Gospel not ashamed to say that they know nothing of eschatology, so long will there be an imperative need for works of this class.

In the rise and fall of empires, and the din and crash of war, many see a picture of the fate of the British Empire, and live in a state of trepidation at the prospect of a similar dissolution for our own nation and race. But in other quarters it is dawning upon the consciousness of Christian thought that there is something exceptional in the history and destiny of the Anglo-Saxon race; that in spite of mistakes and follies that wreck other nations, we are irresistibly borne on a course which results in deliverance from apparently fatal consequences, and, on the contrary, an increase of power and opportunity, wealth and expansion, which is not and never has been characteristic of any other race. This thought dominates many of the utterances of the Press, and intrudes itself upon the reflections of all who take more than a languid interest in the events of the day. For the Christian who searches the Scriptures, as one who searches for hid treasure, these signs of the times speak with surpassing evidence and power, and he has no need to fear that our nation is left to the sport of fortuitous events. Spurgeon remarked that little faith will bring our souls to heaven, but that great faith will bring heaven to our souls, and this is true in matters of national concern as well as individual. When it is recognized that the Anglo-Saxon race, and the British Empire in particular, is doing the work of God's chosen people, Israel, and that the marks of Israel's mission only fit the British Empire and the U.S.A., it follows that we must be the people in question, and that the lost House of Israel, with its magnificent destiny—portrayed largely by Isaiah, Jeremiah, and other prophets, after the House of Israel had been carried away captive, and before the House of Judah's captivity—has been found; the "kingdom which shall never be destroyed, the kingdom that shall not be left to other people, but shall break in pieces and consume all these kingdoms, and shall stand for ever" (Dan. ii. 44). Just as the Wise Men of old, by following the indication of the star, followed on until they stood before the Prince of the Kings of the earth, so does the Bible student, who also reads the signs of the times, follow the many indications given in God's Word, until they lead right into the matchless glory of this new wonder which God enables him to bring out of the treasures of the Kingdom of Heaven (Matt. xiii. 52).

The writer's aim and purpose is to arouse the interest of Christians to our mission and destiny, in the light of our Lord's Second Coming, and he earnestly pleads for an investigation of the subject. He makes Scripture speak for itself, adding words of exposition, reinforced by apt quotations from the utterances of contemporary writers and the Press. The unanswerable arguments from Scripture that make it plain that we are the lost House of Israel are lucidly given in the chapter on "The Secret of Britain's Strength," and the unavoidable conclusion is thus stated:—"It should be understood that the blessings, both material and spiritual, which were to be Israel's own possession are of so wonderful a character, of such far-reaching interest, that it is impossible for any present-day nation to be inheriting them which is not amongst the very foremost peoples of the earth. This truth at once excludes from view any of the small and inferior Powers of the world. The nation which in these 'last days' is fulfilling the promises made to Israel, and fulfilling them all, so far as God's developments for Israel have gone, must be identical with the chosen race. There is no avoiding this conclusion."

We are glad that the author adheres to the Historical School of Prophecy, and in various chapters deals with the Papacy (rightly emphasizing its present danger), the destiny of the Jew, the passing of the Turk, and the rôle of Russia. All these matters are soberly handled in the light which Scripture sheds upon the course of history, and the writer's conclusions are quite in sympathy with other thoughtful students and writers on prophecy. Chapters 37 to 39 of Ezekiel's prophecy are interpreted in the light of current national events. In one of the latest commentaries on Ezekiel, published in America, and containing the latest researches, Dr. Cobern quotes Adam Clarke's dictum: "This is allowed to be the most difficult prophecy in the Old Testament," and the learned doctor then goes on to say, "Every commentator since Clarke has risen from the study of this passage with a sense of defeat. Every attempted suggestion has been a guess. As Cornill says, 'No other chapter in Ezekiel is so shrouded in mystery.'" But to the Anglo-Israelite these chapters are full of light and present-day application to the relations and destinies of England and Russia, though, like all interpretations of Scripture that enhance the power and near coming of the Lord Jesus Christ, it is "despised and rejected of men." In further chapters the writer deals with the Rapture of the Church, the reign of Christ and His Church, and the Eternal Kingdom; concluding with an urgent call to all Christians to watch. Christ's Coming means much for Him in the completion of His national redemption of Israel and Judah, and through them of the world. It also means much for us as a nation, and we can cordially recommend this book to quicken our interest and enlarge our outlook on both of these absorbing themes. "In Bunyan's autobiography he tells us how the mere thought that perhaps the English people might be the descendants of the 'lost children of Israel' held him entranced. In his 'Grace Abounding' he says: 'Another thought came into my mind, whether we were of the Israelites or no. For, finding in the Scriptures that they were once the people of God, thought I, if I were of this race my soul must needs be happy.' Had this remarkable man known the evidence which has come to light in these last days, how full to overflowing his heart had been. We may well believe that with all his matchless power, and the force of his strong conviction, he would have pleaded with the nation that it should take up the study of this great subject and learn to know itself."

J. W. MACDONALD.

Correspondence.

THE YEAR-DAY THEORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been asked which view I take, and if I had written my answer it would be exactly the same as that by Miss Augusta Cook in your issue of November 1st. I absolutely repudiate the seven years' Antichrist as the greatest stumbling block to the spread of our views, and hold with Sur.-Gen. Grant that the two views are not capable of both being true. If this nightmare is to come and wear out the saints of the Most High after the stone has grown and filled up the waste places of the earth, it would flatly contradict all the Scriptural arguments I use in my lectures to prove God's faithfulness to His covenant people. I still hold the views I had when I wrote my articles on Futurism in the BANNER OF ISRAEL in 1898 and hold the Year-day interpretation, which is no failure, as anyone who has read the books mentioned by Miss Cook can see, and Grattan Guinness, somewhere in "The Approaching End," argues that in a miniature prophecy,

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where everything is symbolical, the time also would be miniature to bring it all to scale. Would one build a model steam engine and put on it a full-size fly wheel? No, and I hold that the days of the Antichrist were no brief period of seven years, but "42 months," "time, times and a half," or "1,260 days." Count and see these are all the same, as Fleming shows, and he, writing 205 years ago, foretold the French Revolution date and also the Revolution of '48. Dr. Bowron, in his "Photograph of the Great Antichrist," goes on the same lines, and years ago, when the Garibaldians were fighting, he told them they would not get Rome until 1870. They said, How do you know that? Said Dr. Bowron in reply, From my study of Revelation, &c. I knew this honoured servant of God and had many talks with him, and I cannot renounce the sound views of these men for the view which was invented by the Jesuits. A day for a year (see Ezek. iv. 5, 6), a day in a man's life, a year in a nation's life. What did Hosea (v. 7) mean by a month? John Wilson always understood it to be 30 years, but if day, week, month, are not used in a symbolical sense then Daniel's 70 weeks would only be 70 weeks of days, not of years; so the longest period they are entitled to have for their Antichrist is not seven years but seven days of 24 hours. How will this do for the Futurist? If a week means seven years you have the year-day. The spies were 40 days, but Israel was turned back 40 years, a day for a year. I also hold that when the House of Isrsel knows from that day and forward (Ezek. xxxix. 22) and the heathen also know there is no room for any Antichrist, Napoleon, or Kaiser, the last great struggle until after the millennium is over with (Ezek. xxxviii., xxxix.). Fancy God's Spirit being poured out upon the people and a fulness of knowledge, then apostacy and Antichrist, &c. I can only say I do not see it and never expect to.

I remain, Yours faithfully,

H. A. MARCHANT.

171, Waldegrave Road, Brighton.

"ABOUT OURSELVES."

To the Editor of the "Banner of Israel.

DEAR SIR,—I do not see any movement to publish those splendid articles by the Rev. Leonard Hills—these are too precious to our cause to allow to pass into oblivion. I suggest that they be published by subscription in book form, and give my name as a subscriber, and hope every reader will at once do so, and help in every way in the expense.

Yours faithfully,

THEODORE S. HILL.

Birkenhead, November 1st, 1905.

A HYDRO AT JAFFA.

To the Editor of the "Banner of Israel."

DEAR SIR,—Knowing your ready sympathy with all Christian philanthropy and humanitarianism, it gives me great pleasure to inform you that by the help of our covenant God I have been enabled to found a hydropathic establishment at Jaffa (Palestine).

The building is situated on the northern shore—the healthiest part of modern Jaffa. There is a splendid promenade overlooking the sea and commanding a fine view of the old historic town.

This institution was erected in response to one of the most crying needs of the country. Hitherto the people of Jaffa and Jerusalem suffering from gout, rheumatism, sciatica and various neurotic complaints, were obliged either to endure helplessly at home, to undertake the tedious and wearisome journey by mule or donkey to the hot springs of Tiberias, or, if circumstances permitted, to have recourse to the treatment of Carlsbad.

Now, thank God, these difficulties and inconveniences have been overcome, and the "Bella Vista Hydropathic Establishment," which is managed by an efficient staff of trained workers, has, since its opening in May last, already rendered invaluable service to those who have availed themselves of its curative advantages.

Its great possibilities are enthusiastically spoken of by many members of the medical profession. The treatment comprises hot and cold sea baths, massage, electric bath, Turkish vapour bath, Russian bath, fomentations, douches, and fresh water baths.

I shall be glad if you will kindly take notice of the "Bella Vista Hotel and Hydropathic Establishment" in your widely circulated paper. The establishment is under British protection and management, and perchance some of your readers who, for health's sake, usually winter abroad, may hear with pleasure of the existence of such an institution in the salubrious climate of Jaffa and be inclined to combine curative treatment with a visit to the Holy Land.

Arrangements may, if desired, be made with the Director for tours at moderate charges to the various interesting sites of Palestine. I am, dear sir, Yours truly,

MARGARET A. PALMER,
Proprietress.

Bella Vista Hotel and Hydropathic Establishment, Jaffa,
October 27th, 1905.

JACOB'S STONE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think the readers of the BANNER of November 8th must have been particularly interested in the article reprinted from the *Standard* on "Relics from Sinai and Egypt," and especially in the paragraph referring to the sanctuaries of Sarabit el Khadun. I was privileged to hear Professor Petrie lecture on this subject and to see the reproduction by lime-light of the photographs taken on the spot where he laboured in the Sinaitic Peninsula. The sanctuaries consisting of rough stone walls surrounding a *large upright block*, could not fail to remind one of the pillar set up by Jacob, and it is specially interesting to note that Professor Sayce, who does not, I believe, support our Identity views, states in his "Patriarchal Palestine" that these sacred stones were transformed into *portable* altars, so that the precious coronation stone, being identical with Jacob's pillow, may receive further confirmation. Possibly this has been noticed before, but some of our friends may not have seen it. I give the several quotations from Sayce's book, with page for reference:

"He took accordingly the stone that had served him for a pillow, and, setting it up as an altar, poured oil upon it, and so made it a Beth-el, or House of God. Henceforward it was a consecrated altar, a holy memorial of the God whose divinity had been mysteriously imparted to it" (page 190).

"The Semitic world was full of such Bethels or consecrated stones. On the seals of Syria we find it transformed into a *portable* altar" (page 191).

"So deeply enrooted was this worship of stones in the Semitic nature that even Mohammed, in spite of his iconoclastic zeal, was obliged to accommodate his creed to the worship of the Black Stone at Mecca, and the Kaaba is still one of the most venerated objects of Mohammedan faith" (page 261). Yours faithfully, E. I.

THE ANGLO-ISRAEL ALMANACK AND BRITISH-ISRAELITES' COMPANION

for 1906 will be published at the end of November. The frontispiece will be a new portrait of Miss Augusta Cook, and besides the usual almanack and calendar pages there will be special contributions from Mrs. G. Albert Rogers, Rev. J. Idrisyn Jones, Douglas A. Onslow, Rev. Leonard Hills, Rev. W. L. Benthall, Rev. A. B. Grimaldi, F. C. Danvers, H. R. Shaw, H. G. Locke, H. A. Marchant, F. Heath; also the music, written by Miss. Simpson, for the hymn, "Bring Forth the People," by J. G. Taylor, &c., &c. Prices as usual, 3d., 5d., and cloth, 1s.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

	PAGE
Israel—God's glory. By the Rev. F. J. Harris	487
"Thou Shalt Reign Over Many Nations." By Plantagenent	488
About Ourselves. By the Rev. Leonard Hills	490
Notes from History. By L. S.	491
Miscellanea	492
The Divine Calendar; or, Studies of the Revelation from an Israelite Standpoint. By Augusta Cook	493
Unanswered	494
The Inch and the Metre	495
Obituary	496
Correspondence: The Derivation of "Saxon." Israel's Prayer Union. Ezekiel xxxvii	496

ISRAEL—GOD'S GLORY.

By the Rev. F. J. Harris.

WHILE reading consecutively the latter portion of Isaiah's prophecy from chap. xl. to the end I was much struck by the reiteration of various phrases which go to show that Jehovah certainly destined Israel to be His glory throughout the earth. Whether it be to a literal or spiritual Israel may be left to the reader to decide. Certainly, so far as I can read, Isaiah only had *one* Israel in his mind when writing, and that was a *literal*—a very literal—Israel, an Israel that had so far fallen from Divine grace that it was at the time partly in captivity, and another part shortly to go into captivity for its gross idolatries. Yet to this people, sometimes the whole House of Israel, and at another time to Judah, promises of magnificent character are made.

Let us just look at some of the passages which show the glorious destiny of God's people. In chap. xliii., verses 4 to 7: "Since thou hast been precious in My sight, and honourable, and I have loved thee; therefore will I give men for thee, and peoples for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the end of the earth: every one that is called by My name, and whom I have created for My glory; I have formed him; yea, I have made him." Here we have a literal promise to Israel, accompanied by the telling words, "whom I have created for My glory." If only Israel identified in the British race could see that God's glory is resting upon them, that through them He is to be magnified throughout the earth, would there not be a greater return to national righteousness? In verse 21 of the same chapter the Lord speaks as the Lord, your Holy One, the Creator of Israel, your King, to His people, "My chosen; the people which I formed for Myself, that they might set forth My praise." It is nothing to the point for anyone to say that all may be God's people, but it is for us to ask, Is there a *people* existent who can say they are God's chosen . . . to set forth His praise? In the Prayer Book all Anglicans say, speaking nationally, "And make Thy chosen people joyful"; and every Anglo-Israelite believes that Israel are God's chosen people, therefore the rest of the text must apply, "that they might set forth My praise." It is true, as one writer says, all Britishers are not Christians, and every Israelite was certainly not what he ought to have been when these remarkable words were penned; yet Jehovah says, They are My chosen, and they set forth My praise. It certainly behoves everyone to ask, Am I seeking, by truly showing God to be a Covenant-keeping God, to set forth His praise? For it seems that the more steadily we insist upon a literal Israel, so much the more will the praise of Jehovah resound to His glorious name throughout the earth. Men are wearied with a "spiritual Israel." For long years I read my Bible, especially such beautiful words as these, as applying not to a literal nation but to a chosen few, "the Church," and but a small Church at that. We do not honour His holy Name and His Word by such interpretations. Let us take our God just as He speaks, and not as we *think* it ought to be.

In chap. xliv., verses 21—23, we have the reconciliation of Israel by reason of God's glorious redemption expressed in the following language:—"Remember these things, O Jacob; and Israel, for thou art My servant; I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me: for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify Himself in Israel."

The Authorised Version's unauthorised headings say of

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this chapter, "the Church comforted." Now an unprejudiced reader going over this and similar passages would naturally say, When did the Church go into idolatry? The answer, of course, no one could give; but if we read aright, just as the prophet speaks, then the national apostasy of Israel comes to mind and the subsequent redemption as shown to-day in Israel; and truly when we thus meditate we can see how the Lord has glorified Himself in Israel. Let it be noted that there is in this and similar passages no assumption of glory on Israel's part, but it is on the side of Jehovah that all the glory is to be found when people tell of all His marvellous acts.

Chap. xlv. 25: "In the Lord shall all the seed of Israel be justified, and shall glory." Again (chap. xlvi., verses 12, 13): "Hearken unto Me, ye stouthearted, that are far from righteousness: I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory." These two passages show us the relation between redeemed Israel and the Lord of hosts—the Holy One of Israel. We glory in all that the Lord has done for His justification, and, on the other hand, O marvellous soul-transcending thought, He is willing to glory in us! Shall we not indeed endeavour to so live nationally that we may truly be His glory?

The 49th chapter speaks of the coming of the Lord Jesus under the name of "My servant; Israel, in whom I will be glorified"; and then in Isaiah's somewhat mystical manner abruptly the thought is turned to Israel literally and once more we are shown how the Lord is glorified by making His dispersed Israel to inherit the desolate heritages, and this is a matter for exultation: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have compassion on His afflicted." This appeal to all nature to sing for joy is not only because of the spiritual redemption of God's Israel, but because He has fulfilled His gracious promises made long since to our forefathers Abraham, Isaac, and Jacob. If such an appeal was made to some Christians to rejoice abundantly because Israel is now filling the desolate heritages in the person of the British people, they would say, "Is not all this too literal—too temporal?" Yes, it would be if man, uninspired, had spoken; but when it is the word of the living God we must needs obey God rather than man, and so once more we look out over the horizon and see in our nation much wherein we may glory, not before man, but before God.

"That I may be glorified," says the Lord in chap. lx. 21, and again in chap. lxi. 3 we read the same words. Whether we read these spiritually or literally they contain a very precious message. I can recall the ecstasy of heart when the truth flashed upon me many years ago that God is willing to be glorified in man. Now there comes the additional truth that God is glorified in redeemed, Christianised Israel, gathered together in one place as His people.

Truly the opening words of the 61st chapter, as quoted by our blessed Redeemer in His first sermon at Nazareth, have a real meaning! He had come, indeed, to comfort all that mourn, to "appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

As Christ says, He came to seek and save that which was lost, and whether we care for the interpretation or not, it was undoubtedly to His people Israel (Ten Tribes and Judah) that Christ applied these words. His rejection by the Jews only added to their former sins, and did not detract in the least from the truth that "I am not sent but unto the lost sheep of the House of Israel." As the Messiah that was His *primary* work, and it is in His Israel that God is glorified. But for Israel to-day, how would other peoples ever hear of the message and work of the Messiah? Take away Israel (literal Israel) and you take out of God's plan His very corner stone—the whole is a confusion. Once again His name is glorified in restored, forgiven, and gathered Israel.

In Isa. lxii. 1—6 we have language that could only be used by God of any people. There is not a nation that upon its own merits could deserve the words—"Thou shalt also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God." If words mean anything, however, we have a distinct declaration of how the Lord views His chosen people, and looks forward to their future position among the nations of the earth.

If only we had vision enough to see what will be the ultimate effect upon all the peoples of the earth when they fully realise how the Lord has fulfilled every jot and tittle of His gracious word, then, indeed, we should rejoice. But at present we find so many concerned mainly with their personal salvation that they cannot take in the thought of the place that Israel occupies in the Divine mind. Yet nearly three-fourths of His Holy Word is occupied not with the history of the Church, but with the destinies of Israel and Judah, and this cannot be because Israel was *once* His chosen people, but rather because He now has a nation whom He has elected to show forth His praise to the ends of the earth. The honour of our God is bound up in Israel and its accomplishment of His purposes.

May the Lord hasten the day when all our teachers will see and preach this glorious truth of Israel existent in the British race, and so bring much praise to our God.

The Rectory, Rylstone, N.S.W.

"THOU SHALT REIGN OVER MANY NATIONS."

By Plantagenet.

The following exceedingly interesting report of what the *Pall Mall Gazette* accurately describes as "a charming speech" appeared in their issue of Nov. 7, 1905:—

Lord Selborne as a Peacemaker.

A dramatic incident.

The Cape mail brings us verbatim reports of the charming speech delivered by the Earl of Selborne, at Harrismith, in the course of his first extended tour through the dominions over which he has been chosen to preside. The speech, as reported in the *Cape Times*, concluded with a touching and spontaneous outburst from a Boer listener, and an equally spontaneous burst of cheering from the audience. In replying to the toast of his health, Lord Selborne said:—

"The name of Harrismith suggests to us the story of a great war; suggests to us the great romance of a great war. War is nothing but a black ferment of sorrow, lightened only and relieved only by the glorious stars of self-sacrifice. Across it sometimes flashes the meteor of romance. Such was that romance which brought together the man and the woman who eventually became Sir Harry and Lady Smith.

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Fresh from the smoke of Badajoz, this Spanish girl and English subaltern fell desperately in love. They were married, and afterwards came to South Africa to give their names to these two towns—joined at one time under a form of government, separated in peace, and joined together after another war. Now, I should like to say a few words about that war and its results. I read to-day in the papers of a manifesto which had been issued in Holland, the pith of which was that the South African question was not settled, for the Boer was not going to part with his nationality. The Boer has lost neither nationality, nor language, nor race, nor land, nor history. (Applause.) He has lost his separate existence. He has not lost his nationality. (Cheers.) Am I less an Englishman because I am here, and care for South Africa? Am I less an Englishman because I glory in the British Empire? I hope the day will come when the Boer will love England as I love the O.R.C.—(cheers)—that he will glory in the British Empire as I glory in it; but whether he does so or does not, he will no more lose his nationality than I have lost mine. (Applause.) And is there any gain? Many of our Boer fellow-subjects, whom we are proud to know as our friends, crossed the vast tracts of water east and west, honourable prisoners of war, always and everywhere to find themselves under the British flag. If any of these again visit what was their temporary prison they will visit their own possessions —(hear, hear)—for there is no heresy which I more resolutely deny than that which says that the Boer has been annexed to the British. It is the British Empire which has been annexed to the Boer—(cheers)—because the whole spirit of the British Empire is not the spirit of possession. The Boer pays no tribute to England, Canada pays no tribute to Scotland, Australia pays no tribute to Ireland. They are in partnership under one glorious responsibility —(cheers)—a responsibility such as no collection of nations ever enjoyed before, a responsibility that is going to mould and frame the future of the world. (Cheers.) But the Boer may say, 'I prefer my separate existence.' That is quite intelligible, but ask him not to think only of himself, but of his sons and of his sons' sons. Is the Boer less gifted than the Scotsman or Englishman? Is he less capable of being one of the men who make and move the world? No. He is as capable, but hitherto he has lacked opportunity. It is this possession on his part of the British Empire which gives his sons and his sons' sons the opportunity to be the leaders of the world in action and in mind. (Applause.) The Boer, I am glad to say, belongs to a vigorous race, that has no anxiety of decline. But while the man, the virile, splendid man, will increase, the land remains the same; and can there never be an end to the sub-division of farms which has gone on to such an extent, not perhaps in this colony, but in the Cape Colony and the Transvaal, as to produce a large class of poor whites? For them at the present moment, owing to lack of education and opportunity, there are none of those avenues which are open to Scotsmen and Englishmen, but this possession on his part of the British Empire will leave it open to the Boers to go out to the heritage of what is theirs—(cheers)—and to say, 'This is mine, I will make the most of it.' Therefore, I would ask the old Boer, who is sorrowful in having lost his isolation, to remember that he has gained the world." (Loud applause.)

The report goes on to say that considerable enthusiasm prevailed at the conclusion of Lord Selborne's speech, and amid the cheering which was given vent to, Mr. Dirk van Reenen, a well-known Boer of this district, rose on the table, and in a voice full of emotion, shouted: "I am one of the few Boers in the room, and I thank you, my lord, for your speech. You are the only man I ever heard speak like that. I thank you, my lord." This provoked a further outburst of sentiment, and the cheering lasted for several minutes.

Illuminated by the light of Anglo-Israel Identity knowledge, how the mere reading of this speeeh must thrill every Anglo-Saxon. No wonder Mr. Dirk van Reenen's voice was full of emotion when he gave utterance to his noble tribute of thanks to the Earl of Selborne.

Surely some of our friends, who are so difficult to convince on the subject of our Identity with the House of Israel, and the obvious fulfilment of the destiny foretold of Israel in these latter days, will not persist in shutting their eyes to historical facts and national peculiarities and successes.

That such a world-wide dominion and expansion was promised to the descendants of Abraham, Isaac, and Jacob, is incontrovertible, and seeing that the Jews in the world to-day acknowledge that they are the descendants of and *only* represent the House of Judah, and also that they pray every week in every synagogue for the discovery of their brethren of the Lost House of Israel, we are forced by the necessity of proving the fulfilment of foretold historical events to expect the development of an Israelitish nation along the lines predicted during this Christian dispensation and previous to the second advent. The migratory links are all complete and irrefutable, and it only remains for the Bible student and investigator to decide for himself or herself which of the nations in the world to-day answers best to the extraordinary destiny foretold of and promised to Israel, and he will find not one promise of Jehovah to have failed. Here we have the true inspiration of the Scriptures, because we are brought face to face with Divine *foreknowledge* and Divine plans in the government of the nations of the world.

Once admit the truth of this, and you are bound to admit the existence of a Personal God, who can be none other than the Jehovah of the Bible, possessing the attribute of Omnipotence, and who "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

I ask our friends who are so difficult to convince, to carefully read through Lord Selborne's speech, and compare it with the main well-known identification marks as mentioned by every Anglo-Israel lecturer and writer.

No statesman of any other nation in the world to-day has the right to use such language as Lord Selborne has done. To do so, it was necessary that he should be an administrator of an empire having possessions in all climes, dwelling in many waters, and mistress of the seas; noted for successful colonisation, composed of a parent nation joined to a company of nations sprung from the motherland, which, when completed, will be able to "mould and frame the future of the world," ultimately absorbing all nations into its peaceful government, under the personal rule of "the Prince of Peace," when He shall sit on the throne of His father David; and of His kingdom there shall be no end.

Truly "we have been *set apart* by high heaven for a great and peculiar work" (see BANNER, Nov. 8, page 463), which we are only just beginning to realise; but the future is bright indeed, when we shall nationally acknowledge our indebtedness to Jehovah for His goodness and faithfulness to us as a nation, and in His name accept the responsibility of ruling in His fear and according to His will.

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ABOUT OURSELVES.

Letters to the Lads of the Empire.—XVI.

By the Rev. Leonard Hills.

Yet another question comes along demanding an answer. "Why is it or how is it that you British-Israel believers claim that Great Britain is Ephraim and the United States of America Manasseh? America is younger than Great Britain, and as Ephraim was the younger son, is not, therefore, America Ephraim and Great Britain Manasseh?" Needless to say this query comes from "over the Herring Pond," and has been asked more than once lately by loyal and enthusiastic Americans. The best possible answer is to refer back to Gen. xlviii. 14, where Israel blessed the two sons of Joseph in such particular and peculiar manner that the whole story is given to us to the most minute detail. Joseph objects to Israel crossing his arms and laying the right hand upon Ephraim, the younger son; and said (ver. 18), "Not so, my father: for this is the firstborn: put thy right hand upon his head." Ver. 19, "And his father refused, and said, I know it my son, I know it, he also (the elder, Manasseh) shall become A PEOPLE and he also shall be great, but truly his younger brother shall be greater than he, and *his* (Ephraim's) seed shall become a multitude of nations." This exactly fits with the position of the great people of America and the multitude or fulness (see margin) of nations that comprise Great Britain's heritage.

2nd. Ephraim, as head of the ten-tribed confederacy, or the House of Israel as distinct from the House of Judah, cannot be America, for the following scriptural reasons. Ephraim (the ten-tribed House of Israel) becomes not only a great nation and company of nations, but is an ISLAND power, as reference to the following Scriptures will clearly show: Isa. xli. 1, Isa. xlii. 4, Isa. xlii. 10, Isa. xlix. 1, Jer. xxxi. 10, Isa. xlii. 12, Isa. lix. 18. All of these passages apply to Israel and to Israel only, and that *after* they have become a "lost people."

3rd. Ephraim-Israel was to be found under a monarchy (Isa. xlix. 23), and that monarch to be of the royal line of David (see 1 Chron. xxii. 10, 2 Chron. xiiii 5; Jer. xxxiii. 26).

4th. At the separation of the two Houses, Jeroboam had ten tribes who were consolidated in Ephraim; hence, throughout the prophecies, we find God talking to the ten-tribed House of Israel as Ephraim. Ephraim, therefore, represents the headship of the ten tribes. Now look carefully at Isa. xlix. At the head of the chapter you will find, ver. 1, "Listen, O isles, unto Me." In ver. 19 you see how that Israel was to find her isles too strait (narrow, small), "by reason of the inhabitants." This has been the unique position of the great island kingdom of Great Britain; hence our successful (colonization) in accordance with the fulfilment of Isa. liv. 3. Now, I have shown in a previous letter that of all our great colonial possessions, the only one that we have ever lost has been the United States of America, who have indeed become a great people, showing in all Joseph's blessings, as given in Deut. xxxiii. 13—17, with the British nation, or perhaps, as we may better express it, taking their share of the portion promised to the seed of Isaac—Saxons. Now look carefully at ver. 20 of Isa. xlix., "The children which thou (Ephraim-Israel) shalt have *after* thou hast LOST THE OTHER shall say *again* in thine ears, The place is too strait for me, give place to me that I may dwell." The only children whom we have "lost" because of their emigration from the Mother Country are the Anglo-Saxons of the United States of America. To try, therefore, to prove Great Britain to be Manasseh and Ephraim to be America, you must first establish the fact that America is, or was, an island kingdom with a company of nations dependent on her, and owning her sway, and who "lost" Britain because America's land was too small for them; the converse of all which is established. Moreover the United States of America are a great people, but are not and never were a kingdom. I have tried to be as brief as possible on this point, but it had to be dealt with for the sake of not a few who are interested in British-Israel teaching who found a difficulty in the query—"If Ephraim, the younger son of Joseph, was to be head, then America, as the younger, must be Ephraim, and not Manasseh." Again we find the answer to this, as to all other points in the "sure word" of prophecy. While writing this article a friend brought me a cutting from the New York *Collier's Weekly*, from which the following extracts will help to show, clearly and unmistakably, how the destinies of Ephraim and Manasseh are being worked out in what this newspaper calls "Anglo-Saxon" monopoly:—

"The returns of the world's gold production for 1904 help to explain the jealousy with which some European Powers regard the 'greedy Anglo-Saxons.' Of a total output of about £68,200,000 the British Empire and the United States control no less than £55,600,000, or over four-fifths of the whole. Also, the two English-speaking powers have one-third of all the land, four-sevenths of all the shipping, two-thirds of all the coal, and considerably more than half of the iron and steel."

What is this but the fulfilment of these words spoken prophetically concerning the House of Joseph (Ephraim and Manasseh) in Gen. xlix. 1, "And Jacob called his sons and said, Gather yourselves together that I may tell you that which shall befall you *in the* LAST DAYS." Ver. 22, "Joseph is a fruitful bough, even a fruitful bough by a well whose branches ('daughters,' margin) run over the wall . . . and the Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under"; and also in Deut xxxiii. 13: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains (coal, iron, gold, etc.), and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush." Every point of identification with Israel of the Bible can be found in the two great English-speaking peoples, Great Britain and the United States of America, both of whom possess in marked degree those covenant favours which by the oath of God have been entailed upon Isaac's seed.

These letters are gradually nearing their end. No. 20 will be the last of the series, but in all probability they will re-appear in book form. Meanwhile, if there is any further difficulty, don't hesitate to write, and I will do my best to answer your questions.

N.B.—If you want a reply by post kindly enclose stamped and addressed envelope. This sounds rather mean, perhaps, but my correspondence is growing weekly to such an extent that I am obliged to make this request. Some of you have read in the BANNER lately about the proposed "Young People's Union." Will you join? It will be started, I hope, early in the new year and will consist of senior and junior depart-

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ments. I want you to help me to make the senior section a success. These letters are written for you young fellows—not for the little tots. Philo-Israel and Miss Lawrence have already given us, in "The History of the House of Israel," and "Letters to the Children," two invaluable and incomparable works on our Identity with Israel, for children; and by the way, if any of you want to give or send some little present to the little folks this Christmas, you will do well if your gift is supplemented with a copy of either of the above. How can you help other than by joining? First by earnest prayer that the eyes of our young people may be opened to see this great Truth, and consequently to read their Bibles daily and diligently. Next, by carefully preserving any newspaper cuttings that bear on this subject indirectly, such as the extract I give in this letter about the gold output. Next, many of you are amateur photographers. Take snapshots of anything and everything in your locality that would make an interesting lantern slide for our future work. Read and re-read all the literature you can on our subject, and verify it in your Bibles. Lecturers are scarce, but literature is plentiful and cheap. Get some. Read it. Mark it. *Lend* it. Don't give it away as if it was a small affair whether folks read or not. By lending you ensure some kind of a perusal and the possession of the book or pamphlet within reasonable date. Be enthusiastic. *Be sure of your facts*, then you can steam ahead. Folks will call you cracked, but the light shines through the crack. Oh, for more cracking of wilfully dark minds. You will be termed a "crank," but the crank is the part of the machine without which there would be no progress.

"Sow, keep sowing;
God will make the seed to grow
Faster than your knowing."

NOTES FROM HISTORY.

FORWARDED BY L. S.

"INNUMERABLE inscriptions cover the walls of the Assyrian edifices that have been laid bare by excavations. They are written in those strange cuniform characters so complicated as to seem likely to baffle the sagacity of interpreters. But there is no philological mystery that can defy the methods of modern science. The sacred writing of Nineveh and Babylon has been, like that of Egypt, compelled to give up its secrets. The learned labours of Sir Henry Rawlinson, Dr. Hincks, and above all, of M. Oppert, have given us the key to the graphic system in use on the banks of the Euphrates and Tigris. We read now—following an established principle—the annals of the kings of Assyria and Babylon, engraved on alabaster or impressed on clay, for the instruction of posterity. We read the accounts they themselves have given of their wars, their conquests, their cruelties. We then decipher the official Assyrian version of events of which the Bible, in the Books of Kings, gives us the Jewish versions, and the comparison of the two places in the clearest light the incomparable veracity of the Sacred Volume." (Lenormant and Chevallier, *Ancient History of the East.* Preface, xii.).

"The confusion of tongues and the general dispersion of mankind are to be placed, according to the natural sense of a passage in Scripture, which has afforded much exercise to the sagacity of commentators, in the time of Peleg, the fifth from Shem, and about the time of his birth, because that name, which means *division*, was given him in commemoration of that event." (*Ibid.*, *The Confusion of Tongues*, p. 8).

"The Bible narrative places the scene of this event (the Confusion of Tongues) in the plains of Shinar or Chaldea, and the legend is peculiar to the inhabitants of that country and to nations who are known to have emigrated from thence. The story of the 'Tower of the Tongues' was among the most ancient recollections of the Chaldeans, and was one of the national traditions of the Armenians, who had received it from the civilised nations inhabiting the Tigro-Euphrates basin. Berosus gives the story in a form almost identical with that of the Bible. As far as the Chaldeans are concerned, though the tradition itself remained immutable, its locality was not always the same. A very valuable gloss, introduced by the LXX. into the text of the prophet Isaiah x. 9, leads us to suppose that one version of the story placed the Tower of 'Tongues' in the city of Calneh, now Nipur, one of the most ancient cities of southern Chaldea. In the LXX. version the expression used is 'Calneh, where this tower was built.' . . . But the tradition most generally current among the Chaldeans in agreement with the Bible placed the famous tower in the immediate vicinity of Babylon. It is found in the great pyramid of the seven stages at Borsippa. Some years since an inscription of King Nebuchadnezzar was recovered and translated, in which he boasts of having repaired and completed the tower in honour of one of his gods. He calls it 'The Tower of the Seven Stages, the Eternal House, the Temple of the Seven Luminaries of the Earth (the seven planets), to which is attached the most ancient legend of Borsippa, which the first king built, but without being able to finish the work.' Nebuchadnezzar adds: 'Men had abandoned it since the days of the deluge, speaking their words in disorder. The earthquake and lightning had shaken the crude brickwork and split the burnt brickwork of the revetment; the crude brick of the upper stories had crumbled down into mere piles.' The discovery of this inscription points out to us, among the ruins still lifting their heads around the site of ancient Babylon, the still gigantic remains of a monument, which, in the days of Nebuchadnezzar, was believed to be the tower of Babel. It is this that the inhabitants of the country still call 'Birs Nimrod,' the 'Tower of Nimrod,' and in the midst of the plains it still looks like a mountain.

"The decipherment of the cuniform inscriptions has given us an etymology for the name of Babel different from that which seems to follow from the Bible text—that is Bab-ilu, 'The gate of the god Ilu.' The derivation Babylon, 'confusion,' is the result of an alliteration inspired by the legend told of the place. But, on the other hand, our knowledge of the Assyrian tongue has revealed that the name 'Borsippa' meant in that idiom the 'Tower of Tongues.' Babylon is often designated in the cuniform texts by a symbolical name ideographically written, meaning 'the town of the root of languages,' Borsippa by another meaning 'the town of the dispersion of tribes.' These names seem almost like medals struck to commemorate the ancient tradition of the plains of Shinar" (*Ibid.*, *The Tower of Babel*, pp. 22, 23, 24).

The Anglo-Israel Almanack and British-Israelites' Companion for 1906 will be published at the end of November. The frontispiece will be a new portrait of Miss Augusta Cook, whose address at the Annual Meeting of the Association at Exeter Hall was so much appreciated.

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MISCELLANEA.

NATURAL OIL AT THE CAPE.—Natural oil is said to have been found in Cape Colony, and a syndicate has obtained options for 3,000,000 acres in the North-Western Karroo.

* * *

AN INDIAN GRUMBLER.—The Hon. Mr. Gokhale's efforts to persuade the British public that India is misgoverned do not seem to be regarded with universal sympathy by some of those whom he would no doubt describe as his countrymen. The *Jami-Jamshid*, an influential native paper in Bombay, expresses regret that so sagacious and sensible a politician should "descend to mere claptrap in pleading the cause of his country at the bar of the sovereign nation." This has reference to his recent speech at Manchester, when he tried to make out that India was ruled on the Russian system. "Such wild talk," says the *Jami-Jamshid*, "of Russian methods must come with peculiar ill-grace from the lips of a politician who has made speeches by the yard in the presence of the Viceroy, condemning the legislative and administrative acts of his *régime*." It may certainly be doubted whether, in Russia's Asiatic dominions, Mr. Gokhale would long enjoy the liberty of free speech. —*Standard.*

* * *

"BLESSING OF THE NETS."—A novel and picturesque service was on Sunday night taken part in by a congregation of about three thousand in the great parish church of St. Nicholas, at Yarmouth, one of the largest in England. At the commencement of the North Sea herring voyage a service of "Blessing of the Nets" is particularly appropriate, since Yarmouth ranks as the premier herring port in the world. An ancient fisherman's hymn, "Come, messmates, 'tis time to hoist the sail," full of breezy nautical suggestion and of irregular metre, was sung to a special setting, and then a short service of invocation was solemnly conducted, the great congregation kneeling while the clergy stood next the nets. Taking them in his hand, the Vicar besought the Divine blessing upon the nets and protection for his "brothers going forth from this parish to gather in the harvest of the sea." The prayers and responses in quaint form referred to the "miraculous draught" of fishes and the perils of the sea. A sermon followed the "Blessing of the Nets."—*Daily Telegraph*, Oct. 3rd.

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"LOOK ON THAT PICTURE."—"Reading the other day," says an esteemed correspondent, "one of the interesting little books of Lord Avebury—entitled 'The Use of Life'—under the heading of 'National Education and its Blessing,' I came across the following: 'Abraham, Isaac and Jacob could neither read nor write, and probably were quite ignorant of the rule of three.' I wonder how many persons ever thought of such a matter; and where did the well-read baron pick up this knowledge of the celebrated trio of patriarchs? Lord Avebury is not the man to lightly assert anything—his name stands for probity and nobility of character." We agree with this estimate of Lord Avebury; but—he is fallible!

* * *

"AND ON THIS."—The same day brought us the following extract from the *Liverpool Evening Express* of Nov. 6th, sent by a friend in that city:—"Civilisation six thousand years ago! 'Antiquities older than Abraham' might seem a fanciful title for an article in the *Sunday Strand*, but the writer, Mr. Ernest George Harmer, makes out his case completely. No one who reads this article will doubt that two thousand years prior to the days of Abraham there was a high civilisation in the East. The writer points out that one of the objections to the authenticity of the Pentateuch has been a supposition that writing had not been invented in the days of Moses, but there is here a photograph of an alphabet which was carved upon stone hundreds of years before that date, thus proving that writing was a well-known art when the Israelites were in Egypt."

* * *

"O LORD, SEND THE ENGLISH."—Deliverance for Egypt came at the very hour, doubtless, intended by Him who knows the end from the beginning. The missionaries had taught the Scriptures faithfully in their schools; yet one wonders how the poor yellow and black people arrived at the original idea of the propriety of their agonised daily prayer at the seventy mission stations than as far as Assiout, "O Lord, send the English," except by the Holy Spirit's light upon the prophecy of Isa. xix., shining for their simple hungry minds upon the logic of facts.—From "Retrospect of the British and Foreign Bible Society," by the late Mrs. E. W. Melville.

* * *

INDIA.—The arrival of the Prince of Wales in Bombay upon the birthday of his father means to him that he sets foot in a country over which he will one day rule and which is greater in extent than the whole of Europe, excluding Russia. It embraces 1¾ million square miles and a population of 295,000,000. Of his own countrymen the Prince will find there fewer than 100,000; while his language is spoken by few more than a quarter of a million. Of native languages there are scores, and twenty-three of them are the tongues of not less than one million people each. Hindi and Bengali alone claim respectively sixty-one millions and forty-five millions.

* * *

ANGLO-SAXON MONOPOLY.—The returns of the world's gold production for 1904 help to explain the jealousy with which some European Powers regard the "greedy Anglo-Saxons." Of a total output of about £68,200,000, the British Empire and the United States control no less than £55,600,000, or over four-fifths of the whole. Also, the two English-speaking Powers have a third of all the land, four-sevenths of the shipping, two-thirds of the coal, and considerably more than half of the iron and steel.—*Collier's Weekly* (New York).

* * *

AMNESTY FOR REBEL BOERS.—A telegram from Durban states that the Royal Birthday Proclamation announced the grant of a free pardon to all rebels disqualified as voters under the new Constitution, or who are subject to other disqualifications from exercising the franchise.

* * *

THE PURSE CALENDAR.—We have received from Mrs. Thompson, 26, Castle-street, Dumfries, copies of this useful publication for 1906, which preserves all its usual interesting features. We are glad to know that the sales increase year by year, and hope 1906 will prove no exception to this gratifying rule. The price is one penny each, or eightpence the dozen, for which the buyer obtains fourteen articlettes on the Identity and a good deal of general information.

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THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(*Continued from page* 484.)

But how came it about that Claudia and Linus were residing in Rome at the time of Paul's imprisonment, and far away from their British royal home? The circumstances were as follows: Brân having taken the office of Arch-Druid, his son, Caractacus, ascended the Silurian throne. He proved himself one of Britain's great patriots. Betrayed, but not conquered, during the Roman invasion, he was borne in chains to Rome, together with all his family. So great was the fame of the illustrious Briton that the streets of Capitol were lined with a crowd eager to see the hero of many battles, and who wore his chains with as much dignity as Cæsar wore his laurel crown. His immortal and well-known speech before the Senate gives us an idea of the high class of oratorical training given in the Druid colleges. The royal captive was allowed to live, but a residence of seven years in Rome was required of him. His daughter Gladys, alias *Claudia* (so called because of her adoption by the Emperor Claudius, which necessitated her taking the imperial family name), and her brother *Linus* took up their residence with their father, Caractacus, in the *Palatium Britannicum*. This palace, with its baths and its grounds, its retinue of 200 servants, was of considerable size and magnificence. It was there that Claudia Britannica and Rufus Pudens were married. There they lived, and there also their four children (all of whom became martyrs) were born. There the Apostle Paul often visited and we may be sure had much to do with the Christian teaching of Claudia's four martyr-children. There, too, many of the early Christians met for mutual edification and consolation in those troublous times. The daughter of Claudia afterwards converted it into the first Christian Church in Rome, and it was named, and is still named, after her—St. Pudentiana. The first pastor was of the family of Pudens, and is mentioned by Paul in Rom. xvi. 14, viz., *Hermas*.

O! what a thrilling interest there is in all these historic facts! No Christian can realise them unmoved, but to the British-Israelite there is an overwhelming joy in the discovery of every link that identifies us unmistakably with the Israel of God! The vulgar fallacy that Rome first gave us Christianity is dismissed from our minds for ever as a worthless myth. Yes! it was the other way about—*Christianity first came to Rome from Britain direct* by means of the first royal converts of the British Church. Could we expect it to have been otherwise if Israel, in a measure, was already located in their Western Isles? To what other nation could the kingdom be given but to the lost sheep of the House of Israel? And should not that kingdom be the pioneer of the New Covenant? Scripture and history with one voice answer *Yes!*

The mission of Joseph of Arimathea was followed by that of Simon Zelotes, if the testimony of Dorotheus, Bishop of Tyre, be correct. He says: "Simon Zelotes traversed all Mauritania and the regions of the Africans, preaching Christ. He was at last crucified, slain, and buried in Britain.*

His martyrdom then must have been caused by the Roman Pagan invaders, crucifixion not being allowed by British law.

* *Dorotheus, Synod de Apostol* (A.D. 300).

The next recorded missionary was apparently Aristobulus, who is believed to have been one of the seventy disciples. The "Martyrologies" of the Greek Church inform us that "Aristobulus was one of the seventy disciples and a follower of the Apostle Paul, along with whom he preached the Gospel to the whole world, and ministered to him. He was chosen by Paul to be the Missionary Bishop to the land of Britain. . . . He was there martyred."*

From the above we learn that Israel very early contributed its martyrs to swell the throng "under the altar." Though St. Alban was the first British martyr to suffer on British soil, yet it is evident that centuries before his time the blood of Christian evangelists shed on British soil had sowed the seed of a future strong and flourishing Church on our shores.

Among these early missionaries we must not omit to mention the name of one whose visit to Britain cannot fail to arouse our interest—the *Apostle Paul*. Considering his intimate connection with the royal British family in Rome, it is easy to conceive that a desire to preach in their land would be often present with him. To bear the name of Christ to the children of Israel was one of his missions (Acts ix. 15). There is therefore every reason to think that their divinely-given "place of their own"—those Western Isles which had been the theme of Old Testament prophecies—that land rendered peculiarly sacred because it was the God-chosen soil for the planting of the good olive tree, and the destined shrine for David's throne until Shiloh come—would not, could not, be omitted from the list of those numerous spots visited during his long and far-away missionary journeys. There are six years of his life to be accounted for, viz., from the time of his liberation from his first imprisonment and his martyrdom in Rome. Were these years in whole or in part spent in Britain? It may be so. Theodoretus in the fifth century said: "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West." The same writer (who is considered by many as an able Scripture exponent and writer of ecclesiastical history) commented on 2 Tim. iv. 16 as follows: "When Paul was sent by Festus on his appeal to Rome he travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the seas."

Connect the above statement with Rom. xv. 24, 28 and Heb. xiii. 23, and we may not be altogether wrong in gathering that the Epistle to the Hebrews was addressed to Israel in Britain.

That the islands surrounded by the seas meant our own isles, there can be no doubt. "The apostles," said Eusebius, bishop of Cæsarea, "passed beyond the ocean to the isles called the Britannic Isles." †

Paul said he was going from Rome to Spain, thence to see the Hebrews.

Theodoretus said he went from Rome to Spain, and thence to Britain.

Cannot these statements be harmonised as referring to the self-same journey? The reader must judge for himself.

During the next hundred years the Christian faith was propagated in our land and Britain became studded with churches in various places. About the middle of the second century the British king, Lucius, firmly established Christianity as the national faith of Britain in place of

* *Greek Men., ad. 15 March.*

† Eusebius: *De Demonstratione Evangelii*, Lib. III.

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the old Druidic system. This monarch was a nephew and a convert of Timotheus, the son of Claudia and Pudens.

Before the close of the second century the Gospel dawn had also arisen in Scotland. Parts of Northern Britain which the arms of Cæsar could not subdue were won for Christ. The Romans could not penetrate beyond the Forth, the wall of Antoninus, fixing the limit to the advance of the Imperial legions; but the Gospel found a way to the wilds of Caledonia, whither the Roman eagle could not pass.

Not to Britain only, but to Ireland also, the truth of Christianity was introduced at an early date. Gildas (whose words I have already quoted above) mentioned that it had entered "*these isles*"—an expression that would include *Ireland* as well as Britain.

In process of time the Scots and Irish missionaries, who were noted for their staunch adherence to Bible principles and opposition to sacerdotal usurpations, became the pioneer evangelisers of Western Europe. But we must not anticipate; this article deals only with the history of Christianity up to the fourth century and the fall of paganism under Constantine the Great.

We must now return to the story of the primitive Church in Rome. From Paul's Epistle to the Romans we learn that the faith—planted by royal British hands, and watered by apostolic ministrations—was so pure that it was spoken of throughout the whole world (chap. i); though, alas! the apostle, gazing through the telescope of prophetic inspiration, was able to discern the approach of a general departure from the pristine faith. But the times of trial and persecution during the first centuries preceded that long era of universal apostasy, and during those troublous experiences the martyrs and confessors kept the lamp of Truth—which shone all the brighter because it was set in the dense darkness of the very citadel and stronghold of ancient Paganism—comparatively pure from the excrescences of a later and more prosperous age.

In my last article we saw the Fifth Seal unfolding its symbolic secrets and picturings to us of the long period of persecution endured by the Christian Church in its early days when the martyr souls were gathered "*under the altar.*" It may be added here that there is possibly a further hidden significance in the term "under the altar," when we remember that many Christians, suffering in Imperial Rome, dwelt *underground* in the Catacombs, and that even those who were not called to give up their lives, yet led, in many respects, martyr lives in their subterranean hiding places. As an epitaph on one of the martyrs' tombs says: "Oh! sad times, in which among sacred rites and prayers, even in caverns, we are not safe! What can be more wretched than such a life. . . . He has scarcely lived who has lived in Christian times."*

For about two and a half centuries, those excavations (which measured, when all their winding passages are considered, not far short of 600 miles, or equal to the entire length of Italy) continued to be the refuges of the infant, ingrafted Roman branch of the Israelitish "olive tree." The number of graves there discovered show how great a multitude must have lived and died in "those whispering galleries of the ages"—galleries which by means of their eloquent contents whisper to us unmistakably that the primitive Church *in* Rome was entirely distinct from that apostate trading company of mediæval and modern times, known as the church *of* Rome.

* "*The Contents and Teachings of the Catacombs at Rome*," by Benjamin Scott, F.R.A.S.

In some of the wider and loftier caverns of the Catacombs, where a rude lamp hung by a chain from the rugged dome, those early Christians assembled for simple worship; there, generation after generation, they gathered and strengthened themselves in secret for the public sacrifice which called their souls under the altar.

But the hour of darkness never lasts for ever to those who are truly serving Him: He who permits the angry billows to foam has also set the limit over which they cannot go. When the tide is at its highest it begins to recede; when persecutions reached their climax in those ten dark years of the Diocletian era, the martyr seal passed from view and the next (the Sixth) unfolded its wondrous secret of the complete overthrow of heathen tormentors. The highly figurative language tells indeed of dismay and terror, but it is meted out no longer to the oppressed, but to the oppressors. But this must be left to the next article.

UNANSWERED.

THE following outspoken letter was addressed by Mr. E. Lyon, of Liverpool, to a local clergyman who has a weakness for meddling with the Identity in his pulpit, and of course muddling it. Though unanswered, it may have good results, and we trust it will, at least, induce him to cease misrepresenting our Truth:—

"The Rev. ——, M.A.

"REV. SIR,—Your occasional reference to British-Israelism from the pulpit, where you cannot be answered as publicly as would be fair to them, is not complimentary to you.

"Anglo-Israelism is constructive, not destructive. The Word of God having once gone forth that Abraham's seed should become a nation and a company of nations, innumerable in quantity, possessing great wealth, and also the gates of their enemies, etc., etc.—all temporal promises—is the same yesterday, to-day, and for ever.

"It would appear that our error is the result of believing God too implicitly. We know that Mosaicism, with all its priestly ramifications, was simply a means of inculcating a knowledge of evil or sin in Israel, and as preparatory to a new covenant with the seed of Abraham, Isaac, and Jacob. If those promises are abrogated under Christianity, never having been fulfilled, what becomes of God's promise? At all hazard let God be true and every opponent false is our dictum. But what astonishes Anglo-Israelites most is the destructive character of the views of our teachers.

"To tell us that Jesus is the Mediator of Israel's new covenant and Israel abrogated, is simply a parody on Israelism—an absurdity.

"St. Paul staunchly declares that God's promises to Israel were prior to the law, and he buttresses his point by showing that as the law was given 430 years after the promises, the promise by it could not be annulled. Therefore, we consider it necessary to examine the nations of the world being the most likely in possession of God's promises, and we consider it shows a great want of consideration to expect distinct tribal developments in a people of whom it was said, "I will bring the blind by a way they know not, I will make darkness light before them and crooked paths straight." And further, we Anglo-Israelites consider that to ask people to have faith in Jesus, with God's covenant to His people Israel abolished, is simply paving the way for infidelity, and reasonably accounts for

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the immense development of it to-day, for no educated, reasonable man can believe your system of expounding Scripture as being anything but an apology for the non-production of Israel among the nations of the earth.

"Israel not being forthcoming, the Church has filched Israel's promises, the appropriation of which is a very natural sequence of usurpation justified by abrogation.

"Yours truly, E. LYON."

"11, Magdala Street, Liverpool, 13th September, 1905.

[No reply or reference to the above by the reverend gentleman has ever been made, although we have met several times. Perhaps it was not apologetic enough].

THE INCH AND THE METRE.

MR. THOMAS PARKER'S REPLY TO LORD KELVIN.

THE points raised by Lord Kelvin and Lord Belhaven and Stenton in these columns on the 22nd inst. with respect to the proposed co-relation of the inch units as an alternative to the enforcement of the French metric system formed the basis yesterday of an interview between Mr. Thomas Parker and a *Pall Mall Gazette* representative.

"With regard to the 400 divisions of the circle," he said, "the admission that it is 'absurdly inconvenient' only points to the imperfect nature of the French metric system. The metre and kilometre were obtained by dividing the meridian quadrant from the pole through Paris into 100 parts, called centesimal divisions; this division being again divided by 100, giving the kilometre length, the one-thousandth part of which is the metre, or unit of the metric system. Now we are told that this, the fundamental basis upon which the metre has been founded, is to be abandoned, and only the metre and its derivatives enforced!"

"The vice-presidents of the Decimal Association perform a tardy act of justice to the British weights and measures by stating that it is impossible to uproot the fathom—'until, at least, new charts for the whole world have been issued.' The fathom of 72 inches and the nautical mile of 1,000 fathoms, then, are evidently in no immediate danger."

THE QUESTION OF "UNTHINKABLE INCHES."

Mr. Parker's answer to Lord Kelvin's suggestion that he must either make use of terms denoting multiples of ten inches, or employ an unthinkable number of inches, is as follows:—

"The land measures, retaining the foot and yard—which are not interfered with in the bill for the enforcement of the metre—supply the majority of the units necessary for any operation. It is also worthy of note that the inch units are at present used throughout the land under decimal notation without any reference to feet or yards. Why, then, must I invent expressions denoting 10, 100, and 1,000 inches? To say, however, that these are values quite unlike anything that we have ever used is to be in direct opposition to the fact that the inch at this moment is so used throughout the land.

"The best illustration of the decimal use of any unit which is applicable to the present case is afforded by the English sovereign. No man speaking of ten sovereigns would for a moment call them a deca-pound. When he wanted 100 of them he would not ask for a hecta; and a thousand pounds he does not term a kilo-pound. Yet the sovereign is used in a manner which is true to decimal notation up to millions, and millions of pounds have become a common unit of late. Equally, millions of inches may be used, but, as the greater units retained in the land measures would answer all these purposes, there is no need to argue what number of inches should be the limit of use for the inch alone. As for the metre units, with their Latin and Greek prefixes, they are merely obstructive shibboleths which we are better without."

THE NEW OUNCE OF 250 GRAINS.

Lord Kelvin and his colleague have laid considerable stress upon Mr. Parker's proposed new ounce of 250 grains. He disposes of this matter as follows:—

"The inch unit itself has nothing to do with the grain, and would be the weight of a cubic inch of water at a given temperature, which may be 4 degrees C., if the present 62 degrees Fahr. be departed from. I favour 4 degrees C. This number of grains is suggested to bring it into harmony with the weights which are now in use, chiefly the pound."

"It is urged that the introduction of this one new unit would create confusion. But surely this charge comes with very bad grace from the leaders of the Decimal Association, which advocates the utter destruction of the whole of our weights and measures of length, area, volume, and weight! They are lost to any appreciation of the British weights and measures. They advise that we must give up the idea of the co-relation of weights and measures if they are to be based upon the British inch. For a thousand years at least in England the inch has remained as it is, and is the base of all our measures. Our standard pound weight is specified to be the weight of so many cubic inches of water. Surely, then, the present British measures are founded upon the inch?"

THE BRITISH INCH AS A "GLORIFIED FETISH."

"I am charged with erecting a fetish in the inch and glorifying it, but it must be evident that the whole question must rest upon the inch. Those who have advocated the metre have stated over and over again that the British measures are worthless, that there is no way of bringing them into useful shape, and that they must be swept away. Our measures are called unscientific; it is more correct to say our units cannot be used in the sciences unless co-related.

"Their lordships once more set up the plea that we should adopt the metre because our Continental neighbours have adopted it. If the inch-users were in the minority, or if the metre units were sufficiently superior to warrant the change, this would have force; but the inch has by far the greatest number of users, who also control the bulk of the world's commerce. Its units, moreover, are the best and the simplest; and three-fourths of the very system it is intended to adopt is already fully established in the British weights and measures, which the metre advocates are so anxious to destroy."—*Pall Mall Gazette*, August 25th, 1905.

TO MAN OUR SHIPS.—One hundred *Warspite* boys are being placed on board the full-rigged sailing ship *Illawarra* to be trained as sailors. This novel scheme of manning our mercantile vessels with English lads has been launched by Mr. T. L. Devitt, the chairman of the Shipping Federation and owner of the *Illawarra*. In a week or so she will sail for Australia with chaplain, doctor, and instructors. It is hoped that Mr. Devitt's patriotic action will be followed by many other shipowners, so that as years go on there may be more Britishers and fewer foreigners found in our Merchant Marine. Experts maintain that every British sea-going vessel should be compelled to carry at least two boys.

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Obituary.

THE Cause has lost an old and highly esteemed friend by the removal of Mr. Thomas Scott, who passed away at Byker, Newcastle-on-Tyne, on November 13th, at the ripe age of 83. Mr. Scott was a prominent member of the United Methodist Free Church, being one of the best known Methodists throughout the district in which he lived. A zealous worker, he rendered valuable service to religion in Newcastle and neighbourhood, and was instrumental in founding a Free Methodist Church at the East end of the city.

Correspondence.

C. F. GARLAND (Sydney).—Thanks for lecture on the Metric System which will appear as soon as possible.

REV. F. J. HARRIS (Rylstone, N.S.W.).—Much obliged. Shall be glad of the paper you mention.

THE DERIVATION OF "SAXON."

To the Editor of the "Banner of Israel."

DEAR SIR,—As it is absolutely necessary in advocating our claims to be the literal descendants of the once lost but now restored Ten Tribes to be quite correct and consistent in our statements, I should be extremely obliged if you would give me through the columns of our esteemed organ—the BANNER—the correct derivation of the word "Saxon." I have always read in the BANNER that it was a corruption or abridgment of the name of our forefather Isaac, that in passing through various stages of our history the "I" has been dropped and "son" or "sen" added, and that eventually Saxon has been formed and adopted. But I notice in this week's BANNER—in a "Letter to the Lads of the Empire," by the Rev. Leonard Hills—quite a different derivation, viz.: "The language where Israel was lost was Sanskrit, and the Persians called these Scythians by the Sanskrit names of Saka (meaning 'date') and Sunya (meaning 'destitute'); hence 'a people destitute of date—wanderers.' This Sacassini, as the two words were called when coupled together to make a term to describe this people, afterwards became changed to Saxons."

I am, yours in the Hope of Israel,

F. CRAVEN.

Marshall-street, Crossgates, near Leeds, Nov. 4.

[It would, of course, be an advantage if there were uniformity in the views expressed through the BANNER, but such a thing is at present impossible, as the Identity—and more especially its historical side—is still in the deliberative stage. There are fundamentals on which we all agree, but there are details which admit of discussion and upon which we can afford to differ. What everyone should do—and we would impress this strongly on our readers—is to examine these matters for himself, sift the evidence gathered by our writers, and come to an independent conclusion. Fresh inquiry often brings fresh light, and we want all the light we can get. Respecting the particular point raised by Mr. Craven, there is no doubt in our mind that the word Saxon is derived from Isaac. Sharon Turner, with nothing but a keen judgment to guide him, held that "Sakai-suna, or the sons of the Sacæ, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon" (Book II., p. 116); and, with a slight modification, this view has also been arrived at by all, or nearly all, Anglo-Israelites. The modification consists in this: that, whereas Turner derives the name Saka from a tribe, we trace it to a person—Isaac. The Israelites were called after Isaac when in Palestine (Amos vii. 9, 16); we have also the record of a captive people in Assyria whose native name was Esakska, and Isaac or Esak would become Saka by a natural process, the initial "I" being merely an aspirate. The process is not only natural but common. To mention one example out of many, we may cite the case of Ibrail, which we to-day term Braila; but in the *Covenant People* for April Mr. Marchant gives a still more forcible illustration by quoting an instance from the "Encyclopædia Britannica" of Isaac becoming "Sahak" in Armenia, where our ancestors were once settled. Besides this, prophecy seems to have a bearing on the point (Gen. xxi. 12), and in last week's BANNER, p. 480, Mr. Hills himself maintains that Abraham's seed must be called after Isaac.—ED.]

ISRAEL'S PRAYER UNION.

To the Editor of the "Banner of Israel."

DEAR SIR,—As Hon. Sec. of Israel's Prayer Union, will you allow me to reply to Miss J. M. Lawrence's letter in the BANNER of November 1st? She suggests that the "Prayers for Daily Use" by Philo-Israel should be republished. I have still a few copies remaining, as I stated on issuing the cards for 1905. They have, however, only been asked for twice, probably because there are three beautiful prayers on our cards of membership composed by the founder.

The numbers on the books of the Union formerly appeared every month with the subject for prayer, but it was pointed out to me that the practice was misleading, as only some 60 of the 1919 members on the register renew their cards, so that it is impossible to know our real strength, and, of course, many must have passed away since 1879—the earliest record I possess.

As to publishing localities of new members, it would be useless without names, to which some would probably object.

Other particulars appear in the BANNER from time to time, especially in the earlier months of the year; but my name and address are to be found there every month, and a post-card requesting information will always receive prompt attention. Yours faithfully, EMILY INNES.

28, Norreys-avenue, Oxford.

EZEKIEL XXXVII.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am greatly interested in the subject of "British-Israel," having read several pamphlets, and now take the BANNER regularly. Am writing to ask if the 37th chapter of Ezekiel does not refer to the *Israelites—not the Jews?* Does not the prophecy of the "dry bones" (which is symbolical) refer to the House of Israel?

I should feel grateful for an explanation if you would kindly give it me, and remain,

Yours truly, E. A. MARFELL.

78, Willingdon-road, Eastbourne, Sussex, Nov. 7, 1905.

[Ezek. xxxvii. 1—14 clearly refers to Ephraim-Israel during different stages of their exile. The people concerned are said to be in their graves, which implies that they are out of sight, at least to the world, and this cannot apply to the Jews who had to be and are a byword among all nations. Further, on being brought from their graves of oblivion, they are described as "an exceeding great army," conveying the idea of vast numbers, whereas the Jews had to be small in numbers. Racially speaking they always have been, and this state of things must continue until the return. To connect verse 10 with the Jews would therefore give us an interpretation at variance with both Scripture and history. Moreover, Ezekiel styles the buried people "the whole House of Israel," which is a phrase commonly employed by that prophet to denote ten-tribed Israel, as, for instance, in xi. 15, also xxxvii. 16, where "all the House of Israel" is, in Hebrew, identical with the previous expression (verse 11) translated "the whole House of Israel."—ED.]

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

	PAGE
A Land of Deep Darkness. By John Butterworth	497
About Ourselves. By the Rev. Leonard Hills	498
The Divine Calendar; or, Studies of the Revelation from an Israelite Standpoint. By Augusta Cook	500
Miscellanea	502
Islands and Empire	503
The Language of the Sea	503
Anglo-Israel Distribution Fund	504
Correspondence: "The British-Israel Illustrated Motto Card, 1906." The "Escaped" of 2 Chron. xxx. 6. The Clergy and Pre-Advent Sunday	505, 506

A LAND OF DEEP DARKNESS.

BY JOHN BUTTERWORTH.

FROM time to time, during the past few years, public attention has been directed to the appalling condition of affairs prevailing in the Congo Free State. The facts appear to be, briefly, these :—

Twenty years ago the Congo Free State was brought into being by the Berlin Conference, and was made over to the King of the Belgians to govern, with the approbation of a united and enthusiastic Europe. At last, thought most men, civilization had discovered an effective method of suppressing the slave trade. The down-trodden black man would now be humanised with precision and despatch, and Christianised both tastefully and completely. The treasures of the great Continent would be placed on the markets of the world, thus not only remunerating the philanthropic white rulers of the State, but greatly benefiting the native population. In a word, all would now be well with our African brother.

Soon, however, whispers of misgovernment began to be heard. These were disregarded at first as calumnies upon the benign administrators of the State. Rapidly the disquieting rumours grew in persistence, in detail, and in weight. Then it was openly declared that the Congo Free State government, so far from being a beneficent and fatherly administration, was the most merciless ring of slave-drivers whereof the modern world holds record.

So emphatic did the indictments become at last, that two years ago the British Government sent a commissioner to Africa to enquire into the truth of the matter. His repor was wholly condemnatory. At length, in 1904, public opinion being very strong, the King of the Belgians dispatched a commission of mixed nationality to the Congo to take evidence and to enquire into the allegations brought against the administration of the country. This commission remained in Africa five months, examining witnesses and sifting evidence. Its report has been submitted to King Leopold, and has been published recently in most of the leading English newspapers.

It is apparent from their report that the commissioners were not unwilling to take a lenient view of the conduct of the administration. They declare that, all things considered, the general results achieved by the Government are surprisingly good. Arab raiding has been stopped; the slave trade has been put down; cannibalism is no longer openly indulged in; the practice of human sacrifice has decreased; railways have been constructed so as to tap the inmost recesses of the forest; a fleet of steamers has been placed on the Congo; towns have been founded; hospitals established; fairly efficient postal and telegraphic services instituted; justice, as administered, is believed to be popular among the black races; and the unfettered efforts of missionaries have done much to promote civilization and education.

Nevertheless, it is abundantly clear from the report itself that a state of affairs exists in the country which calls for immediate and radical reform. To begin with, the system of taxation is monstrous; by its very nature condemning the hapless taxpayer to virtual slavery. In return for the benefits which a savage country may expect to receive from European rule, the inhabitants may be called upon, in all fairness, to submit to some form of taxation. If the country is so primitive as to possess no adequate currency, or if the natives do not possess sufficient coin to enable them to contribute in money, it is manifestly just that they should redeem their taxes by rendering suitably remunerated labour to the State, or by making payments in kind from the produce of their own lands. But the taxation to which the wretched Congo native is subjected is opposed to every idea of equity and humanity. Although in theory free, he is compelled to bring in, frequently from immense distances, and to make over to the authorities, without remuneration,

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large supplies of timber or of rubber. During his long absences on these expeditions, his women and children are held as hostages under the guard and subject to the tender mercies of cannibal soldiers. Failure to accomplish the appointed task is visited on man, woman, and child, by flogging, mutilation, outrage, and murder.

But in addition to this enslavement, the Government assumes the right to take children away from their parents, whose consent to their removal is neither sought nor heeded, and to place them in school colonies until they are twenty-five years of age. Thus family ties—slender though they may be among semi-savages—and tribal bonds are broken; and forcible conversion to Christianity of a certain kind is effected.

Again, commercial agents are permitted, on their own initiative, to make private war on the natives. Lands are thus rendered vacant, and are then appropriated by the State, which has reserved to itself the right of absorbing all unoccupied estates. Reparation at the hands of the law is unattainable by the victims of such constitutional plundering, as the only legal court in the country competent to decide serious cases is at Boma, a place rather less accessible to the majority of the natives of this enormous State than Hong Kong to the average middle-class Londoner. Subject to these and many other equally iniquitous disabilities, the Congo Free Stater is truly in worse plight than the Israelite in Egypt under the Pharaohs who knew not Joseph! Let the *Standard* of the 7th November, 1905, tell us how the miserable victim lives:—

"The life-story of a Congo native under the civilising rule of King Leopold is practically this:—In the first place, he can be driven away from his village by a filibustering expedition organised by a commercial agent. His children then can be taken and placed in a school colony until they are twenty-five years of age, and his land appropriated to the Government as "unoccupied." He has now to pay timber "tax" or rubber "tax," which means, in other words, that he has to cut timber and carry it long distances to the river-side for the use of the steamboats, or he has to make an equally long journey to the parts of the jungle where the indiarubber trees grow and bring the produce for delivery to the agents of the State. In neither case does he receive payment; and in each he is liable to the infliction of corporal punishment if he offend his taskmasters. His women, meanwhile, are detained as hostages, and are at the mercy of "sentinels"—cannibal soldiers left to tyrannise over the villages in the interest of the Government and the trader, and, as it seems, uncontrolled by the presence of white officers. The commission declares itself unable to find evidence that he is liable to be killed, or mutilated while living—though, in face of the letter of a missionary of repute which we published last week, some proof of his immunity beyond a mere offhand denial is demanded—but should he meet his end by some mischance, 'ancient native custom' demands that his hand or foot shall be cut off in proof of his death. In face of these admitted facts, the commissioners have the effrontery to declare that the suppression of slavery is the 'greatest title to glory of the Congo State,' and the childishness to advance in proof of its civilisation the fact that 'cannibalism is concealed.'"

At the end of the Congo Inquiry Report is to be found a statement to the effect that the Government of the State has appointed a commission to study the conclusions of the Commission of Inquiry, to formulate the proposals which such conclusions require, and to examine into the practical means for their realisation. But, we may well ask, what real improvement can be hoped for from the recommendations of a commission appointed by a Government which has lent itself to such abominations as have come to light? It is time for the Powers who created the Congo Free State to intervene to put an end to the crying scandal which exists.

As we have already seen, efforts have been made to force the authorities to improve the condition of the natives of the Congo. It is satisfactory to know that the lead in this endeavour has been taken by the Congo Reform Association, a body consisting for the most part of British men and women. Who so fitted to act as leaders in such a movement as the British? What other nation has been specially commissioned to say to the prisoners, "Go forth"; to strengthen the weak hands, and confirm the feeble knees?

So far, then, so good. Men of Britain lead the way, as they ought. But is this enough? What are we, who know our origin, and believe that the magnificent destiny promised to Israel is our own—what are we doing in this matter? Can we be content with anything less than the leading place in the attack on the strongholds of slavery? Can we dare to decline the high privilege accorded to us of championing the down-trodden; to evade the duty of wrestling against the rulers of the darkness of this world?

As a body, perhaps, we are not yet strong enough to band ourselves together as a corporate body of British-Israelites to wage public war against those evils which it is peculiarly the province of God's chosen people to combat. Let us hope and pray that it may not be very long before God may see fit to give us such power.

But, in the meantime, is each Identity believer doing all he can to promote the fulfilment of the promise given to our forefather Abraham, that in his seed all the nations of the world should be blessed? If we are backward in our duty to the blind and the slave, are we not false to the glorious commission entrusted to us? Let us see to it that we do not dishonour the draft God has drawn on us. Each one, even the humblest in station, the poorest in purse, the most retiring in disposition, has some influence in this world. To all alike have the privilege and power of prayer been vouchsafed. Let each British-Israelite, then, use all his powers of prayer and all his weight of influence to move Heaven and earth to right these crying wrongs; to free the miserable slaves of Darkest Africa; and to shower the blessings of peace, liberty, and Christianity on the down-trodden tribes of the Congo Free State.

May the God of Abraham soon see fit to answer the prayers of His chosen race and to crown their labours with success; so that it may be said of these poor sufferers as in the days of old it was spoken by Isaiah the prophet of our forefathers: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

ABOUT OURSELVES.

Letters to the Lads of the Empire.—XVII.

By the Rev. Leonard Hills.

"What is the best way of making British-Israel Truth known?" asks a new correspondent this week. As the question is of such importance, let this letter be a kind of putting our heads together and finding a few of the many excellent ways that are used to this end with manifold

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success; and then you will have a choice. Here, then, are we confronted with this position at the outset. We know something which has rejoiced our hearts, made the Bible truly a new Book to us, a Book of truth, God's Book; and we want to tell this news to others that they may share in our joy. For the want of some other or better title (which it is not in my power to suggest), this truth is called "British-Israelism." It sounds on first hearing rather whimsical. The last three letters are quite sufficient for many people to at once say, "It's a new fad," and therefore doubly stupid; first, because it's new, and next, because it's a "fad." Christianity was "new" on the day of Pentecost, and of its Divine Founder men of His day said of Him, "He hath a devil and is mad." A thing is not necessarily true or good because it's old. Lying and deceit date back to Eden. Nor is a thing necessarily untrue, idiotic, foolish, or wicked, because new. The discovery of radium, the harnessing of steam and electricity, are things of yesterday. We have clearly, unmistakably, and incontrovertibly established the truth of our faith; what means shall we adopt to spread the light? Some 300 to 500 books and pamphlets are in circulation about it. A weekly and a monthly journal in this country and some in America are published exclusively in the interests of British-Israel teaching, and its believers are found all over the world and in every grade of society. I was much amused the other day by hearing a gentleman refer to British-Israel faith as "an extra truth." If our position is true and our teaching in accordance with the Word of God, then it is truth, not an "extra" truth, whatever that may mean. Moreover, even though it be an admitted truth, you must not be discouraged to be told that these articles "About Ourselves" are "all very well for 'small boys' (*sic*), but much too babyish for women to read." That, however, is the verdict of a lady last week. I am only sorry that the articles could not have been at once simple enough for the younger brother and ourselves. But babyish or small boyish, as the case may be, our position remains unassailable, and our flag still flies, bearing the watchword, "Jehovah's faithfulness." I am repeatedly asked to re-publish in book form. This I am quite willing to do if there is sufficient demand for them. At present I have not got *your* name down for a copy. Send it along to me, or to the publisher, and we will do our best at the earliest possible moment.

We British-Israelites state facts; facts which cannot be gainsaid. Folks may ignore them, or deny them; but ignorant denial is not disproof, and the hard facts remain as before. The question of our identity with the chosen seed of Israel's race does not simply affect the bald position of yea or nay, but the honour and integrity of the Bible is called into question. In other words, if our teaching is true, it will stand; if not, if simply a "fad," a dangerous or harmless heresy, it will certainly vanish. What says the history of the past thirty years since this light was first revealed? In spite of continued ridicule of pulpit and press and violent opposition and misrepresentation, the truth grows and spreads. Why? Because it *is* truth. In spite of being told over and over again that we rest our hope of eternal salvation on our being descendants of Abraham, and many another cruel speech, the little band of devoted believers grows in number, and slowly the light increases and the knowledge extends. How can we best help this on? First, and most important, search the Scriptures. Make it your daily practice to read and study a page, a chapter—some portion of your Bible. Herein is the secret of our strength—knowing the Book, rightly dividing the Word of Truth—join the British-Israel Bible and Prayer Union, take two BANNERS, and mark one and pass on to someone whom you have begun to interest. British-Israel teaching is too often handled by fearful people much as a fond mother handles a powder for her child, by giving it disguised in something else. Now our belief in the truth of the Bible and the faithfulness of God's promises may be rather an unpleasant morsel for some folks to swallow, who, like a "spiritualized" Bible, with indiarubber promises made to fit anybody and anything; but we shall gain nothing, nor advance the truth in the slightest degree, by treating it as an "extra" truth, to be swallowed down as a religious pill in a spoonful of "spiritualized" gospel jam. In a few words, the best way to advance may be summed up thus:—

I. Know the truth; not from books or BANNERS, but from the Bible. God's Holy Spirit has been given on purpose to guide all truth-seekers.

II. Keep on the look-out for opportunities to speak about it. Remember, it is *not always* opportune. On the other hand, don't wait for opportunities to come. Make them. Create them out of wide-awake prayerful oversight of trifling circumstances. Trifles make perfection. There is a very solemn word in St. Matt. xxvi. 16: "He (Judas) from that time *sought* opportunity to betray Jesus." I have often thought of those words when I have been trying to make excuses to my conscience that "I had not the opportunity" to do the kindness, speak the Word, or speed on the good work. Surely if the enemy and traitor is diligent enough to *seek* opportunity, surely then, the love of Christ constraining us, will enable us to seek opportunity for consistent witness and faithful service.

III. Keep a supply of literature, well marked, and lend it out, with earnest prayer for God's blessing. A thing that is worth doing is not only worth doing well, but it's worth seeking and expecting a blessing upon.

IV. Don't get angry with those who will laugh at your belief without even taking the trouble to find the reasons for your belief. Don't get angry with those who will denounce it as "awful error," etc., etc. Leave it to them to get angry; and, generally speaking, they will exhibit more than enough for both of you. Keep smiling. We're winning. God is blessing.

V. Remember always that we base our conclusions upon the oath of God to Abraham, Isaac, and Israel, and NOT, as is often suggested by opponents, because of a belief in some legend or legends connected with Jeremiah or Jacob's Stone. It must be granted that many earnest believers in British-Israel truth do, *in addition* to their acceptance of the Israelitish origin of the British, believe the ancient traditions concerning the Stone of Destiny; but this is not the foundation of their faith. We stand upon the promises. Our faith is in our faithful, covenant-keeping God, who is too faithful to sware with an oath to His friend Abraham, and then make the recipients of the blessings connected and, indeed, inseparably bound up with that oath, some other or any other people than the seed of Abraham. Spread the new light by all means in your power. Three of the mightiest and, at the same time, commonest ways, are to be found in the three little words—Read, Think, Act.

J. B. S., Brixton.—You will find the subject of "The Jewish Countenance" is dealt with in an able article by the Rev. Idrisyn Jones in the new issue of *The Anglo-Israel Almanack*, which has just been published. You can order a copy from your local bookseller, or, for five stamps, obtain a copy direct from the publishers, R. Banks and Son.

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THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

VI.—The Sixth Seal—first part.

In the foregoing chapter I referred at some length to the history of the introduction of Christianity to Britain, showing how the Druidic shadows began to be dispelled before the rising of the Dayspring, and how the light once kindled here was borne to other lands, in order to show the important part which British-Israel played in the introduction of the knowledge of Christ to Rome. We shall now see what Britain had to do with the overthrow of paganism in its ancient imperial citadel.

John said:

"*And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?*"

What betoken these strange metaphors—the earthquake, the darkening of sun and moon, the falling of stars, the disappearance of the firmament, the removing of islands, and the subsequent terror of the kings of the earth, etc.? What means "the great day of His wrath"?

Let us turn to other Scriptures to throw light on these figurations. For example, Jeremiah foretold the desolation of Jerusalem and its people as follows:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled" (Jer. iv. 23—25).

Of Israel's destruction, Hosea said:—

"And they shall say to the mountains, Cover us; and to the hills, Fall on us" (Hosea x. 8).

Ezekiel spoke of the overthrow of Pharaoh in similar figurative language:—

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God" (Ezek. xxxii. 7, 8).

Isaiah adopted the same descriptive symbolism in foretelling the ruin of Babylon:—

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. xiii. 10).

In view of the above contexts what can one infer but that the Sixth Seal, in harmony with the prophecies of Jeremiah, Hosea, Ezekiel, and Isaiah, foretold some political, national, and religious convulsion—a period of judgment, a season of retribution. Yes! One of those days of the Lord when He lays bear His arm in some singular way to vindicate the cause of justice, and to overthrow the powers of evil. And such an event occurred in the history of Pagan Rome—such a tragedy was indeed played out on the landscape of the Roman earth, at the beginning of the fourth century, and well do the apocalyptic vivid picturings of terrific cataclysms, and the consequent terror of the great men of this world, portray what has been well described as one of the most potent events of this dispensation—*the fall of heathenism as an established system throughout the mighty Empire of Rome.*

In the preceding pages we have reminded ourselves of the early history of the British Church—her birth, her labours, and her trials. Our sketch brought us down to the times of Diocletian, whose dire persecutions (the force of which was felt even in the utmost bounds of the West—as the Romans designated our Island) were so graphically signified under the vision of the Fifth Seal. So sure was Diocletian of his complete triumph over Christianity that he actually erected two columns in Spain to his own fame as a destroyer of Christianity. One of the inscriptions ran:—

"Diocletian Jovius, and Maximinian Herculeus (Cæsar Augustus). The Roman Empire having been enlarged throughout the East and West; and the name of the Christians who were overthrowing the Roman Republic blotted out."*

From a mere human standpoint these words appeared prophetical of the facts of the case. The Pagans viewed the Christians as a poor, despised, unarmed people, hiding in the dens and caves of the earth from their relentless foes. True, hitherto they had been found invincible; but surely—so the dark heathen would argue—shall not the majesty, the power, the priestly and military force, the wealth and the ancient prestige of an old-time empire, prove eventually successful against this contemptible sect, which even outcast Judah had spurned as despicable?

Diocletian, the better to safeguard his vast dominions, divided his empire under the protection of four Rulers—Constantius, Galerius, Maximin, and himself. To the first-named—Constantius—was entrusted the rule over Britain. But to govern our country was a task by no means easy. Caasius, the British King, scattered dismay even into the ranks of the Roman legions, while the navy he so well equipped proved itself worthy of that noble island, destined, one day, to secure the command of the sea.

Constantius died in the Imperial Palace at York, and was succeeded by his son,

CONSTANTINE THE GREAT.

Was Constantine a Briton on his mother's side?

On this question, Rev. R. W. Morgan observes (see his "*St. Paul in Britain; or, the Origin of British as opposed to Papal Christianity*," p. 190):—

"Gibbon, with that perversity which beset him as a mania in dealing with the leading facts of Christianity, strives to persuade himself that Constantine and Helen were not Britons, but natives of some obscure village in the East; his sole support for such a supposition being the fragment of an anonymous author, appended to Ammianus Marcellerius. 'The man must be mad,' states Baronius, 'who in the face of universal antiquity, refuses to believe

* Neander's *General Church History*, I. 210.

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that Constantine and his mother were Britons, born in Britain.' Archbishop Usher delivers a catalogue of twenty continental authorities in the affirmative—not one to the contrary. The Panegyrics of the Emperors, the genealogy of his own family, as recited by one of his descendants, Constantine Palælogus, native records and traditions, all the circumstances of his career, demonstrate Constantine a Briton, bred in the strongest British ideas. 'It is well known,' states Sozomen, 'the great Constantine received his Christian education in Britain.' 'Helen was unquestionably a British Princess,' writes Melancthon. 'Constantine,' writes Polydore Virgil, 'born in Britain, of a British mother, proclaimed Emperor in Britain, beyond doubt made his natal soil a participator in his glory.'"

Mr. Morgan gives also a chart of the "*Royal Christian Dynasty of Ancient Britain*," in which is shown the descent of Helen, the wife of Constantius and mother of Constantine. The genealogy goes back to *Beli the Great* (B.C. 100), who was the great grandfather of *Bran the Blessed*, the first royal convert of the Arimathean Mission, and the father of *Caractacus* (who was, as already stated, carried captive to Rome, accompanied by members of his family, including Claudia, married to Rufus Pudens, and Linus, her brother and the first bishop of Rome). From another son of Caractacus, named *Cyllinus*, was descended (about four generations later) *Strada the Fair*, who married *Coel*, King of Colchester, A.D. 232. These became the parents of *Helen*, the mother of *Constantine the Great*.

Such, then, is the genealogy of the first Christian Emperor of Rome. Constantine's religious sympathies were like those of his Christian mother, wholly *Eastern*, and not Western. They centred around *Jerusalem and the Holy Land*, and not around Rome and Italy. Helen restored many of the sacred spots of Palestine, and was the first to inaugurate pilgrimages thither. In her days pilgrims gathered there out of love to the holy associations of Emmanuel's land, and were not actuated by those superstitions which drew others to the same places in more corrupt times. Her husband, Constantius, was favourable to Christianity, and stopped the Pagan persecutions, which had reached even to Britain, so that our land suffered but for a year during the Diocletian era of martyrs.

Thus Constantine's training had been in the right direction, and he was, if not already a Christian, at least not far from the kingdom of God when he succeeded to the reins of government.

Meantime the Emperor Maxentius in Rome was meting out misrule and violence in Italy, until the people, crushed beneath his despotism, invited Constantine to deliver them from the tyrant. He accepted the call, and proved himself the divinely appointed deliverer, not only of the oppressed Romans, but yet more of the despised and persecuted Christians. About two and a half centuries previously captive Britons had borne the light of the Gospel to Rome. Now again from Britain's shore embarks a heaven-sent messenger to deliver the light from the machinations of those who were seeking, and had long sought, by rough and cruel blows, to wholly extinguish it. A monarch, in whose veins flows the purest of British blood, marches towards Pagan Rome—not in chains like Caractacus—but in freedom as a conqueror. And on his way he received that heavenly sign which assured him of victory. Some historians—Gibbon, for example—have thrown doubts on the genuineness of Constantine's reported vision. But, as Rev. E. B. Elliott observes: "I am unable to resist the force of Constantine's solemn declaration to Eusebius of its truth. The time, as well as solemnity of his statement—a time when nothing was to be gained by the fiction, for it was made when life was drawing to a close—and, moreover, the whole character of Constantine, so little prone either to credulity or to deception, seem to me alike to forbid its rejection." *

Whether he saw the vision or not, it is well known that he adopted the cross as his ensign, with the words: *In Hoc Vinces*. But it is not so generally realised that his "cross" was not in the form of those often to be seen on popish and ritualistic "altars," on books, cards, etc., or worn as so-called ornaments. Constantine's *Labarum* had no *Latin* cross on it. It consisted of the *two Greek initial letters of Christ*. This monogram was not inaugurated but only adopted by Constantine, having been in use among the early Christians prior to his time. But there was yet an earlier symbol of Christianity, viz., that of a *fish*.

To the uninitiated such a sign hewn on tomb or inscribed on parchment would have been a riddle. But the Christian could read its secret significance. He knew that the Greek word for fish contained the initial letters (in Greek) of *Jesus Christ, Son of God, Saviour*. Thus the Christian in days of persecution secretly expressed his faith.

It was, however, not the fish but the monogram which Constantine emblazoned on his banner. It consisted of the initial letters of the Greek name, Christ—viz., X (Chi) and P (Rho). The two combined, with the inspiring motto, appeared on the imperial Labarum.

We are here reminded that when Jacob blessed Ephraim and Manasseh he stretched his right hand cross-ways towards Ephraim on the left, and his left hand towards Manasseh on the right (Gen. xlviii. 14), thus really making the Greek initial letter of Christ—X—while blessing them.

This significant position is symbolical of the fact that the promises to the chosen people were destined to find their fulfilment under the new or Christian covenant.

Now, look at Ephraim's national flag—the Union Jack—and notice that it bears a very similar cross to that made by the patriarch more than sixteen hundred years before Christ, and adopted nearly twenty centuries later by the first royal deliverer of a persecuted Church, who, on his mother's side, was a Briton. Bearing these points in mind, how our national ensign teems with sacred significance! How eloquently it tells of those Divine assurances of greatness and increase, like an echo coming from the far-away vista of a great antiquity. How it reminds us with a quiet though forcible strength that those ancient pledges of Israel's God have not failed. Our beautiful flag, wherever it waves, represents triumph and freedom, blending, to those who have eyes to read its secret, the old Hebrew hopes and anticipations with the fulfilment of the same in these days of the Christian covenant. We will not have that Latin cross—which has proved too often the pioneer, the accompaniment, and the symbol of tyranny, and of an anti-christian system—but we will hoist instead our own Hebrew-Christian standard—our God-given *Labarum*, with its priceless hidden meaning.

(*To be continued.*)

MISS AUGUSTA COOK has reprinted from the BANNER OF ISRAEL her article, "The Oath which He Sware to our Father Abraham; or, Christianity Vindicated," as a New Year's booklet. Particulars are given in our advertisement column.

* "*Horea Apocalypticea*." Vol. I.

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MISCELLANEA.

UNSPEAKABLE.—Everything else among the news from Russia that has accumulated since Saturday is eclipsed by the Odessa abominations. We read of the St. Bartholomew and of the deeds of Alva's soldiery with the comfortable feeling that such things do not happen under Christian Governments nowadays; they are left to the Unspeakable Turk. But the worst "excesses" of the Bashi-Bazouk or Kurd are not more horrible than the appalling outrages of the hooligan mob at Odessa, at which every reader of this morning's papers will have shuddered, with a rush of indignation against the open and flagrant police complicity in these atrocities against the Jews. The horrors of Odessa are only the climax of a tale of carnage that involves almost the whole of European Russia, and in which officialism is everywhere implicated. If reaction is to perish, it will evidently die like a rabid tiger. Happily, there are signs even more hopeful than the sheer exhaustion of savagery which is commonly supervening. M. Pobiedonostzeff's successor's rebuke of the Metropolitan of Moscow, who had been joining the police in inciting to attacks on the reformers, is a salutary omen; and a wholesale dismissal of reactionary Governors is hinted at. May it include General Trepoff!—*Pall Mall Gazette*, Nov. 6th.

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EMPIRE-BUILDING BY MACHINERY.—A man may be an Empire-builder without having held a portfolio in a Conservative Government. Sir A. Seale Haslam, M.P., is such a man. His way of building up the Empire was to evolve a dry-air refrigerating machine, which has linked Colonial meat to Smithfield Market, and Tasmanian apples to Covent Garden. His constituents of Newcastle-under-Lyme have at last realised the nature of his services, and the freedom of the Borough is to be given him in exchange for his gift to them of the freedom of the seas. Sir A. S. Haslam is an engineer of the practical inventive sort.—*Daily Chronicle*, Oct. 21st.

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SIR CHARLES WILSON.—The death of Major-General Sir Charles William Wilson, K.C.B., K.C.M.G., F.R.S., etc., on October 25th, removes from among us a soldier, a topographer, and an archæologist. Between 1858 and 1862 he acted as secretary to the North American Boundary Commission, which no doubt proved his special fitness for this kind of task, since two years later, when a topographical survey of Jerusalem was undertaken, Captain Wilson was sent out to conduct it with a small detachment from the Royal Engineers. One object of this survey was to improve the water supply, and Wilson was instructed to extend his work from Jerusalem to the Pools of Solomon, and also to carry a series of levels from the Mediterranean across the upland of Palestine down to the Dead Sea. The operations began in October, 1864, and all three objects were successfully accomplished. The results were collected in a folio memoir, which contains a valuable report from Captain Wilson on the topography, geology, antiquities, and water supply of the Holy City. In 1868-9, an ordnance survey of the Peninsula of Sinai was carried out under the joint direction of Wilson and Captain H. S. Palmer, an account of which was published in similar form to the last, Wilson contributing a chapter on the position of Mount Sinai and the route of the Israelites (after they had crossed the Red Sea); another on primitive and monastic remains; and a third on the meteorology. He commanded the force which fought its way to Khartoum—just too late—and for his services was made a K.C.B. Subsequently he became Director-General of the Ordnance Survey, but when free from professional duties devoted much time and energy to the service of the Palestine Exploration Fund, arranging its work, making visits of inspection, and writing valuable papers for its publications. Sir Charles was a native of Liverpool.

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A BENEFACTOR OF HUMANITY.—Worthy of so great a champion of religion, philanthropy, and temperance, was the public funeral accorded yesterday to Sir George Williams; and in view of his high standing as a citizen of London, and more particularly of the fact that it was beneath the shadow of St. Paul's that the Young Men's Christian Association originated, there was special fitness in the selection of the metropolitan Cathedral as his last resting-place. Seldom—even in the great City of London—has an event drawn together delegates from as many quarters of the globe. From all parts of the United Kingdom, from India, Canada, and South Africa, from Australia and New Zealand, from France, Germany, Switzerland, the Netherlands, Sweden and Finland came tokens of sympathy and sorrow, and there is no branch of the mighty organisation whose founder was laid yesterday to his rest but was represented at the final scene.—*Telegraph*, Nov. 15th.

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ENGLAND A PIONEER.—Though the progress of heavy electric railway development has not been very rapid, it is interesting to note that England possesses the first underground electric railway ever built in the world, and the first elevated electric railway ever constructed. The former is the City and South London Railway, which was opened by the King (then Prince of Wales) in December, 1890, and the latter is the Liverpool Overhead Railway, which was inaugurated by the late Marquess of Salisbury in March, 1893. These pioneers had a long time to wait for successors, because at that time no existing steam lines adopted electricity, and the construction of new electric railways in London, though in prospect, necessarily occupied much time before completion.—*Railway Times*.

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THE POWERS AND THE PORTE.—"Reuter's Agency is informed that all the Powers, including Germany, have agreed in principle to the proposal that a naval demonstration shall be made against Turkey, in view of the refusal of the Porte to accept the financial scheme for Macedonia proposed by the Powers." The friend who sent us this extract accompanied it with the following remarks:—In *re* the "Powers and the Porte," may I remind you that the Rev. H. Grattan Guinness, in his book "Light for the Last Days," published in 1886, calculated that the 2,300 year-days of Daniel (viii. 13, 14) come to an end next year—1906—when the "sanctuary and the host shall no longer be trodden under foot." It looks as if more peoples than the Jews were to gain a greater amount of liberty about that date. (Romans xi. 12, 15): "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

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ISLANDS AND EMPIRE.

In a geographical sense, perhaps, the chief cynosure of the world's interest just at the present moment is to be found in the little known and essentially uninteresting island of Sakhalin, just in the same way and for the same reason that some few months ago public attention was drawn to the little nameless groups scattered over the Indian Ocean, where the advanced ships of Admiral Togo's Squadron were understood to be lying on the look-out for the Baltic Fleet. That such should be the case is a pregnant and pertinent illustration of a distinctly modern development, namely, the recognition of the strategic importance and political value of those little detached fragments of land which the older conception of Empire disregarded as being insignificant. Nowadays we perceive that islands which intrinsically are almost worthless may yet be entitled to rank as necessary factors in the evolution of what is known as world-politics, indispensable links in the construction of any really Imperial State system. In this way we find an explanation of the curious circumstance that in all parts of the globe movements are on foot for the exploitation and annexation of islands. Just twelve months ago a landing party from his Majesty's ship *Tribune* formally hoisted the British flag on Aves Island, which is technically described as "a small barren islet in the east of the Caribbean Sea, one hundred and forty miles west of Dominica," and we may be quite sure that the proceeding was felt to be justified by sound considerations of public policy. Again, at Christmas time, the High Commissioner for the Western Pacific assumed the control of the legal and financial administration of the Tonga Islands—the Friendly Islands of Captain Cook—though it is understood that their complete incorporation into the British Empire will be postponed during the lifetime of the present native king. At the beginning of the year there was a semi-seizure of San Domingo by the United States, and there can be little doubt that the negotiations which are intermittently being carried on with the adjoining Republic of Hayti will result in the whole of Hispaniola, an island of vast potential importance, being brought, like Cuba and Puerto Rico, under the protectorate of the Stars and Stripes. In the adjacent waters, closer to the mainland, Margarita, which belongs to Venezuela, has been nibbled at by Germany with a view to its acquisition as a coaling station, probably developing into something else. The authorities at Caracas are believed to be quite willing to part with the place for a consideration; it would fit well into the far-reaching projects of over-sea expansion cherished by the German Colonial Party, and it is only the "dead hand" of ex-President Monroe which operates as an obstacle to the realisation of the idea.

This country is pre-eminently the great owner of islands. She has them of all sorts and sizes and in all manner of situations, and they constitute an essential part of the fabric of British supremacy at sea. They range from such a self-sufficing continent as Australia, the seat of a Federal Commonwealth, to a speck of land like Tristan da Cunha, administered patriarchally and on a communistic basis. In some cases the place is simply a fortress, as at Malta; in others a commercial clearing house, as at Hong Kong. Bermuda is a dockyard, Saint Helena a coaling station, Ceylon a garden colony "where every prospect pleases," and the Falklands are bleak, treeless hummocks placed in a setting of chronic mist and storm. But all of them have their places in the Imperial system. Some, like Socotra, have a hypothetical importance which developments in the Persian Gulf may at any moment demonstrate. Fanning Island and one or two more serve the humble but useful purpose of acting as stopping stages for our submarine cables. Labuan justifies its ownership by producing annually some forty thousand tons of coal. Esquimalt provides the headquarters of the navy on the western coast of America. Cyprus occupies a position of great strategic value in relation to the Nile delta, the coast of Syria, and the mouth of the Suez Canal, while the other end of that great international waterway has Perim standing sentinel at the Strait of Bab el Mandeb. The places just mentioned may be termed administrative posts whose main end is for observation, storage, or defence. They form, as it were, the small connecting links in the chain which binds the Mother Country with the other island colonies whose importance is essential and intrinsic, and not merely ancillary—Mauritius, for example, and the Seychelles; Tasmania, New Zealand, and Fiji; Cape Breton, Prince Edward Island, and Newfoundland; the Bahamas, the Leeward and Windward groups, Barbadoes, Jamaica, and Trinidad. Yet a third category remains, namely, those islands which we acquired by a sort of foreclosure in order to prevent the complications arising out of the possible intrusion of foreign interests into a region hitherto only tacitly earmarked for future occupation. A conspicuous example of this has not long ago come to light. The Canadian Government expedition, which in the year 1904 explored the somewhat vague and ill-defined territories bordering on Hudson's Bay and the waters adjacent, took advantage of the occasion to hoist the flag of the Dominion on, and assume formal possession of, Ellesmere Island and others in the neighbourhood, including North Devon and North Somerset, which lie between Baffin's Bay and Melville Sound. This precautionary policy is equally to be commended for its perspicacity and its prudence.—*Morning Post*, September 2nd.

THE LANGUAGE OF THE SEA.

These verses are by the Rev. Professor W. W. Skeat, LL.D., and have been reprinted in the *Angol Nyelston*, an English Grammar for use in Hungary, published at Buda-Pesth.

Where'er beneath the skudding clouds
The good ship braves the blast,
That, roaring through the quivering shrouds,
Flies furiously and fast—
Where Stars and Stripes and Union Jack,
To every seagull known,
Career along the ocean's track,
Our English holds its own,
Our English tongue to every shore
Flies onward, safe and free;
It creeps not on from door to door,
Its highway is the sea!

Oh! glorious days of old renown,
When England's ensign flew
Nailed to the mast, till mast fell down
Amid the dauntless crew—
When Rodney, Howe, and Nelson's name
Made England's glory great,
Till every English heart became
Invincible as fate.
God rest the soul of them that gave
Our ships a passage free,
Till English, borne by wind and wave,
Was known in every sea!

Our ships of oak are iron now,
But still our hearts are warm;

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Our Viking courage ne'er shall bow
In battle or in storm.
Let England's love of freedom teach
The tongue that freemen know,
Till every land shall learn the speech
That sets our hearts aglow.
Long may our Shakespeare's noble strain
Float widely, safe and free;
And long may England's speech remain
The language of the sea!

ANGLO-ISRAEL DISTRIBUTION FUND.

Two Hundred and Sixty-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 380 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, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been most gratefully received between Oct. 14th and Nov. 18th:—

	Subscriptions. £ s. d.	Donations. £ s. d.
A. J. S.		0 3 0
B. N.		1 0 0
Mr. W.		0 10 0
G. H. (Liverpool)		0 2 0
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G. S. (Tunbridge Wells)		0 7 6
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Mrs. C. (Sale of Literature)...		0 2 6
	£2 12 0	£10 9 0

Total, £13 1s. 0d.

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

Watford, November 18th, 1905.

SOWING THE SEED.

The distribution of literature since our Report was issued for October has been:—

Book-post packets of the Banner of Israel alone...904
The Covenant People alone 24
Small packets of Literature, with or without Journals, 160
Large " " " " " 53

We have been very glad to be able to help at the commencement of this winter's lecture season by sending literature to Southport, and to Woolston (Southampton). From the former place came the acknowledgment:—"Your parcel of literature duly to hand in time for the meeting, for which we thank you. I am pleased to say the meeting was a great success in point of numbers, and the people listened most attentively for an hour and a quarter to the Rev. J. Idrisyn Jones. We are trying to form an Association."

From Woolston, where Mr. Jones also kindly lectured, came these good words:—"I desire to thank you very much for the parcel of books, &c., received just recently. We gave away much, but have retained some for a future occasion, viz., next week, when we hope to have another opportunity of distributing in the town." (These, of course, were principally leaflets that were given away). "You will be pleased to know that what I sold at our meeting was to the value of 2/6, the which I now remit to you." [We shall, of course, be able again quickly to supply our Sower with another good parcel.—E. M. R.] "A few of us are banded together to extend the knowledge of British-Israel truth, and shall spare no reasonable efforts. I hope to be able to report progress from time to time. Our Association being only a few months old we cannot do much, but as we grow in age we hope to increase in strength, and so be able to do more. I have much pleasure in forwarding the *first* small sum obtained through the sale of literature by our infant Society, thanking you for giving us the opportunity of so doing, and enabling us to scatter broadcast so much precious seed, which we are *sure* will, in its own Divinely-appointed time, yield fruit to the praise and glory of Israel's King."

Another home Sower gave the following news:—"I still am glad to let you know I am steadily working along the line [Railway Line], more so in my Sunday-school and Young Men's Class; and I am to give a paper at the local Conservative Club. I am thinking of my paper being, 'Who are We, and What Does our Empire Stand For?' I shall try to squeeze in all I can, and have a discussion afterwards. I am praying for a good meeting and that it may lead to some good. I shall try to get some to take the Banner, as it is the best pennyworth that can be put into all hands. It is twenty-seven years since I picked up a piece of a torn Banner in St. Pancras Station." It was that piece of paper which led to our Sower's interest and enlightenment as to our being Israel, and led to his true conversion, becoming a real soldier of Christ, our Redeemer. He goes on to say:—"I shall enclose to the Fund a trifle, and anything you can spare I thank you for in anticipation." That gift came, I know, from where it can be very hardly spared.

And now here are a few words from another Sower, giving from his small means a truly good gift:—"I wish I could send you more, but one has so many claims to meet. I give to nothing with a freer will than the above. Nothing so enlarges one's outlook, and opens the Holy mysteries of Redemption, like Anglo-Israelism. The Lord graciously bless your efforts to spread the truth."

Warm thanks came from another home Sower for: "'Federation' leaflets and sundry other things. I am very thankful for so much information, and the means of introducing the subject to other friends and strangers. Last evening I was able to attend a large Wesleyan Class-meeting and sat by a local preacher. I was urging him to become a regular reader of the Banner of Israel, saying that if he did so (he being now a Christian) it would make him a double or treble-distilled Christian. I love the subject. I am amazed at the indifference of Christians generally, and the scorn of some who wish to be considered true and zealous Christians. My straight notion is, that if a man knows by personal, heart-felt experience what is meant by Romans v. 5, he cannot be either scornful or indifferent in this matter."

Now let us pass to Canada, wherefrom the "Poor Colonial Parson" wrote his hearty thanks for the copy of Colonel Garnier's "The Great Pyramid: Its Builder and Its Prophecy":—"Some few days ago a friend sent me a copy

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of the Report of the St. Andrew's Brotherhood Convention in Philadelphia, U.S.A., for 1904, and from it I copy a few lines, which perhaps unconsciously have a strong flavouring of 'Identity' truth. The presiding bishop said: 'Contributions from various nationalties have made the production of the present American blood. Ocean-washed Holland, populous Germany, cold Scandinavia have sent their quota; but it is not to be denied that the predominant and prevailing strain in that blood comes from the Anglo-Saxon ancestry, fortified with a bit of the Gael and Celt; and English knowledge, literature, language, love of liberty, tend to bind together these two great English-speaking countries in a oneness of aims and feeling, deepening every day . . . and the flags entwined with St. Andrew's cross show that Christ's cross, instead of separating the two, unites the two in loving reverence and gratitude, and the steady determination, with God's help, to stand steady in the sponsorship that almost seems to be forced upon these two nations to stand for the protection, the peace, the progress, and real prosperity of the nations of the earth . . .' I am sure you will agree with me this is Anglo-Israel talk, and coming from a man such as the President of the P. E. Church in America, they are words that one cannot easily brush aside; and for ourselves we see a larger and fuller meaning in the purposes of God concerning His beloved Israel. I am hoping and praying that the Master may make men see the blessings that belong to Israel."

From South Africa the following is culled:—"I must thank you for sending me literature and the BANNER OF ISRAEL, which reaches me weekly. I cannot express how greatly interested I am in this new teaching. I shall be grateful for any fresh papers on the subject. In the meantime, please accept enclosed cheque." We were delighted to have our new correspondent's valuable gift and to send fresh supplies of literature.

The Rev. E. C. Knox, of Melbourne, Australia, wrote a letter, dated in October, saying:—"I am extremely glad and thankful to you for so very kindly posting to me every month some of the British-Israel literature. I make the very best use of it I can, and the eagerness to read the same is growing very much; only last week a believer for some years told me she lent her old copies of the BANNER to a very intelligent man, who calls on business every week. He has become so deeply interested in the study that, after his day's work is done, several of his friends meet at his house and study the Bible together to see into its precious truths. When she told me this I had just one month's BANNERS and other literature returned from lending, so I sent them to the gentleman with a request not to return them, but keep them for others to study who come newly to his house. I have sent several to a brother clergyman near to me, and 'British-Israel Truth,' and to-day one of your last copies of 'The Covenant People.' I believe he will be much interested. He is a great scholar and a dear Christian. I hope and pray that in God's time he may clearly see his way to lecture on the subject. My people are greatly believing in it, as I have often lectured upon Anglo-Israelism, and all literature I can I give away, or lend and re-lend. A number of ladies forming a Society in connection with the subject have asked me to go to them this month and give a lecture. I have decided to do so, although my own parish takes up all my time. There is a Miss Pick, who has a room in which she is trying to sell the British-Israel literature, but it is out of sight of passers-by, and she cannot do much. We would like to see something done to enable her to give away some literature as well as to sell, so as to extend the interest. She has a notice at the foot of the stairs—'Anglo-Israel Book Depôt.' She is very worthy of help to advance the cause before the public."

I am glad to say that I have been in communication with Miss Pick for some time, and still more gladly would I see her helped to obtain a small shop, where she could have a window on the ground floor, that passers-by could see her valuable wares; this is the idea of Mr. Knox. Our Fund has been supplying her with what we could for free distribution, but it has been out of all proportion to what is requisite. Miss Pick (of 77, Swanston-street, Melbourne, Victoria, Australia) and Mrs. Dickson (of 385, Brunswick-street, Halifax, Canada) have both been similarly and wholeheartedly engaged for years in trying to form a centre in their own town for selling literature and to arouse interest in the great question of our origin and all which this means for the British people everywhere; both are almost without means above what they need for their own support, *both spend* for the cause they have taken in hand for the Master, both need the little shop, both find it a struggle to make ends meet. Oh! my friends, anywhere and everywhere, who have comfortable homes, who can live at ease, or go hither and thither at will, who can bring many luxuries and pleasures into the daily life, will you not join in *giving?* Giving time and money and strength, as have these two women for the love of God, and for His sake who for years on this earth lived in poverty and hardship, not to please Himself, but day by day knowingly nearing that awful climax of suffering on our behalf to which at last He came? Shall we not all, according to what is truly possible, give and give again, both for Judah and Israel? The times are serious, suffering is widely prevalent, sin is rampant, infidelity is constantly gaining ground, even amongst those who have been counted as Christians, at least by profession. Shall we not try to rise to our responsibilities, asking in secret of our Lord what He would have us to do for those who, with willing hearts, seek work, and need succour now for themselves, their wives and children? What He would have us to do for those who need a strong incentive to *make* them work; and what for the spiritual needs of masses of our countrymen and women who know little of the Word of God, and care less, or are absolutely ignorant of their Heavenly Father, with their children growing up in the same evil state, ripening for everything that is bad.

Let us realise clearly that what is stated emphatically is an actuality in our crowded population at home under the hand of our Christian Churches, and in our Colonies, whither our own people departed from the Motherland in shoals in years past, without care or regard for their spiritual welfare by either our Church or Government. We British-Israelites know undoubtedly what a power God has put into our hands for winning souls for our Redeemer, and for helping men to become loyal to King and Government. God grant we may each make full use for His glory of the power, money, or time which He has placed in our hands for His service, and be helped abundantly to proclaim His truths.

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

Watford, November 18th, 1905.

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, and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers, the London and County Banking Company, Watford.

Correspondence.

"THE BRITISH-ISRAEL ILLUSTRATED MOTTO CARD, 1906."

To the Editor of the "Banner of Israel."

DEAR SIR,—The above original idea was suggested to me by one of our friends in Israel, and after consideration I have given effect to the proposal by bringing out this Motto Card for 1906. I therefore send you for kind acceptance the enclosed samples (two), and I feel sure you will agree with me that it is a decidedly fresh feature in our work, and, moreover, another method of introducing amongst friends the truth which we are so anxious to make known everywhere. It appears to me that these Cards, if hung in a conspicuous position in the various rooms of our homes, will be the means of drawing the attention of visitors, &c., to our subject in a quiet and effective way. They can also be sent or given to members of our own family

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circles, to friends and acquaintances, as a suitable memento of the forthcoming New Year.

No. 1 *Sample* is a splendid illustration of the open Bible, with lamp and scroll. The central text stands out boldly: "I have loved thee with an everlasting love." On the top portion of the scroll is printed, "Hear, O Israel: the Lord our God is one Lord," and on the lower portion appears "A sure Word of prophecy—a Light that shineth in a dark place." Then there are eight excellent lines on "Everlasting Love."

No. 2 *Card* is an exquisite picture of the Eastern shepherd gathering his sheep, the chief text being "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." There is also another appropriate text, "I am not sent but unto the lost sheep of the House of Israel." In addition, there are eight lines on "Israel's Shepherd."

The verses in each case have been specially written by our well-known and highly-esteemed friend the Rev. J. Idrisyn Jones, and are applicable to the prominent motto and the subject.

The price of the Cards, which are about 9 inches long by 5 inches wide, with cords ready for hanging, is 1½d. each, or 1s. 3d. per dozen post free.

I should be very glad if any of our readers who are desirous of procuring these Motto Cards would send in their orders early to Yours sincerely in Israel's blessed Hope,

HENRY G. LOCKE.

115, Choumert-road, Peckham, S.E., 11th November, 1905.

[As Mr. Locke states, he has sent us samples of the above Cards, and, having described them so well and so fully, it is unnecessary for us to multiply words. They are beautiful productions, and we are quite sure there will be a great demand for them when they become known. Our friend's enterprise is deserving of all praise, and the poetry by Mr. Jones is, we need only say, worthy of the author.—ED.]

THE "ESCAPED" OF 2 CHRON. XXX. 6.

To the Editor of the "Banner of Israel."

DEAR SIR,—Please permit me to refer to your note in the issue of November 1st in reply to Mr. Saunders' query. Your statement is quite correct, viz., that those referred to were Israelites of the Northern Kingdom, who were left some years before the final deportation; and this is strengthened by the word *escaped*, meaning those who succeeded in escaping the "sweeping movement," that is, they were not captives who escaped from their captivity, but those who escaped being taken captive. These Mr. Saunders seems to confuse with those who "joined their brethren of the tribe of Judah," for Ephraim and Manasseh at this time mocked Hezekiah's messengers (divers of Manasseh and Zebulun excepted), while the joining with Judah for three years occurred in the reign of Rehoboam.

But what I desire to note particularly is the reference to Ezra iv. 2. Those "adversaries" there mentioned were Samaritans, who had been taught by a priest sent by Esar-haddon (2 Kings xvii. 27). For the "line" and "plummet" that had passed over Samaria was complete removal, "as a man wipeth a dish, wiping it, and turning it upside down" (2 Kings xxi. 13).

The Jews had no dealings with the Samaritans in our Lord's day, because of the contention that existed at the time of the restoration from Babylon and continued to the destruction of Jerusalem. Faithfully yours, DENIS HANAN.

[Archdeacon Hanan has apparently misunderstood our allusion to Ezra iv. 2. That the "adversaries" of this and the previous verse were alien colonists is obvious to the most casual reader. But the inference we spoke of—the inference to be drawn from a comparison of Ezra iv. 2 with Isa. vii. 8—is that as Esar-haddon brought these foreign communities into Israel's land, he must have been the king who removed the Israelitish residue, which would delay the total captivity of the Ten Tribes until about B.C. 678 (Usher's Chronology), and thus agree with Isaiah's prophecy. We might have added, however, that this deduction from Scripture is proved by the Assyrian monuments to have been an absolute fact; for George Smith, commenting on the records of Esar-haddon's reign, remarks: "B.C. 673 Tirhakah having made the whole of Palestine revolt, Esar-haddon marched against him, defeated his forces in Philistia, carried into captivity the remnant of Israel, sent Manasseh (king of Judah) prisoner to Babylon, and drove Tirhakah out of Egypt into Ethiopia" (*Assyrian Eponym Canon*, p. 166). Sayce also states: "The change of government [Israel's] was probably in consequence of another revolt, which was suppressed by Esar-haddon, who carried away the remaining Israelites and supplied their places with foreigners" (*The Bible and the Monuments*). ED.]

THE CLERGY AND PRE-ADVENT SUNDAY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose copy of a letter I have addressed to the clergy in this district. You may, perhaps, think it of sufficient importance to give it space in your next issue and so secure the attention of a much wider circle than could otherwise be reached. Will you also kindly permit me to submit for the consideration of your numerous readers the following corrected or *revised* "Bible Chronology," as it has a very important bearing upon the subject of my letter.

From the creation of Adam to the Flood...	1,656	years.
Thence to the covenant with Abraham ...	427	„
Thence to the Exodus and giving of the law	430	„
Thence to the division of the land	46	„
The period of the Judges	450	„
The period of the Kings	513	„
The period of the desolation...	70	„
Thence to A.D. 1	536	„
Thence to A.D. 1873	1,872	„
	6,000	„

I hope to forward to you shortly the data on which the above is founded, which is fully corroborated by two other separate and distinct Scriptural testimonies. Yours, D. W.

Manchester, 20th November, 1905.

"PRE-ADVENT SUNDAY."

"Rev. and dear Sir,—On Sunday week next the Church will again celebrate 'Pre-Advent Sunday,' *i.e.*, "the 25th Sunday after Trinity.' The 'Rubric' attached to the 'Collect, Epistle and Gospel' for that day reads as follows:—

"'If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted, *provided* that this last Collect, Epistle and Gospel shall *always be used* upon the Sunday next before Advent.'

"The 'Epistle' appointed for that day is from Jeremiah xxiii. 5—8:—

"'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.'

"That the compilers of the Liturgy had some special motive, or reason, for appointing this particular Epistle, and the somewhat unusual 'Rubric,' may be taken for granted. It is also quite evident that the events mentioned in the Epistle have not yet been fulfilled.

"May I therefore respectfully suggest that the subject, especially in view of passing events, is worthy of your consideration, and might prove of profit and edification to your hearers if dealt with in your discourse on Sunday week next.

"Yours faithfully, D. W.

"Manchester, 17th November, 1905."

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of His 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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Contents.

PAGE
What of the Jew? By B. Hailes..... 507
The Divine Calendar; or, Studies of the Revelation from an Israelite Standpoint. By Augusta Cook..... 508
About Ourselves. By the Rev. Leonard Hills..... 510
The Bible's Integrity..... 511
England's Iron Horse = Swift Beasts of Isaiah lxvi. 20..... 511
Miscellanea..... 512
Meeting at Seacombe..... 513
The New Canadian Provinces..... 514
Correspondence: Extracts from Colonial Letter. The Proposed Conference. Ephraim and Judah in Accord at Norwich 515, 516

WHAT OF THE JEW?

By B. HAILES.

THE Jew, like the poor, we "have always with us"; but the terrible proceedings in Russia, where Jew-baiting is rampant, and also the attention which has lately been called to alien immigration in our own country, has brought the Jewish problem into, perhaps, greater prominence than usual. To this the Anglo-Israelite unhesitatingly affirms there is no answer apart from the so-called theory of the finding of the lost Ten Tribes in the Anglo-Saxon race.

It is clear that under the fearsome persecutions which the Jews are now enduring, they must find a resting-place somewhere; and, though England and America are becoming tired of receiving such immense bodies of needy immigrants, yet the time has not come for the Zionist dream of the settlement of the Jew in Palestine; nor have they yet found the right way of attaining to such a happy culmination. The prophet Jeremiah tells us "that 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." It, therefore, is imperative, before the Zionist plans can be carried out, that the House of Judah should find his brother of the House of Israel.

A writer in the *National Review* for November, 1905, says "the Ten Tribes disappeared, undoubtedly, by processes of absorption, intermarriage, and conquest." By this statement, wrong as it undoubtedly is, the writer is one step in advance of the many, both clergy and laity, who seem utterly unable to distinguish between Israel and Judah; for our writer goes on to say "the two tribes remain unto this day, more or less, in the same condition of segregation which they exhibited two thousand years ago." If this writer be right, then the hope of the Jew to return to his own land can have no fulfilment. But God's Word is sure; the absorption of the Ten Tribes has not taken place, and therefore the solving of the problem lies neither in the Zionistic movement nor in the Gentile absorption of the Jew, but in the finding of his brethren of the House of Israel. And this becomes more urgent when, as Mr. Marriott Watson says in the above quoted article, "The ghettoes of Eastern Europe must break, and the world will then be confronted by a more formidable problem."

That the House of Israel is in existence, and that at the appointed time "the two families which the Lord hath chosen" will again be a nation before Him, we cannot doubt; but it must, according to God's Holy Word, be the two—not one. Constantly we hear it stated both from pulpit and pew that the Jew is a witness to the truth of God's Word, but "one witness shall not testify"; "In the mouth of two or three witnesses shall every word be established." If, then, the curse which has been laid upon Judah in answer to his cry, "His blood be on us and on our children," be a witness to the truth of God's Word, the blessings poured forth upon Israel must also be a witness.

We have seen that Israel of the Ten Tribes must be existing; and the quest of them is not difficult if with open mind we reverently search the Word of God. God's promise to Abraham that a great and mighty nation should come of him, was amplified when Jacob, with crossed hands, besought the Angel which redeemed him to "bless the lads" and said "let them grow into a multitude in the midst of the earth." Here, then, we note that the seed of Ephraim and Manasseh were to be a multitudinous people; and in his further blessing to Joseph he is a fruitful bough whose branches (or daughters) run over the wall. This leads us to seek for a colonising people, while the birthright taken from Reuben and given to Joseph promises to this people the blessings of heaven above, blessings of the deep, and blessings unto the utmost bound of the everlasting hills; the precious fruits by the sun and those put forth by the moon;

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for the precious things of the earth and the fulness thereof. This leads us to look for a wealthy and prosperous people, which is emphasised when we read that they should lend unto many nations, but not borrow; and reign over many nations, but none should reign over them. These blessings Jacob emphatically says were to befall them in the last days, that is, during the Christian dispensation.

Where, then, is this people to be found if not in the Anglo-Saxon race? No other will answer to these many points; and if this be so, God's promises to one people assuredly cannot be taken from them and given to another. Promised to Israel, they are given to Israel; for, "I am the Lord, I change not."

It is true that the Jews have suffered deeply because of the sin of crucifying their Messiah, but this does not exonerate so-called Christian nations and individuals for persecuting and down-treading this people. And we learn from Scripture that their retribution will be terrible; for, though God punished His people, both Israel and Judah, for their sins, yet He has not forgotten either, and His promise to them is: "I will gather them on every side and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel. And one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all." How this will be accomplished we cannot yet tell; but, doubtless, the terrible events now happening in Russia are hastening on the time. It seems as if that time had almost come when the Jews must find an asylum somewhere. And as we know that they are to walk to their Brother Israel, it must be under the auspices of the Anglo-Saxon race that that asylum is found. Where it will be (until they ultimately return to the Holy Land), and when, no one can say, for none but the Father knoweth; but we must learn a parable of the fig-tree, and watch the signs that tell us that these things are near. The objection which is often raised that the promised land would not be large enough to hold the Jews without taking the Ten Tribes into account is futile, for we must remember that the land promised to Abraham is of much greater extent than that which is commonly known as Palestine; for "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." Moreover, it is not God's purpose that the whole of the people should return, for He says, "I will take you one of a city, and two of a family, and I will bring you to Zion." That England or the British Isles will still belong to Israel is made clear by God's promise in 2nd Samuel: "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." Note, that when this promise was given they were already dwelling in the Land, and for their sins they were afterwards removed from it.

There can be no heart that has not been deeply moved by the terrible calamities which have befallen the Jews at the hand of Russia; and, though it is unfortunately a common thing to look down upon and disparage the Jew as a money-grabber, let us remember how he has had that characteristic thrust upon him by the manner in which he has been treated by so-called Christian nations. Imprisoned in ghettoes, forbidden to enter professions, allowed none of the privileges of the citizen, finance was the only means, in many cases, of livelihood. And how much the world owes to the great financiers whose active brains have steered all nations so often through perilous places, and to the great statesmen who have arisen from their midst; of one of whom —Lord Beaconsfield—England cannot but be proud. But even more, when tempted to speak slightingly of the Jew, let us remember that He who came to be the Redeemer of Israel and the Saviour of the world was Himself a Jew, of the royal tribe of Judah. So that, while we mourn for the terrible sufferings which have fallen upon His people, we may lift up our hands and voices to their Father and ours and cry, in the words of Moses, "Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him; and be Thou an help to him from his enemies."

THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(*Continued from page* 501.)

Let us now return to our prophecy. There are before us a few points which call for more detailed examination.

(1) The darkening of sun, etc.

"*The sun became black as sackcloth of hair*," *etc.*

The primary significance of this symbolism has been already noted in the light of Old Testament prophecies. One more passage may be quoted, viz., Jacob's description of his dream: "Behold, the sun and the moon and the eleven stars made obeisance to me" (Gen. xxxvii. 9), thus foretelling the submission of those who had once borne authority over him.

But there is a secondary hidden meaning in the eclipse of the luminaries in the firmament, which seems to bear direct reference to the overthrow of heathen deities. When the plagues fell upon Egypt they were aimed against, not only the hardened Pharaoh and an idolatrous people, but also against the *false gods* themselves: "Upon their gods also the Lord executed judgments" (Exod. xxxiii. 4); the sun, river, cattle, etc., were often objects of idolatry to the Egyptians in their religious feasts, and by letting His vengeance fall on these, Jehovah proved Himself greater than the gods of the heathen.

Thus the language of the Fifth Seal reveals to us that the convulsions there described, figured the overthrow of heathen deities. The sun, moon, planets, the elements, and the powers of nature had their idol representatives in the Pantheon at Rome. Heathenism had there its many gods, but there was no disunion among them. Side by side the various images stood in the great idol temple; the polytheist recognised all the different religions of the heathen world. That was union, indeed—the union of darkness. The Druidic, the Jewish, and the Christian were the only creeds he could not tolerate.

Now, when Diocletian and Maximinian declared war against the Christians, they struck medals representing themselves as Jove and Hercules destroying Christianity.

Maxentius invoked the aid of his gods and encouraged himself with heathen oracles before he went to battle. Maximin vowed to Jupiter he would extirpate the Christian religion, while Licinius believed he was inspired by his gods when he marched against Constantine. And what was the religion of Constantine himself before he embraced Christianity?

It was principally the worship of the *sun*. Gibbon says:—

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"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology, and he was pleased to be represented with the symbols of the God of Light and Poetry. . . . The altars of Apollo were crowned with votive offerings of Constantine, and the credulous multitude were taught to believe that he was permitted to behold with mortal eyes the visible majesty of their tutelar deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine, and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favourite."*

Instead of "vengeance," however, following the conversion of Constantine, the "god of light became black as sackcloth of hair," viz., dismay and mourning attended his adherents, while the worship of the solar orb was overthrown. God executed his judgments upon the gods of ancient Rome. In other words, the national established system of paganism ceased to rule in the political and religious firmament of the Roman Empire. "The ruin of the Pagan religion," says Gibbon, "is described by the sophists as a dreadful and amazing prodigy, which *covered the earth with darkness and restored the ancient dominion of chaos and night.*" These words of the historian are nearly as vividly descriptive of the eclipse and removal of the Pagan system, as the yet more metaphorical language of the Seer of Patmos, who beheld the "amazing prodigy" under the figurations of darkened luminaries and dreadful cataclysms.

(2) The disappearance of heaven, islands, etc.

"*And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*"

We must bear in mind that the "*heaven*" here is significant of the Roman dominant polity and its *luminaries* of the governing powers therein, and is totally distinct from the "heaven" in which is the throne of God. Here, then, we again meet with another of those vivid contrasts so constantly found in the Divine Calendar. Just as there are two different white horses, two women, two cities, etc., so we are shown two *heavens*—one the over-arching of a mere earthly landscape, the other the overruling limitless sphere whence the Judge of all the earth guides the affairs on this round Dot in a great universe, according to the purposes of His own will.

The removal of mountains and islands, under the influence of the earthquake, is figurative of the collapse of Rome's ancient heathen establishment, so ancient that it seemed as immovable as the hills around the so-called "Eternal city." Peoples and empires, and systems of earthly origin have their day, and then depart as a scroll rolled up and put away. But Israel in a place of their own in these Isles of the West can never be removed. The "stone" kingdom stands out majestically unique and grandly isolated as the one and sole kingdom which is exempt from the mere transitory glory which is the portion of all the purely Gentile powers. All the kingdoms, except the fifth of Nebuchadnezzar's vision, spin out their career and vanish. Israel alone is destined to abide, and is "not reckoned among the nations" of temporary greatness.

(3) Terror and defeat.

"*And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bond man, and every freeman, hid themselves in the dens and in the rocks of the mountains, and they say to the rocks and the mountains, Fall on us, and hide us,*" *etc.*

The fear and dismay here depicted well foretold the terror which befell the votaries of heathen Rome, and their total defeat before the armies of the *Labarum*. The phrase "kings of the earth," specifies the four contemporary kings which Diocletian's change of government provided; for a time there were even six emperors reigning. These rulers had their imperial courts in various parts of the empire, which were kept up with costly magnificence, but their pride and pomp afforded no protection to the terror-stricken inmates. Horrible fear, indeed, overtook "the kings of the earth" and the great men and captains as follows:—

Diocletian, Galerius, and Maximinian were those who conspired for the extirpation of Christianity. On September 23rd, 303, the persecution began by the demolition of the Nicomedia—a large building where Christians were wont to meet for worship. The first of these "kings" (Diocletian) is said, accoding to Eusebius, to have been stricken with such panic that he died raving mad (313). Galerius was tormented on his death-bed with agonising remorse as well as with a dreadful disease, like that to which Herod, as recorded in the Acts, succumbed, viz., he was eaten of worms. In his dying hours Galerius besought the Christians to pray for him (311). Maximinian, overcome by terror and remorse after his defeat by Constantine, is said to have hanged himself (310). His son and successor, Maxentius, is described by Gibbon as trembling even at the suggestion of meeting in battle the invincible Constantine. "He listened with melancholy attention to the rumours of omens and presages which seemed to menace his life and empire." On October 27th, 312, was fought the famous battle of Milvian Bridge, followed by the triumphant entrance of Constantine into Rome. Gibbon describes the consternation of the defeated as follows:—

"The confusion then became general, and the dismayed troops of Maxentius, pursued by an implacable enemy, rushed by thousands into the deep and rapid stream of the Tiber. The emperor himself attempted to escape back into the city over the Milvian Bridge, but the crowds which pressed together through that narrow passage forced him into the river, where he was immediately drowned by the weight of his armour. His body, which had sunk very deep into the mud, was found with some difficulty the next day. The sight of his head, when it was exposed to the eyes of the people, convinced them of their deliverance, and admonished them to receive with exclamations of loyalty and gratitude the fortunate Constantine, who thus achieved by his valour and ability the most splendid enterprise of his life."*

It was before this great victory that Constantine had adopted the *Labarum* as his ensign, the sight of which inspired his foes with terror and his adherents with courage and zeal, and caused all to look upon the conflict as a religious war. The followers of the imperial deliverer marched, says Gibbon, "with the full assurance that the same God who had formerly opened a passage to the Israelites through the waters of the Jordan, and had thrown down the walls of Jericho at the sound of the trumpets of Joshua, would display His visible Majesty and power in the victory of Constantine" (Vol. I., ch. xx.).

(To be continued.)

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor 12, Burdon Terrace, Newcastle-on-Tyne.

Gibbon's *Decline and Fall of Rome*, Vol. I. ch. xx.

* Gibbon's *Decline and Fall of Rome*, I. xiv.

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ABOUT OURSELVES.

Letters to the Lads of the Empire.—XVIII.

By the Rev. Leonard Hills.

The late President Garfield once said that every young fellow at the start of his career should be pitched overboard and left to sink or swim, as it was his experience that no one who was worth the picking up was ever drowned. Exactly how he arrived at this conclusion I am not prepared to say, but the recollection of the incident serves to remind me that, whether or no, the "thrown overboard" policy is the sanest for young men; it has at any rate been violently adopted towards British-Israel teaching; and whether Garfield's conclusion is accurate or no it was at least prophetic of the result of British-Israel teaching. For thirty years we have been thrown overboard again and again; we have been thrust to the depths, but we won't drown. We have lived and moved and had our being in the deep seas of contumely, the maelstrom of opposition, and come out unscathed from the hot water geysers of ridicule and misrepresentation. What is the secret of this vitality? Answer: The impregnability of our foundation on the "sure word of prophecy." I have before me the report of a debate on Anglo-Israelism which took place at Colchester as far back as May, 1882, between the then President of the Colchester Anglo-Israel Association and the minister of the New Church, Brightlingsea. It is a closely-printed booklet of 32 pages, small post 8vo., and is accepted by both parties as a *verbatim* report of the proceedings. I read it again this week to look up the arguments of our opponents of those far-off days. Here is the first: "The Anglo-Israel theory is a cunningly devised fable, without one atom of truth in it." This is pretty sweeping; but assertion is not argument, and denial is not disproof, and after a lapse of twenty-four years we find that to-day that is still the stock objection to British-Israel teaching. During those same twenty-four years the world has witnessed and enjoyed a development of knowledge and increased information on practically every subject that the human mind is cognizant of. Is it not passing strange that in spite of all the increased methods of education, the improved and advanced thought, this cunningly devised fable should have grown in the way that it has, keeping pace with the march of intellect, and claiming the adherence of bishops, judges, admirals, generals, and scholars of no mean degree? Surely if our belief were nothing but a cunningly devised fable it would have long ago been swept into the limbo of oblivion, instead of making the broad and steady progress that we see it enjoys to-day. When truth comes, it comes to stay. More than that—it comes to grow and bear fruit, and by their fruits, said Jesus, ye shall know them. Of course, the bare fact of progress is, in itself, no guarantee of truth or goodness. For if mere numbers were in themselves the criterion of vital truth, then Mahommedism or Dowieism would be established at once as true. But the unerring Book of Holy Writ gives us this test: "By their fruits ye shall know them." The increasing numbers of believers in the Truth of God, as prophesied in our Bible and fulfilled in ourselves, has brought forth some fruit whereby the unbiassed and unprejudiced may know whether it be of God or no. There has been a deeper and more whole-hearted study of the Bible in its entirety. Infidelity has again and again been silenced, and, in many instances, reclaimed. A missionary enthusiasm has been enkindled, and that enthusiasm has taken very practical measures. The Jews, and matters concerning them, have received an attention not otherwise possible, and Scripture and history in relation to them has become of absorbing interest in the New Light. The vexed question of Church and Dissent finds its settlement and complete Scriptural answer here, and here only. True, we have not multiplied prayer meetings, but that is to be accounted for by the fact that we are not yet at the end of our Praise meeting. Our National Church history and Liturgy has had a new significance in the light of the knowledge of our Israelitish origin. God has, indeed, "made all things new" in a fashion not understood before. History and geography, chronology and astronomy, are studied with the zest that only comes with the realization that "God is in the midst and that we are His people." The printing press, photography, telegraphy, and all the wonders that stand on the known border of electricity are all seen to be means whereby the people shall declare the Name of their Saviour to a world that hungers for the Bread of Life. A new lustre is given to the Crown, and a priestly dignity added to the honoured name of Edward the Peacemaker, who sits on David's Throne. Patriotism has a new meaning, and pessimism goes back to its own Hades confounded. Great Britain is Ephraim-Israel as assuredly as the Jews are Judah-Israel. Not because we knew it or didn't know it; not because it's the last new fad to believe it; not because we are better than other people—never let us forget how pride, drunkenness, and forgetfulness of God has so often and so truly been witnessed against us—not because we are a Christian people, but because we bear all the marks that were to distinguish God's chosen people in the latter days and under the New Covenant. If the Bible is worth the paper it is printed on, Israel must be in existence at the present time as the Chief of Nations, under the New Covenant, witnessing to the goodness and faithfulness of the God of the Book. This post has brought me a most encouraging letter from a brother believer in far-away Gippsland, Australia. In his letter he speaks with gratitude of the light and blessing that came to him when first the Identity Truth was brought before him long years ago by the late Edward Hines' "Forty-seven Identifications." "Before that," he says, "I was not much better than an infidel." Here, again, is testimony that the Truth of God, rightly divided and clearly stated, turns the heart of an unbeliever to the knowledge and service of God in Christ. It has been fashionable in some Identity circles to ignore of late the grand pioneer work that was done by Edward Hine; but, personally, I cannot but rejoice and give thanks again and again, as fresh testimony to the Divine blessing that accompanied his work continues to come along. It was my privilege a few weeks ago to carefully examine Edward Hine's Bible. As I put it down, I could only pray that every young fellow who loves God and Truth would as diligently read, mark, and learn his Bible as this devoted servant did. Every page was in many places underscored, and vigorous notes put in the margin. The cause of British-Israel Truth owes very, very much to this man and the knowledge he had of God's Word. The Australian friend above referred to is over 75 years of age, but vigorous to a degree in spreading the truth amongst the little community of farmers and others who make up his home circle. I envy him his beautiful writing. It is just like copperplate, and that for a man of over seventy-five. I guess that the compositors who have to set up these letters of mine often wish that I wrote copperplate instead of the dreadful spidery, crabbed, cramped stuff that it is. I would just like to say here, though, that in spite of the hopelessly

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and helplessly "bad fist" of mine, it is the rarest thing for me to have to make any alteration or correction in the proofs. If every student of British-Israel Truth was as careful of detail as are the comps. and readers of Messrs. Banks' firm we should present a compact body of believers who were "thoroughly furnished" and "mighty in the Scriptures," alive to their privileges, and counting it a great honour to help forward the Truth. Alas, that there are so many "wheelbarrow" believers—folks who go very well while they are pushed, but "no go" on their own initiation, and (wheelbarrow-like) very prone to get "upset," and then it takes a lot of very gentle handling to put "humpty dumpty" together again. You fellows, be "strong in the Lord," always *abounding* in the work of the Lord; don't be a wheelbarrow, but when you come across one help it along all you can and be sure not to upset it. "Whatsoever thy hand findeth to do, do it with thy might," and do all to the glory of God, and may the Word of God dwell in you richly in all wisdom.

THE BIBLE'S INTEGRITY.

In the King's Hall, Holborn Restaurant, on October 17th, a crowded meeting, convened by the council of the Evangelical Alliance, was held for the purpose of hearing an address from the Very Rev. Dr. Wace, Dean of Canterbury, on "The Integrity of God's Word." The Dean of Canterbury, referring to the criticism of the Bible which had taken place, dealt at first with the New Testament. He said it was quite true that the New Testament had been brought into its present form through the consciousness of the Church, but it must be borne in mind that before many of the books were written there were the living authorities to whom they referred present among men and themselves bearing the testimony on which the Church was founded. There was no need to have the Epistles and Gospels written whilst the persons whom they concerned were living. The New Testament was present among men in a living form before it had been transferred to the pages of the book as we now had it. The Word of God was the most solemn that a human being could take into his mouth, and it would be well if that were more generally borne in mind. There were, unhappily, critics abroad who did not regard it as the Word of God, and he did not believe any sound results could be obtained by the criticism of men who failed to approach the Bible as the Word of God. Happily, in this country, the great majority of critics—even those from whom some of us most differed—did approach the Scriptures with awe. The matter of most importance to them to consider that afternoon, said the Dean, was whether any considerations had been brought to light since the time of the Reformation which would in the least degree invalidate their belief in the Holy Scriptures as the sole authority and Word of God. He held that there had not. All the criticism had only proved that the old belief of the Church in the New Testament had been confidently established, and that it gave a faithful contemporary account of what Christ said and did. As to the Old Testament, no one could doubt that the apostles and evangelists believed in its trustworthiness. It was true that in the matter of the authorship of many of the books there was nothing known, owing mainly to the fact that the Jews seemed to have paid little regard to authorship. Where, however, was the evidence that the books were untrustworthy? There was none. There was everything that proved their trustworthiness. There were passages that occasioned perplexity and there were likely to be, for books of great antiquity could not be understood at once; but they were taught that the Word of the Lord endured for ever, and he had not the slightest doubt that it would.

ENGLAND'S IRON HORSE=SWIFT BEASTS OF ISAIAH LXVI. 20.

(*Chariots, Litters=Car. Car. Oth. Line of Carriages.*)

Away! away on our iron track!
Who shall follow or bring us back?
O'er hill and valley, o'er river and stream,
We fly on the wings of the rushing steam.
What is this grand majestic form
That drives alike through calm and storm—
That bends nor shrinks from the pelting rain,
But laughs in the teeth of the hurricane;
Whose snort is as loud as the breaker's roar
When it foaming rolls on the beaten shore?
Whose scream is like the hyena's cry,
Or the neigh of a horse in his agony!
That falls so shrill on the startled deer
That oft the lion will turn in fear,
And hide himself from the light of day
Till the horrid noise has passed away;
Whose piercing voice, so strange and wild,
May yet be ruled by a little child;
Whose limbs and sinews are brass and steel;
Whose mouth a furnace, whose foot a wheel:
No human passions, no human pains,
No love or hate in her fiery veins.
This is the mare of the English breed,
The mare of the iron frame,
That on fuel and water alone doth feed,
While she strides the earth aflame.
"Supply me well with coke or coal,
Or other food to fire my soul;
With good clean water for my drink,
Then my breath won't fail, or my spirit sink;
Though you urge me on from day to day,
Though lone my path and long the way,
Along mountain side or o'er the plain,
I'll still toil on before my train.
You must keep me clean—this right I claim—
And don't abuse my well-knit frame;
Then I'll be true to my driver's call,
Whether he be great or he be small;
Chain me well to my heavy load,
And set my feet on a good hard road;
Be sure my glaring eyes are seen—
Two white, one red, the other green.
Look well to the crossings, to points take heed,
Then urge me on to my utmost speed.
With two fearless men upon my plate,
Then leave me to God, to space and my fate."
Hail, Stephenson! in every place,
Thou founder of this mighty race;
Thy engine and thy railway car
Shall bring God's people from afar
To the Land of Promise, the blissful shore,
To safely dwell for evermore.

Walter Rigby

(Son of Isaac Rigby, one of the surveyors of the line across Chat Moss, Manchester to Liverpool Railway).

Launceston, Tasmania.

Death.—At his residence, 13, Spring Row, Bradford (Yorks), Mr. J. B. Hirst, aged 83. He was President of the Bradford British-Israel Association, and an old and valued worker in the Identity cause for many years.

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MISCELLANEA.

THE TABLE OF SHEWBREAD.—It was in the neighbourhood of Toledo, in Spain, that Taric, the Moslem general at the time of the conquest of Spain by the Arabs, found that precious Table adorned with hyacinths and emeralds, which Gelif Alddris, in his description of Spain, calls the Table of Solomon ben David. This Table is supposed to have been saved by the captive Jews, with other precious and sacred vessels, from the pillage of the Temple by Nebuchadnezzar, and brought with them into Spain. It was probably the same Table of the Shewbread spoken of in the book of Kings, and by Josephus, and which, with the Candlestick and the Altar of Incense, constituted the three wonders of the Temple (*Antiquities*, Bk. viii., c. 3). There can be little doubt that this was the original Table of Shewbread made by Solomon, and that it was carried by Nebuchadnezzar to Babylon. That Table which Titus brought with him on his triumphal return to Rome was not the same; for when the city and Temple were rebuilt, after the first destruction, by the order of Cyrus, the sacred vessels were made anew; similar, indeed, to the old, but of inferior excellence, wanting, as they did, the anointing oil which Moses had compounded at the Divine Command (*A Year in Spain*. By A Young American, 1831, vol. ii., p. 25). It is evident that if the golden Table of the first Temple was, after the destruction of Jerusalem, B.C. 588, brought safely by faithful Jews into Spain, the golden Ark could just as easily have been brought into Spain, and thence conveyed safely into Ireland. And neither the Ark nor the Table is among the sacred objects returned by Cyrus to Jerusalem from Babylon (Ezra i. 7—11).—A. B. G.

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SYNONYMOUS WITH THE CAUSE OF RIGHTEOUSNESS.—Earl Grey, speaking at the unveiling of a monument at Ottawa, commemorating the heroism of Henry Albert Harper, said: "A year ago I stood at the graveside of another young Civil servant of the Crown at Matoppo, in Rhodesia, who, on being carried to his last resting-place, mortally wounded, said, 'Well, it is a grand thing to die for the expansion of Empire.' That Empire, in his mind, as in that of Harper, was synonymous with the cause of righteousness."

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THE GENTILES RAGING (Psa. ii. 1).—The leading article in the *Daily Mirror* for Nov. 17th, treating of the violent attacks by the German Press on Great Britain, was entitled, "Why do the Germans Rage?"

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GOD'S HAND SEEN.—To recognise the Hand of God in the story of the past, to acknowledge Him as the guide and leader of the people, to discern His sanction behind all moral progress and His inspiration in the heroes of ancient time—this is the secret of Christian patriotism. We English are God's people as surely as the Hebrews were. It is Jehovah Who led our forefathers across the seas, Who gathered them into a political unity, and gave them a dynasty to rule the land. It is He Who was the Strength of the figures of our patriarchal age, of Augustine and Aidan, of Cuthbert and Chad, of Caedmon, and Bede, and Alfred. It is He Who has brought the masses out of serfdom into enfranchisement, Who has presided over the growth of our institutions, and inspired our sages, and poets, and reformers. For our disloyalty He has laid His scourges both on Church and State, and yet He has protected us in the hour of peril. On the medal struck to commemorate the overthrow of the Spanish Armada was cut the incription: "The Lord sent His wind and scattered them." This rich vein of truth, revealed long ago to Israel, needs to be quarried anew by every generation of the Christian Church. And it will enable her not only to interpret the storied past, but to understand the events and tendencies of the present day.—*Guardian*, Nov. 8.

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CRICKET CONQUERS CASTE.—British rule has conferred one blessing upon the people of India that will always be remembered with the keenest appreciation. It has given a national game, for the first time in their history, to the entire population of India. Cricket has gone there to stay. A generation ago—even so late as when Mr. Kipling began to write his first stories—a spirit of distrust and latent animosity was supposed to exist between the English and Indians. But gradually, as if at the touch of some mystic hand, a better frame of mind was observed. English and Indian met no longer to measure strength and find out differences; they began rather to notice their mutual likes and tastes. It was largely cricket that made this change. With the first knowledge of it came the discovery to the Indians that they too were destined to excel and find in it the keenest delight. The old caste prejudices broke down under its magic spell, and a new leavening of Western ideas began to spread throughout the land. Thus it has come to pass to-day that the national game of England is the national game of India. It is a mere truism that wherever in India Englishmen are gathered together, there a cricket club is to be found. Every military cantonment, every third-rate civil station, has its cricket pitch. They are the models from which has been built up a system of cricket in every boys' school in every little village.—A native of India in the *North Mail*.

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ADVICE TO MR. GOKHALE.—The next time Mr. Gokhale, who has been deputed by the National Congress to draw the British public's attention to Indian wrongs, happens to dilate on the unsympathetic nature of British rule, his audience should ask him to explain the meaning of *takavi*. The word means a strengthening or reinforcement; and it denotes in its secondary significance the loans granted by a paternal government, in its capacity as supreme landlord, to farmers in difficulties. In no country in the world, perhaps, is assistance given to the tillers of the soil on such liberal terms as in India; and it might be interesting to hear how Mr. Gokhale would reconcile the facts with his darkly painted picture of the Government's indifference to the welfare of the people. The Department of Agriculture and Commerce has just been taking steps to facilitate the grant of agricultural loans by simplifying the procedure. Collectors and their assistants will be authorised, when in camp, to grant loans and pay over the money on the spot, so that the delays involved in a reference to headquarters will be avoided. The amendment of the rules relating to *takavi* advance was recommended by the Famine Commission of 1901, and, in adopting the suggestion, the Indian Government is warranted in hoping that the farmers will appreciate the new boon.—*Standard*.

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MEETING AT SEACOMBE.

MR. D. PARKER, hon. sec. of the North of England Anglo-Israel Council, was announced to give a lecture in the Christian Mission Room, Chapel-street, Seacombe, near Birkenhead, on Thursday evening, November 24th, 1905, on "The Abrahamic Covenant," but at the last moment was compelled to send a telegram that he could not leave Sowerby Bridge because his wife was seriously ill. Under these circumstances, at a moment's notice, Mr. George F. S. Boston, of Liscard, was asked to step into the breach, which he most willingly did, and for more than three-quarters of an hour held a large audience spellbound as he proved from the Bible and English and American history that the Anglo-Saxon race descend from Israel of the Ten Tribes, as still separate from Judah or the Jews. Without a note, Bible in hand, Mr. Boston went from "strength to strength," never faltered for a word, and, being well up in Hebrew and Greek roots, gave a full and rich meaning to many passages which are somewhat obscure in our Authorised Version.

The lecturer commenced by remarking that "this was an age of romance; people were led away captive by the glamour of man's mind instead of the Word of God, which contained the greatest romance the mind of man could possibly conceive in the origin and destiny of our own race, being Israel. The faith of Charles Bradlaugh was wrecked because he read many passages promising great power and expansion to Abraham, which he, looking only as our pastors and teachers do on the House of Judah (the Jews), and not seeing the House of Israel, supposed had failed."

The lecturer then dealt with the particulars of the Abrahamic covenant as set forth in Gen. xii., xvii. and xxii.; spoke of the promised seed when Abraham was 99 years old and Sarah long past the age of child-bearing; showed how he was nevertheless to be the "father of a multitude of nations"—a position never occupied by the Jews, or Judah. The land of Canaan was also promised as "an everlasting possession." This covenant was afterwards confirmed to Isaac, then to Jacob, and by him passed on, by direct inspiration of God, to Ephraim and Manasseh, the two sons of Joseph. The unconditional nature of this covenant with Abraham, in contradistinction to that with Moses, was proved and insisted on. It was shown that Jacob, by the Holy Spirit's guidance, predicted that Ephraim was to become a multitude or fulness of nations, and "Ephraim" afterwards became another name for Israel. The division of the Hebrew people into two peoples under Rehoboam, the son of Solomon, was next commented on, and the idolatry of Israel immediately following, for which they were carried away captive to Assyria 134 years before Judah was taken captive to Babylon, from which captivity the Jews returned after seventy years, according to Jeremiah's prophecy; but Israel has never to this day returned. The "One Seed, the Saviour" of Gal. iii., was then touched upon, and the necessity of belief in that glorious personal Saviour, the Redeemer of Israel and the Saviour of the world, proclaimed. The lecturer then turned to Hosea i. and gave a masterly interpretation of the meanings in Hebrew of "Jezreel," or "dispersed," showing how Peter addresses his epistles to the "diaspora, or dispersion"—this very same people. "Loruhamah"—the Lo being a negative in Hebrew, and Ruhamah, "mercy"—made this daughter's name to stand for "no mercy"; see Hos. i. 6: "For I will no more have mercy upon the House of Israel, but I will utterly take them away." The next verse shows Judah, the Jews, still left as representing the race, and as to them God says (verse 7), "I will have mercy upon the House of Judah." "Lo-ammi" was then explained as being "not My people," Lo-ammi Israel of the Ten Tribes of St. Peter's Epistles, and the force of the Hebrew explained, as also the proper reading of verse 10: "It shall come to pass that instead of being Lo-ammi, not My people, there it shall be said unto them, Ye are the sons of the living God." This led again to the glorious work of Israel's Redeemer in thus reversing the terrible doom pronounced on their idolatry. In Christ all these blessings find the possibility of fulfilment. The House of Judah, or the Jews, would not have Jesus to reign over them; they cried, "His blood be on us, and on our children," and to this hour in Russia they were reaping the fruits of that dreadful cry. But when we see that Jesus is "the Glory of His people Israel" of the Ten Tribes (Luke ii. 32), all Scripture and history fall into line in perfect harmony, and we exclaim with Paul in contemplation of this great subject, "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33). Mr. Boston next turned to Zech. xi. 7, showing how the "poor of the flock" still are more ready to accept Christ than the rich, who are filled too often with the love of pleasure. The two staves, "beauty and bands," were then admirably explained, and the breaking of the brotherhood between Judah and Israel, who are, however, yet to be reunited when Ezek. xxxvii. is fulfilled. Micah iv. 1 next came under review, the lecturer explaining that, in Hebrew, mountain means kingdom. Everybody knows where the remnant are—the Jews, or Judah; but where is the Ten-tribed House of Ephraim? A reference to Gen. xlix. 22—26 and Deut. xxxiii. 13—17 proved that Ephraim stood revealed all over the world to the open eye of faith. The "daughter nations" who have run over the parent wall are too obvious to be overlooked, and yet people are blind and may well pray, as the Rev. Leonard Hills points out, "Lighten our darkness." The Union Jack was then explained as meaning Jacque, or Jacob, and that foreign ambassadors were addressed as being at "the Court of St. Jacob"—a new thought to many present and which made a deep impression.

It was easily seen that Mr. Boston could have gone on for hours and still have only touched the fringe of this mighty truth. At the close a most cordial vote of thanks on the motion of Mr. Clarke, chairman, was passed to the lecturer, and also a vote of sympathy for Mrs. Parker.

The collection more than covered the expenses, and left a balance in hand for other meetings. Between twenty and thirty persons gave their names as desirous of knowing more, and it is hoped that a Wallasey British-Israel Association may result.

Amongst those present were Mrs. Barton, Mrs. Barrow, Mrs. Partington, Mr. and Mrs. Jos. Dudley (of St. Helens), Mr. C. R. Colquhoun (hon. sec. of the North Liverpool British-Israel Identity Association), and Mr. Theodore S. Hill (of Birkenhead).

A GOOD GATE.—Given the "world-policy," which seems to underlie the new Anglo-Japanese Alliance, it is probable that the decision to utilise Singapore is decidedly intelligent. It is a great strategic point, a splendid natural harbour, the gate of the whole area in which the struggle for the mastery of China must be fought out.—*Daily News*, Sept. 25th.

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THE NEW CANADIAN PROVINCES.

To-day, the inauguration of provincial autonomy for the new provinces of Saskatchewan and Alberta takes place at Regina, hitherto the capital of the North-West Territories of Canada, and for the future the capital of the province of Saskatchewan, Edmonton being nominated as the capital of Alberta. The organized districts of the Territories have been sub-divided into these two great provinces, each larger than France, and in the whole vast era there is less worthless land, unavailable for close settlement, than in any similar tract on the North American continent. It is estimated that the new provinces can support in comfort a population of not less than fifty people to the square mile, which would give room for 20,000,000 inhabitants over and above the present population, estimated at about 600,000. Sir Wilfrid Laurier has described the granting of responsible provincial government to the North-West Territories as "perhaps the most important event in the political history of Canada since Confederation in 1867." The proclamation of autonomy at Regina is to be attended with elaborate ceremony and much festivity, the latter extending over three days. Earl Grey, Governor-General, is to be present, and he will be supported by Sir Wilfrid Laurier, several members of the Ministry, and a large number of prominent men from all parts of the Dominion. This year there is an unusually large number of English and American visitors touring in Canada, and all have been cordially invited to attend at Regina on September 4. As that date is Labour Day, and a public holiday, the farmers and working men from all parts of the Territories are sure to be present in great numbers.

Regina is a flourishing town of 8,000 inhabitants, on the main transcontinental line of the Canadian Pacific Railway. It is distant 360 miles west of Winnipeg, 480 miles east of Calgary, and is the commercial and distributing centre for a large portion of the province of Saskatchewan. It has hitherto been the headquarters of the Royal North-West Mounted Police, who, in their gay uniforms, will play an important part in the inauguration ceremonies. A recent Order-in-Council at Ottawa has appointed the Governor-General temporary commandant of this splendid body of men during his present visit to the North-West. Regina is in a very flourishing state at present, as the prairie lands around it are rapidly coming under close settlement, for which, from their great fertility, they are well adapted. There are now no free homesteads to be had anywhere near Regina, and land has become increasingly valuable. Half-a-dozen years ago, land near Regina could be bought for one dollar an acre, and there was abundant land available for free homesteading. The nearest free homesteads are now far to the north of Regina, and unbroken prairie land fetches from eight to fifteen dollars an acre, while improved farms are readily saleable at from twenty to thirty-five dollars an acre. Regina claims the title of "City," and its municipal government is entrusted to an elected council, consisting of Mayor and Aldermen. It has its own electric light service, and is, perhaps, the best lighted city in the North-West. It has a splendid gravitation waterworks system that takes to every house an abundant supply of particularly good water. There are many handsome buildings, both public and private, the streets and avenues are being boulevarded, improvements are being made in all directions, and in every way Regina shows itself up-to-date. Winnipeg has sometimes been called the coming Chicago of Canada, and should its development justify the comparison, Regina is likely to become to Winnipeg what Omaha is to Chicago.

During the past few years the development of the North-West has been rapid and remarkable, of which the best evidence may be found in the fact that the Dominion Parliament has been constrained to concede responsible provincial government to the people of the new provinces. The word "constrained" is written advisedly, for it is no secret that several members of Sir Wilfrid Laurier's Cabinet would have liked to see the Territories kept in Dominion Government leading-strings for some years longer at any rate. The feeling throughout Canada, however, was too strong for them, for it was realised that until provincial rights were conceded the North-West was suffering injustice. The intention of the Government was to make Saskatchewan and Alberta as nearly as possible equal in area. The boundaries of the two provinces are, roughly, on the east the Manitoba boundary, on the south the American international line, on the west the Rocky Mountains, and on the north the limit of cultivable land. Saskatchewan will be the great wheat-growing province of Canada, as it is far larger than Manitoba, and the wheat-growing soils of the Saskatchewan Valley are equal to the pick of the soil that grows the "Manitoba No. 1 hard," the best wheat in the world. Last year's wheat crop in Western Canada was about 70,000,000 bushels, and this year's is expected to produce 100,000,000 bushels. Taking less than one-third of Saskatchewan, or, say, 50,000,000 acres, as coming under cultivation in a few years' time—it is now settling up very rapidly with small farmers—a low average of production would be twenty bushels of wheat to the acre: 50,000,000 acres at twenty bushels to the acre would give for Saskatchewan alone a production of 1,000,000,000 bushels of wheat as that province's contribution to the wheat supply of the world. Alberta has much good wheat land, but it is more diversified than Saskatchewan. Many people prefer it as a place of residence, and as the long undulations of the prairies, plains, and valleys run out into the foot-hills of the Rockies, the country in Alberta becomes park-like, and is an ideal breeding and fattening ground for cattle, and for mixed farming.

Good soil and favourable climatic conditions are essential for successful wheat growing, but these are of little account unless they are supplemented by satisfactory facilities for transportation of the grain to market. Realising this, the Dominion Government has taken steps to create a perfect network of railways through the agricultural areas of the new provinces. In the southern wheat-belt of Manitoba, the greatest hard wheat district in the world, no farmer is distant more than ten miles from a railway since the construction of the Canadian Northern, and in the wheat areas of Saskatchewan and Alberta it is the intention of the Government to arrive at a similar result with as little delay as possible. At present the Canadian Pacific and Canadian Northern Railways serve a large area of the North-West. In two or three years' time, the Grand Trunk Pacific Railway will also be extending across the prairies to the Rocky Mountains. It is at present building the first portion of its line to connect Fort William on Lake Superior with Winnipeg, a piece of construction that has many engineering difficulties. On its line from Winnipeg across the prairies, through the Rockies, and on to the Pacific coast, the Grand Trunk Pacific is assisted by the Dominion Government to the extent of a guarantee of three-fourths of the amount of its three per cent. construction bonds, but it receives no land

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grants or other contribution from the Dominion or from any of the provinces west of the Great Lakes.

As the pioneer railway, the Canadian Pacific received large land grants and liberal assistance from the Dominion. The Canadian Northern has also received enormous land grants and very liberal financial assistance, whereby it has been able to construct its lines at a figure upon which the fixed charges are lower than those of any similar railway on the American continent. The extension of its main line from Port Arthur viâ Winnipeg, to Edmonton, the capital of Alberta, will be opened for traffic in about six weeks' time, and will bring in this season's crop from along the whole length of the Saskatchewan Valley. The distance from Winnipeg to Edmonton by the Canadian Northern is 830 miles, and nearly every mile of the way is through the best description of wheat lands, which would have been comparatively useless without the railway. Hence the Dominion Government guarantees all the bonds of the Canadian Northern issued for the construction of railways in Saskatchewan and Alberta. The rails are now laid to within a hundred miles of Edmonton, and the rate of progress is about three and a-half miles a day. By the first of December next, it is expected that the Canadian Northern will have in operation not less than 2,500 miles of railway, with an equipment equal, or rather superior, for it is all new, to any railway in America. Trains are already running on a regular time-table from Port Arthur to Lloydminster. This thriving little town is the headquarters of the "All-British" colony that was personally conducted to Canada by the Rev. Mr. Barr, three years ago, and which, through mismanagement, suffered considerable privation and hardship at the start. Now the community is one of the most prosperous in Western Canada, land has quadrupled in value with the advent of the Canadian Northern, and this year the little settlement received from England an accession to its numbers of nearly a thousand well-to-do immigrants.

The Canadian Northern, sometimes called "the people's railroad," will be the great wheat-carrying railroad of the North-West, and, very wisely, the Government of Manitoba and the Dominion Government, in granting its charters, reserved power to regulate the rates, partly in the interest of the farmers, and partly to insure that its rates should be sufficiently remunerative as to pay its obligations, for which the Governments are responsible to its bondholders. It was also provided that the Canadian Northern can never sell out to the Canadian Pacific nor come under the same ownership and management, so that the North-West should have in perpetuity at least two direct railways to navigation on Lake Superior, whence there is water transportation to the Atlantic and all parts of the world. The Canadian farmer has cheaper land freights to navigation than has his neighbour to the south, across the invisible international boundary line, from corresponding and similar points. His land cost less than a fourth of the price of similar land in the North-West States, and his average yield per acre has proved, over a series of years, at least twenty-five per cent. greater. Is it small wonder then that Americans are flocking into North-West Canada in tens of thousands? The nineteenth was the century of the United States; Americans who have made a careful study of the question admit that the twentieth century is to be Canada's—*Pall Mall Gazette*, Sept. 4.

CORRECTION.—In BANNER for December 6th, p. 503, "The Language of the Sea," second line, *Nyelston* should read *Nyelvtan*.

Correspondence.

EXTRACTS FROM COLONIAL LETTER.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following paragraphs will show how busy some of our people are in those distant places of the Empire. The writer is Mr. Charles Beadle, of Dunedin, New Zealand. The letter is too long to print.

Yours most truly, J. IDRISYN JONES.

"DEAR SIR,—Some time ago you asked Anglo-Israelites on this side of the Empire to write you, giving some of their experiences, discouragements, and successes. I have quietly sown the greater part of Invercargill, Otago, and Canterbury along the lines of railway, also over the larger portion of the Otago Goldfields, distributing thousands of BANNERS, books, and "Britain's Imperial Destiny," &c. My way is to enclose one or two leaflets in a BANNER or book, roll tightly, tie with fancy string to make a parcel easily thrown from a train or trap. The most of my holidays are engaged in the precious work of sowing the seed, in preparation for the glorious time, now near at hand, when the seed sown will, under the influence of the Holy Spirit, spring into life and bear much fruit to the glory of God and the blessing of His people."

"Though there have been a few discouragements, there has been much success. This encourages me to go on sowing. Almost everybody in this part of the Empire knows something of the subject of Israel. I do not remember conversing with one that did not know a little about the Lost Ten Tribes, as Israel is usually called. If our ministers would only accept the Truth, then speak it out, the people would almost unanimously say Amen to the glory of God."

"We have some busy sowers in Dunedin making known the mystery of God to such as will listen; but so few take time to search heartily to see if these things are so. While we see God's Word fulfilled in the up-rising of Israel, it is also literally fulfilled in another way. One of the signs of the last days was to be lovers of pleasure more than lovers of God. How few know or care that Israel's seven times ended about 1805, and the times of the Gentiles about 1903. Seeing that these times are ended, the second advent can now be expected. I was delighted with your article in the BANNER of March 1st, 1905, on the Signs of the Times. It is time someone roused up Israel to the fact of the imminence of the second advent, for it is only those that are ready that go in to the Marriage Supper."

THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The question of a conference on the subject of the Identity, which was referred to in the annual report of the Council of the British-Israel Association, and which has since been the subject of much correspondence in the BANNER, was brought before the Council at their meeting on November 2nd. A committee was formed to consider and work out the details and to communicate with the various Associations throughout the United Kingdom, with a view to obtaining their co-operation and assistance. The Council propose that the first conference should be held in London in connection with the next annual meetings in May of 1906. The matter will have the committee's early attention, and they will put themselves in communication with the several Associations, and others interested, as soon as possible. Yours faithfully,

S. J. CARLTON, *General Secretary*.

November 24th, 1905.

[All our readers will be pleased to learn that a definite step has been taken towards holding a Conference, while many will regret that it is to sit so far South as London, seeing that this may debar them from attending. But Mr. Carlton speaks of this gathering as "the first Conference," and it is understood that another will be held at some date for the

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more especial benefit of those living further North. No doubt there are cogent arguments in favour of this arrangement, but the drawback is that it compels us to confer in sections, which will not satisfy the aspirations of British-Israelites. We assume, however, that these proposed meetings are intended to lead up to a truly national Convention, and we hope the friends throughout the kingdom will, as far as ever possible, accept the invitations of the Imperial Council, so that it may feel justified in "going forward" quickly and boldly.—ED.]

EPHRAIM AND JUDAH IN ACCORD AT NORWICH.

To the Editor of the "Banner of Israel."

DEAR SIR,—The enclosed cutting from the *Eastern Daily Press*, Nov. 27th, is so intensely interesting to those of us who (D.G.) have been able to recognise our national Identity with Ephraim (Jehovah's firstborn, Jer. xxxi. 9), and is also such a remarkable proof that the predictions in Isa. xi. 13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," is now in course of fulfilment, that I thought you would consider it worthy of reproduction in the BANNER. If you concur I shall be glad to send copies to some of the leading Jews in Norwich, and others of my fellow-citizens who are interested in Missions to our beloved brethren of the House of Judah, who all unconsciously to themselves are being fully and freely admitted to social and political equality and rights of citizenship by their equally unconscious brother Ephraim (Rom. xi. 33).

Yours faithfully, ROBERT ADCOCK.

Bracondale, Norwich, 28th Nov., 1905.

The Synagogue doors were opened at four o'clock yesterday, the service being timed for 4.30. The Jew congregation is in the main a very punctual one, and most of them were in their seats at 4.15, the men all wearing their hats. The congregation included a few non-Jews. There were present, among others, Dr. Matthews, Mr. J. Lemon, Mr. Fred Henderson, Mr. W. P. Shave, Mr. A. Haldinstein, Mr. A. E. Soman, Mr. W. Shorten, &c.

The Rabbi, the Rev. S. Joseph, entered the building at 4.45. He wore a close-fitting black gown, and a black cap, and as soon as he had climbed up into the reading-desk he covered his shoulders with a white scarf. At 4.30, facing the "ark," or, as we have described it, the east end, he commenced to intone the ordinary evening service. The intonation lasted for just ten minutes, the congregation at times "buzzing" what might have been responses, or what might have been a following of the rabbi. At the end of ten minutes' intonation the rabbi left the reading-desk, and proceeded to the "ark," which is cut off from the body of the synagogue by rails and gates very much like the communion rails of an English Church. "Prayer," he said, as he stood at a lectern-like piece of church furniture all draped in black, with his face to the people and his back to the "ark," and all rose to their feet, the men all hatted, and the rabbi prayed. "Almighty God," he said, "our hearts tremble and our lips quiver because of tidings of the many and terrible evils that have befallen our brethren in the Empire of Russia." "Guardian of Israel," he continued, "Thou hast vouchsafed Thy gracious promise that Thou wilt not break Thy covenant with us, nor utterly destroy us. Spare, we beseech Thee, the remnant of Thy people dwelling in that vast country." "Incline the heart of the ruler of that land," he went on, "and the hearts of his counsellors and princes to deal with our brethren with justice and righteousness, and to shield them, so that men of wickedness may not afflict them any more." And so the prayer, a very beautiful one, spoken in English, went on. Included in it was a petition for England—"Bestow Thy blessing upon our dear land, under whose shadow we dwell in peace and happiness, and visit us all with mercy and salvation. Amen." The address came next, spoken, like the prayer, from the draped lectern just inside the "ark" rails and gates. "I am convinced," the rabbi said, "there is no necessity to appeal to your feelings. Our hearts are full of terrible anguish when we picture the thousands of homes which are now utterly destroyed, and call to mind the many thousands of Jews and Christians who are now homeless and starving in Russia." They had often stood in the midst of events which had made history; they had sometimes been proud to remember that they had been witnesses of the birth of some glorious epoch, when men progressed from liberty to liberty, from one conquest to another, that made life happier and men more contented. That night they were witnessing another memorable event—the unmaking of history. "We are going back," he said, "to the Middle Ages and worse. Let us turn to the pages of our bloodstained history, and we shall never find any event or scene so appalling, so terrible, so brutal, as the scenes that have stained the beginning of the 20th century in a country which claims to be a part of the civilised world. Could we realise what has occurred, we could not imagine it possible that in modern times such fiendish cruelty could be witnessed. We are called here this evening to protest before the whole world, not only as Jews, but as human beings, against these brutalities. Let us for one moment realise the terror which has seized on the hearts of millions of Jews and Christians, who lie down at night not knowing what the morning will bring, who have fear in their hearts, terror in their eyes, who are carrying their lives in their hands, not knowing when the storm will break, or when they will be at the mercy of the dregs of humanity, of the hirelings of the vilest Government in the world. It is not against the Russians that we are protesting. The Slav peoples know there is a no more tender-hearted nation on earth. But the Government deserve a page in the annals of the darkest ages." Mr. Joseph went on to ask what a handful of Jews, lacking all rights and powers, could do against the police and the military. He proceeded, "Bishops and priests of the Orthodox Church have incited the hooligans in the name of Christianity against the Jews. In the interests of Christianity it therefore behoves the leaders of Christian thought in England to protest against these atrocities. I also appeal to the English nation to stand up and help that section of the community who are fighting for the self-same principle for which the English fought five hundred years ago. A people whose Bible is read in churches and chapels, whose Psalms are chanted by young and old, whose music is set for weddings and funerals, to cheer and to comfort, a people who finance the whole world, a people before whose God all knees bend and all flesh prays; and yet to be so monstrously persecuted, murdered, and robbed. Cannot England, the ruling Power of the world, say to America, Come, for a great stain has been cast upon Christendom and civilisation? Cannot pressure be brought to bear upon the Government of Russia, so as to compel them to stop the atrocities perpetrated upon a defenceless people for no other reason than that they are Hebrews?" In conclusion Mr. Joseph said, "I would to God that our people, and the people of all down-trodden nationalities, might rise from those depths to a new life of happiness, of liberty, and brotherhood. And the Lord God will wipe many tears from all faces, and the rebuke of His people shall He take away from off all the earth, for the Lord hath spoken it. Amen."

The rabbi then left the rails in front of the "ark," and returned to the reading-desk, where he was joined by Mr. Alfred Haldinstein, the President of the congregation, who immediately led the way back to the "ark." Mr. Haldinstein drew back the curtain which concealed the "ark," and the rabbi drew from it a scroll of the law, a large roll, which he carried back to the reading-desk, and, standing with the scroll in his hands, he offered a prayer for the King and the Royal Family. "May He," he said, "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, our gracious Queen Alexandra, and all the other Royalties 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 so on. And, in conclusion, the prayer ran: "In his days and in our days may Judah be saved, and Israel dwell securely; and may the Redeemer come unto Zion. Oh, that this may be His will, and let us say Amen."

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
The Problem of Unemployment. By John Butterworth	517
The Divine Calendar; or, Studies of the Revelation from an Israelite Standpoint. By Augusta Cook	518
A Few Notes. By F. S. Gandy	520
Jewish Lads and Military Training	520
Two Christmas Hymns. By Lucy Jackson	521
The Children's Carol. By the Rev. J. Idrisyn Jones	521
Miscellanea	522
About Ourselves. By the Rev. Leonard Hills	523
Tristan D'Acunha. By Gertrude Smith	524
Review	524
Correspondence: Isaiah xxx. and "Allegory." The Apocrypha. Derivation of "Saxon." Progress at Southampton	525, 526

THE PROBLEM OF UNEMPLOYMENT.

BY JOHN BUTTERWORTH.

THE existence, side by side, in a Christian country, of the enormously rich and the miserably poor is a common phenomenon in the present day—one that offers a most interesting and at the same time depressing study to those who have the welfare of the human race at heart.

This is no place in which to discuss the cause and effect of the monstrous differences which exist between the conditions under which these two classes of beings, all—be it remembered—created in the image of God, are called upon to live. Confining ourselves, therefore, to the contemplation of affairs in Great Britain alone, we find that, although the average condition of the people as a whole has improved during the past hundred years, there is now at one extremity of the community a plutocracy possessed of wealth, either inherited or gained, in a degree probably unknown hitherto in the history of civilization; at the other, there is to be found, mostly in the big cities, an army of the miserably poor, men plunged into the abject depths of penury, willing, many of them, to work, but unable to find employment, starving, homeless, despairing.

How to alleviate the sufferings of these miserable creatures, and to raise them and their families from the wretched plight into which they have sunk, is a very burning question at the present moment. It is one of enormous importance to the whole community; one that bristles in every direction with seemingly insurmountable difficulties, both practical and moral.

So far the question has received whole-hearted attention at the hands of no recognized Party in the State. No Government has yet addressed itself in strenuous earnest to the solution of this problem, so greatly more urgent than nine-tenths of the controversies over which our politicians have ranged themselves in opposing factions. But it is encouraging to find that the notice it is now receiving at the hands of the Press, and of philanthropists of every shade of thought, is likely to compel the serious attention of our Statesmen to it in the near future.

In a general way, the unemployed may be divided into three classes:—the weaklings, who are physically incompetent to work; the vicious, who refuse to work; and the unfortunate, who would work if they could find employment.

Probably no one will deny that our poverty-stricken weaklings should be sustained in moderate comfort by their stronger and more fortunate brethren. A certain amount has been done already in this direction; but the real difficulties begin when we have to deal with the vicious and the unfortunate. There is no hard and fast line of demarcation between the two classes. They overlap. Idleness and despair make many an unfortunate man a vicious one. Injudicious help has often demoralized a man by tempting him to rely on permanent assistance. He who can work and will not, deserves to be treated with the utmost severity the squeamishness of twentieth century law-makers will allow. But the strict administration of laws such as conceivably might be made would fill our prisons with able-bodied loafers who would then have to be supported, with their families, by the taxpayer. Even supposing that laziness could be thrashed out of an idler, work would have to be found for him. Otherwise the only effect of his reformation would be to transfer him to the class of unfortunates for whom no work can now be found. Then again, as regards those who would work if they could find any to do, what kind of work is it possible to offer them? The working man, as a general rule, can only do the work to which he has been brought up. If he is deprived of this by the introduction of machinery, by alien cheap labour, trade depression, or any other cause, he is only fit for the

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merest drudgery, which naturally commands no more than starvation wages. How then is he or his family to be permanently benefited?

This is but the merest outline of a few of the more obvious difficulties surrounding the question which is now puzzling the brains of our philanthropists. Far-seeing and wise men, like "General" Booth, are trying to create means of subsistence for the unemployed by systematized emigration to emptier countries. More than one working scheme has been proposed for settling such of our unemployed and their families as are fit for it on our waste lands, both in the British Isles and in our Colonies.

Let us see whether our Bibles have anything practical to say regarding this difficult problem and its solution.

In the first place we find that God, willing to show mercy to His chosen race, promised them wealth and fruitfulness. If God reckoned these gifts as blessings, we ought to accept them as such, without waiting for the newer school of political economists to prove to us that big fortunes and long families are after all not curses. God's Word ought to be a sufficient refutation of the ignorance which affirms that the existence of a moneyed class necessarily involves the creation of a moneyless. In truth, there is wealth enough and to spare for all classes in the world, if all would obey God's commands. Further, do not both God's Word and the science of economics teach us that it is not possible, under proper conditions, for population to outgrow the means of subsistence? There can never be an over-stock of skilled hands and trained brains. Let us once and for all accept the fact that God-given wealth and national fruitfulness are among the most valuable assets that a nation can possess. It is to our own hurt if we misuse the one and wilfully decline the other.

Further, we find that to Israel is given the heritage of the waste places of the earth; empty lands which will be "glad for" an industrious and intelligent population to make them "rejoice and blossom as the rose." Our own land is too narrow for us, as God said it should be, and we must be prepared to enlarge the place of our tent, to lengthen our cords, and strengthen our stakes. How else are we to enter into possession of our heritage? How else fulfil our mission to be the priests and ministers of our God?

Thus it is clear that by adopting the remedy of emigration our philanthropists are on the right track, because they are carrying out, possibly blindly, God's intentions for His chosen race, on lines indicated in His Word. Who can doubt, then, that sooner or later, in God's good time, blessing and success will follow their efforts? It is true that the wisdom of starting, as small farmers, men of middle age, who have neither experience nor capital, is not apparent on the surface. Such men would appear to be as likely to make wreck of their lives under the new conditions as under the old. Nevertheless, we may feel sure that, if God will, He will point out some way of avoiding this difficulty. Other methods of providing employment have been suggested for the grown men and women. For the children who can be properly trained in agriculture, and made strong in mind and body under the influence of good teaching, good food, proper housing and sanitation, nothing but substantial benefit need be anticipated.

Probably we can count no millionaire among the believers in "the Identity." But surely there are many benevolent adherents at home and abroad who are in a position to help their unemployed fellow-countrymen, either by furnishing means to send them abroad, or by receiving them on their farms in the new countries to which God has led them, and in which we hope he has prospered them? Surely a double blessing must fall on the Israelite who thus benefits his brethren, and helps to further God's beneficent intentions towards His chosen race? At any rate, the well-to-do Anglo-Israelite has a double call to help in the work of lengthening the cords and enlarging the place of the tents of Israel. Common charity demands that he should try to rescue the submerged, while faith in the splendid destiny of God's chosen people impels him with special force to hold out a helping hand to his brother Israelite in need. If it is in our power, either by individual or co-operative effort, to assist in furthering the designs which God laid before the foundation of the world, in God's name let us do so, not only from a sense of duty but as using a high privilege. Would that it were possible for Identity believers to join together in starting a training farm of our own in one of the Colonies, on which the children of our unemployed might be taught and given a fair start in life as farm labourers or domestic servants, in a new country where working men and women are scarce! But, alas! an undertaking of this kind demands organization, capital, and experience, such as we can scarcely hope to command.

Nevertheless, we may pray that the very wealthy of our race may learn to recognize more and more clearly their duty towards the very poor; that they may realise that riches are not given them solely for their own use, and for the promotion of luxury in high places, but rather as a sacred trust; that they may consider themselves individually and as a class the stewards and almoners of God's bounty; that they may feel that he who does not provide for the poor of his own nation, and specially for those of his own city, goes near to deserve St. Paul's denunciation, "he hath denied the faith, and is worse than an infidel" (1 Timothy v. 8).

May all those among us to whom God has given the power to become rich so deal with their riches as God would have them deal. Then will the blessings promised to all Israel at the crossing of the Jordan fall on our race like dew from heaven; then will the scourge of enforced idleness be removed from our working classes; then will disappear the reproach of a declining birth-rate; and God will "multiply men upon the mountains of Israel" until "the nations shall be confounded at all their might," and all men "shall see the glory of the Lord, and the excellency of our God." Teach us, then, O God, to do the thing that pleaseth thee, for Thou art our God; let Thy loving Spirit lead us forth into the land of righteousness!

THE DIVINE CALENDAR;

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(*Continued from page* 509.)

Their expectations were fully realised, while the terrors of the defeated were aggravated by the consciousness that the Christ of a despised people was avenging their cause, and by the thought that their own ancient gods had failed them.

Not long after Constantine's entry into Rome was issued the Milan edict. This decree bestowed absolute freedom of worship to the Christian Church, while all civil and religious rights were accorded to the Christians, and their places of

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worship and other property which had been taken from them was restored. This took place in A.D. 313, the very year in which Diocletian, the arch-persecutor, died, and but ten years after his boasted declaration that he would extirpate Christianity! Has history ever recorded a more signal example of the Divine overruling of providence, and of the futility of mere human efforts against the counsels of Omnipotence?

In issuing the Milan decree Constantine was aided by his temporary associate, *Licinius*. This prince, however, apostatised later and took up arms against Constantine, but so great was his dread of the consecrated banner that he urged his soldiers not to assault the Christian *Labarum*. He was captured and died in confinement. Thus, in 324 A.D., Constantine, the divinely appointed and divinely led deliverer of a persecuted Church, became sole emperor. Nearly three centuries previously Israel in Britain had sent the Gospel to Rome by the hand of royal British Christians. Now, from the same island, went forth the prince to bring deliverance to the persecuted and dismay to the persecutors.

The heathen, under the Milan edict, were but barely tolerated, but in later decrees Constantine entirely suppressed all pagan rites and sacrifices, destroyed their temples and allowed no other form of worship but the Christian. "His successors," says the Rev. E. B. Elliott, "on the throne followed up the same object by attaching severe penalties to the public profession of the heathen religion, which, from its rejection into outlying *pagi*, or villages, began to be now called *Paganism*. And the result was that, under Theodosius' reign, before the century had ended (all of which I consider to have been included in this Sixth Seal primary vision) its 'stars' had all fallen to the ground; its very 'heaven,' or political and religious system, vanished; and on the earth the old heathen institutions, laws, rites and worship all but annihilated, and its votaries constrained to seek caves and rocks (*erst* the Christians' refuges) wherein to hide *their* devotions, now prohibited on penalty of death." *

How well did the Apocalyptic vision foretell these events when it described the terror-stricken of all classes hiding in the dens and rocks of the mountains.

4.—The Exaltation of the Lamb.

"*Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?*"

These words carry us back to the opening vision in the fourth chapter, in which was revealed the throne of God, the covenant of grace overarching His fiery justice, while in the midst stood the slain yet risen Lamb. The justice of God was manifested in the overthrow of heathen Rome, and His covenant mercy shown to His faithful people. There is a striking aptness in the introduction of *the Lamb* as the central object of terror to the fallen heathen foe, when we bear in mind that in a later chapter of the Revelation (chap. xii.) the overthrow of heathen Rome is again metaphorically dealt with, under the symbol of the "*Dragon*" cast out of "Heaven." The elucidation of that vision must be left to a later article. Suffice it to say here, that the victory of the Lamb must be considered in the relation of the Dragon as His foe, in order to realise the phenomenal triumph of Christianity as depicted in the Apocalypse—the triumph of the Lamb over the Dragon; of a persecuted and slain people against the strength of the world's then mightiest empire. Reading, then, the Sixth Seal by the light of chap. xii., we are led to think that the One seated on the throne has a two-fold significance. First as God the Judge, already shown in chap. iv., and to whom Gibbon refers, in his forcible language, when recounting the granting of freedom to the Christians: "In the pious hope," he says, "that by such conduct they shall appease and propitiate *the Deity whose seat is in Heaven.*" Secondly, there is a probable secondary reference in the vision of the enthroned One to the triumph and exaltation of Constantine himself. This view is supported by the vision of chap. xii., in which the woman's child (which we shall see in a later article to have been prophetical of Constantine) prefigured his conversion and his exaltation to power as the Lord's instrument against the Evil One.

Thus one Scripture explains another.

It seems impossible to analyse the details of this wondrous Sixth Seal without recognising that it has found its primary fulfilment in that great phenomenon of the overthrow of Paganism as a system, when we have acquainted ourselves with the herculean strength of that centuries-old system—its wealth, prestige, grandeur, and the awe in which it was held by a superstitious people; guarded and reverenced by the mighty Powers of this world; inspired and aided by the invisible principalities of darkness—when we have grasped all this, we have realised that none but the Almighty God could cope with, and annihilate so gigantic a kingdom. Knowing the wondrous way in which He hurled down the giant foe from his proud eminence and exalted His own Name, we cannot but believe that so marvellous a manifestation of His omnipotence should have a conspicuous place in that portion of the Divine Calendar which deals with the first centuries of the Christian era, especially when we consider that it was a politico-religious revolution of the most momentous magnitude, whose effects will be felt to the end of this age.

5.—The Great Day of His Wrath.

"*For the great day of His wrath is come, and who shall be able to stand?*"

What is here signified by "*the great day of His wrath*"?

A reference to Isaiah xiii. 9 will supply the answer. In that chapter is foretold *the destruction of Babylon*, the era of which desolation is deseribed as: "*the day of the LORD . . . cruel both with wrath and fierce anger.*" Here is no allusion to some great catastrophe at the Second Advent. As we all know, Babylon has fallen and cannot be rebuilt (Jer. li. 64), and therefore the expression, "*the day of the LORD*" signifies merely that time in her proud history when Divine judgment was meted out to her.

In similar language was foretold the desolations of Judah and Jerusalem—desolations that are long past, and yet were described as meted out in "*the great day of the LORD . . . . a day of wrath,*" *etc.* (Zephaniah i. 14, 15).

From the above contexts we gather that the expression, "the day of the Lord," or, "the great day of His wrath," etc., does not apply exclusively to the time of the Second Advent, but is significant of any special period in the history of a people or a kingdom which is conspicuously characterized by the manifestation of Divine retribution. "*The great day of His wrath*" is therefore applicable to the period of the destruction of Roman heathenism as a system, which proved, indeed, a time of wrath gainst the whole pagan world. This is further borne out by—

THE RELATIVE POSITION OF THE SIXTH SEAL.

Some may ask, is not the Sixth Seal chiefly prophetical of the terrible events which will be connected with the Second Advent? That the overthrow of evil at any time is a

* *Horea Apocalypticea*, Vol. I., p. 246.

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type and pledge of the final destruction of Satan's kingdom there can be no doubt; and that the Sixth Seal has a secondary and distant allusion to the troublous times at the end of the age is possible. But the theory that the yet future consummation at the close of this dispensation is the *first and main* subject of this prophecy is not tenable in view of the position of this vision, placed, as it is, before the Seventh Seal's "*silence in heaven.*" For we must bear in mind that the Sixth Seal does not close with the end of chap. vi., but is continued until the eighth opens. The vision we have been considering signified the overthrow of Pagan enemies, and is the *first half* only of the Sixth Seal. The restraining of the tempest angels and the sealing of Israel's 144,000, which occupies nearly the whole of the seventh chapter, is the *second half* of the Sixth Seal.

Then the Seventh Seal opens, and its silence of a very limited time shows that it does not allude to the prolonged peace of the millennial, nor the unending rest of the eternal, age, but merely to a very temporary calm before the outbreak of the tempests. The Sixth Seal, then, cannot be mainly figurative of the events which usher in the Second Advent, for that Coming will inaugurate a peace, not of half-an-hour, but of a thousand years.

To conclude, therefore, the first half of the Sixth Seal deals almost exclusively with but one cataclysm in the long series of politico-religious convulsions—a cataclysm of sufficient and far-reaching magnitude to more than justify the forcible figurations of the vision. But the symbolisms and their fulfilment are a presage and an indirect prophecy of the yet greater downfall of all foes at the Second Coming of Christ—the politico-religious cataclysms of which are the direct subject of the *Seventh Vial*, the language of which leads us to anticipate far more momentous events than even the fall of Paganism in the fourth century, for while *that* was foretold as merely "a great earthquake," the tragedies at the close of the Christian era are described as "a great earthquake, *such as was not since men were upon the earth*, so mighty an earthquake and so great" (Rev. xvi. 18). The deliberate fulfiment of the Sixth Seal, which is past, assures us of the equally remarkable accomplishment of the Seventh Vial, which is yet future.

A FEW NOTES.

By F. S. Gandy.

A SHORT time ago you published in the BANNER an article of mine, entitled "Manasseh as a Ruler" (*i.e.*, over the Philippines), and it went on to show how brother Jonathan had wittingly or unwittingly given a tremendous blow to Romanism in that part of the world. In the October number of the *Catholic* we have further evidence relating to the Philippines, showing the effectiveness of the blow administered, as follows :—

GOOD NEWS FROM THE PHILIPPINES.

Some five years ago, when the United States took over the Philippines, a bishop named Aglipay, of good reputation among the people, led a reform movement against Rome. He got a following of about two or three millions of his countrymen who made him Archbishop and who called their Church the "National Philippine Catholic Church." From the *Christian*, Sept. 7, we learn that Archbishop Aglipay has opened all his churches to a representative of the American Missionary Union (Mr. Lund), and has encouraged his people to go and listen to his teaching. More than that, "he took in different islands the largest theatres he could find, even the very cockpits, bearing all the expenses, into which thousands pressed to hear Mr. Lund preaching the true Gospel, denouncing sin, whether of life or worship, in the plainest language, and then in language equally plain announcing salvation through Jesus Christ. The Archbishop has asked Mr. Lund for 50,000 gospels in the native dialects, for which he will pay, to be distributed among his people."

So far so good. But Rome (papal) is also being hard pressed in Ireland, for in another part of the same journal appeared the following :—

It would seem that if Irish Protestants only "sit tight," this island is bound to be theirs in another century or so; at least so it seems from the figures given by Mr. John Runion in the *Waterford News*, and quoted in the *Tablet* of July 29th.

"Mr. John Runion (Roman Catholic) has published some striking figures in the *Waterford News* showing the absolute and relative decrease of the Catholic population of Ireland:—"On the twenty years '71 to '91 the Catholic decrease equals (4,141,933—3,549,856) equals 592,077, a yearly average of 29,604, and in the ten years 1891 to 1901 the decrease equals (3,549,856—3,308,661) equals 241,195, a yearly average of 24,119. Now the non-Catholic decrease in the same two periods equals (1,260,826—1,156,306) equals 104,520, a yearly average of 5,226, and in the second period (ten years) decrease equals (1,156,306—1,150,114) equals 6,192, a yearly average of only 619. The ratio of respective decreases in the twenty years is (uncorrected for inequality of numbers) 5.665 : 1, but after correction equals 1.725 : 1; in the second period (ten years) the ratios are, uncorrected, 39 : 1, but when corrected, 12.7 : 1. That is, in plain English, we (the Irish Catholics) are now decreasing in this country 12.7 times as fast as our fellow-countrymen of other denominations. Let no reader be angry with me for writing the truth; test my figures by the census returns. I am not the author; I am only a translator of the census returns of '91 and '01, and I am ready to discuss the correctness or otherwise of my translation with any friend who may think I have misinterpreted the official return. Yes, I advisedly say we are a dying nation."—*The Tablet*, July 29th.

What is to become of all the cathedrals, churches, episcopal palaces, convents, monasteries, and Dr. Healy's oratory on the top of Croagh Patrick ?

"Ill fares the land, to hastening ills a prey,
When priests accumulate and men decay."

The decrease of Romanism in Ireland has hardly been anticipated, and it is one of the most pleasant things I have read for some time. We have been waiting for a sign, and lo, here it is. The progress of religious liberty (Protestantism) is most gratifying, and Israel (Ephraim and Manasseh) are filling their rôle slowly, but none the less surely.

This brings me to the question of the progress of British-Israel truth. What are we doing to spread the glorious news of the Identity of Israel with the strongest nation and empire of modern times ?

JEWISH LADS AND MILITARY TRAINING.

AN interesting display is to be given at Queen's Hall tomorrow evening by 800 boys from the Jewish Lad's Brigade. There will be Maxim gun drill, company drill, Zouave drill, physical drill, gymnastic exercises, and scenes from camp life. Mr. Rufus Isaacs, K.C., M.P., will preside, Lord Roberts will distribute the prizes, and Mr. Arnold-Forster, Secretary of State for War, and several prominent military officers have also promised to attend. The Jewish Lads' Brigade was formed ten years ago, with the object of instilling into the rising generation from its earliest youth

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habits of orderliness, cleanliness, and honour. With the rise of Lord Roberts's Imperial Defence Scheme, it is laying even more stress than ever on military training, and especially on teaching its members to shoot. The Brigade Staff Secretary, Mr. Hyam Marks, informed a representative of the *Pall Mall Gazette* to-day that so popular is the brigade amongst the poorer Jewish children that its numbers have risen to between four thousand and five thousand, and besides fifteen companies in London there are many others in the chief provincial centres, as well as in Canada and South Africa. The Brigade has grown, indeed, somewhat beyond the financial strength necessary to maintain it, and the Queen's Hall display forms part of a scheme for raising another £5,000 for carrying on the work. A thousand boys, at the cost of £1 a head, are given a week's training in camp every year, and in addition to this expenditure it is obvious that there must be a good deal of money required for the ordinary training of the brigade, which not only includes drill every night, but also as many social gatherings as it is possible to arrange. "You will be surprised," said Mr. Marks, "when you see these boys at the Queen's Hall to find how smart a brigade we have made out of the very raw material of the sons of aliens oppressed in foreign countries who have made their home under the free flag of England. They are tremendously keen on their work in the brigade, and when they leave it at the age of eighteen more than 50 per cent. of them join the Volunteers. Twenty-three went through the South African war." With regard to the shooting Mr. Marks mentioned that many of the boys are remarkably good shots, one of them having won the medal which is offered by the Society of Miniature Rifle Clubs. The Brigade has excellent ranges, and, as they are under cover, shooting goes on throughout the winter. Indeed, Mr. Marks, added, they had formed a large rifle club for the Brigade, in the progress of which Lord Roberts is taking a warm interest.—*Pall Mall Gazette*, Nov. 11th, 1905.

Two Christmas Hymns.

By Lucy Jackson.

"SING YE MEN OF ISRAEL."

Tune: St. Gertrude.

Sing, ye men of Israel,
On this holy morn,
For to you a Saviour,
Christ the Lord, is born.
Sing, ye chosen people,
Sing with heart and voice,
Hail the world's Redeemer,
Praise Him and rejoice.
Sing, ye men of Israel,
On this holy morn,
For to you a Saviour,
Christ the Lord, is born.

Hail the welcome dawning
Of the Gentiles' light;
Hail, thrice hail, to Jesus,
Israel's glory bright;
Son of gentle maiden,
Born of David's line,
Wonderful, Counsellor,
Mighty God Divine.
Sing, ye men, etc.

See the shepherds watching,
Hear the angels' song—
Glory to God in the Highest,
Peace all men among;
Follow on to Bethlehem,
Where the star has led,
See the Babe most holy
In His manger bed.
Sing, ye men, etc.

Bring your choicest offerings,
At your Lord's feet fall;
Bring your heart's devotion,
Richest gift of all.
Pray and praise and worship,
Nor let your glad songs cease;
Lift your loud hosannahs
To the Prince of Peace.
Sing, ye men, etc.

Pray for light for Judah;
Fetch the Gentiles in;
Pray and work and wrestle
Christ's lost sheep to win;
Tell the joyful tidings
Over all the earth,
Till each land rejoices
At Messiah's birth.
Sing, ye men, etc.

"ISRAEL'S CHILDREN RISE AND GREET."

Tune: Innocents.



Israel's children, rise and greet
Christmas Day, with joy complete;
Join your songs with angels bright,
Welcome the true Light of Light.

See the promised guiding star,
See the magi from afar,
Pressing on with eager feet
Israel's longed-for King to meet.

Weak and helpless, there He lies;
Before Whom angels veil their eyes;
Cradled on His mother's breast,
Calm and still He lies at rest.

Do not think now of the woe
He has come to undergo;
Let nor tear nor sorrow stain
The day on which He comes to reign.

Israel, people of His choice,
Let your thankful hearts rejoice;
'Tis the birthday of our King,
Praise to God now let us sing.

He will come to earth again
O'er His ransomed ones to reign;
Judah will be gathered home,
Nevermore from Him to roam.

All the world will own Him Lord;
Nations then will sheath the sword;
Sing, then, on this happy morn,
For the Prince of Peace is born.

The Children's Carol.

By Rev. J. Idrisyn Jones.

Tune: Rickmansworth.

Christmas is come, little children,
Christ is born:
Go to the manger to see Him
This glad morn.

Take some acceptable offering,
He is King:
Take your best music to greet Him,
Sweetly sing.

Frankincense offered the magi,
Myrrh and gold:
Richer your gifts, little children,
Than of old.

Love is the costliest treasure
You can give:
Let it be daily your tribute
While you live.

Back from the manger He travels
To His throne:
You, little children may meet Him
When life's done.

Thrones are prepared for you also,
O so grand:
And harps to swell forth the carols
Of that land.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

Subject for praise on the Sundays in December:—For all the mercies of the closing year to God's people. "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" (Deut. xxxiii. 29). Prayer, that our brethren of the House of Judah may speedily come under the new covenant (Heb. viii. 8), and that God will hasten the time when He will have mercy on the whole House of Israel (Ezek. xxxix. 25).

Cards, 6d, for 1906 are now ready. Subject for reading, Ecclesiastes to St. John. Hon. Sec.: Mrs. Innes, 28, Norrey's Avenue, Oxford.

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MISCELLANEA.

"FORTUNE" FAITHFUL!—The British Navy may well have ceased to count its victories. It is rich beyond the the wildest dreams of success and fame. It may well rather on this culminating day of its history cast about for the memory of some defeats to appease the jealous Fates which attend the prosperity and triumphs of a nation. It is, indeed, the heaviest inheritance that has ever been entrusted to the courage and fidelity of armed men. It is too great for mere pride. It should make the seamen of to-day humble in the secret of their hearts, and indomitable in their unspoken resolution. In all the records of history there has never been a time when a victorious fortune has been so faithful to men making war upon the sea.—Joseph Conrad on Trafalgar, in *Standard*, Oct. 21st.

* * *

BETTER THAN A BAZAAR.—Instead of holding a bazaar as a means of raising funds, the pastor of Southport West End Congregational Church sat for four hours in the vestry to receive gifts. Nearly a pound a minute rolled in, or £200 in all.

* * *

DRAKE'S DRUM.—On behalf of the County of Devon, the new cruiser *Devonshire* has been presented with a silver drum, which is a replica of that carried round the world by Sir Francis Drake.

* * *

ARBITER OF PEACE.—The decision as to the peace of the world lies with Great Britain. Without the will of Great Britain it would be difficult to wage war in the world. This is for us a painful fact, not as though we desired to break the peace, but because we do not know whether Great Britain would refuse to break the peace when a favourable occasion presented itself.—*Neueste Nachrichten*, Berlin.

* * *

THE INVENTOR OF THE TORPEDO.—The death of Mr. Robert Whitehead removes from our midst one of the small band of the world's greatest inventors. To-day the Whitehead torpedo is used in all Navies, and the latest type of this most destructive weapon is a self-propelled machine which will run under its own engines for a distance of nearly two miles after its discharge, at a fixed level under water, true to its goal. The torpedo revolutionised modern naval warfare. From this weapon have evolved torpedo boats, torpedo cruisers, torpedo boat destroyers, scouts, submarines, and others; while from the original little explosive ship running at a speed of six to seven knots for a distance of about 700 yards, with a charge of 17½ lbs. of damp gun-cotton, there has come into actual warfare a torpedo with a range of 3,300 yards, a speed of nearly one mile in two minutes, and an explosive charge of almost 200 lbs. of gun-cotton. Mr. Whitehead was a Lancashire man, who entered as a young mechanic the "shop" of Messrs. R. Ormond and Son, Manchester, and afterwards drifted abroad. At Fiume he slowly brought to a practical use the destructive weapon that history will henceforth associate with the name of Whitehead. Not forty years have passed since the first crude model was given to the world, yet to-day this little weapon stands, in the popular mind at all events, as one of the concrete examples of what modern naval warfare has come to.—*Shipping World.*

* * *

A PATTERN.—Speaking on October 11th at the dinner given by the Liverpool Chamber of Commerce, Viscount Hayashi said he first visited Liverpool in 1873 as a member of the Mikado's first embassy to this country. At the same time one hundred Japanese were sent to Great Britain to make investigations into every branch of industry. That was the beginning of Japanese imitation. For the last thirty years the Japanese had been trying to copy everything English, and "we mean," said the viscount, "to go on doing it for ever so long."

* * *

BOON TO INDIA.—Sir Clements Markham, who has just retired from his position as president of the Royal Geographical Society, to the general regret of the members of that body, has one achievement to his credit which is not so well known as it deserves to be—namely, the introduction of cinchona into India from Peru more than forty years ago. From the famous life-preserving plant of the Incas is obtained quinine, and everyone knows how invaluable is that drug in tropical countries. Sir Clements experienced no small difficulty in getting his plants for transportation to India.

* * *

GERMAN ADMISSIONS.—Germany's naval armaments must be regarded by England as a provocation and as a menace. We adhere to the standpoint that Germany does not require a fleet for the protection of her commerce. England, with her gigantic Colonial Empire, is in a totally different position.—*Vorwärts*, Berlin.

* * *

A PRIMEVAL POST OFFICE.—Lecturing on November 10th Dr. Grenfell made special reference to what he called a curiously modern document, though it was written B.C. 270. It consists of a register of an intermediate post office on the Nile Valley, and affords a highly interesting glimpse into the postal arrangements of the ancients. Careful note was made of the date and hour of the arrival of each messenger, the number of packets which he brought, the names and addresses on the outside of the different letters, and the names of the messengers to whom they were handed on for delivery. "The registered letter department of a post office of the present day," commented Dr. Grenfell, "could hardly be more methodical and precise."

* * *

OLD AND YOUNG MILTON.—Milton Abbey, Dorsetshire, has an offspring of the same name in the State of Massachusetts, which sent its rector, the Rev. T. J. Reese, M.A., to preach lately in the parish church of the old English home. The first inhabitants of Milton in the New World were descendants of the Puritans and founders of the Massachusetts Bay Colony, and the town was given its name in 1662 by John Tucker, a settler who was a native of Weymouth. It was incorporated in the same year, and the coat-of-arms is as follows: Crest, the west front of the Abbey Church of Milton; arms, two men disembarking from an English vessel, and landing on the shores of America; motto, "Deus nobis haec otia fecit." The shield is supported on the one side by a ship crossing the Atlantic, and on the other side by a number of instruments of agriculture. Though so widely separated, the peoples of the two places still maintain neighbourly associations, and when last year a mission church was built at Milton, Mass., some stones from the Abbey church in England were sent out to form a font-bowl, and to be built into the front wall.

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ABOUT OURSELVES.

Letters to the Lads of the Empire.—XIX.

By the Rev. Leonard Hills.

With my next letter I put down my pen, as far as this series of letters are concerned, but I am hoping that during 1906 we may have many helpful chats in the Banner. In these twenty letters I had hoped to cover the main argument, but there are very many important sidelights that I have not been able to touch upon. Referring back to my letter of December 6th, you will notice in the last paragraph (No. 5) a note about the traditions of Jeremiah and Jacob's Stone. Several interested and curious friends have asked me to state the matter in these letters. I have refrained from so doing for two excellent reasons. First: It was not my intention to touch upon anything in this series save the Foundation Truths upon which we base our belief; and as Jacob's Stone, and what may or may not be discovered at Tara, are purely matters of quite secondary importance to the Oath which God swore to Abraham and to David, I have purposely avoided introducing them here. Second: My own personal views are far more ably expressed on this subject by Mrs. G. Albert Rogers in her popular and charming volume on "The Coronation Stone," to the perusal of which I most heartily recommend all interested. Another matter which I had hoped to express at some length in these letters was the Israelitish nature and complexion of our National Church. At some not very distant date I intend (D.V.) to write a short article on this very important subject from the point of view of Church History and the Liturgy of the Book of Common Prayer. Whether we call ourselves Churchmen or Dissenters, it is well for us to know the facts of history, so as to be able to contradict the falsehoods of Rome, who for hundreds of years past has been successful in making Christian people believe the monstrous lie that she is the mother Church—the oldest and only true Church, from which all other Churches have descended. While I am earnestly desirous of not writing a single line that would give pain to any of my devoted Roman Catholic friends, yet if truth is to be spoken we must at once acknowledge that the whole trend of our British-Israel belief is to prove Roman Catholicism a system of darkness, superstition and error, and at the same time to uphold most emphatically Protestant teaching. Rome claims that Christianity was introduced here by Augustine in 597 A.D., and hence the British Church is Roman in its origin. A more impudent and baseless statement Rome has never made, and she has made not a few. Biblical history shows that Jerusalem and not Rome was the mother of all Christian Churches, and that at the time of Paul's persecution (see Acts viii. 1) the disciples were scattered abroad. Now, it is very interesting that Rome herself has in her possession in the Library of the Vatican an ancient manuscript which states that Christianity was first introduced into Britain in the year 35 A.D. (exactly a year after the death of Stephen and the subsequent dispersion of the disciples). Our authority for this statement is the great Baronius, the Roman historian. Whether the tradition that Joseph of Arimathea came to Glastonbury and built the first Christian Church at the Isle of Avalon in A.D. 38—9 be true or not, certain it is that long before the year 300, until the 16th century, Christian services were conducted on the spot where these stones of tradition stand. This much is history, and while we may well be careful not to attach undue importance to the traditions pure and simple that gather around a place, we should be equally careful not to lose sight of the historical facts that belong to, or exist in spite of, the traditions. Glastonbury for long ages past has been the recognised "first ground of the saints," and her claim to this title is undisputed. Again, the Welsh Triads connect the Church of Britain with Aristobulus (Rom. xvi.), who is said to have accompanied Caractacus from Rome here as a Missionary Bishop. Pudens and Claudia (2 Tim. iv. 21) are the son-in-law and daughter of Caradoc. Jennings, in his authoritative and scholarly work, "Ecclesia Anglicana" (p. 5), says of this: "The modern commentators admit that the British lady, Claudia, whose marriage with Pudens Martial celebrates, may really be the Claudia mentioned in conjunction with Pudens by St. Paul," and quotes no less an authority than Dean Alford (Vol. iii., Commentary Proleg, p. 104). The British Christian Church existed in Britain before the Saxon unity, and it was largely due to the teaching of the unity of the Church that the unity of the nation was brought about. It was established in these Isles of the West centuries before either Parliament or Roman Catholicism existed here. Hence, neither the State nor Rome made the British Church. When Augustine arrived in Kent much of that part of England had *fallen away* from Christianity owing to the large number of powerful heathen invaders who had settled there. Saint Augustine converted Kent, and possibly part of Essex, but by far the larger part of Britain was led to Christ by British and Irish missionaries. Sixty years after the death of Augustine there was only *one* Bishop in the whole island who owed his consecration to Rome, but there were many English and Irish Bishops. Once again, and this time a position so perfectly established in history that it is in itself a complete refutation to Roman claims through Augustine. In the year 314 A.D. a Church Council was convened at Arles to consider the matter of the Donatist schism in Africa. In the Acts of that Council are recorded the names of three British Bishops who were there present, each attended by a priest and a deacon—1. Eborius, Bishop of York; 2. Restitutus, Bishop of London; and 3. Adelfius, Bishop of Caerlon. We have, therefore, this great fact that as early as the 4th century the Church of Britain was in full communion with the rest of the Church of Christ at that day, and it had spread from York to London, and from London to Caerlon, fully organized and established, with the apostolic constitution of the orders of the ministry, nearly 300 years before Augustine ever set foot in these islands.

Further search into early history proves that the peculiarities of the early British Church were direct proofs of its Eastern and not Western (Roman) origin.

The British Church is 592 years older than Parliament, proved to be at least 300 years older than the Roman Mission of 597, *never was part of the Church of Rome*, though holding communion with her up to the Reformation. She is Apostolic in character; her liturgy is not only matchless, but fully in accord with—

(*a*) The teaching of the Holy Scriptures.

(*b*) The claims and teachings of British-Israelites.

In the foregoing I have humbly endeavoured to write historical facts without bias or prejudice. They may be verified by consulting any reliable work on early Church history, or the histories of the early days of Britain. The publication of these facts should help not only British-Israelite Nonconformists, but should be of great service to members of the Established Church in refuting error, and bring about a very much clearer understanding and broader spirit of charity between the members of the Church of

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England and those of the (at present) Nonconforming branches of it. WITH ALL HEARTY WISHES FOR A TRULY MERRY CHRISTMAS TO EVERY READER.

TRISTAN D'ACUNHA.

By GERTRUDE SMITH.

THE lonely island of Tristan D'Acunha has been prominently brought before the public lately on account of the trial, which has been going on for some time, of the explorer, T. Caradoc Kerry, who, being charged with gifts of Bibles, books and clothing for the poor islanders, betrayed his trust and threw more than 1,000 books, &c., overboard, selling many of the other articles at various ports at which the "Pandora" touched, at the same time expressing the thanks of the islanders on his return for the gifts which they had never received. The island of Tristan D'Acunha is about 1,200 miles from St. Helena, 1,500 from the Cape, and 1,800 from South America. It was unoccupied for some years, but when Napoleon was sent to St. Helena after the battle of Waterloo, the commander at the Cape thought the French would try to use Tristan D'Acunha as a base in an attempt to effect Napoleon's escape, and he despatched a regiment to take possession of the island. The men built houses there and settled down; but when the Government at home heard what had been done they at once countermanded the order, thinking it extremely unlikely that the French would use a base 1,200 miles from St. Helena. So the regiment was ordered back to the Cape. Three married men asked to be allowed to remain, and from them the present population have sprung. The children of the soldiers intermarried with negroes from the Cape and natives from the West Indies. At present there are 70 souls on the island; they are Christians, speak English, and are acquainted with the Church of England service. The only ministers they have had belonging to the Church were, first, a Mr. Taylor, who was with them a long time, and when he left the islanders were without a clergyman for twenty years. Then a Mr. Dobson went, brother to the famous writer of "Alice in Wonderland." He went out to Tristan D'Acunha about twenty-four years ago and remained four years. After a short holiday he returned for another period of four years. Since then the poor inhabitants have been without anyone to preach to them or teach their children for all the remaining years.

It has been the writer's privilege to meet last week, (November 16th), the Rev. J. G. Barrow and his devoted wife, upon whose hearts the spiritual needs of these poor islanders have been laid, and to say farewell to them as they embarked for St. Helena, which they hoped to reach in 17 days. How they were to cover the 1,200 miles between St. Helena and Tristan D'Acunha they could not say, as there was no regular service, the island being off the beaten track, and in these days steamers were too busy to turn aside to visit the island. Mr. Barrow had interviewed the skipper of the "Pandora" about two months ago. The skipper said that he would be pleased to take them there for about £1,500; as that was altogether out of the question they hoped to make the remainder of the journey in a whaler. The climate of the island is delightful, the temperature averaging 68 in summer and 58 in winter. Mr. and Mrs. Barrow are taking out a bell to call the islanders to worship and the children for instruction, as he intends to turn schoolmaster during the week. I am sure BANNER readers will be glad to learn that through the writer's instrumentality the Rev. J. G. Barrow takes with him both that periodical and also other British-Israel literature. Will all who read this little sketch join in earnest prayer that the God of Israel's richest blessing may fall upon this heroic man and his devoted wife, who are giving up a good church at home for the sake of ministering to these lonely ones.

Review.

The Anglo-Israel Almanack and Diary and British-Israelites' Companion for 1906. Robert Banks and Son, Racquet Court, Fleet Street. Price 3d. Interleaved with ruled paper, 5d.; cloth boards, 1s. By post, 4½d., 6½d., and 1s. 2d.

ONCE more it becomes our pleasant duty to welcome the appearance of an old friend, stated to be his 26th year of publication, although we believe the correct number of issues must be 27, commencing with that for the year 1880, the first of which the BANNER has any record. Well, the more the merrier; or, at any rate, if merriment be not quite the correct epithet, the almanack must be described as a magazine of cheerfulness throughout, and, moreover, truly responding to the claim put forth by the publishers that it is the cheapest three-pennyworth of Identity literature yet published, containing as it does no fewer than one hundred pages of literature, together with a speaking portrait of Miss Augusta Cook, whom we had the pleasure of welcoming at Exeter Hall last spring; and a well-executed and recent portrait of the Rev. Philip Carlyon, the venerable author of "Klasmata," &c.; besides all the usual matters of public information and interest; short articles, calendar notices, daily Scripture mottoes, &c.; in fact, as the old calendar-makers were wont to observe, it contains all that can be expected or desired in an almanack.

In the round dozen of special Identity articles, we have this year a collection of rather exceptional merit both in respect of high tone and clearness of information to the casual reader, into whose hands the almanack should fall in large and well-distributed numbers. First and foremost we have the "Palladium of Britain's Monarchy," by Mrs. G. A. Rogers, in which the venerable lady has re-stated, for the benefit of a younger generation, her startling discovery of a quarter of a century ago, of the Identity of Britain's royal Coronation Stone with the precious Stone of St. Peter; the Stone of offence of the Saviour and the Psalmist; the Stone of Israel, of which Joseph was the shepherd; in fact, the very Stone which formed the pillow and became the pillar of Jacob before he was Israel, in a manner which carries conviction to her readers. The Rev. J. Idrisyn Jones, writing upon "The Jewish Countenance," makes it exceedingly clear that the show of the Jewish countenance, so easily and universally recognisable, was the result of a self-imposed curse, from which Ten-Tribed Israel is exempt, since they took no part in the judicial murder of Israel's Redeemer; and it naturally follows that this branch of Israel should become lost to themselves and to mankind until the appointed time which we say has now arrived. Mr. D. A. Onslow has an excellent paper—"I will Set his Hand in the sea," which takes the Nelson Centenary for a text, and shows that the Gate of Israel's enemies must necessarily be maritime Gates, and incidentally Israel must dominate all the sea routes, because her specially prepared home is a group of islands from whence she can only fulfil the Abrahamic destiny of world-wide dominion and blessing by means of ships upon many waters. The Rev. Leonard Hills gives us "A Talk to my Younger Brothers About British-Israel," and commences with the undoubted fact that British-Israel truth is one of the most fascinating studies that a young man can possibly engage in. "If you say 'No,' it's because you've never begun. Begin this New Year, and long before the year is out you will be glad beyond expression," with which robust advice we are

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heartily in accord; but, of course, the young brother will start with the almanack article which contains a concise statement of Identity truth, such as we have rarely seen brought within so small a compass. Mr. H. R. Shaw utters a timely warning in his "L'Entente Cordiale" against the danger lurking within our newly-cemented friendship with our cross-channel neighbours of listening to any insidious proposals (after the manner of Æsop's trapped fox for disposing of his neighbours' tails) to adopt the metric system of weights and measures in place of our British, God-given system, based on inches, feet, and yards. He clearly shows that the metric system is unscientific in conception and unpractical in application; and, although nominally of French invention, is really the offspring of ideas and powers that were ever anti-Christian, anti-Israelite, and A.-theistic; and as such, to be abhorred and shunned by a people claiming to be God's Israel, or a people approved and beloved by the Lord. Mr. Henry G. Locke has an exceedingly thoughtful paper in "Through the Fire," in which he proves the necessity for Israel's expected tribulation. But Mr. Locke is no pessimist; he considers, as do we, that as storms or trials are necessary in the individual life to bring us to Christ, so are they essential that the British race (Ephraim and Manasseh) may be purified, then glorified, even *through the fire;* but when the Identity light breaks in upon them, they will understand that God is pledged to deliver them from all evil. He has promised to be ever at their side. *I will be with thee.* The Rev. W. L. Benthall states with much force "Our Appeal to Prophecy." The prophets claimed to be God's spokesmen, and he observes that there is not one dissentient voice among them; and it is a fact that every one of the seers, beginning with Moses, could point to at least one predicted event which has passed into historic fact, foretold with an accuracy and audacity of detail which baffles the power of all human ingenuity even to conceive. The writer distinguishes between the predictions concerning Judah and those concerning Israel, and if the reader will carefully follow him he will come to the conclusion that prophecy having been literally fulfilled in the one case must be expected not to fail in the other case, it being borne in mind that with a very few exceptions the word Israel stands for the northern kingdom, Joseph-Israel, now embodied in the Anglo-Saxon, including the United States (Manasseh). The Rev. W. F. G. Clatworthy writes upon "The Kingdom and the Nation," and very ably refutes the notion too widely prevailing amongst Christians that the *nation* to whom the kingdom of God was given by Christ, in supercession of the Jewish nation, was *not* a nation, but an *omnium* gathering of folks from many nationalities innocent of any Israelitish blood relationship. Mr. Clatworthy herein states a fundamental truth that cannot be too often repeated in these heedless days. Mr. F. C. Danvers describes the Commerce of the Israelites from the earliest period in a most interesting manner, and shews beyond doubt that the wealth and enterprise which so distinguished them in the early period of their empire in Palestine is not less remarkable in a later period of their history when known by different names, even to the present day, when the Commerce of the Anglo-Saxon race exceeds that of all the other nations of the world put together. Mr. F. J. Heath writes on "The Value of the Historical Perspective of the Parable," instancing the Prodigal Son and the Valley of the Dry Bones, and shewing conclusively that both these relate to the doings of Ten-tribed Israel as a nation now gathered together as the British people in the place appointed for them by Jehovah. In "Ephraim in England" the Rev. A. B. Grimaldi gives an excellent paper for beginners in the study of Anglo-Israelism, and declares with force that in comparing what England is with what Ephraim was to be, we shall find that the one answers to the other as the seal does to the die or the fulfilment does to the prophecy. And last, but not least, like the good wine at the feast, we have the racy experiences of Mr. H. A. Marchant as an Anglo-Israel lecturer, wherein we discover that no opponent upon Brighton beach or elsewhere stands a ghost of a chance in argument with our staunch advocate. Amongst numerous interesting points we must select one which exhibits our friend as a humourist of the first water. A Plymouth brother came to him one day with a strange idea—You are wrong; we cannot be Israel in this age; this is the age of Rebecca; the Church is on the camel's back, crossing the desert, to meet Isaac, her Lord. All this was said, we are assured, with great solemnity, and presumably Mr. Marchant kept his face, but, thinking of Rebecca's after-life, observed, "Oh, yes, I see; then after that Jacob and Esau are born of the Church?" The brother did not think this was quiet admissible; the spiritualizing must stop just where the P. B's. like to stop it; but Mr. Marchant gave way, though as the Brethren are of all people "the Church" and "this good brother informed me they were on the camel's back, I could not help telling him I could now see why the Brethren had got the hump at our British-Israel Truth." To complete the baker's dozen of good things, we have as a supplement a tuneful setting by Miss Lily Graham Simpson to the words of one of J. G. Taylor's new songs, "Bring forth the People that are Blind."

H. R. S.

Correspondence.

ISAIAH XXX. AND "ALLEGORY."

To the Editor of the "Banner of Israel."

DEAR SIR,—I feel assured from your publication of Anglo-Israel literature that you will be interested with the following quotation from the Expositor's Bible: "*Isaiah*, by Geo. Adam Smith, M.A.," Vol. I., p. 233. On Isaiah xxx. 19—26, he remarks, "This is one of Isaiah's fairest visions, and he is very much to be blamed who forces its beauty of nature into an allegory of spiritual things. Here, literally, God spreads His people a table in the midst of their enemies."

Yours faithfully, W. R.

East London, Cape Colony, 6th November, 1905.

THE APOCRYPHA.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the sincere belief that the study of the Apocrypha will, in the words of the Archbishop of Canterbury, be desirable (BANNER OF ISRAEL, November 8th), and especially so for our great cause, may I ask you kindly to allow selections from this source of knowledge to appear from time to time in the BANNER OF ISRAEL?

I make this request believing that many who desire to acquaint themselves with its contents have no copy at hand, and so opportunities of valuable help are lost. As an instalment I would suggest, especially at this time, the fourth and fifth chapters of Baruch. May I hereby request the devout reading of this portion by all British-Israelites?

I pray our loving God and heavenly father for Jesu's sake to give them open hearts to take it in and add the joy which followed in my own case after reading it.

I am, Dear Sir, faithfully yours,

J. J. SNOW.

71, Westbury Road, Walthamstow, November 27th, 1905.

[We regret our inability to print the chapters mentioned by Mr. Snow.—Ed.].

THE DERIVATION OF "SAXON."

To the Editor of the "Banner of Israel.

DEAR SIR,—Like your correspondent in to-day's BANNER, Mr. F. Craven, I should be glad if some definite historical decision could be found for the name "Saxon." I find it difficult to believe in the derivation from "I-saac-son," which seems to me nothing better than a similarity of sound. It seems to be a fundamental item in the belief in the Identity that the name Sacæ was originated and first used by those of the Ten Tribes who migrated northward from Media between 500 and 600 B.C.

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I have lately read an old book, the "Antiquities of Nations," written by the Abbé Pezron 200 years ago and reprinted in 1804, and having had the following part of this letter drafted before I read Mr. Craven's letter, I should like, with your kind permission, to follow up the discussion.

The book in question has nothing to do with the Identity, as the following extracts show, but it has much to say respecting the great nations existing before the time of Abraham, and brings forward many references from ancient authors showing that the name "Sacæ" was in use hundreds of years before the migrations of the Ten Tribes. I should like to ask those who are competent to decide which is right, because it is evident that if the name "Sacæ" was used by the early descendants of Gomer, it could not have been originated, but only appropriated, by the tribes; hence its value as an "Identity" would not be so great as usually supposed. The following is a summary of the arguments of the book:—

"Gomer, eldest son of Japhet and grandson of Noah, was the first and true father of the Gauls, whom the Greeks much later called Galatians. Their first name while yet in Upper Asia was Gomarians; after that, Sacæ or Saques, viz., when very celebrated in Margiana and Bactriana. In *after ages*, having multiplied greatly, they became masters of Asia Minor, Thrace, Crete, and all Greece, and assumed the name of Titans, performing mighty things under this name above 2,000 years B.C. A branch of the same people, having separated from the others in Upper Asia, seized the northern parts above the Euxine and far beyond the Danube, and were called Cimbri or Cimmerians, and afterwards, when settled in Europe, 'Celtæ.' And, lastly, they had the name of Gauls in the countries between the Ocean and the Rhine, and between the Alps and the Pyrenees, where they now dwell. This people had renowned kings of their own in higher Asia in the time of Abraham. The name Sacæ was first given to them by the Parthians whom the Celtæ had driven out of their territories. The Parthians taught it to the Persians, their descendants, through whom it became known to the Greeks and Romans. The Galatians to whom St. Paul wrote were a colony of Gauls who settled in Upper Phrygia about 270 B.C."

Believing that the Identity is sufficiently proved from Abraham onwards, and that we must therefore be "the seed of Abraham in the flesh," yet as a student, or at least a reader, of history, I find it difficult to account for the disappearance of the Greek nations before Abraham, and for the historical (as distinct from the Divine) progress of the one small chosen family, surrounded as they were by the great Cushite and Elamite Empires, although Solomon is said to have reigned over almost the entire area of the Land of Promise.

If this letter is not too long to publish, with the view of elucidating the references to the Sacæ, I should be very much obliged. Yours very truly,

HY. JOHNSON.

London, November 29, 1905.

[We answered Mr. Craven's inquiry at some length, which one would not gather from Mr. Johnson's letter. It is a mistake to suppose that the derivation of Saxon from Isaac is "a fundamental item in the belief in the Identity," and we plainly disclaimed this conception in the words, "There are fundamentals on which we all agree, but there are details which admit of discussion and upon which we can afford to differ." None the less it is true that the Isaac-Saxon view has been generally accepted by Anglo-Israelites the world over, not on account of mere similarity in sound, though such a similarity is to be expected, but for good philologic and Biblical reasons. Saxon is a contraction of Sacasuna; and Albinus (the contemporary of Bede), Camden ("Antiquities of England," cxxiv.), and Turner (quoted previously) all hold that Sacasuna implies "sons of the Saka" or Sacæ. But they have no particular warrant for the definite article. "Sons of Saka" is equally valid, and we have therefore simply to show that Saka is a legitimate form of Isaac, which has been done. The extract from Pezron does not bear out our correspondent's statement that "Sacæ" was in use hundreds of years before Israel's migrations. They are never heard of in Bactriana or any other country until after Israel's captivity. Pezron confounds the Sacæ with the progeny of Gomer, which is quite natural, for the Ten Tribes were to become Gentilised (Hos. i. 9, viii. 8), and the specific family of Gentiles with which they had to associate is represented by Gomer in Hosea's prophecy (i. 3). But so far as the name "Sacæ" is concerned Pezron says that it "was first given to them by the Parthians," from which we can learn nothing to the point. Later students, such as Rawlinson, have, however, supplied us with more definite information, and it entirely agrees with the British-Israel contention that Israel's grave was the Saxon's birthplace.—ED.]

PROGRESS AT SOUTHAMPTON.

To the Editor of the "Banner of Israel."

DEAR SIR,—I wish to tell BANNER readers what we are doing and how they can help the cause we love. Some months back, through the BANNER, I invited British-Israelites in and around this town to communicate with me and help me in making known the glorious truths which belong to us as Israelites. The only response was from Mr. B. Samson, a thorough Israelite. I invited a few personal friends to meet him in my home. We there and then formed a little society, and have met bi-weekly ever since the beginning of June. As will have been seen by our friends, we have had the Rev. J. Idrisyn Jones down twice. Once he lectured in Woolston, and once in the town of Southampton. We have spared no opportunity of making known what we are doing and wanting to do, and it is really astonishing how from time to time we come across persons who have at some time or other heard of British-Israelite truth but have let it slide. These we invariably enlist on our side. Only this week I think we have had very great encouragement. A vicar of Southampton, knowing that Mr. Samson was prepared to give a lantern lecture on "The Gates of the Empire," asked him to give one in his schoolroom, offering himself as Chairman. This lecture came off last evening. Indifferent health prevented the vicar himself being present, but his son presided in his stead. The weather was simply awful, the fog being so dense that it was with great difficulty anyone could pass up or down the streets; yet there was a very fair gathering. The lecture was good, and very interesting to us older folks, but needed to be simplified (if you can simplify history and geography) for the benefit of the juveniles present, of whom there were many. But the most encouraging part, to my mind, was after the meeting, when, being introduced to the rev. gentleman, I gave him some of our literature, and with Mr. Samson brought before him some of our strong points. He acknowledged that he had not noticed the decided Israelitish tone of our Church of England Prayer Book, but promised to look into it, and to read all the books I gave him, and as the lecture was in aid of the funds for providing prizes for the Sunday scholars, I gave him a few copies of "Letters to the Children," "A New Light," and a few others. I feel convinced that the work is growing here, and who knows what may come of this meeting?

If all our friends who think they stand alone, and who want to be at work, would follow in our wake—advertise, ask friends and sympathisers to rally round you, be very earnest in prayer for God's guidance and blessing, and be ready to *work*, for work must accompany prayer, I believe the cause would be greatly strengthened.

Brothers and sisters of Israel, work hard, for the time is short, and God will help us.

Yours in the hope of Israel,

M. J. CRAMPTON,

Hon. Sec. of the Southampton and Woolston Branch.

Inglefield Cottage, Obelisk Road, Woolston, Southampton.

December 2nd, 1905.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of His 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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Contents.

	PAGE
Friends in Council	527
About Ourselves. By the Rev. Leonard Hills	528
The Derivation of "Saxon." From J. R. Mitchell	529
Wells in the Desert. By Gertrude Smith	530
England Alluded to as Israel. By the Rev. A. B. Grimaldi, M.A.	531
Miscellanea	532
Some Saxon Sanctuaries	533
British Weights and Measures	534
"Simple Faith and Higher Criticism." By M. Jerrim	535
The Way of the World	535
Correspondence: Ezekiel xxxvii. Jacob's "Cross" and its Alleged Teaching	536

FRIENDS IN COUNCIL.

IN these days of well-equipped educational establishments it is, of course, widely known that December 31st is merely an artificial line drawn across the map of Time; yet, so far as the BANNER OF ISRAEL is concerned, it marks the end of one volume and the opening of another, at which point we feel it natural and advantageous to commune a little with ourselves—using the word "ourselves" in a sense which includes every fellow-believer throughout the earth. How, then, has British-Israelism fared during the past twelve months? What is its position at the present moment?

Already the Empire is sufficiently moulded, and the race sufficiently developed, to prove beyond a doubt its identity with the lost House of Israel; and, if we take a comprehensive view of the situation, we shall find that this is the unwitting admission of even those who reject our Hebrew origin. We see one public writer or speaker declaring that the Anglo-Saxons are carrying out Israel's work by their world-wide efforts to spread the Gospel of Christ. We hear another teaching that in our vast colonizing operations we have fulfilled Israel's destiny, making the desert to rejoice and blossom as the rose. We observe another informing us that the British have inherited Ephraim's blessing in becoming a multitude of nations; and, week after week, men blindly touch on national characteristics which link us to Israel. For some reason, however, these people can only perceive one feature—to them no doubt the outstanding feature—of Israel, or can only appreciate one of the many grand distinctive marks borne by the Anglo-Saxon race. Their view of the prophetic landscape is so very distant, or their standpoint is so defective, that they are apparently unable to see more than a single object. But whatever may be the cause of this visual peculiarity, the obvious fact is that while none of these "guiding minds" can discern our identity with Israel as a whole, they can all recognize a certain portion of it, and their joint confessions, when put together, prove our case.

There are a good many who do not go so far as the disbelievers above referred to, and yet, in a fashion, they go further. They allow that there is a resemblance between Great Britain and prophetic Israel, but, say they, "Wait; nations rise and fall. The Empire is truly enormous—too enormous to be enduring. It is bound to decay. Wait a little longer." This is excellent advice, and it is precisely what we are doing. We wait for confirmations. We are, or should be, continually on the watch for even the proverbial straws which tell us how the wind blows; and has the waning year tended to weaken or strengthen our interpretations of Scripture? The events of the past twelve months have not been momentous, but they have served to verify our contention in various ways. None of our oversea possessions have, up to time of writing, been wrenched from us. On the contrary, the Empire has been quietly enlarged to the extent of 300,000 square miles. None of our colonial nations have broken away from the "leading strings" of the old country. On the contrary, closer ties of unity are demanded, and their consideration is agitating the people at home and abroad. Trade and wealth have increased, and so tremendous is the power of the Empire becoming that the foreign Press frankly admits that nothing except a Continental league will be able to cope with it—a league which British-Israelites have always anticipated from a study of Ezekiel xxxviii. and xxxix. We find a further corroboration of our arguments in the increased exodus of Jews from Russia, &c.; their settlement among us in vast numbers; the outcry against them, and the pronouncement of Mr. Chamberlain that the only remedy for this invasion is to secure the Jews a land of their own; all which is working up to the fulfilment of Jer. iii. 18 and cognate prophecies. Consequently, we have gained much during 1905 to support our position.

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Can it be said with the same assurance that we have experienced much progress in the task of putting our views before the nation? Results are with God, but if activity is any sign of progress, we cannot doubt that a very considerable advance has been made. The operations of the Distribution Fund have expanded, a circulating library has been formed, many new associations have come into existence, and we do not think that lectures were ever so general. A loose organization is our great defect, but there is a prospect of this fault being rectified in the near future, and we look forward to the approaching year with renewed confidence. And a few words about the BANNER OF ISRAEL will not be out of place in this connection, for it is naturally no small factor in the quickening or slackening of the Identity movement. If such a magazine as the BANNER did not exist, the Cause would suffer severe damage; and, on the other hand, the higher its standard of excellence and wider its circulation, the more rapid will be the spread of Identity light. As regards literary character, the 29th year of issue will compare favourably with its forerunners. Our staff of talented contributors is larger than it was, and we are all greatly indebted to them for that wealth of British-Israel exposition which distinguishes the volume now closed. Whether believers are making the best use of the paper and doing whatever they can to bring it before the outside public—that is a different matter. The truth is that the bulk of Anglo-Israelites hardly ever see their periodicals, and seem to live on half-a-dozen identifications; but surely it is time there was a change in this respect. At the New Year some improvements will be introduced into the journal, while the writers who have most ably upheld the Identity during 1905 will continue to do so in 1906, reinforced by others; and we trust that those who are not at present its its supporters will embrace this opportunity of becoming, at the very least, regular readers.

ABOUT OURSELVES.

Letters to the Lads of the Empire.—XX.

BY THE REV. LEONARD HILLS.

BY the time you get this the Christmas dinner will have been eaten and digested and your thoughts all turning brightly in anticipation to a glad New Year. God grant it so. The past year has been one of tears and change and tragedy for very many, but over all the changing shadows has reigned glorious sunshine. He has been "faithful and true"; oh, that in this coming year, as we dig deeper into His Word, we may all be faithful and true to Him. I began these letters last August and they have continued till now, written during a period of intense bodily suffering, from which, praise God, there seems to be good evidence of deliverance, and restoration once more to buoyant health and high spirits. What is ahead of us we know not. But whatever else may be, HE is there and all is well. Reading these letters over again, what is the general impression, I wonder? If they convey to the reader an earnest desire to tell them that Great Britain is Ephraim-Israel, the inheritor of the promises, privileges and blessings sworn to Abraham's children; an endeavour to show by the past history and present position of this our loved land that she is indeed the nation Jesus told the Jews should bring forth the fruits of the Kingdom of God, the little weekly gossipy notes will not have been written in vain. Already from New Zealand, Western Australia, Egypt, St. Petersburg, Port Elizabeth, the Channel Isles, South Africa, New York, as well as from many a home circle, have come kindly letters of appreciation. What has gladdened me in their receipt is the knowledge that the BANNER OF ISRAEL goes so widely and so far. We must all help to make the news known this coming year. And there are so many *little* ways in themselves by which we can all do something, and very often the littles tell up and grow to great account. I would, in this last letter, acknowledge my great indebtedness to my good friends at West Hoathly and district, Mr. and Mrs. John Leppard, Mr. F. Jenner, Mr. G. J. Vince and Mr. Marchant, of Brighton. By their united care of myself while ill they have jointly made it possible for me to continue to spread the Identity news in a way and to a degree not otherwise possible. To the many of you, my readers, who are known only to me by your kind letters, I tender my love and thanks. Again I entreat you all to make diligent use of your Bible. It is most helpful to read it right through, the Books in chronological order, and when reading articles or books dealing with the British-Israel interpretation always read with your Bible close handy, so that every quotation therefrom may be at once verified. A good concordance is of great assistance, not only for telling us where to find what is therein contained, but also to reveal to us the surprising fact that many expressions and "texts" that many people fondly imagine are in the Bible are not there at all. For instance, "In the midst of life we are in death" is nowhere to be found in the Scriptures. That is to be found only in the Burial Service. "He tempers the wind to the shorn lamb" is another choice bit one often hears quoted as Scripture, but which has no more claim to the Book than Little Jack Horner. It will also surprise some good folks to be told that the expression, "lost sinners," or "poor lost sinners," is not to be found in the Scriptures; no one solitary instance is given, and yet it is quite a common and popular expression amongst certain sections of the religious public who, when they hear us quote "I am not sent but unto the lost sheep of the House of Israel," imagine that it means "I am not sent but unto the poor lost sinners of the Church"!!

The more you study your Bible the more you will be amazed at what *is* there, and also what is not there, which, perhaps, you have hitherto thought was. Search the Scriptures; not simply skim the surface. Dig deep.

> "Errors, like straws, upon the surface flow;
> He who would search for pearls must dive below."

This does not mean that upon the surface of the Bible there are errors, but it is a wise little verse warning us against being content with a mere superficial knowledge of the Scriptures. Read prayerfully and with diligent care. Take Gen. xii., for instance, and note, as you go along, God's plan. First, election; then separation of the elected or chosen; then blessing, so as to qualify them for the work to which they are chosen. God elected, separated, blessed and commissioned Abraham "and his seed for ever" (Luke i. 55). This is the basis and foundation of our faith and teaching concerning the promises God made and which we, as Abraham's children, enjoy at the hand of the faithful covenant-keeper of Israel.

"I will make of thee *a great nation* (see also Gen. xvii. 1—6, xviii. 18, xlvi. 3), and I will bless thee and make thy name great (Deut. iv. 7, 8; Acts iii. 25), and thou shalt be a blessing" (Rom. xv. 8). This is a good starting-off place; then you can follow up your studies through the Book, Genesis first, and carefully compare with the Revised Version, and look up the marginal references. Look

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up in your concordances such words as promise, covenant, sign, lost, redeem, and compare all the passages where they occur. You will find, indeed, the good old Book to be a mine of wealth. Know it so well that when an enquiring friend says to you, Where are we told that Israel was to be the wealthiest nation? you are immediately able to reply, Deut. viii. 18. Where is it stated they were to be as the sand for multitude? Hosea i. 10. Where is anything said about Israel and slavery? Isa. lviii. 6. Now, it is quite impossible for you to keep all these figures in your head, just get-at-able when you want them; but a well-read and marked pocket-Bible will supply exactly the word you want. Don't be led aside into by-paths. Stick to your position on the oath of God to Abraham and David. Plenty of people will try and upset you by dragging in some query as to conditional or unconditional immortality, the distance of the sun from the earth, and whether the earth is globe-shaped or plate-shaped. When folks want to argue, ask them to bring their Bibles and look over the matter quietly together. Make the Bible the final standard of appeal; not what you read in these letters or anywhere else. More than once have opponents "stormed" at me; but directly I say, "Well, look here, friend, you come along and bring your Bible, and I'll sit down, and together we'll quietly search the thing out in the Scripture," they have cried off. One said, "I've no time for that." Another, "It is such a trivial thing that it is not worth it"! But whatever the excuse has been, the result has always been that my invitation to search the Scriptures with them has been declined—sometimes with thanks, oftener without. Now, I say, if those who hate British-Israel teaching so much because it's so wicked and contrary to Scripture, surely the most sensible and Christian thing to do would be to endeavour to show us from the Scripture where we are wrong. Or, again, if our faith is so trivial a thing that "it isn't worth it," why ever in the world do they get so hot about it? Our position is ever assailed, but never carried by assault. The folks who roar most are those who know their Bibles least; and past experience has shown over and over again that an opponent sitting down seriously to study what the Bible (not the pulpit) teaches about Israel, has risen up a confirmed and rejoicing believer in British-Israel Truth. Set yourself this problem this year—"What does the Bible teach about Israel?" It will make a good twelve months' study, repaying you every day for the research and, though I'm no prophet, I venture to say that your faith in God's faithfulness to His British-Israel will be certainly stronger and not weaker. God bless you all. Your friend and brother,

LEONARD HILLS.

THE DERIVATION OF "SAXON."

FROM J. R. MITCHELL.

WITH reference to the above subject, the following extracts from the rare and valuable works of the late Dr. George Moore may be of some value to your correspondents.

From Moore's "Lost Tribes":—

The White Island in the West (England?), was, in India, denominated Sacana, from the Sacas, or Sacs, who conquered that island and settled there at a very early period (p. 90).

The fact that we have 600 or 700 words in our language of Persian origin agrees with our origin amongst the Persians, but not of them. Hebrew roots, too, are not few among our homeliest words (p. 91).

The word Sacæ or Sakai is remarkable in the history of language, and its origin has never been traced. The word Isaac is equally remarkable, and means laughter; the initial "I" is not essential to it, and is perhaps prefixed to make it a personal as well as prophetic designation. Now, as we find this name adopted by the House of Israel, and applied to them by the Prophet Amos, who denounced them in this name not long before their banishment, we have only to discover reason and occasion for their using this designation afterwards to account at once for the name of Sacæ, and all that is connected with it. In Amos vii. 9 the word Isaac is employed as synonymous with Israel. It was after the division of the kingdom of David they acquired this name; after they had in their pride and independence sought another king, and one of their own, rather than accept any in the royal line to which the prophecies had pointed for the Messiah and the everlasting kingdom, the prophet calls them the "House of Isaac." This is memorable. It is therefore highly probable that they boasted of this name at the time of the Assyrian Captivity. It is remarkable that the name Sacæ is not applied by the classic historians to any tribe of Scythians until some time after the exile of the House of Isaac (pp. 97, 98).

The earliest period of the Saxons' appearance in Britain is not known, but there are indications of its being much earlier than our history affirms. In the Sicambri of the Maine and Rhine of the Augustan age we found the name of a people connected with the Saxons, and the same name also in Northern India associated with the Sacæ, sustaining the conviction they were identical in their origin. Another people found in Northern India was the Cassi or Kashi, who used the Hebrew language, and boasted of their endurance under difficulties; this distinction was probably derived from the Hebrew word meaning "hardihood." However that may be, the name is sufficiently remarkable to surprise us at its application to a people in Britain when Cæsar invaded it, did we not know from Druidical record that a people using the Hebrew language did visit Britain when Druidism was the dominant religion there, and proved their connection with the Sacæ and the Buddists of the East alike by their language and religion. The Cassi, mentioned by Cæsar, were probably derived from the Chauci, who were also called Endia-Bonè in the German of the middle ages. Endia evidently means India, and Bonè, a Hebrew word, means sons. These were the earliest denominations of the people afterwards known by their generic title of Saxons, who always boasted of their As-khan; that is, Asian Prince. An old MS. in the Vatican states that they came from (1) Esco, or Yisico (Isaac?), (2) Armenius (Armenia?), and (3) Ingo, or India. The Cassi-terides were probably peopled by the Cassi. Some of the Eald Sæxam (Old Saxons) were called Buri (The Chosen), a name conjoined with Sacam in the Sacam-Buri; some were called Phali, hence West-phalians and East-phalians, from whom came the Anglo-Saxons. All these names were also applied to the Oriental Sacæ. Can we, then, doubt the origin of the Saxons, seeing they also worshipped Godama? (pp. 353—355).

From "The Pillar Stones of Scotland":—

If we turn to Col. Rawlinson's reading of the Black Obelisk of Nimroud now in the British Museum, we shall find it reported that a certain king, there named, as it appears, Temenbar, invaded the country of the Arians, who had rebelled; and he captured their principal cities—Beth-Telabon, Beth-Everek, and Beth-Tsida. The people, or at

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least their leader, appear to be named Esakska, as if Isaac. Doctor Grotefund thinks that Temenbar was the same as Shalmaneser. That the people here called Arians were Hebrew is, however, evident from the names of their cities. This early record sufficiently connects the Arians with the Israelites, and indicates also a possible origin of the name of Sacæ, as applied to a people who certainly occupied the same region, and were so numerous there that the Persians named the place after them, Sakai. But, if Israelites, how came they to be called Sacæ or Sakai? First, because they boasted of their descent from Isaac in their own country; and, secondly, because this happened to fall in with the word Sakai, which signifies "Tribes" in Media and Persia, a name, therefore, by which they were notorious. That they called themselves Beth-Isaac in their own country we know from the prophet Amos, and this they seem to have preferred, that they might distinguish themselves from those who adhered to the House of David, from which they revolted, and then because they especially desired under these circumstances to fall back upon the prophecy and promise to Abraham, "in Isaac shall thy seed be called," or celebrated. As the "I" in the word Isaac is only an affix, and not essential to the name, it would be dropped the more easily in the patronymic (pp. 103—5).

Pliny says the Sakai who settled in Armenia were named Sacassani, and Strabo says they gave the name of Sacasena to that part of Armenia which they occupied. Ptolemy mentions a branch of the Sakai by the name of Saxones. If the Saxons did not traverse Europe with the same appellation, how happened the Romans to call them Saxones? and if the Saxons did not come from the East, how came so many Persian words, and many more equally of oriental origin, to exist in their language? We may trace their course amongst the Greeks into Bohemia, Moravia, and Saxony; then along the Elbe and to the coast, from whence they reached Britain. The Danes and the Westphalians were tribes of the same people (pp. 106—8).

WELLS IN THE DESERT.

By Gertrude Smith.

"Who passing through the valley of Baca (or dryness, as the commentators render it) make it a well."—Psa. lxxxiv. 6.

"Israel shall blossom and bud, and fill the face of the world with fruit."—Isa. xxvii. 6.

Towards the close of the year it is well to take a retrospect and look back at what Israel has accomplished in the Mission Field. Glancing through the reports of the various societies, one is filled with thankfulness at the splendid work achieved and the heroic self-denial practised by Israel's missionaries; they are literally "wells in the desert of heathendom," living witnesses for the truth, holding out the water of life, that the Gentile nations of the earth may be refreshed.

Let us glance for a few moments at the grand work accomplished by the South African General Mission—their twofold object the conversion of the heathen and also of their brother Anglo-Saxons sent out to various employments in that vast country. They have one hundred workers scattered over the length and breadth of South Africa, and, as one worker tersely remarked: "To give one at home an idea of the extent of their parish, imagine for a moment Great Britain, Ireland, France, Germany, and Austria rolled into one, there would still be a big slice of territory left in South Africa."

Let us take just two samples of what this Mission has accomplished during the past year, quite irrespective of the noble work among our soldiers during the Boer war, to which Lord Roberts bore testimony. I think it will cause Israel at home to thank God and take courage. After a very hard day's work spent among our sailors in the "Rest" at Cape Town, a missionary was sitting in his study when a knock came at the door; a young man entered, a broken down wreck, sent out by his relatives in the mother-country to be "got rid of"; his friends (he sadly remarked) never wanted to hear from him again; "but," said he, "at the death of my father, when I come in to the title and 15,000 a year, they will have to recognise me then." The missionary has since verified the story, and found that the young man is the son of an English peer. Meanwhile, utterly miserable and forsaken, the missionary spoke words of love and sympathy, telling of a Father in heaven who never forsakes those who come in true penitence to the Cross for forgiveness; the well of living water was placed within his reach, and the poor, thirsty soul drank of the life-giving stream, and now that young man, whom no one wanted on this side the ocean, is a steady, upright citizen, the missionary having obtained for him employment in Cape Town. Surely, as one hears of such cases one is forcibly reminded of the glorious words of Amos: "Moreover, I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (ix. 9). And so He who marks the fall of the sparrow will have His eye on the true grain, even as He had it in the days gone by when the tribes were sifted through all countries on their way to these Isles of the West.

Now for one more example of the Society's work—this time among the heathen. We must journey from Cape Town to Swazieland. In this benighted country witchcraft is largely practised. The King of Swazieland had seven wives; the last unfortunate woman was accused of witchcraft by the other six, taken out on to the veldt and stoned to death. Just as they had completed their barbarous task it happened that one of Baden-Powell's mounted police came up and took them all into custody. They were tried and condemned to death, but their sentences were commuted to seven years' penal servitude. During this period these poor, ignorant heathen women have been regularly and lovingly visited by two devoted lady missionaries, and the result is they have all embraced Christianity, and are showing by their consistent lives that they have indeed given up the "works of darkness." "So the heathen shall fear the name of the Lord" (Psa. cii. 15).

Now let us take a glimpse of the Church Missionary Society's work in Japan. Forty-seven years have elapsed since treaties practically opened the long-barred door to the Gospel. Christianity is being discussed freely by the Japanese newspapers as the future religion of the country. There is a growing tendency to Agnosticism and Atheism, fostered by the wide dissemination among educated Japanese of infidel publications from Europe. How vitally important is it, therefore, that our missionaries should be well equipped for this educated heathen country. Surely the very best weapon to combat this tendency to infidelity is for the missionary to have a complete grasp of British-Israel truth; and here let me pause to emphasize the importance of supplying our fellow-labourers with our literature. Could not a special fund be opened to send each missionary in the foreign field—and especially those in

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Japan and India—a copy of the New Year's double number of the BANNER? I am sure the kind thought would be welcomed, and the result far-reaching.

Let me tell you of one little Japanese girl brought to a knowledge of the Saviour through the instrumentality of a C. M. S. missionary. This little one was attending on her dying mother; no one had been near the poor woman, who was dying in the faith of Buddha. She repeatedly called upon Buddha to save her, and told her child that if she found the light in the spirit-world she would endeavour to return and communicate it to her. After she passed away, the poor, lonely child tried to drown her grief by offering gifts of rice at the shrine of Buddha. At last, one day her father came in and said, "Long-joy, I will take you to hear a new religion; there is a man come from England with a message from a wonderful book; would you like to go?" The girl eagerly assented. The same day for the first time, "The old, old story of Jesus and His love" was preached, and little "Long-joy" accepted the message. A copy of the Bible was put into her hands, which subsequently became her most precious treasure.

I will close this brief retrospect in the forcible words of Mr. Pole. He says: "It is incontrovertible—1st. That this country of Japan is ripe for the Gospel in a sense that no other in the world is at this present moment. Its insulated position and its comparatively small population, as compared with China, render its evangelization possible within reasonable limits. 2nd. That the Japanese, especially the Christian ones, are an active and energetic race, who are eminently qualified for missionary work in the neighbouring lands, and that the speedy winning of this land for Christ would have an electric-shock-like effect upon Christendom and heathendom."

Bearing these facts in mind, does it not seem our duty, as those who have the extension of our blessed Master's glory and kingdom at heart, to send out every available agent. If we do not rise to our responsibility with regard to Japan at once, and win the land for Christ, it will be soon won to Satan, Agnosticism and Infidelity. It behoves us, therefore, at home, possessing the light that we have, to uphold our brethren of Israel in the mission field, and to see that they are well supplied with literature, so that they may see the distinction between Israel and Judah, and that the Bible is, indeed, "a sure word of prophecy"; if, on the other hand, the missionary is ignorant of our great "truth," how can he controvert the arguments of the learned agnostic Japanese or Hindu? Let us all pray earnestly that our belief may be eagerly embraced by the missionaries abroad; then their message will appeal with new force.

I n Israel's God their trust,
S upported by His hand,
R elying on Jehovah's Word,
A missionary band.
E ncompassing the wide world o'er,
L o, "He is with you ever more."

S hed o'er the heathen lands,
H ope's glorious, heavenly ray;
A mid the gloomy desert waste
L et shine eternal day.
L o, "He is with you ever more."

B lessings must surely flow,
L ove, peace, and joy abound,
O n those who labour in the field,
S cattering the seed around.
S till may they sow the "Word"
O n heathen lands afar:
M essage of never-dying love—"God's guiding star."

ENGLAND ALLUDED TO AS ISRAEL.

BY THE REV. A. B. GRIMALDI, M.A.

IT has been before pointed out that England has been constantly set forth as Israel by those who were thus unconscious witnesses to the truth of Israel, and the following are further illustrations of this fact:—

Charles Marshall says: "Let not any content themselves with a bare profession of Christ, and the name of Christians, but make us Christians, indeed, true Israelites, in whom is no guile" (p. 118). "Let them in their assemblies together drink of the Brook of Shiloh, which runs with pleasant streams. . . . Thou hast a controversy with those that dwell at ease in Zion. . . . Arise, Oh God of Glory! and appear in Jacob's dwellings, and search Jerusalem as with candles" (p. 120).

George Whitehead exclaims: "Yet for the sake of a little seed, even for the sake of the worm Jacob, that wrestled with Him in prayer" (p. 39). Richard Ashby declares: "The dreadful day will come that the Lord will search Jerusalem with candles. The trumpet of the Lord hath been blown in Zion. Lift up thy voice like a trumpet and tell the House of Judah of her transgressions, and the House of Israel of her sins" (p. 140). Robert Barclay invocates: "That in this thy day wherein thou art setting up the Tabernacle of David" (p. 11). John Bowater prays: "Thou has not said to the seed of Jacob, '*Seek ye My face in vain*,' where Thy people have been gathered, there Thy Presence hath been" (p. 88). Samuel Waddenfield petitions: "Powerful Father of Life increase Thy little flock, gather the scattered, and bring home the lost sheep of the House of Israel; that so numberless numbers may be gathered from the four winds. Let Thy Jerusalem be made the praise of the whole earth, an eternal excellency" (p. 187). John Butcher entreats: "Bring down the Kingdom and Man of Sin, and the powers of darkness, and make Thy Jerusalem the praise of the earth" (p. 203). Francis Stamper exhorts: "Thus say to my people in the city of London and elsewhere, therefore charge the daughters of Zion that they touch not with the daughters of Babylon" (p. 244). "Therefore, children of Zion, look unto the Lord Jesus Christ, that mighty One upon whom help is laid." Charles Marshall entreats: "Lord God of Glory our eyes are unto You, and our souls are bowed before Thee for the shewing of mercy and the handing forth of blessings which Thou promisedst to the children of Israel by the mouth of Thy holy prophets" (p. 115) (*Sermons and Prayers*—1688-1694. By Quakers).

Simpson remarks: "Should they not universally cry aloud and not spare and sound the trumpet in God's Holy Mountain?" (p. 245). "It is a black mark upon him: *Woe unto them that are at ease in Zion, and trust in the mountain of Samaria*" (Amos vi. 1) p. 464. "But alas! how is the gold become dim in all the land and the daughter of Zion is like to be left as a city without inhabitant" (p. 539). (*Plea for Religion*, 1837).

OUR West London friends who conduct the British-Israel Association in that district desire help in the work. Communications should be addressed to Mr. Norman Cole, 312, King Street, Hammersmith.

THE TITLE and INDEX for this volume will be issued early in January; price 1d., by post 1½d. CASES FOR BINDING, price 1s. 6d.

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MISCELLANEA.

PROVIDENCE PROTECTS.—There is at present a grim tussle going on between Newfoundland and the Gloucester (Massachusetts) fishermen, or rather a ring of Gloucester fish merchants, the latter being anxious to help themselves in the rich waters of that island, while Sir Robert Bond's government is determined to starve them out until it can obtain reciprocal treatment from the United States, which the little but gallant colony will, no doubt, succeed in doing. Writing on this struggle in the *Standard*, Judge Prowse, of Newfoundland, says very significantly :—"Sir John A. McDonald used to declare that Providence worked for the Dominion, and kept the shoals of mackerel within the three-mile limit in Canadian waters, so that the Americans could not seine them. Precisely the same thing is happening just now on our west coast. Herrings are abnormally scarce. After a fortnight's struggle, the combination of all the American vessels, and the secret aid of the natives, only one small schooner has so far been despatched to Gloucester with five hundred barrels, about one-third of a full load. Several Americans have abandoned the voyage and gone home. News comes that there are plenty of herring at the north in White Bay, where the Americans have no fishing rights. Also in Fortune and Placentia Bay, the great resort of the winter, herring are showing up favourably. All these places are tabooed to Gloucester."

* * *

NEW YORK JEWS IN MOURNING.—On December 4th one hundred thousand Jews, wearing crape, marched with black banners through East side streets, New York, in mourning for their brethren massacred in Russia.

* * *

AN ISRAELITE IN THE COMMONWEALTH.—Amongst the politico-religious sects which fought under Cromwell was that of the Levellers. A prominent Leveller was Everard. On one occasion he had to make a discourse to the Protector, in 1649 ; and he began it by saying that he was of the race of the "Jews," as most men called Saxons, and others also, properly are.—(Kennedy : *Balance of Beauty*, 1857, page 98.)

* * *

EGYPT AND THE SUDAN.—Evidence that Egypt and the Sudan are parts of the Empire is seen in the fact that penny postage has been extended to them. Letters posted in the United Kingdom for those countries need no longer be prepaid at the foreign rate of 2½d. the ½oz. The letter postage to be prepaid is now 1d. the ½oz.

* * *

RE-SETTLEMENT of JEWS IN ENGLAND.—London Jews have just been celebrating the 250th anniversary of their return to England. On December 4, 1655, the first sitting was held of a conference convened at Whitehall by Cromwell to consider "whether it be lawful to receive the Jews. If it be lawful, then upon what terms is it meet to receive them ?" Several rich Jews, refugees from the Spanish Inquisition, found their way to London towards the end of the Civil War. They did not openly practise the Jewish religion, and several of these Marranos, or crypto-Jews, used to meet in the chapel of the Portuguese Ambassador, himself a Jew. Some of them rendered great financial services to Cromwell, as well as acting as his intelligencers, and this assistance strongly predisposed the Protector to favour the re-admission of the Jews. The religious tendencies of the time also favoured their return. Taking advantage of these circumstances, Menasseh ben Israel, a celebrated Amsterdam rabbi, scholar, author, and printer, appeared in London, and petitioned Cromwell to sanction the re-admission of the Jews. A conference was convened to deal with the matter, but after a time Cromwell dissolved it, and announced that he would deal with the question on his own responsibility. He kept his word, and Jews were allowed to enter "on the quiet." Menasseh ben Israel returned to Holland, where he died in 1657. His features have been preserved for posterity by a celebrated etching by Rembrandt, a friend of Menasseh.

* * *

THE BRITISH AND INDIA.—Sir Mortimer Durand, the British Ambassador, speaking at a reception at the Entertainment Club, New York, related some of his interesting experiences in the East, and said he thought that Great Britain had done the greatest work in India ever accomplished by any Power.

* * *

BRITAIN'S JUDAH-LION THRONE.—We are told that *Solomon made a great throne of ivory. And two lions stood by the arms. And twelve lions stood there on the one side and on the other side upon the six steps* (1 Kings x. 18—20). There was also a footstool (2 Chron. ix. 18). The splendidly worked throne in Windsor Castle is of solid ivory, with an ivory footstool. Each arm terminates in a lion's head. On the top of the richly-carved back are two lions facing each other. In the front carved work, below the seat, are two more lions. On the footstool are two eagles (Dan). We have, therefore, the emblems of Judah and Dan. The British royal family has been traced back to the daughter of Zedekiah of Judah (lion), and Heremon, King of Ireland, of the tribe of Dan (eagle) ; and these two emblems are thus united in the royal ivory throne of Great Britain in the sovereign's chief palace at Windsor. This throne was lately engraved in one of the illustrated papers.—A. B. G.

* * *

CANADA A NATION.—Eight hundred soldiers who arrived at Liverpool on Dec. 6 are the last representatives of the British Army to occupy Canadian forts and stations, the Canadian Government in future providing the garrisons.

* * *

GOLD COAST DEVELOPMENT.—Sir John P. Rodger, the Governor of the Gold Coast, stated on leaving Liverpool recently that the Colonial Office had given him permission to construct a railway from Accra into the agricultural district of the colony. From this line he expected great developments would take place in rubber and cocoa growing. The line would be some 40 to 50 miles in extent, and, in order that no time should be lost in the construction of the line, Sir John said he had with him on board the *Zungeru* the engineers who were going out to survey the ground for the new railway. Sir John said that just as he was leaving he had received the sanction of the Government to erect a new jetty at Sekondi, which would cost about £25,000, and he was also sure the harbour works he was now permitted to construct at Accra, as well as the water-works, would be of great benefit to the health and trade of the colony.

* * *

EXHIBITION AT THE ANTIPODES.—A great exhibition is to be held at Christchurch, New Zealand, next year, and all nations are being asked to take part in it.

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SOME SAXON SANCTUARIES.

By Alexander Dunn.

One of the many institutions of our Saxon ancestors which go to prove they were of the Israelitish race is that of Sanctuary, an institution ordained by God for His chosen people —Israel (Numb. xxxv.). These places of refuge were established in these islands by the Saxons, and continued until the reign of James the First. The laws of Alfred enjoined that Sanctuary should not be violated. In 925 Athelstan gave to the Church of St. Wilfrid great privileges, and made it a Sanctuary. In 1331 John Acreman, of Bruges, who had slain Sir John Nele at Courtray, and committed other ill deeds at Norwich, took refuge in the Sanctuary of St. John Beverley ("History of County of York"). Bewdley, in Worcestershire, was formerly a city of refuge, and the name "Catchem's End" is supposed to mark the spot beyond which the pursuers could not take the flying delinquent. Local histories tell of other places of Sanctuary, but we have more particulars of the Sanctuaries in London. One of these places existed in Southwark, where the Sanctuary became a resort of murderers, burglars, and coiners, safe from the law, to such an extent that it was ultimately abolished, and the Mint has an evil notoriety to this day. Another Sanctuary existed in Westminster, St. Peter's Sanctuary. The Westminster "City of Refuge" was made so strong that it would resist any attack. The right of Sanctuary was originally a wise and beneficent institution; once clinging to the horns of the altar, one was as safe as an Israelite within the walls of a city of refuge; his enemies could not touch him. The Abbey and its Sanctuary, and the timid or wicked folk who sought asylum within its limits, in exactly the same manner as the hunted man-slayer found refuge in the old Palestine cities of refuge, afford fitting themes for Sir Walter Besant's picturesque pen ("Westminster." By Sir Walter Besant, M.A., F.S.A.).—Review, *Daily Chronicle*, Oct. 12th, 1895.

The old Sanctuary privileges of St. Martin's-le-Grand led to infinite mischief. Up to the time of the abused rights of Sanctuary being abolished, St. Martin's-le-Grand was a refuge for rogues, ruffians, thieves, and murderers. Any rascal who stabbed his pot-companion, or struck down an innocent traveller in a dark bye-street; any red-handed brawler could rush through the gates and shelter himself in this den of crime. "Here," says Stowe, "harboured pick-locks, forgers, coiners, makers of sham jewellery, carders, dicers, and other gamblers." In Elizabethan times, when Sanctuary privileges were still claimed, French, German, Dutch and Scotch artificers settled here. In 1569 the number of inhabitants was 269 ("Old and New London"). The ruthless hand of progress has swept away the last relic of Sanctuary and built the biggest post office in the world upon its site. Not far from St. Paul's Cross stood the Sanctuary of St. Martin. In the time of Henry VIII. this place flourished, and 1548 saw the commencement of its decline. In 1666 it was burnt with the rest of the city; so after 500 years of vigorous life the city knew it no more. It had witnessed stirring scenes. On the 1st September, 1442, a prisoner of Newgate passed along the south side of Newgate Street, in charge of a turnkey, when suddenly, at Panyer Alley, two men pounced out upon them, knocked the turnkey into the gutter, and scuttled the prisoner into St. Martin's Sanctuary. The Sheriffs of London broke into Sanctuary, seized the three men, and placed them in Newgate. But the King's Bench at Westminster soon put this to rights, haled the Sheriffs before it, amerced them in a round sum, and sent the prisoners back to Sanctuary. It seems incredible that for 300 years a festering sore was allowed to remain in the centre of the city. It may have been men recognised the occasional usefulness of the place in sheltering persecuted innocence, as, for example, during the wars of the Roses, when many Yorkists and Lancastrians took shelter. In 1405 the citizens petitioned Henry IV. against the Sanctuary as a resort of murderers, thieves, and fraudulent debtors, but after an inquiry the place was confirmed in its privileges, based on so many Royal Charters. In 1430 the Sheriffs seized within the Sanctuary a Canon of Waltham, who was hiding there, and by the royal command they were compelled to restore him. In 1308 Robert Stody murdered a woman, took refuge in St. Martin's, and so escaped. In 1333 John Frowe, of Lincoln, dogged an enemy with a drawn dagger in his hand, and, when near St. Martin's, stabbed him mortally and took Sanctuary. In 1343 a butcher of Cambridge, named Lullay, stabbed a citizen in the highway before St. Martin's, and by reason of the privilege of Sanctuary escaped arrest. In 1450 William Cayme, a leader in Cade's rebellion, took Sanctuary at St. Martin's after Cade's defeat, and about the same time William Oldehall, Chamberlain of the Duke of York, fled there for refuge from the Lancastrian party. A number of his enemies burst the gates of the Sanctuary in the night and carried him off, but the Dean successfully asserted his rights. Oldehall was restored to Sanctuary, and the violators of the precincts were heavily fined. In 1457 the King issued a set of rules to be observed within the Sanctuary. Every fugitive at his entry was to declare "the cause of the fear" moving him to come to the Sanctuary, which was to be entered in a register. Under Elizabeth there were frequent complaints of the evils arising from the existence of Sanctuaries. In a speech on Sanctuaries, the Duke of Buckingham said—"Of St. Martin's-le-Grand and Westminster, those main refuges, one at the elbow of the city, and the other in the very bowels, I dare well avow it, weigh the good that they do with the hurt that cometh of them, and ye shall find it much better to lack both than to have both. Unthrifts run in debt in these places, rich men run thither with poor men's goods. There they spend and bid their creditors go whistle for them. Men's wives run thither with their husband's plate, and say they dare not abide with their husbands for beating. Thieves bring thither their stolen goods, then live thereon. Nightly they steal out, they rob and kill, and come in again as though those places gave them not only a safeguard for the harm they have done, but a license to do more." The Deans of Westminster for some time longer resisted the curtailment of the privilege; but at last the scandal became intolerable, and towards the end of the reign of James I. a statute was passed abolishing all rights of Sanctuary. ("History of St. Martin's-le-Grand, in *Blackfriars Magazine*, year 1888). God ordered the Israelites to have Sanctuaries, or places of refuge. These places were established in Palestine according to His command; our Saxon ancestors established the same upon their settlement in these British Isles, and retained them until they became so intolerable that they were abolished. How is it the Saxons had such places in our land? Because they were the very people travellers in vain had sought for, in every direction but the right one; the people which had so mysteriously vanished from the land of their captivity, whom God said should be cast away, and should be wanderers among the nations—the Lost Tribes of Israel, in whose subsequent history we recognise

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the fulfilment of the promises to Abraham, Isaac, and Jacob; also the truth of the many solemn promises that God would not forsake His people Israel, but would gather them in another land, and keep them safe from invasion, would be with them in battle, and fight for them against their enemies; that they should be the world's chief race, and that all others should acknowledge that they are the people the Lord has blessed.

BRITISH WEIGHTS AND MEASURES.

THERE seems to be a growing tacit assumption amongst business men that what is known as the metric system is the thing of the future, and that the supersession by it of the present system is only a matter of time. We are not sure that some do not go further, and look with equal confidence to the introduction of a system of decimal coinage. At any rate, though the Government has so far steadily refused to take any steps to introduce the metric system of weights and measures, there seems to be a quite general idea that the thing has been accepted in principle, and that we are in the preliminary stages of its evolution in practice. We are inclined to think that this assumption indicates an exaggerated view of the success which has attended the efforts of the decimal propagandists. But it undoubtedly is the fact that, without thinking much about the matter, the metric system is treated by many as a proper ingredient of Progress, and that it is only crass conservatism and the painfully slow movement of the inert mass of established custom which prevent the speedy adoption of the system. Now that attitude of mind, widely prevalent and accompanied by the active exertions of enthusiasts, is bound to have its effect in moving us nearer to the adoption of the system advocated; and it is, therefore, well that the subject should be examined with some care before the country finds itself committed to the change.

We are not now saying that the result of such examination would evoke hostility to the metric movement. All we want to do is to point out that the question is not so one-sided as the advocates of the metric system would have us believe. Strange as it may seem to "progressive" ears, there is something to be said for our old-fashioned, and if you like our cumbrous, methods of calculating weights and measures. In the main, the defence of these methods is inarticulate, and is generally displayed in the adherence by men of business—progressive and up-to-date enough in other matters—to the existing system; and that adherence must be explained, we think, by something besides mere laziness and grooviness. At any rate, on the face of it, it does look as though English men of business find the existing system sufficiently convenient and sufficiently workable to induce them to desist from change or taking any part in agitation for change. However, the defence of the existing system is not entirely confined to this passive and inarticulate championship. There is in existence a society, known as the British Weights and Measures Association, which has been formed for the express purpose of fighting the movement towards the metric system. The annual report of this association lies now before us, and although nearly four months have elapsed since its publication, we shall be excused, perhaps, for referring to it at this late day, because in it there seems to us to be found well marshalled the case against the metric system.

The first point which strikes us on turning over the pages of the report is the weight of the names contained in the list of the association's committee of control. The list comprises the Director-General of the Ordnance Survey, a shipbuilder, a colliery owner, and a manufacturing engineer, whose names are well known in the business world; the past president of the Institute of Electrical Engineers, the past president of the Institution of Mechanical Engineers, a representative of the National Federation of Grocers, and one from the Ironmongers' Federated Association; and Sir Sandford Fleming, the well-known Canadian. These and other gentlemen control this association, "formed for the purpose of opposing the introduction of the metre or any of its derivatives into the British Empire, and for so adjusting and simplifying existing British Imperial weights and measures as to obtain all the advantages of the metric system and some others not given by it." From this description of the objects of the association it will be seen that it is not a mere conservative organisation, but that it is progressive and reforming—on the lines, that is to say, of improving the existing institution in place of destroying it.

We will now make a few quotations from the association's report (which, in fact, is more in the nature of a pamphlet magazine). One is from a letter written by Mr. F. H. Collins to the Press a few years ago, and shows how the simplicity which we are told to admire in the metric system is so far from universal attainment that in at least one metre-using country the decimal system in practice has had to be violated. Mr. Collins, in his letter, writes:—

"Now the greatest makers of these lenses . . . have been placed by the use of the metric system in Germany in this difficulty, that as one inch is equal to 25 millimetres, the half-inch objective should be called 12.4mm., the quarter-inch 6.25, and the one-eighth-inch 3.125mm; thus necessitating, in these few objectives only, the use of six decimal figures. How do they escape this cumbrous system? Very simply. By discarding the decimal system, adopting the duodecimal system, and saying one inch shall be equal to 24mm., which it is not, and saying nothing of the 25 to which it is equal. Hence all their objectives may be, and are, represented by whole numbers, 24, 12, 6, 3, etc. The superiority of the duodecimal system over the decimal system has induced the German Optical Works to declare in practice that 25 millimetres equal 24!"

Another quotation is from a trade journal, which speaks for a most important industry, and one in which right weights and measures must count for a very great deal. The *Builder's Journal*, the organ quoted from, speaking of the Committee of the British Weights and Measures Association, says that—

"Their view is that the foisting of the metric system on British trade would cause incalculable injury; and we think this view will commend itself to members of the building trade, who have to deal practically with the subject of weights and measures, whereas the advocates of the metric system are mostly theorists. The Association is not so much averse to a decimal system, though such a system is almost impossible of application without a decimal coinage first, and, after all, though a decimal system is very advantageous for computations, it has the inherent defect of being contrary to the system of continual halving which is natural and customary to all nations and races."

On another page we find printed the substance of a lecture given last spring by Mr. Frederick A. Halsey, of New York, at Cornell University, whence it is clear that there is argumentative opposition to the metric system in the United States as well as in England. Mr. Halsey fails

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to find any practical advantage in the metric system over the existing method :—

"The constructor seldom uses the exact results of his calculations. He must choose between a six and an eight inch pipe, as he must choose between a ten and twelve inch I-beam. For smaller work the English system constructor chooses the nearest eighth or sixteenth of an inch, as the metric system constructor chooses the nearest tenth or fifth of a centimetre. Now, just how calculations are to be simplified by choosing the nearest tenth in preference to the nearest eighth—the choice being made after the calculations are finished—has never been satisfactorily shown."

Later in his lecture Mr. Halsey declared :—

"We presume there are few persons who do not know that as a basis of notation ten is an unfortunate choice—better than 9 or 11, but not to be compared with 8 or 12."

And so he arrives at the conclusion that "in the last analysis the metric system is an attempt to secure harmony, but an attempt made through the sacrifice of the essentially good to the essentially bad."

But one cannot get far with the discussion of the metric system of weights and measures without having the example of countries which have adopted the system thrown before us. "If it is not superior, why have they adopted it?" Well, it is a dangerous thing, we know, to assume that what we do is right, and that what other countries do is wrong because it is not what we do. Yet it is equally unreasonable to assume that we are wrong simply because certain other countries follow a different system; and light is thrown upon this aspect of the question in the Association's report in a passage showing why Germany, one of the metric countries, was almost forced to adopt some change. Previous to the federation of the German Empire there were no fewer than twenty-five different systems of measurement. Thus the Prussian foot equalled 12.356 English inches, the Bavarian foot equalled 11.491 English inches, and the Wurtemberg foot 11.279 English inches—and so on through the whole gamut of the German States. It was practically necessary that federated Germany should have one system, and that in its desire at all costs to be free of the bewilderment of twenty-five different measurements, we can easily understand how they welcomed the uniformity of the metric system. But we are not obliged, therefore, to conclude that they chose the best system, or that, if they had had uniformity on a different basis, they would have changed at all. This consideration is worth bearing in mind. It is worth thinking of in conjunction with the other considerations which a sentence in the Association's report brings to mind, viz., that "no single country using the English inch has cast it off in favour of metric derivatives." When decimal enthusiasts tell us to become uniform with other nations there is the apt reply that within the British Empire and the United States (which between them occupy a very considerable share of the earth's civilised surface) uniformity exists to-day. To quote once again from the report before us, "the English-speaking peoples have only one yard and one pound. Wellington, Washington, and Westminster measure by the same identical yard, and Montreal, Maritzburg, and Melbourne weigh by the same identical pound." Clearly we must not be in too great a hurry to adopt the metric system, or rush into it unthinkingly at the bidding of the Decimal Association.—*Standard*, Oct. 28.

READERS are asked to assist in the circulation of our New Year's Double Number. See prospectus enclosed in this issue.

THE WAY OF THE WORLD.

THE work which Mr. Holman Hunt has had in preparation for so long on "Raphaelitism and the Pre-Raphaelite Brotherhood" is now nearing completion, and no doubt it will throw much light upon the school and the brilliant personalities of its founders. In 1849, the first year in which pictures with the mystic initials P.-R. B. attached were exhibited, the critics spoke highly of their several works. As yet the Brotherhood was a secret. In the two following years, however, their society and its aims having become known, they were met with a storm of derision, abuse, and malicious criticism perfectly incredible to us to-day. Artists, connoisseurs, and public fell with equal violence upon the luckless youths who had dared to think for themselves and set the academies at defiance. They received anonymous insulting letters, and were hissed in the Academy Schools. Not for years could the indomitable artists sell their pictures, even, in some cases, when commissioned; pictures, too, be it remembered, like Holman Hunt's "Light of the World," and his "Hireling Shepherd"; Rossetti's "Ecce Ancilla Domini"; Millais's "Lorenzo and Isabella," "Mariana," "Autumn Leaves," and many another canvas worthy of an honourable place in any gallery in Europe. The *Germ*, the magazine they published, which contained poems by Rossetti and his sister, Coventry Patmore, and others, had died through lack of support at its fourth number. Public antipathy having been, however, to some extent conquered, the Brotherhood's work was done, and henceforth its members separated, and worked on in their own peculiar paths. But although the Brotherhood, as such, ceased to exist, its traditions and ideals spread and grew until English Art was revolutionised. The Brotherhood was a mere boyish freak, a youthful dream, wrote the milder of the critics of 1850. Not many youthful dreams, however, have been so gloriously realised. And now the world awaits the full story from the greatest surviving dreamer.—*T. P.'s Weekly*, Dec. 1st.

"SIMPLE FAITH AND HIGHER CRITICISM."

BY M. JERRIM.

IN the *Daily Mail* of September 8th there appeared a very interesting dialogue under the above heading, showing that those who really read and search the Bible and prove its teachings in their own hearts and lives are quite certain it is indeed God's Word, as our forefathers and the whole Catholic Church has believed from Apostolic times.

What is called the higher criticism has done, and is doing, much to upset and weaken the faith of many in the truth and reliability of the Holy Scriptures; but in these last days God is raising up such a witness to their historical and prophetical truth that even the most sceptical and unspiritual will not be able to gainsay or resist.

We have always been taught to believe in the miraculous birth, the miracle-working ministry, and the glorious resurrection of the Lord Jesus Christ. But some of these so-called higher critics would throw doubt on all this, and as, after the lapse of nearly two thousand years, there are certainly no eye-witnesses of those great facts living, how are the common people to know whether the good old Book is true or not? We think, by following St. Peter's advice and giving heed to the sure word of prophecy, and noticing whether the Old Testament prophecies have been or are being fulfilled. We know that all the great empires and kingdoms of the past who were subjects of Biblical prophecy have received the fulfilment of the same, or are in course of

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fulfilment. But there is one people whose early history and later destiny is given in that book, viz., Israel of the ten tribes, who, since about 720 B.C., has been dead and buried amongst the nations of the world, and almost forgotten until within the last seventy years, when some earnest Bible searchers have discovered that the dead and buried House of Israel is resurrected in the British race.

We recognise the House of Joseph in the English and American peoples. They are certainly receiving all the earthly blessing promised to them in the latter days by the Patriarch Jacob, and yet later by Moses just before his death. By these holy men Joseph's children are promised "blessings of the deep that lieth under," and "for the deep that coucheth beneath." Also, the precious things of the earth, the chief things of the ancient mountains; blessings, indeed, to the ends of the earth, and a multitude of nations should spring from them (Gen. xlviii. 19, xlix. 25; Deut. xxxiii. 13—17). So is it any wonder that the chief sea Power, and by far the most of the natural wealth of the earth, are in the hands of the British and American, or that the Anglo-Saxon race has become a multitude of nations?

Many know it not, but in the present-day development of the British Empire and United States power we see the grandest romance of history that ever has or ever can take place, and the most world-wide witness to the truth of Scripture. Would that the "higher critics" would use their learning and intelligence to search into the evidences with a clear mind.

ISRAEL INVINCIBLE AT INKERMAN.

ONE and fifty years since through Israel ran
The news of the Battle of Inkerman,
And only a few still among us remember
The sudden surprise on that 5th of November.
'Twas the grey dawn of morning, cold, foggy, and damp,
When the Russians in thousands crept up to our camp.
Before night the best part of those Russians were found
Pierced with shot, shell or bayonet, stretched on the ground.
Why was victory given to our little band,
So suddenly faced by an army so grand?
Round our Empire let Inkerman's story be told;
God fought then for Israel as He promised of old.

ALEXANDER DUNN.

Correspondence.

EZEKIEL XXXVII.

To the Editor of the "Banner of Israel."

DEAR SIR,—I thank you for the explanation of Ezekiel xxxvii. to v. 14, and am now writing to ask if you will kindly tell me if the remainder of chapter from 16th verse refers to the Jews as well as the Israelites? I take it that the promises are made to both, and that the Jews and Israelites will be united. Does not "the *whole*" or "*all*" the House of Israel include both? In verse 19, what does the stick of Joseph and the stick of Judah to be made one stick mean but the union of both? Yours truly, (Mrs.) E. A. MARFELL.

Eastbourne, Dec. 5, 1905.

[Ezek. xxxvii. 15—28 concerns the entire Hebrew race, and describes the union of Israel and Judah by the joining of two sticks in the prophet's hand. The verses, in fact, are too plain to be misunderstood. The phrases, "whole House of Israel" and "all the House of Israel," do not necessarily include the Jews, but are employed by Ezekiel to denote Ten-Tribed Israel only (xi. 15, xxxvii. 16). When speaking of the whole people in this chapter he gives them their original and simple name of "Israel" or "children of Israel" (21, 28).—ED.]

JACOB'S "CROSS" AND ITS ALLEGED TEACHING.

To the Editor of the "Banner of Israel."

DEAR SIR,—In her paper on "The Divine Calendar" in the BANNER OF ISRAEL for Dec. 6, Miss Cook says (p. 501): "We are here reminded that when Jacob blessed Ephraim and Manasseh he stretched his right hand crossways towards Ephraim on the left, and his left hand towards Manasseh on the right (Gen. xlviii. 14), thus really making the Greek initial letter of Christ—X—while blessing them. This significant position is symbolical of the fact that the promises to the chosen people were destined to find their fulfilment under the new or Christian covenant." Miss Cook then goes on to speak of the "priceless hidden meaning" of the crosses on the Union Jack, which "teems with sacred significance."

The late Bishop of Liverpool (J. C. Ryle), in his "Expository Thoughts on the Gospels," repeatedly protests against this species of extracting allegorical meanings out of passages of Scripture; to do so, is, as a rule, to overshoot the mark, like the over-zealous amateur who played "Othello," and who, before dressing for the part, blacked himself all over, when it was only necessary to black his face and hands. I submit that this is what Miss Cook is doing, and taking us back to the old allegorical style of interpreting the Scriptures which has done so much harm, and against which the BANNER has been struggling for so many years. The authoress, of course, in studying Revelation (for which studies I thank her sincerely), is dealing with a highly allegorical book, the meaning of many of the symbols being there expounded by our Lord Himself; but it does not follow that Genesis is to be thus expounded, and we are not justified in doing so unless we have the same indications of which the Apocalypse is so full.

The Scripture does not even say that Jacob crossed his hands, but only that he "guided his hands wittingly," and it is quite possible under the circumstances, considering the natural infirmity of Jacob, that he withdrew one hand before placing the other. But assuming that he did cross them, it is clearly wrong to say he "really made the Greek initial letter of Christ—X." If he made anything deserving the name of a cross, its shape would depend on the height and relative positions of the lads, and might just as easily have been a Latin cross as any other. And why not? In spite of its abuse by Papists the Latin cross is the real one, and the one in which St. Paul gloried.

But the allegorizing of this alleged cross is the most objectionable feature. Theologians of the past have been very busy with Jacob's blessing; first inventing the cross, &c., and then putting in their own ideas. One of them held that Jacob's "sign of the cross" teaches the transfer of God's favour from the Hebrews to the Gentiles; and Romanists have found a strong authority for idol worship in the words, "worshipped upon the top of his staff" (Heb. xi. 21). It is a pity that some of our writers should walk in their footsteps. We need a healthier line of exposition than this; we do not need any such doubtful symbol to tell us that the promises were to be fulfilled in the Christian dispensation, as Jacob plainly said they would be fulfilled in "the last days" (Gen. xlix. 1), which we know from Hebrews i. 2 mean this present Christian era; see also Romans xv. 8. As for the Union Jack, its crosses were and are intended to show that our people have accepted the Christian faith, and nothing else should be read into them. The symbol of Russia is the very cross in question, but no British-Israelite would say that she is therefore inheriting, or entitled to inherit, Jacob's blessing.

We have plenty of sound arguments to support our views without resorting to those of—to say the least—doubtful value, and it would be wiser if our advocates confined themselves to such solid evidence, entirely eschewing the pernicious system of allegorizing except where the Holy Spirit Himself has indicated its use; especially as our position so much depends upon the opposite exegesis.

Yours sincerely, J. W. MACDONALD.

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